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 **MITHRA**
ミトラの友 Brotherhood of
Heavenly Friend Mithra

←English Website

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Preface

Mithra's esoteric astrology is developed using Japanese, Chinese, Iranian and Hellenistic sources which are relevant to Mithraic cosmology and astrology. It is a system of astrology widely used among the friends of Mithra in Japan. Commercial based internet service is also provided from Japanese major providers.

This article is a brief but comprehensive introduction to its sources and important elements.

1. Sources

Textual sources of Mithra's esoteric astrology are surveyed. They are classified into (1) Japanese and Chinese, (2) Iranian and (3) Hellenistic.

2. Primordial Seven

Gods of astrology, namely seven planetary gods (seven week-day gods) of Mithraism in the Central Asia and Japan are introduced. Their relation to the Big Dipper and correspondence to the seven week-day gods of Roman Mithraism and the seven archangels of Yezidis are also introduced.

3. Three Periods of Earthly Life

Mithra's esoteric astrology divides man's earthly life into three periods (night, dawn and day), and cast a horoscopes to each period. The characteristics of each period and the esoteric psychology behind this division are surveyed.

4. Angels

Three periods are ruled by three gods (angels) respectively. Their role and identification methods are surveyed. The interpretation keys are also surveyed.

5. Arabic Parts

Mithra's esoteric astrology uses two kinds of Arabic parts. Their characteristics are surveyed.

6. Natal Chart

The casting method of three horoscopes is introduced.

7. Life Cycle Table

For the life reading, Mithra's esoteric astrology makes "Life Cycle Table" using profection (1 sign 7 year) within the scheme of "three periods of earthly life". Life Cycle Table is introduced with a sample.

8. Aspects

Definition, meaning and usage are surveyed. Influence of Vedic astrology is also referred.

9. Degree Symbolism

Two kinds of degree symbols used in Mithra's esoteric astrology are surveyed. One is

based on Achaemenid calendar, the other is modern Sabian symbols.

1. Sources

1. 1 Japanese and Chinese Sources

Sukuyôkyô 宿曜經 *The Scripture about the Lunar Mansions and the Seven Planets*

This is a Buddhist scripture (sutra) on astrology, and is a dictation of what a Buddhist monk Amoghavajra 不空 (704-774) said by his disciple. Therefore there is no Sanskrit original. It gives detailed explanation on planets, dragon's head and tail, twelve signs and houses, manzils (lunar mansions), aspects, week-day and divination techniques used in the Central Asia. This scripture gives a complete table of correspondence among planets, Persian gods and Hindu gods. Therefore this is the most reliable textual source (Table 1). It is written that these are the gods worshipped by the Persians living in the Central Asia. It states that the great teacher Mani made Mihr (Mithra) 's-day (Sunday) holiday. They write it large with red ink on the calendar not to forget the day. On Mihr's-day everybody rest their work and wear white clothes to celebrate Mihr (Mithra).

Table 1. Seven Week-day Gods in *Sukuyôkyô*

Week-day	Planets	Persian Gods	Indic Gods
Sunday	Sun	Mithra 密	Adithya 阿爾底耶
Monday	Moon	Mah 莫	Sôma 蘇摩
Tuesday	Mars	Verethraghna 雲漢	Anga-raka 鶯哦羅迦
Wednesday	Mercury	Tyr 咥	Budha 部陀
Thursday	Jupiter	Ohrmizd 温勿司 or Gav 鶻	Brihaspati 勿哩訶婆跋底
Friday	Venus	Anâhitâ 那歇	Sukra 戌羯羅
Saturday	Saturn	Kewan 枳院	Shanaishwalaya 賒乃以室折羅

Note

Suku 宿 means the lunar mansions (manzils), you 曜 means the seven planets and kyô 經 means scripture (sutra). Therefore *Sukuyôkyô* means *the Scripture about the Lunar Mansions and the Seven Planets*.

Teishiseian (Cheng-shih Hsing An) 鄭氏星案 *The Treatise on Astrology by Cheng the Sage*

This is a textbook on astrology of the Central Asia (Sassanid time) and its Chinese adoption. It is written about 1350 based on older sources. It contains forty examples of forty sample horoscopes ranging from 1312 to 1376. The general description of the horoscopes and a detailed analysis of one of them, No. 37 are given in Walteres' *Chinese Astrology* (Chapter 10).

Using this and *Sukuyôkyô*, it is easy to reconstruct the astrology used among Mithraists in the Central Asia and China.

Note

Tei/Cheng 鄭 is a surname, shi/shih 氏 means the sage, sei/hsin 星 means stars, an/an 案 means treatise. Therefore *Teishi-seian* 鄭氏星案 means *The Treatise on Astrology by Cheng the Sage*. *Teishiseian* is Japanese pronunciation. *Cheng-shih Hsing An* is Chinese pronunciation.

Genshikimyôdan 玄旨帰命壇 *Initiation into the Secret Mystery of Returning to the Starry*

Realm

This is the supreme mystery of Tendai sect 天台宗. Tendai sect is a branch of Mahayana Esoteric Buddhism, and is well known in its astrological doctrine. Its relation to Mithraism, see “Tendai Sect” in [An Introduction to the Simorghian Culture and Mithraism in the East Asia](#)

Note

Gen 玄 means secret, shi 旨 means doctrine and/or mystery, ki 帰 means “returning”, myô 命 means “starry realm” or Hakk, dan 壇 means ritual place of initiation. Therefore Genshi-kimyô-dan 玄旨帰命壇 means *Initiation into the Secret Mystery of Returning to the Starry Realm*.

Hishô 秘鈔 Extracts from Secret Mystery

This is also a scripture of Tendai sect. It is a record of important points of oral tradition.

Note

Hi 秘 means secret, shô 鈔 means extracts. Therefore Hishô 秘鈔 means *Extracts from Secret Mystery*.

1. 2 Iranian Sources

Abû Ma'sar (787-886) is a famous Persian astrologer, astronomer and mathematician. He learned astrology in Harran. The religion of the Harranian magi has close relation to Roman Mithraism.

Abû Ma'sar. *Kitab al-mudkhal al-kabîr ilâ ahkâm al-nugûm*

English title is *The Abbreviation of the Introduction to Astrology*. This is a comprehensive work on astrology. It gives detailed explanation on conjunction, aspects, and Arabic parts.

Abû Ma'sar. *Kitâb al-Milal wa-d-Duwal*

English title is *On Historical Astrology, The Book of Religions and Dynasties (On the Great Conjunctions)*. This is a work on astrological prediction.

Achaemenid Calendar

Iranian calendar is a limitless fountain of esoteric philosophy and astrology.

Ketab-e haftan (haft sirr)

This is an encyclopedic text edited by the author in 2000, and contained in Tojo's *Qewl –Holy Book of Mithra*. Characteristics of the seven archangels (haftan) of the Yezidis are described.

Ketab-e navan haftan (haft sirr)

This is a text edited by the author in 2003, and contained in Tojo's *Qewl –Holy Book of Mithra*. Manthras of the seven archangels (haftan) of the Yezidis are described.

1. 3 Hellenistic Sources

Hellenistic texts are not confirmed to be used by the magi of Roman Mithraism. However the author thinks these texts should not be disregarded.

Plato. Timaeus

Creation of Cosmos: 31B-C, 36C-E, 41A, 7
Fixed Stars: 36C, 40A-B, 38C
Seven Planets: 36C, 37B-38C, 37E-38A, 41D
Spirit, Soul & Body: 48-49
Creation of Man & Transmigration: 41-42

Corpus Hermeticum

General: I
Primordial Seven: II:13; III:2-7
Arabic Parts & Daimons: XVI:1; XVI:13-16

Latin Asclepius I

Creatures: 2a, 2b, 3b
The Sun God: 3c, 4, 6b, 7b, 8
Heavenly Pattern (Model) and Individuality: 4
Daimons: 4-5
Spirit, Soul & Body: 6b, 7b
The Sun God and Man: 8

Latin Asclepisu III

God: 14b
Daimons: 19b, 27c-b, 19c

Origen. Contra Celsus

Seven Planets: 6.22

Julius Firmicus Maternus. Matheseos

God: 1.10.14
Cosmos: 1.5.7
Planets: 1.5.6-7
Creatures: 1.5.6-7
Human Beings: 1.7.21-22
Astrology: 1.4.5

2. Primordial Seven

They are called Seven Week-day Gods 七曜神* and/or Seven Rulers 七政* in the East Asian scriptures. These gods (archangels) serve for Lord God Mithra to give the world the order and the prosperity. They rule the world in rotation.

In the East Asian sources, Primordial Seven are linked to seven stars of the Big Dipper (Ursa Major). Mithra the Lord God of Heaven corresponds to the polar star, Primordial Seven correspond to the seven stars of the Big Dipper respectively. Seven planets are their tools to preside the cosmos. It reminds us of the seven pole gods in *Mithras Liturgy*.

* Seven Week-day Gods 七曜神: Shichiyôshin. Shichi 七 means seven, yô 曜 means week-day and/or planets, shin 神 means gods, therefore Shichiyôshin means Seven Week-day Gods.

*Seven Rulers 七政: Shichi 七 means seven, sei 政 means rulers, therefore Shichisei means Seven Rulers.

Table 2 Primordial Seven of Mithraism

Seven Planets	Trans-Saturnians	Japan & the Central Asia*	Roman Mithraism	Yezidi
Sun	Pluto	Mithra	Sol/Mithras	'Azazel
Moon		Mah	Luna	Dardâ'il
Mars	Uranus	Bahram	Mars	'Israfil
Mercury		Tyr	Mercurius	Shemnâ'il
Jupiter	Neptune	Ohrmizd	Jupiter	Azra'il
Venus		Anahita	Venus	Jibri'l
Saturn		Kevan	Saturn	Mika'il

*According to *Sukuyôkyô* 宿曜經

Note 1

There are explanations on dragon's head (the north node of the Moon) and tail (the south node of the Moon) in *the Sutra on Houses and Planets*. Dragon's head is called Ragô 羅睺, dragon's tail is called Keito 計都. They are transcriptions of Sanscrit Rahu and Ketu respectively. Dragon's head relates into life of the native benefits due to karma. Dragon's tail relates into the life of the native karmic consequences which present difficulties.

Note 2

In modern Theosophy they are called the Seven Rays. Its relation to Primordial Seven is explained in [Theosophy: A Modern Revival of the Simorghian Culture](#).

3. Three Periods of Earthly Life

3.1 Outline

Mithra's esoteric astrology divides man's earthly life into three periods. This is an adoption of Iranian tradition (frasho kereti, frashegird). According to Zoroastrianism and Manichaeism, the lifespan (Great Cycle) of the Cosmos is nine thousands years. It is divided into three equal cycles. The span of each cycle is three thousands of years. The first cycle is called bundahishn (time of creation), the second gumêzishn (time of mixture) and the third wizârishn (time of separation) (Bundahishn, 1:20). In Milo-ism (Chinese Mithraism), the cycle is called yang 陽, for a cycle is moved by a yang energy. The first cycle is called the blue

yang 青陽, the second the red yang 赤陽 and the third the white yang 白陽. Qing 青 means blue, chi 赤 means red and bei 白 means white.

Mithra's esoteric astrology adopts this macrocosmic scheme to microcosmos, namely man, and incorporates Tendai sect's secret doctrine and the Hellenistic esoteric psychology on the development of a soul (ego) within this scheme.

The earthly life is divided into three periods: night, dawn and day. In the night period, the lower ego develops under the protection of the angel of the lower ego. The higher ego is still sleeping in the body. This is the period for preparation. In the dawn period, the higher ego wakes. It grows under the protection of the guardian angels. A harsh struggle occurs between the higher ego and the lower ego. In almost case, the higher ego wins. This is the period to live for the society through vocation. In the day period, higher ego purifies itself under the guide of the angel of the spirit. This is the period to live for oneself to enrich own life.

When a human-being is born on the earth, four of Primordial Seven becomes his/her angel of night (one), dawn (two) and day (one). These four rule a certain life period respectively.

3. 2 The Night Period

The young ages (1-21) are called the night period. It is the night of the ego, for the true-ego is still so immature that it is ruled by the pseudo-ego. The pseudo-ego is created by the angel of night, and controlled by the moon ray. The identification of one's angel of night of is made using the lunar mansions (manzil). The angel of night rules activity, courage, breakthrough and physical strength. Both the sun and the ascendant are by-players during this period.

3. 3 The Dawn Period

The middle ages (22-42) are called the dawn period. It is the dawn of true ego. A harsh battle occurs between the true-ego and the pseudo-ego. The true-ego gradually took the control of body under the help of his/her guardian angel (angels of dawn). The guardian angel uses the part of the fortune and the ascendant. He also helps the true-ego to discover the way to contribute society through vocation. The power of the moon decreases gradually, the power of the Sun increases in reverse until the two harmonizes during this period.

First guardian angel

The identification is made using the birthday ruler (week-day ruler) table. He rules contract, morality and steadfastness. He gives protection of all kinds. His protection makes a person somewhat conservative. He leaves that which is essential and cast away the rests.

Second guardian angel

The identification is made using the combination of the birth time and the week-day ruler. He rules health, long life and purification of passion/lustrous desire.

3. 4 The Day Period

The old ages (43-) are called the day period. It is also called the day of the ego. In this period the angel of day supplies us vital energy for long life via the Sun. He gives advices

what a human-being should do to purify his/her soul (ego) before to meet God (Mithra). He let us prepare to say to Lord God Mithra, “I have lived as much as I can. I did my best” in His presence. The identification of the angel of the day is made using the birth day zodiacal degree. He rules money, finance, job, vocation and learning.

3.5 Theosophical Interpretation

Mithra’s esoteric astrology is developed using astrological sources relevant to Mithraism alone. However, there is a parallel with astrology of Theosophy (astrology of the Seven Rays). The reason behind it is that both have grown from the same platform (Indo-Iranian tradition*). In Theosophy, the angel of night is called the personality ray, and the angel of dawn is called the soul ray. They play the same role in our earthly life as the angels play. But there is no correspondence to the angel of day. The methods for the identification of rays are different from Mithra’s esoteric astrology.

*Indo-Iranian tradition: See [Theosophy: A Modern Revival of the Simorghian Culture](#).

3.6 Summary Table

Table 3 Three Angels and Their Guardian Gods in the Japanese Scriptures

Three Periods	Night	Dawn	Day
Ruling Angels	Angel of night (Angel of lower ego) (Fallen angel) (Ganshinshô 元神星) (Personality Ray)	Angel of dawn (Angel of higher ego) (Guardian angel) (Honmyôshô 本命星) (Soul Ray)	Angel of day (Angel of spirit) (Myôjô 明星)
Mystic Body (Ruled)	Astral body	Mental Body	Buddhic Body
Focus	Moon	Acsendant Pearl (Lot of Fortune)	Sun
Living	Live for parents	Live for community (through one’s vocation)	Live for oneself Live for God
Ego (Consciousness)	Pseudo-ego (True ego is ruled by the pseudo-ego.)	True Ego (growing)	True Ego (Matured)
Genshikimyôdan (Ruling Gods)	Mahâsthâmaprâpta 大勢至 (Nishita 爾子多)	Avalokiteśvara 觀音 (Teireita 丁令多)	Amitâbha 阿弥陀 (Matara 摩多羅*)
Genshikimyôdan (Symbolic Planets)	Moon 月	Sun 日	Light 明*
Roman Mithraism (Ruling Gods)	Cautopates	Cautes	Mithras
Manichaeism (Ruling Gods)	Rashnu	Sraosha	Mithra

*Matara 摩多羅: This is considered to be a transcription of the name of Mithra among

Japanese occultists.

*Light 明: This Chinese character is a synthesis of the moon 月 and the Sun 日. It is a symbol of the central spiritual Sun.

4. Angels

Angel of Night

Angel of night rules the moon during the night period. Therefore the ruler of the lunar mansion in which the natal moon resides becomes one's angel of night.

The keys for interpretation:

Moon

The planet(s) ruled by one's angel of night

The lot ruled by one's angel of night

For example if one's moon resides in Aquarius, and one's angel of night is Tyr/Mercurius/Shemnâ'il, one's moon is affected by Tyr/Mercurius/ Shemna'il. Therefore in case of interpreting the moon in Aquarius, one should interpret it as if Mercury in Aquarius.

Table 4 Angel of Night and Lunar Mansions

Japan & the Central Asia	Roman Mithraism	Yezidis	28 Lunar Mansions			
			I	II	III	IV
Kevan	Saturnus	Mîkâ'il	♄ 0°-13°	♄ 0°-13°	♄ 0°-13°	♄ 0°-13°
Mithra/Hvar	Sol	'Azazel	♄ 13°-26°	♄ 13°-26°	♄ 13°-26°	♄ 13°-26°
Mah	Luna	Dardâ'il	♄ 26°-♃ 9°	♄ 26°-♃ 9°	♄ 26-♃ 9	♄ 26°-♃ 9°
Bahram	Mars	Isrâfil	♃ 9°-21°	♃ 9°-21°	♃ 9°-21°	♃ 9°-21°
Tyr	Mercurius	Shemnâ'il	♃ 21°-♂ 4°	♃ 21°-♂ 4°	♃ 21°-♂ 4°	♃ 21°-♂ 4°
Ohrmizd	Jupiter	'Azrâ'il	♂ 4°-17°	♂ 4°-17°	♂ 4°-17°	♂ 4°-17°
Anahita	Venus	Jibr'il	♂ 17°-30°	♂ 17°-30°	♂ 17°-30°	♂ 17°-30°

Angels of Dawn

Angel of dawn rules the Ascendant during the dawn period. There are several methods to identify one's angel of dawn from the Ascendant. The first method uses table 5. The second method uses table 6. The second method is useful even if one doesn't know one's birth time. There also is third method. It uses the ruler of the Ascendant sign. The ruler of the ruling planet of the Ascendant sign becomes one's angel of dawn. If there is an ascending planet, then the ruler of the ascending planet becomes one's angel of dawn. Mithra's esoteric astrology recommends to use one of these three methods at one's own choice.

The keys for interpretation:

Ascendant

Pearl (Part of Fortune)

The planet(s) ruled by one's angel of dawn

The lot ruled by one's angel of dawn

Table 5 First Angel of Dawn

Day	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Aries	☉	♃	♂	♀	♃	♀	♃
2 Taurus	♀	♃	☉	♃	♂	♀	♃
3 Gemini	♀	♃	♀	♃	☉	♃	♂
4 Cancer	♃	♂	♀	♃	♀	♃	☉
5 Leo	♃	☉	♃	♂	♀	♃	♀
6 Virgo	♃	♀	♃	☉	♃	♂	♀
7 Libra	♂	♀	♃	♀	♃	☉	♃
8 Scorpio	☉	♃	♂	♀	♃	♀	♃
9 Sagittarius	♀	♃	☉	♃	♂	♀	♃
10 Capricorn	♀	♃	♀	♃	☉	♃	♂
11 Aquarius	♃	♂	♀	♃	♀	♃	☉
12 Pisces	♃	☉	♃	♂	♀	♃	♀
Night							
1 Aries	♃	♀	♃	☉	♃	♂	♀
2 Taurus	♂	♀	♃	♀	♃	☉	♃
3 Gemini	☉	♃	♂	♀	♃	♀	♃
4 Cancer	♀	♃	☉	♃	♂	♀	♃
5 Leo	♀	♃	♀	♃	☉	♃	♂
6 Virgo	♃	♂	♀	♃	♀	♃	☉
7 Libra	♃	☉	♃	♂	♀	♃	♀
8 Scorpio	♃	♀	♃	☉	♃	♂	♀
9 Sagittarius	♂	♀	♃	♀	♃	☉	♃
10 Capricorn	☉	♃	♂	♀	♃	♀	♃
11 Aquarius	♀	♃	☉	♃	♂	♀	♃
12 Pisces	♀	♃	♀	♃	☉	♃	♂

Note

Japan & the Central Asia:

☉=Mithra/Hvar, ♀=Anahita, ♀=Tyr, ♃=Mah, ♃=Kevan, ♃=Ohrmizd (Ahura Mazda),
♂=Bahram

Roman Mithraism:

☉=Sol, ♀=Venus, ♀=Mercurius, ♃=Luna, ♃=Saturnus, ♃=Jupiter, ♂=Mars

Yezidi:

☉='Azazel, ♀=Jibr'il, ♀=Shemnâ'il, ♃=Dardâ'il, ♃=Mîkâ'il, ♃='Azrâ'il, ♂=Isrâfil

Table 6 First Angel of Dawn

Japan & the Central Asia	Roman Mithraism	Yezidi	Birthday
Kevan	Saturnus	'Azazel	Sunday
Mithra/Hvar	Sol	Jibr'il	Friday
Mah	Luna	Shemnâ'il	Wednesday
Bahram	Mars	Dardâ'il	Monday
Tyr	Mercurius	Mîkâ'il	Saturday

Ohrmizd	Jupiter	'Azrâ'il	Thursday
Anahita	Venus	Isrâfil	Tuesday

Angel of Day

Angel of day rules the Sun during the day period. Therefore one's angel of day is identified from the position of the Sun using table 7. The table is taken from *Sukuyôkyô* and *Genshikimyôdan*.

The keys for interpretation:

Sun

The planet(s) ruled by one's angel of day

The lot ruled by one's angel of day

For example if one's sun resides in Leo, and one's angel of day is Kevan/Saturnus/Mîkâ'il, one's moon is affected by Kevan/Saturnus/Mîkâ'il. Therefore in case of interpreting the Sun in Leo, one should interpret it as if Saturn in Leo.

Table 7 Angel of Day

Animal Signs	Planet	Period	Zodiacal Sign	Period
Rat 子	☉	Dec 7-Jan 6	♋	Dec 7-Dec 21
			♌	Dec 22-Jan 6
Ox 丑	♀	Jan 7-Feb 4	♌	Jan 7-Jan 21
			♍	Jan 22-Feb 4
Tiger 寅	♁	Feb 5-Mar 6	♍	Feb 5-Feb 18
			♎	Feb 19-Mar 6
Rabbit 卯	♊	Mar 7-Apr 5	♎	Mar 7-Mar 20
			♏	Mar 21-Apr 5
Dragon 辰	♈	Apr 6-May 6	♏	Apr 5-Apr 20
			♐	Apr 21-May 6
Snake 巳	♉	May 7-Jun 6	♐	May 7-May 21
			♑	May 22-Jun 6
Horse 午	♊	Jun 7-Jul 7	♑	Jun 7-Jun 21
			♒	Jun 22-Jul 7
Sheep 未	♉	Jul 8-Aug 8	♒	Jul 8-Jul 22
			♓	Jul 23-Aug 8
Monkey 申	♈	Aug 9-Sep 8	♓	Aug 9-Aug 22
			♈	Aug 23-Sep 8
Rooster 酉	♊	Sep 9-Oct 9	♈	Sep 9-Sep 23
			♉	Sep 24-Oct 9
Dog 戌	♁	Oct 10-Nov 8	♉	Oct 10-Oct 23
			♊	Oct 24-Nov 8
Pig 亥	♀	Nov 9-Dec 6	♊	Nov 9-Nov 22
			♋	Nov 23-Dec 6

Note

Japan & the Central Asia:

☉=Mithra/Hvar, ♀=Anahita, ☿=Tyr, ☽=Mah, ♄=Kevan, ♃=Ohrmizd (Ahura Mazda), ♂=Bahram

Roman Mithraism:

☉=Sol, ♀=Venus, ☿=Mercurius, ☽=Luna, ♄=Saturnus, ♃=Jupiter, ♂=Mars

Yezidi:

☉='Azazel, ♀=Jibr'il, ☿=Shemnâ'il, ☽=Dardâ'il, ♄=Mikâ'il, ♃='Azrâ'il, ♂=Isrâfil

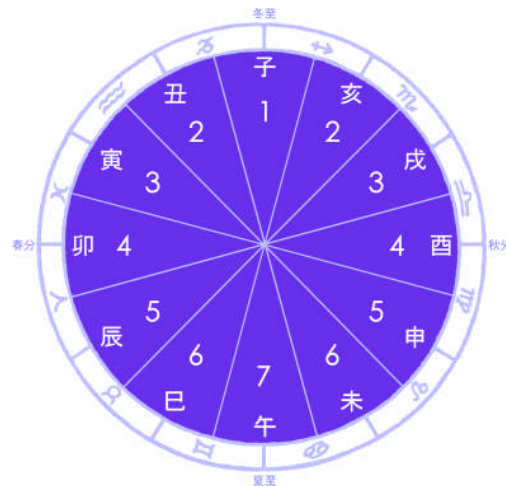


Fig. 1 Zodiac and Chinese Animal Signs

Numbers correspond to planets: 1=☉, 2=♀, 3=☿, 4=☽, 5=♄, 6=♃, 7=♂. They are assigned to Chinese animal signs symmetrically with respect to the Rat-Horse (子-午) axis.

5. Arabic Parts

5.1 Classification

In Mithra's esoteric astrology, the Arabic parts are classified into two categories.

5.2 Category 1: Lots

Here are the parts which belong to the first category. They are called lot (pars) s and play important role in shaping one's nativity.

Table 8 Lots

Lot	Formula	Meaning
Letter (Simorgh)	ASC+(☉-☽)	Spiritual guide
Pearl	ASC+(☽-☉)	Material fortune
Rod of Caduceus	ASC+(☿-☉)	Wisdom, advice
Cup	ASC+(♀-☉)	Romance, loved from
Sword	ASC+(♂-☉)	Courage
Pomegranate	ASC+(♃-☉)	Health, victory
Hourglass	ASC+(♄-☉)	Karmic reward, compensation
Thunder	ASC+(♁-☉)	Innovation, reform, radical change

Trident	ASC+(Ψ-☉)	Mystic chance, ideals
Hammer	ASC+(♁-☉)	Solidarity, focus of will power

5.3 Category 2

The rests of the Arabic parts belong to this category. They amount hundred and more. They are used in future prediction in detail. They are used in combination with Sabian symbols and degree symbolism of Iranian calendar (Progression, Arc and Transit). Mithra's esoteric astrology uses the following texts:

Abû Ma'sar. *The Abbreviation of the Introduction to Astrology (Kitab al-mudkhal al-kabîr ilâ ahkâm al-nugûm)*

Guido Bonatus. *The Astrologer's Guide (Anima Astrologiae)*

Robert Zoller. *The Arabic Parts in Astrology*

6. Natal Chart

6.1 Elementary Use

The natal chart is cast using the equal house system. Fig. 1 is a sample chart generated by MIIBOAT-Tool*.

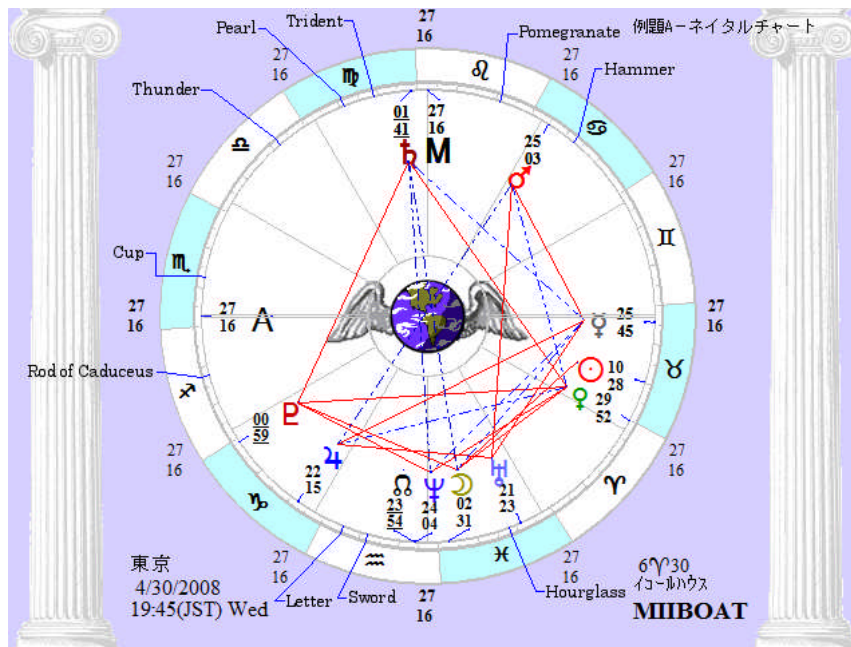


Fig. 2 A Sample Chart

Mithra's esoteric astrology recommends equal house system, however, it is of course possible to use other house systems.

*MIIBOAT-Tool: This is famous astrological software designed and developed by [Kana](#)

[OKANIWA.](#)

6.2 Advanced Use

Three charts are cast for night, dawn and day respectively.

Table 9 Three Charts

	Night Chart	Dawn Chart	Day Chart
Ruling angels	Angel of night	Angels of dawn	Angel of day
Focus	Astral body	Mental body	Buddhic body
Key	Moon	Ascendant Pearl (POF)	Sun
Age	From 0 to 21	From 22 to 42	From 43 on
House System (Recomendation)	Equal	Equal (Ascendant is 0° of the sign where POF resides.)	Equal (Ascendant is Aries 0°.)

7. Life Cycle Table

In the delineation of a natal chart the life cycle table is used (Table 10). One sign seven years system, which is a Mithraic variation of so-called profection, is adopted to make the table.

Table 10 Life Cycle Table of the Sample Chart 1

Three Periods	Ages	Signs	Natal Chart		
			Planets	Lots	Four Angels of Fate
Night	0-7	Sagittarius		Caduces Shemnâ'il	Angel of Night: Shemnâ'il
	8-14	Capricorn	♃ 'Azazel ♃ Azra'il		
	15-21	Aquarius	♃ Azra'il	Letter Dardâ'il Sword Israfil	Ruler: Mercury
Dawn	22-27	Pisces	♃ Dardâ'il ♃ Israfil	Hourglass Mika'il	Angels of Dawn: 1 st Jibr'il 2 nd Jibr'il
	28-35	Aries			
	36-42	Taurus	♃ 'Azazel ♀ Jibr'il Own ♃ Shemnâ'il		Ruler: Venus
Day	43-49	Gemini			Angel of Day: 'Azazel
	50-56	Cancer	♃ Israfil	Hammer 'Azazel	
	57-63	Leo		Pome. 'Azra'il	Ruler: Sun
	64-70	Virgo	♃ Mika'il	Pearl 'Azazel Trident 'Azra'il	

	71-77	Libra		Thunder Israfil	
	78-84	Scorpio		Cup Jibr'il	

8. Aspects

Indic Influence

In Sassanid Persian astrology aspects of Jyotiṣa (Vedic astrology) are widely used. It also gave influence on Japanese and Chinese astrology. However, Mithra's esoteric astrology recommends to use only western aspects for beginners. Jyotiṣa aspects are for advanced use.

Kinds of Aspects

There are two kinds of aspects, major and minor aspects. Major aspects are conjunction, sextile, square, trine and opposition. Minor aspects are quintile, sesquiquadrate, inconjunction and others (semi-sextile, semi-square, biquintile). Their meanings and orbs are the same as modern western astrology.

Table 11 Aspects

Aspects	Degrees	Meanings
Conjunction	0	Intensifying the effects of the involved planets. Most powerful.
Sextile	60	Compatibility and harmony.
Quintile	72	Moderately beneficial.
Square	90	Intensifying to the extent that it becomes stressful. Powerful.
Trine	120	Most beneficial. Harmony, ease, beneficial.
Sesquiquadrate	135	Somewhat stressful.
Inconjunction	150	Difficulty and stress.
Opposition	180	Tension, conflict, confrontation. Powerful.

Aspect Patterns

Grand cross, grand trine, T-square and yod are used in chart analysis.

I-Ching Conversion

In Mithra's esoteric astrology I-Ching conversion is frequently used in interpretation of planetary aspects. For example, in case of interpreting Moon- Mars aspect, 42 Augmenting 益 yì ䷗ and Persevering 恆 héng ䷟ is referred. In case of Sun-Mercury aspect, 35 Prospering 晉 jìn ䷢, 36 Brightness Hiding 明夷 míng-yí ䷣, 12 Obstruction 否 pǐ ䷋, 11 Pervading 泰 tài ䷊ are referred. Whether to take positive meaning or negative meaning depends upon the nature of aspect. Conjunction, sextile and trine will emphasize positive meaning. Opposition and square emphasize negative meaning.

In order to convert planets into I-Ching Hexagram, Mithra's esoteric astrology splits the

Sun into the ordinary Sun and the central spiritual Sun, and thinks Mithra presides the central spiritual Sun, and Ahriman/'Azazel/Sol presides the ordinary Sun.

Table 12 Primordial Seven of Mithraism in I-Ching

Seven Planets	Trans-Saturnians	Japan & the Central Asia	Roman Mithraism	Yezidi	I-Ching Hexagram
C. S. Sun		Mithra	Mithras	Hakk-Mithra	☰ Qián 乾 Heaven
Sun	Pluto	Ahriman	Sol	'Azazel	☲ Lí 離 Fire
Moon		Mah	Luna	Dardâ'il	☴ Xùn 巽 Wind
Mars	Uranus	Bahram	Mars	'Israfil	☳ Zhèn 震 Thunder
Mercury		Tyr	Mercurius	Shemnâ'il	☷ Kūn 坤 Earth
Jupiter	Neptune	Ohrmizd	Jupiter	Azra'il	☵ Kān 坎 Water
Venus		Anahita	Venus	Jibri'l	☱ Duì 兌 Lake
Saturn		Kevan	Saturn	Mika'il	☶ Gèn 艮 Mountain

9. Degree Symbolism

Achaemenid Calendar

Mithra's esoteric astrology uses Achaenid calendar as its basis of degree symbolism. According to our interpretation, each Zodiacal sign is divided into two phase. The first half (1-14 degree) is the phase of descent into matter, the second half is the phase of ascension.

Table 13 Four Phases of 30 Degrees (Days)

Phase	Degrees (Days)	Meaning
I	1-7	Creation of man.
II	8-14	Nurturing of man.
III	15-22	Spiritual Guiding man.
IV	23-30	Spiritual Reward.

In table 12 Ohrmizd (Ahura Mazda) stands at the 1st day of a month, for he is Lord God of Zoroastrians, and hi is the beginning. Mithra stands in the center of a month (15 and 16 degree/day), for he is Lord God of Mithraists and according to Mithraic tradition he always stands in the center. In the Chaldean order of planets (Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn), the Sun , which is Mithra's planet, stands in the center as well.

Table 14 Degree Symbolism of a Zodiacal Sign according to Iranian Calendar

Degree (Day)	Gods	Notes
1	Ohrmizd (Primal Man)	Spiritual essence of human beings. Particle of Light 明性, seed. Beginning of descent into material world, âtmic body. 0 The Fool in Tarot.
2	Bahman	Consciousness, Awakening. Buddhic body. IX The Hermit in Tarot.
3	Asha	Overcoming of temptation of evil. Mentalic body.

		VIII Strength in Tarot.
4	Shahrevar	Having ideal, Upholding ideal. Higher mentalic body. IV The Emperor in Tarot.
5	Armaiti	Nurturing, protection, womb. Physical body. Queen of Pentacles of Tarot.
6	Haurvatat	Water, astral, health. Astral body. 9 of Cups in Tarot.
7	Ameredat	Vital energy, immortality, purification. Ether body. 3 of Pentacles in Tarot.
8	Co-creator Atar	Degree of Integration. Beginning of the second phase of descent.
9	Atar	Sacred fire, fire of creation. 1 of Wands in Tarot. Homa 大護摩 (Fire festival)
10	Aban (Anahita)	Water, river, lake, fountain, property, material prosperity. 1 of Cups in Tarot. Goddess of Venus.
11	Hvar	The Sun, support to day consciousness. 6 of Wands in Tarot.
12	Mah	The Moon, support to night consciousness(unconsciousness). XVIII The Moon in Tarot.
13	Tishtrya	Rain, Sirius, Star of Bethlehem. God of Mercury. XVII Star in Tarot.
14	Gosh	Great sacrifice. One dies for many. XII The Hanged Man in Tarot.
15	Co-creator Mithra	Degree of Integration. Beginning of Ascension.
16	Mithra	Love and friendship, promise of resurrection, Messiah God. I The Magician, V The Hierophant, VI The Lovers and XIX The Sun in Tarot.
17	Sraosha	Guidance, advice, help, letter, enlightenment. XIV Temperance in Tarot.
18	Rashnu	Karma, the law of cause and effect. XIII Death in Tarot.
19	Farvardin	Favor from ancestors.
20	Bahram	Victory, breakthrough, overcome. God of Mars. VII The Chariot in Tarot.
21	Ram	Harmony, peace, music, dance and rhythm. 4 of Wands in Tarot.
22	Wata	1 of Swords, XX Judgment in Tarot.
23	Co-creator Dene	Degree of integration. Beginning of the second phase of ascension.
24	Dene	Simorgh, Great Goddess Div 無極聖母. II The High Priestess in Tarot.
25	Ashi	Favor, richness. Goddess of Fortune. X Wheel of Fortune in Tarot.
26	Arshtat	Bakance, harmony, equilibrium. XI Justice in Tarot.
27	Asman	Heaven.
28	Zamyat	Earth. III The Empress in Tarot.

29	Manthra	Manthra, prayer.
30	Asman	Returning to the Root (Hakk). End of a cycle. XXI The World in Tarot.
31	Zurwan	Eterniry, Hakk, Land of Light, transcendence. Rest. Preparation for the next cycle.

Note: 31 represents 31th day of a Month.

Sabian Symbols

In Mithra's esoteric astrology modern Sabian symbols are also used. They are incorporated into prediction techniques (Progression, Arc and, Transit) using Arabic parts.

Appendix: Internet Service

The internet service of Mithra's esoteric astrology started in July 2008. It is presented by six major providers in Japan: Yahoo! Japan, @nifty, ocn(NTT), goo(NTT), Biglobe and So-net(Sony).

URL

Yahoo! Japan

https://login.yahoo.co.jp/config/login_verify2?.src=fortune&.done=http://charge.fortune.yahoo.co.jp/mkb/mitora/ta10/index.html

@nifty

http://uranai.nifty.com/cs/catalog/uranai_menu/service/1.htm?t1=service00287

ocn (NTT)

<http://payon.svc.ocn.ne.jp/mitora/>

goo (NTT)

<http://fortune.goo.ne.jp/mitora/>

Biglobe

<http://web.uranai-gogo.com/biglobe/mitora/>

So-net (Sony)

<http://www.so-net.ne.jp/mkb/mitora/>

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