

A R A B I A N A S T R O L O G Y

Ninth Series in the Astrology of Concepts

A COMPLETE DUAL SYSTEM OF NATAL INTERPRETATION

<u>Lesson</u>	<u>Department</u>	<u>Title</u>	<u>Page</u>
I	Cabalistic Point of View	The Power of the Wheel	1
II	Cabalistic Point of View	The Infinity of Analysis	5
III	The Element of Dignity	The Lunar Mansions	9
IV	The Element of Dignity	The Solar Mansions	13
V	The Element of Dignity	The Climacteric Years	17
VI	The Element of Dignity	The Climacteric Points	21
VII	The Element of Dignity	The Measure of Experience	25
VIII	The Charting of Dignity	The Cosmic Implication	29
IX	The Charting of Dignity	The Individual Implication	33
X	The Charting of Dignity	The Social Implication	37
XI	The Charting of Dignity	The Symbolical Implication	41
XII	The Charting of Dignity	The Cosmic Pointing	45
XIII	The Charting of Dignity	The Individual Pointing	49
XIV	The Charting of Dignity	The Social Pointing	53
XV	The Conscious Balance	Focus in Personality	57
XVI	The Conscious Balance	Focus in Society	61
XVII	The Conscious Balance	Focus in Vitality	65
XVIII	The Conscious Balance	Focus in Destiny	69
XIX	The Conscious Balance	Focus in Business	73
XX	The Parts	Life Direction	77
XXI	The Parts	Personality Direction	81
XXII	The Parts	Mind Direction	85
XXIII	The Parts	Situation Direction	89
XXIV	The Parts	Purpose Direction	93
XXV	The Parts	Effort Direction	97
XXVI	The Parts	Service Direction	101

ARABIAN ASTROLOGY I -- THE POWER OF THE WHEEL

This lesson is the first of a series of twenty-six (Class 42 in the Philosophy of Concept, lessons 1051-1076) and it inaugurates a ninth group of studies in the stellar science. Of the eight preceding series (Sabian Astrology, Class 21; Pythagorean Astrology, Class 24; Temple Astrology, class 26; Professional Astrology, Class 29; Divinatory Astrology, Class 31; Symbolical Astrology, Class 34; Theosophical Astrology, Class 36; and Directional Astrology, Class 39) the three series, Temple Astrology, Divinatory Astrology, and Symbolical Astrology, or their equivalent, are necessary for the present work. This is the third of the advanced departments into which the Astrology of Concepts is divided, and to it the student must bring an equipment consisting of (1) an ability to erect charts easily and without appreciable error, (2) a reasonable skilled capacity for identifying any and all events of life in terms of astrological co-ordinates and (3) a definitely cultivated gift for considering the separate factors of human experience as whole and complete, or self-sufficient from the point of view of cause and effect whether identified in the chart or in the actual events in which a native participates. There will be no specific reference to prior series of lessons for the major part, but the possession of this equipment will be taken for granted in outlining the new material, and recognizing the fact that it may be obtained satisfactorily, of course from other sources than the Astrology of Concepts. The present lesson is the first of two upon the cabalistic point of view as it has, in general, a vital though often unsuspected place in astrological theory and practice, and it introduces the student to the factor of the absolute in all predictive art. That in astrology is essentially the power of the wheel of the horoscope, or the foundation of the circle as a spectrum of analysis. The cabala is the Hebrew science of the relation of all things to all other things, and the cabala is based primarily upon num-

ber and symbolical patterns apart from astrology (which the Hebrews never adopted, as such, in their occult schools), and its special contribution to human point of view is its cardinal doctrine that significance and reality are relative if not synonymous terms. The cabala was termed in the Ibn Gabirol lessons the wedding of philosophy and poetry. Philosophy is, of course, the approach to significance and purpose, while poetry is the direct leap to reality. In astrology the experience of man is taken as poetic fact, or the approach to actuality, and the service of the horoscope is adding philosophy, or an interpretation of the life in terms of its own purpose and the purpose of life in general for the individual, to this personal clutching at reality. Usually the astrological procedures are purely an analysis of the philosophical or purpose side of being, but in stellar art there is also the direct approach to reality, less an interpretation of the life than a stimulation and awakening or reawakening of the life. This is the cabalistic point of view, therefore, and is Arabian Astrology primarily. In Symbolical Astrology an introduction to the element of life poetry has been given to the student, but the point of view was the usual analytical one in the presentation. The Divinatory Astrology the whole attention was given to the experience of the moment, the poetry of immediate passion of being, but again the explanation was from the accustomed analytical point of view. In Temple Astrology the root material now to be explained was first presented according to a strictly cabalistic pattern (paralleling the cabalistic pattern of Occult Philosophy), but no explanation of the underlying cabalistic tenets was offered.

Therefore the student, in his new work, faces a complete revision of his mental approach to astrological understanding, and it is in this rather than in the material to be used and discussed, that the present series will be unusually difficult.

Attention cannot be given primarily to the actual factors to be employed in Arabian Astrology, because they are limitless and space

would forbid--even to the degree of the prior series--the outlining of all possibilities and the organization of all procedures. It is essential that the student be coached most thoroughly in the principles involved, so that he not only will be able to understand that which will be presented, or that to which reference has been made in prior series and in conventional astrological books, but so that also he will be able to create his own factors at will, and to expand this branch of astrology to its limitless applications. Life itself is absolute in the sense that there are no human boundaries to its possibilities, and in astrology there must be a department devoted to the absolute factor of normal being. Arabian astrology provides this by its revelation of the poetic element in life, the color of reality and the personal equation as such remains at the individual core of the cosmic scheme. The step is from the free-will realization of Directional astrology to a grasp of absolute reality. Man is not the product of the focus of forces in which he has his being, but he is the agency that transforms these forces into (1) realities in general and (2) a reality (himself) in particular. What is reality? Not facts of themselves, nor purpose and universal plan, but rather the intermixture of these elements or the acquisition of significance in being together with realization in action (warmth added to substance or poetry and philosophy made at one).

Cabalism is the constant addition of new dimension to life, poetry the persistent enriching of all being through the multiplication of the facets of appreciation. Astrologically these dimensions and facets are added (that is, the factors are created to measure and interpret these as the individual conjures them into being from himself in his own sphere of reality) by the power of the wheel to create and to symbolize them. The survey of the full capacity of the horoscope in this regard will be left to the final (the twelfth) series, Rosicru-

cian Astrology (wherein cabalism is carried to its ultimate), but for the present the two striking cabalistic possibilities of the chart of the nativity will be taken as the basis of a first real drill in these pattern principles. For the sake of clarity the two methods will be given separate names, and introduced in preliminary fashion, in separate paragraphs.

Nodal Astrology is the philosophy and application (poetry) of the interrelation of the permanent celestial circles of motion as these are to be identified in the horoscope and interpreted in the individual life. There is essential and accidental derivation of relationship throughout all astrology, as has been pointed out in preliminary fashion (Sabian Astrology XXIV, par.3) and the nodes are the identification of the essential element, or that which has its foundation in the emphasis of the cosmic or significance factor in individual life.

Locative Astrology, or partitive reading of the horoscope, is the philosophy and application of the accidental derivation of relationship in the horoscope wheel as this is embraced in the parts. Here is that which reflects and identifies the particular interests or self-applications of the poetry of being in the individual life, and the emphasis is less of the significance and more of the realization of nascent selfhood, or that which complements the modal factor ideally.

ARABIAN ASTROLOGY II -- THE INFINITY OF ANALYSIS

This lesson is the second of two upon the cabalistic point of view as it has, in general, a vital though often unsuspected place in astrological theory and practice, and it introduces the student to the further implication of the absolute in all predictive art or to the manner in which analysis may be carried out legitimately and to an infinite extent. A preliminary distinction has been made between nodal and locative astrology, as these are respectively the essential or significant and the accidental or poetic approaches to an infinite symbolization of the life, and now a further identification of the factors must be made in terms of the great circles in which they have their origin and being. The nodes exist in the ecliptic, since they are the points of contact between the orbits of the various planets and the orbit of the earth, and they therefore are a zodiacal element, associated with the larger social situation of the life, the relationship essentially between the individual and his physical and spiritual environment. Under the term nodal astrology will be considered the phenomenon of infinite analysis in the signs, or the zodiac. The parts, however, are of the nature of the cusps of the houses and, while they are placed in the ecliptic (that is, figured in terms of simple longitude according to the projection of the house cusp and other circles of sphere division or apportionment into the ecliptic) for the sake of convenience in the calculation of aspects and the like, they are nevertheless of the nature of the equator and are to be considered as fundamentally accidental or equatorial factor, associated with the personal and individual situation of the individual in relation to his own self-contained potentialities. To revert to the characterization of earlier work (Sabian and Pythagorean astrology), the nodes and zodiacal analysis in the signs will be of the pattern or form and function of being--activity through the social character of man--and the parts and equator-

ial or house analysis will be of the circumstances or substance of individuality. What is now before the student is an unlimited division of the circular spectrum of astrology as this is set up upon the one hand in the zodiac and made the measure of the relation of man to elements superior to himself, and set up on the other hand in the houses and made the measure of the relation of man to elements inferior to himself. If the general principles involved in this basic twofold point of view of Arabian Astrology be grasped thoroughly, there need be no difficulty in anything that follows.

The most familiar of all the spectrum devices in astrology as an art of symbolism is found in the symbolical degree of the zodiac, a department of nodal astrology, and what was put down at the time these were presented (the sixth series, Symbolical Astrology) can now with advantage be restated. "The strongest kind of a strong warning must be sounded at this stage of astrological study, and while it is true that an individual may be so lacking in conscious sensitiveness to the psychological conditioning of his being as to be able to disregard this or any similar suggestion, and to remark triumphantly after an interval that he has paid none of the penalties hinted to him, nevertheless the danger is acute ^{as} as it is insidious. Under the law of the Lodge these lessons cannot really be restricted, and even in spite of a requirement for their study serially they must be supplied to students asking for them and meeting the requirements of their acquisition (purchase, or requisition by students of legate or anticipated legate grade at the time of their weekly issue), and the responsibility must rest squarely upon the shoulders of the student. As long as the recipient of the lessons studies them, sincerely, and according to the best of his ability, he is taking no risk. But if he persists in acquiring them either while admitting to himself that Solar Mysteries astrology is beyond him (which is it not of he can see where each week he has added definitely to his understanding of the material in any of the lessons of

the twelve series, now issued or yet to be issued) or with the idea of gaining possession of the lessons for the satisfaction of having them in his possession, he is playing with spiritual dynamite. Symbolism is the greatest power in spiritual or intellectual work. It is a manipulation of the content of meaning or implication in the elements of objective sense existence. It is properly an opening of the faculties of judgement to dimensional enlargement of all life and being. A man who has strayed on the downward path of evolution (who from the light of his potentialities is progressively degenerating in his conscious life) is one who has gained, unwittingly, the wrong use of symbolism, since all things are engaged in what to him is a very real conspiracy against him while his satisfactions are elements of destruction transformed by his own symbolism of them into desirable characters. This is the explanation of greed, immorality and destructive competitive effort. Normally, an individual is preserved by the power of the mean in the race. He is neither strikingly good nor bad as compared with his fellows. He lacks the gift of symbolism (that is, he takes his symbols second hand) and is safe. Astrology is taught under the Solar Mysteries is a science of symbolism, teaching its devotee the technique of placing what content of meaning and implication in things he may wish to put there, and it is essential that this be upon a sound basis in the self. Hence with advanced astrology the factor of the astrologer becomes more and more important. The infinity of possibility requires some sort of anchorage in the finite. This lies in the client and in the interpreting mind. Powerful as Arabian astrology is, it is at all times far more an art than a science, standing apart from all other systems in this regard.

The simple divisions of the zodiacal circle are not of the nature of the higher symbolism, and they therefore have become a part of the conventional practice under the name of dignities, and may be used

in a purely superficial fashion. Nevertheless they also give clue to inner relations of the most suggestive symbolical force, and special attention must be given to them. Nothing more need be said of the symbolical degrees than that with them is given the formula in each case of the derivation of their meaning by infinite division.

Symbolism is a universal or infinite element by its own nature, since each mind can interpret a given symbol according to the substance of its own understanding and experience, and while there may be few with the innate or acquired gift to symbolize three hundred sixty degrees, yet every student can symbolize his own full experience or that of those closely known to him in factors that may be put into the horoscope and made the basis of analysis and greater understanding. Arabian astrology exists to assist in this process.

The cabalistic point of view is therefore not only of the pattern that exists in nature, but also of the pattern that the individual creates in nature by the fact of living (the reason for the long and reiterated warning). When these two patterns are blended, when philosophy and poetry are wedded in the horoscope, when the essential and accidental elements of life are brought into close co-operation, astrology has gained great potency.

ARABIAN ASTROLOGY III -- THE LUNAR MANSIONS

This lesson is the first of five upon the foundation of the element of dignity in astrology; and it introduces the student to the twelve lessons, out of the remaining twenty-four, which are to be devoted to the division of the Arabian astrology to be known as Nodal astrology. It has been pointed out (Lesson I, par.2) that the purpose of the present advanced study is to enable the student to discover himself to be, not the focus of forces in which he has his being, but the agency that transforms these forces into a reality which lies within his control, and within his control in an absolute manner without the necessity of any limitation not desirable to him. Obviously any man superficially is the product of the conditioning elements in which he has come into being, and through which he has been shaped to selfhood and adulthood, but as is indicated in preliminary work for new students the whole purpose of the Sabian study is to enable the individual to select his own conditioning and to recondition himself in the line selected. The aid of the horoscope in this regard is beyond measure, if only the seeker is able to employ it, but it is an aid beyond the younger student because it is predicted upon a recognition of absolute reality as such may be symbolized in the conditioning agency already known and experienced. There can be no stepping out from the old into the new without a creation of the new which, therefore, must be created or established within the conditions or substance of the old. Such a creation is but a creature of fact, of course, but rather is a realignment of old material into new form. The basis of this new form must be absolute upon the old absolute which is the self as the self so far is known and established in its absolute being) and the unique service of astrology in the reconditioning of soul subjecting itself to Solar

initiation is its clear and perfect identification of an impersonal or cosmic absolute, or the heavens declaring the handiwork of God in realms measureable to man and capable of reality within the sphere of conscious reason. In astrology the commonest and most servicable absolute element is found in the critical degrees established by the lunar mansions, because these are the product of two diverse factors, a revelation of the power of the wheel apart from the actual planetary movement or actual infinite division of the cosmic circle (elliptic) upon the basis of its own self-contained geometric factors. The lunar mansions are the houses created by dividing the circle into twenty-eight parts, to reveal the mean daily movement of the moon in terms of the circle of its entire motion, or the identification of the day or base unit of all consciousness in terms of the moon or lord of physical life and function. They are taken from the equinoxes and so are a fixed function of the zodiac, and they are known through their cusps, which are termed critical degrees. The circle of the sun is divided by the lunar motion, as it were, and a relationship our of the heavens is taken for an identification of human activity of a sort not really a part of i self or of the superior scheme of being of which it is a part (the race, the social world), but a sort more an absolute co-operation with elements normally beyond self. This is the form factor at its first identification, in contrast with the circumstantial factors of the absolute to be introduced in Lesson XV. There is here help for the advanced student in his clutch at reality, or in his reawakening of his sense of higher life and greater purpose through what the critical degrees offer him, i.e., an immediate judgement of events in terms of cosmic rather than personal importance.

Significance and purpose in general, abstract or absolute, are reflected in the critical degrees because they are a manifestation of the moon apart from direct relationship to the self. The moon is

seen in its cosmic functions in the tides, and in the smaller tidal phenomena in individual life or through all social relationships. They represent points in the zodiac which are important in and of themselves, not determined in any other way by the individual chart or by the self-contained or geometric divisions of the circle. They are a representation of time in space because, signifying the time element of the lunar tides, actually and symbolically, they typify these in the interrelations of things in their spatial or substantial reality as measured in the wheel in general and in the particular horoscope in detail. The critical degrees show where the pattern of the individual, of its own nature, most directly touches the unknown of significance to it, the absolute or cosmic pregnancy of selfhood, and with the recognition of the points the events in life may be taken and through astrological rulerships be seen as more or less touching the cosmic potentiality in absolute possibility.

The poetic fact in experience is gained through the classification of personal experience, and Nodal astrology is here and throughout the Sabian system a matter of identification of absolute factors in the wheel, and the discovery of their relations to factors in life that in consequence may be taken as absolute. The critical moments of life are normally seen as such from a later perspective, through the actual eventualities of experience. With the critical degrees, and the other factors to be added in Nodal astrology, critical moments may be recognized as such at the moment of their occurrence. This is the task of the advanced student who selects the road of astrology, and as he works this out for himself he gains also the capacity to do so for others, thereby establishing a possibility of service which further aids his initiation by aiding him in the role of genuine priest.

Here the present lessons are seen in their tie with horary or divinatory astrology, because what is of first importance now is the

evaluation of experience in spiritual significance, or that thing the doing of which is the only true sign of a soul that has approached mastership. The warning of the preceding lesson (par. 2) is therefore well sounded, because if this is taken lightly the whole structure of astrology is rendered worthless as an aid in self-illumination. Symbolism is universal or infinite (Lesson II, par.4) and it cannot be cheapened or put upon a purely superficial basis without destroying it.

The critical degrees, or cusps of the lunar mansions (signs) are in cardinal signs

	0° 0'	12° 51'	25° 43'
and, in the fixed signs	8° 34'	21° 26'	
and, in common signs	4° 17'	17° 9'	

and the events or conditions in life are ruled or identified by elements in the horoscope moving upon or natively placed upon these degrees (with no more than ninety minutes of orb) are to be identified in terms of the absolute elements of the individual life, those occurrences or situations which are indicative of the soul's reaching out on its own account for its own selective conditioning or its own reshaping of its own life and destiny upon a higher plane or level.

The infinite of analysis particularly possible in Arabian astrology, because of the actual creation of elements of rulership and significance in the chart, begins with the essential dignities of which the critical degrees are a part, and the student should make a start in the employment of these by noting the efficacy of the critical degrees, especially as the transits shed light upon them.

ARABIAN ASTROLOGY IV -- THE SOLAR MANSIONS

This lesson is the second of five upon the foundation of the element of dignity in astrology, and it introduces the student to the factor of echo-living as this is a part of advanced work in Solar self-initiation, and as Arabian astrology is particularly suited to further its processes and purposes. Primarily what is now to be suggested is not so much a constant bringing of the past experiences back into the consciousness (the echo) for an enlargement of the present, through the realization of the greater breath in the past when seen with the perspective of the present, as it is a constant linking of the poetry of life or the experience or the past with the philosophy of self-hood, i. e., the present in the light of potentiality or the future. The goal before the astrologer is the instant recognition of both the past and future elements in any moment of the present, and this of course is only possible through the identification of all factors in terms of astrological or other absolute co-ordinates (astrology remaining supreme, of all mechanisms, developed by man, for this purpose). The first step, therefore, is a careful watching of the chart and a careful judgment of passing events in the light of the chart. For this purpose the transits have been recommended because of their general triviality, on the principle that more vital things are so much a part of the self that immediate perspective within the self is to a great extent impossible. The evanescent element, from the point of view of the self, is most closely related to the cosmic or general scheme in its relationship with the self, co-ordinating largely to the cosmic or purely potential element in self. The difficulty in all of this, naturally, is the fact that man cannot both play the game of life and be a spectator of it. The aspirant cannot very well watch himself plunge into his living to make his destiny, as this is now self-selected, a genuine or an accomplished fact. Too many seekers stray off the road at this point.

Their interest becomes Narcissus-like and their life impotent in its rapt self-contemplation. Self-pity upon the one hand and self-importance upon the other are to be rigorously avoided. As soon as the first success in identifying the influence of the immediate astrological influence in the immediate events has been achieved the student must, for safety sake, adopt the policy of abiding an immediate watching of the influence of his chart and turning instead to a judgement of himself upon the one hand and life upon the other in terms of his astrological factors as these are worked out in later and cool perspective. Literally, astrology, like drugs or surgery, is for emergency and unusual situations. The necessity is that the game of life must be played. If man steps back to watch the procession of events his chart no longer works, unless in the so-called bad aspects that emphasize more outer compulsion upon the inner than inner upon the outer (as squares and oppositions versus conjunctions and trines, in conventional astrology). The transits are of special value because the operation of more of them can be crowded into a study or momentarily-spectator period, and because they give the best and most cosmic (trivial) sense of the significant points in the chart.

What primarily is to be gained is a sense of the significance and importance, the purpose and self-selected destiny, of the individual life, so that life may be lived efficiently and gloriously. The points are not so much to be learned in the chart as the elements corresponding in life are to be shown and recognized instantly when met in the fever and enthusiasm of the game of living. Astrology, except for the practitioner (and apart from the superior mental training which its proper study involves), is for the purpose of establishing the individual signatures of experience, and in astrology itself the most valuable factors are those contributing to this. In the critical degrees, as an expression of the very conveniently absolute lunar mansions, the convenient primer signatures are found, because through the operation of transits

and directions the natal points are absolutely significant and are at once translated into life and action, and a certain degree of absolute or signature identification is gained in the natal chart. But the next step is the recognition of the absolute element in the degrees themselves, the 360 solar mansions or expression of the movement of the sun in the ecliptic in terms of the day or basic unit of consciousness. In these lessons the importance of the degrees as such has been exhibited in Symbolical Astrology, elevating them to the status of one of the twelve complete systems in the Sabian scheme. The Arabians themselves carried out the principles expressed in degree and dignity to a point which is worthless unless astrology is to be taken in a very literal and fatalistic sense (as suits the Mohammedan temperament, and the superficial Semitic mind), but the conventional Arabian systems, in which Claudius Ptolemy and Placidus de Titus themselves are to be included, was of the greatest historical service in preserving at least the skeleton of the ancient science. The fact that the sun does not actually move a degree a day (365-plus days for 360 degrees) is due to the aberration in the present relationship of the two motions of the earth, a factor that occultly is responsible for conscious life (the rotation cycle swifter than the revolutionary or more cosmic one) and is of no importance in the symbolism and no violation of the principle. The Solar mansion is the foundation of all astrology.

The poetic fact of normality in living is expressed in the degree, and therefore, the entire Arabian system works to make this and that degree particularly significant in the expression of the inner or real life in all experience. In every degree, as in every fact of existence, there is the 360/365-plus aberration, or the chance for an individualized fragment of relationship to something other than itself, but the degree as the unit of astrological calculation is primarily the representation of everyday or normal experience, and everyday or normal

experience must, by the student, be embodied in the symbolism of the degrees as this exists in them (Symbolical Astrology) or as this is put into them (Arabian Astrology).

The essential elements of dignity here are therefore those embodied in the degrees as such, outside the individual horoscope, and to these much preliminary attention must be given. As the student touches these in his chart, so he touches the elements of life they signify. His approach to them therefore must be through life. He learns the fire and water, earth and air elements of being easily, and passes on to more difficult dignity factors. He learns the critical elements of life as of individual concern through the lunar mansions or critical degrees and takes a step towards the individual element in cosmic being. From this he may proceed to the most individual of all elements in astrology, the Locative mechanisms to be given in the final twelve lessons of the series.

In all this his first attention is and must be life itself. He begins to learn what expression of self will be received by life and at what times it will be received. His experience becomes not a thing in itself but a tribute to something greater, the underlying absolute which is neither life nor himself but is shared by both.

ARABIAN ASTROLOGY V -- THE CLIMACTERIC YEARS

This lesson is the third of five upon the foundation of the element of dignity in astrology, and it introduces the student to the factor if the personal absolute in terms of time, establishing in the most striking fashion possible the genuine individuality or independence of the personality or self as such. Time, as opposed to space, is essentially the internal factor of existence. Space involves all men and all things, and embraces a reality that stands, for the major part, wholly beyond the control of the individual. Indeed, it can be easily believed that what may seem to be free will in the operation of individuality among the factors of space relation is by action predetermined or conditioned by the spatial situation itself. But time is an individual matter to the degree that this progression in personal consciousness divides all things into the two broad classes of past and future, between which the present alone is the fleeting and so unreal moment where spatial conditioning destroys the free will of man. In the past the events are fixed, as is pointed out in the Sabian preliminary lessons, but the significance or reality of these past events is always subject to change and growth, the change and growth wholly determined in time and at the hands of the individual. Similarly the fixed potentialities of the future are brought out into the present and transformed into events by a choice or inner determination, an attitude or approach superior in essence at least to the conditioning limitation of the present moment, or space, and capable of entire control by the personality of self. It is necessary at this point in the Arabian system therefore, that the student learn the integrity of the self in terms of inner sense or time, and learn this so thoroughly that never again can he approach an individual problem or an individual chart without a sense of a possible solution wholly within the hands of the client or person centrally involved. Therefore action from within, or the

transforming inner consciousness which is the focus of attention, in New Thought and subjective idealism, must in astrology gain a spatial reality, and this becomes possible through the climacteric years, or the cycles in every life that are not only of astrològical certainty in their manifestation of themselves, so as to be properly impressive, but are also so wholly of the individual and his essential self-determination that they are not really to be identified through planetary movements at all. The climacteric years are those created by the cycles of seven and nine in the life: the 7th, 14th, 21st and so on, and the 9th, 18th, 27th and following nines. The 49th year is taken as of particular strength because it is the product of 7×7 , as is the 81st, or 9×9 , but the 63rd is termed the grand climacteric because it is the product of 7×9 . As a matter of fact the statistical figures rather literally support the claim that more people die in their 63rd year than in any year from the fiftieth to the eightieth.

These climacteric years are ideal representation of the inner or individual absolute element because they operate independently of the basic spatial factors as such, interpreting themselves or becoming manifest conveniently in events that have nothing particularly in common with each other or with the cause and effect cycles of the individual life. Moreover they are wholly independent of the cycles in the individual horoscope. They are the most individually absolute factors in astrology in terms of time, or individuality per se, and therefore they should properly be taken into account in all reading, and they should be read in the light of balancing the operation of free will in the past with the future potentialities which the free will in the client dictates and, in one way or another, reveals to the astrologer as the key to the proper or most attractive approach to the real mastery of the individual chart. These years are usually explained astrolgically as derived either from the moon and Saturn, or from the moon altogether.

The twenty-seven-and-a-third days cycle of the moon (in reference to the stars, not the twenty-nine-and-a-half day reference to the sun) is familiarly a twenty-eight which gives lunar phases in round sevens and trine relationships in round nines. The period of Saturn, 39.46 years, only roughly suggests the nine cycle, and additional difficulty in such an explanation is that the seven years are relatively evil in ~~such an explanation is that the seven years are relatively evil in~~ their operation, the nine cycles good by contrast, a reversal of astrological expectation. Actually, what is in operation is the power of number as approached in Pythagorean astrology, and the year as the unit of time or strictly personal consciousness. Cycles may be traced out in terms of any number, but only the odds (individual as opposed to social emphasis* are particularly capable of being charted in the life. The three and five year cycles are too trivial for practical use, but the eleven year cycle (which is the sun-spot period) may be very marked in any life of any tangible degree of cosmic importance.

The poetic facts of everyday life is beautifully brought out by the climacteric years because of the individuality of these cycles. Generally speaking those that are the product of odd numbers are the most striking, the 31st or spiritual adulthood, the 35th or point of social competency, the 49th as spiritual accounting and the 63rd as the grand climacteric being those in the seven cycles of note, and the 37th and 45th being the points of possible rare fortune of special potency in the other cycle. From the strictly philosophical point of view the charting of the life by these cycles is of special worth in indicating the degree to which the life on the path, or the life in which there has been any real effort to take hold of his destiny by the individual, is actually brought into line, outwardly and spatially, with the inward or time and true-self factor of the being. The cycles are peculiarly indicative to the astrologer of the manner in which the

astrological cycles may be expected to become substantially manifest.

The essential elements of dignity are here gained not only through the tracing out of these cycles as indicated, and their use in the chart as an aid in interpretation of the individuality factor, but in the balancing of these with the dignities as they are brought out in the transits and especially in the lunations, in other words, the finding of the next series of cycles in progression from individually to cosmically absolute factors. The major periods of the planets for the most part are too long to chart and individual life (or are too regular and unvaried, as the sun, or too swift, as the moon) but the progression of the lunations (by their place of occurrence in the zodiac) through the chart in their nineteen year cycle of returning to the same series of places in an annual revolution creates a strictly astrological cycle that is not primarily the nineteen years of its own repetition but basically is the series of years succeeding each other in which the lunations do and do not touch off the indications of the natal planets. These cycles are irregular, in that every individual is different, and therefore are tremendously interpretive of the individual absolute as it becomes socially manifest.

An infinity of analysis becomes possible with the constant interplay of pure number (Pythagorean Astrology* and pure motion "Arabian Astrology"), and therefore much can be left to the student to work out for himself upon the basis of general principle and broad suggestion.

ARABIAN ASTROLOGY VI -- THE CLIMACTERIC POINTS

This lesson is the fourth of five upon the foundation of the element of dignity in astrology, and it introduces the student to the factor of the personal absolute in terms of space, bringing out the poqwe of outward evidence of the genuine individuality as this is manifest in the affairs of everyday. Differing from the individuality made manifest through the climacteric years, which are often only manifest as a purely subjective factor (the impact of the social limitation upon the selfhood in cases where the self habitually knows itself in not other way than in bondage to the exterior universe), the individuality here to be brought to the service of astrological analysis is as evident to external observation as to internal experience, and will be evident to the analyst even if in no way a part of the experience of the client. Man is to be seen at all times as a composite reality. He is of the nature at once of a spiritual individuality which of itself has no part in life at all, and of a purely material identity which as such has no part in spiritual reality. From this point of view the actual man is the link between these elements, a link that is at once both and neither, or what it is perhaps most convenient always to term the self. The self is known in astrology not as a simple factor but as the intangible That which now leans towards spirit and so subjectively identifies itself, and now leans towards matter and so objectively identifies itself. The leaning towards spirit is of course the implication or significance in all things, and the leaning towards matter is growth and experience, enlargement of the being and the like. The absolute factor in the first instance is necessarily expressed in terms of time, and of the latter in space. The climacteric factor in time has been found in the previous lesson in the regular cycles of odd years (especially of odd periods of odd years* as these chart the inner,

pr time or impact factor of matter upon spirit (or progression, or accepted selfhood, upon awareness), createing what it is convenient to term consciousness in general, mood or present actuality in particular. There now remains the reverse of this, or the impact of spirit upon matter, which must necessarily be charted from the point of view of matter, and which therefore must be entirely and strictly an element of the horoscope or putre judicial astrology because in this factor alone is therefound any diagramming of the acceptance of the spirit by matter (the Birth of the spirit as a material individuality in terms of a moment of patterning, or an element of present actuality in space rather than time), a focus of relationship. The whole chart is, of course, a representation of the individual materiality. This is provided by the primary relationship between the great circles of motion upon which judicial astrology as a science is based, the points at which these circles make themselves evident to each other, otr their two points of interception.

In the relationships between the two great circles of the earth's motion this factor is fo nd in the equinoxes, and from these the chart itself is derived, thus the sighs for the cosmic identification of the individual in pure type, the houses secondarily (by the introduction of the horizontal cycle of selfhood) for the personal identification of the individual. But man, as such, is more than a mere matter of focus or aggregation of matter. He possessed life, which is still something distinct from spirit, and still something wholly material or a matter of objective manifestation. In physical science an attempt to merge life and matter fails because life as an abstract something is actuall the selfhood of the planet or globe, the next superior order of evolution. In astrology it is impossible to get a factor for spirit as suvh to identify the individual in matter, but the convenient fact that the individual participates in life, and that life may be ma-

terially separated from pure matter, makes it possible to chart the individual absolutely in space by the device of utilizing the circle of the moon's motion (its orbit) in relationship to the earth's orbit, because empirically it has been observed that life cycles as opposed to material conditioning of life are coincident with the moon's activity. (The philosophy of the relationship of the moon to life, as a satellite of the earth and a placental or reserve body is amply discussed elsewhere, e.g., Temple Astrology, XXIII, par. 3). Where the planes of the orbital motions of the earth and moon meet there are created two minor equinoxes which are of vast service in astrology because of their absolute nature. These are termed the nodes, and because of the wobble of the moon's orbit they travel retrograde around the zodiac and indicate the point of absolute co-operation of moon and earth, life and matter, in astrological co-ordination or symbolism. They give the name to the dignity branch of Arabian astrology because they are the most absolute or unfixed element of dignity at the matter as opposed to spirit extreme, and they indicate a certain focal emphasis in the natal distribution of individuality in terms of potentiality.

The ascending node of the moon is termed the Dragon's head in astrology, and it is indication of the spatial absolute as a factor of contribution to selfhood. It indicates, in the horoscope, the point at which the individual most profits at the hands of all conditioning or external factors of his being. Because there is here a true catering to his won life and being, this is usually seen to be a point of protection, and it is thus the head is ascribed in analysis. The absolute emphasis is of the spatial recognition of the value of selfhood, and the point may indicate stagnation as well as protection, although generally an individual is so sufficiently pressed by the surging of his own impulses that the head is far more a friend than a disguised enemy. By its place in the horoscope it identifies functions (signs)

and circumstances (houses) through which primarily the individuality is prospered, that is, his absolute nature or being in the spatial realm is recognized by the associated realities of his place in the realm of matter. Secondly, as planets pass over it, or make aspect to and from each other while in orb of it (two degrees is maximum orb) it identifies the successful dictation, wittingly or unwittingly, of the selfhood to life and materiality in general, and so is a great aid in a charting of all self-discovery.

The descending node is of course the reverse factor and there is not much that need to be said separately. Not protection, fundamentally, but self-undoing, the Dragon's tail (as it is termed) marks the point at which the absolute nature of the individual spatially is resolved into itself rather than sustained in itself, or at which obligation to the social scheme is collected, and at which the individuality becomes absolute separately, as it were. It is the point of disentanglement, the point of release as contrasted with the head as the point of best attack by individuality upon life in general. The tail, as this release, therefore becomes spiritual opportunity in the sense of a regrasping and reorganization of self absolutely.

An infinity of analysis is here opened up through the fact that while very slow-moving, and so offering no help in progressions, the nodes of all the planets may be taken as indicative of points of co-operation and challenge in the particular realms of their rulership.

ARABIAN ASTROLOGY VII -- THE MEASURE OF EXPERIENCE

This lesson is the last of five upon the foundation of the elements of dignity in astrology, and it introduces the student to the factor of selfhood, as this, in astrological symbolism, becomes a pure climacteric element on its own account, linking the individual absolute in time with the individual absolute in space and so creating reality in terms of direct experience. What is accomplished here with the horoscope is not the primary development of a symbolism of the pattern of being, by which experience is rendered subject to charting or made thinkable or available for analysis, but rather the faculties of experience are identified in the horoscope so that the factor of experience itself may be divided up according to the genius of the individual time and space absolutes, and a sense of the selfhood thus gained in and of its own genius. This is accomplished apart from the chart at the beginning, by an understanding of the mechanism of consciousness in and through simple awareness, so that experience may be known and realized absolutely. Then, with a sharpening of the realization of experience or the development of a judgement of self in terms of self, it is possible to return to the chart with a new power of self-analysis. Experience, in other words, cannot be measured primarily in comparison with the experience of others, or even in contrast with the ideal experience of the race, until it becomes real upon its own account or until selfhood becomes experience per se, that is, pure dynamic as opposed to pure static and so unreal (dream or dazed) being. Symbolism must become a living symbolism, and astrology must yield an intimacy rather than a criticism of self here, and to this end the approach towards a measure of experience is by means of the senses as these can be given a living symbolism astrologically. What is now reached is the dignity of life itself, because life is fundamentally sensual or a mat-

ter of consciousness served by chemical action (of cosmic substance impressed with individual spirit).

ASTROLOGICAL SELFHOOD: THE FIVE EXPRESSIONS or the EXALTATIONS

The OUTGIVING	Positive Exaltation	The INTAKING	Negative Exaltations
♈ Facial expression	♌	♍ Eyes Visualization	♎ (now) ♏
♊ Voice Thought	♍	♎ Ear Understanding	♏
♈ Movement Location	♌	♍ Touch Contact	♎
♊ Aura Mood	♍	♎ Taste Knowledge	♏
♈ Odor Emanation	♌	♍ Nose Awareness	♎
♊ Here ♌ is exalted because the pectoral girdle serves protection			
♈ Here ♏ is exalted because the pelvic girdle serves manifestation			

The table here given is a contribution of astrology to the understanding of the nature of man. From the point of view of astrological rulership the senses as physical organs of the body, the relationships to signs and planets will differ (as will be brought out in a later series or Heglian Astrology), but from the point of view of man's selfhood charting itself to itself through the interaction of self and environment the patterning must be as here shown. By the planets placed in these signs in the chart the individuality of the self is oriented to other selves, and a means of the reference of what is known to what is desired to know becomes possible in a truly absolute manner. Each man has his own experience, but as such it is inarticulate or unthinkable. But as he gains a realization of the climactic facets of pure selfhood, and can then make judgements in comparison of these with others, his own experience becomes social or real, and all life with this takes on dignity. A degree of resulting self-mastery and life mastery gives the individual a contribution in

understanding which truly is beyond price. Here is astrology in its cosmic role. This is astrology as astrology serves the true Mysteries.

The two signs ruling the girdles from which the appendages of higher life are articulated have no part in the sense pattern perse. although they represent the larger social sense of the basic of the principal conditioning of man as a motile unit in society. But this, a larger sense, is a lesser and almost non-existent sense in terms of absolute selfhood, because no judgements are possible through such functioning. Any expression here of selfhood is automatous, and so of great significance in chart interpretation, of course, but of noworth in patterning the selfhood as such. Of the five senses, two are of greater individual significance, and will be discussed in a following paragraph. The three remaining senses are more imple, more cosmic and universal, and so less a matter of individuality. These--touch taste and smell--are best for the initial approach. In the table the scheme of opposites is an expression of the balance between the spatial and temporal absolutes between which selfhood exists as a link in reality. The ou giving is the contribution of self to space, and the in-taking is the commandeering by self of time. In addition to this, the senses themselves divide, according to time and space points of view, into the three social and two individual senses. In and through all theis there is the pattern of elements which will be illuminating to the student who has mastered at least the spirit of the material that has gone before, but which will be confusing to the student who has attempted to press on, greedily, ahead of himself. In the social senses the three yield, in the third, a sense which is peculiarly the sense of selfhood, so that this sense--smell--is always the basis of occult discipline, as well as of all social attacks upon the aloofness of selfhood (the aromas of food, aphrodisiac scents, etc., etc.). Touch, the first, is the universal or spatial social sense. Positively, this

operates through the individuality of the animal unity such as movement and self-directed location of self. This is the exaltation of Venus, or the drawing of all things to self. Negatively it is contact, which is the exaltation of Mercury or mind, and the basis of all judgements. In taste, the second, the temporal or discriminatory social sense is seen. Here is the exaltation of independence from the social scheme positively, and negatively the increasing participation in experience, such as is expressed in knowledge. Smell, the third, is peculiarly selfhood. Positively this is the impulse nature of Mars, whether physical odor or psychic influence. Negatively it exalts the out-projection of the soul as rapport with experience.

Seeing is the individual or truly external (or real selfhood) space sense by which normally all physical dignity is organized. It is the establishment of appearance in self and in the world. Positively it exalts experience per se through the moon. Negatively it is the exaltation of the fortune or creating power of selfhood, that is visualization as the establishment of selfhood absolutely in any and all sense by which normally all spiritual dignity is organized. It is the establishment of harmony in the self and in the world. Positively it is the exaltation of selfhood per se in the sun.. Negatively it is the exaltation of the depths of selfhood in terms of understanding.

ARABIAN ASTROLOGY VIII -- THE COSMIC IMPLICATION

This lesson is the first of seven upon the charting of the element of dignity in the chart (the sixth of twelve upon Nodal astrology), and it introduces the student to the real place of the planets in Arabian astrology. In a very general way the whole point of view of this branch of the Sabian system is of the signs, and the approach to life is primarily, therefore, through function and through direct manifestation of the divine pattern in human affairs. But the houses of the chart, the circumstances of life, take on a ring-like potentiality which is tremendously revealing and which will comprise the entire latter half of the present series (Locative astrology), and to no less a degree the planets must be seen in a role of function or Arabian significance, yielding to the astrologer the most potent of all in individual factors of the system. The planets may be taken in a general way as the collectors and administrators of the power and potentialities of the wheel, as these are brought out in the Arabian system. This function of collection and administration divides into two principal sections, the accidental and the essential. Attention already has been given in passing to the accidental role, or the significance in a chart when a planet is seen exciting certain points made significant in the Arabian division of the wheel by its presence upon the place in question. Here reading, is simple either by a consideration of the nature of the indication excited without reference to what particular planet may be active, or by the employment of astrological rulership from other systems, adding to the consideration the light shed upon the matter by the nature of the planet involved. In Arabian astrology in general the planets are all alike, mere indicators or distributing agencies of elements of rulership brought out by the power of the wheel. They are advanced beyond or placed behind each other in terms of power or potency according to the manner in which they administer the powers of the wheel.

But the instruction in Arabian Astrology is advanced not only because of the higher degree of understanding needed for its employment, due to its use largely of abstract factors, but because it is particularly valuable as a substratum method of reading, upon the foundation of which the more elementary understanding of the planets and all other factors may be used to supreme advantage. The essential nature of the planets in the Arabian system is so very valuable in this role that many of the features of this part of the system have become an integral of the conventional or composite judicial astrology of the middle ages, that is, the system generally embraced in the popular textbooks today. Here is a relationship of divisions of the circle permanently expressed in the planets, distinguishing each of them from the others according to certain various schemes of relationships. Here Arabian astrology touches very primitive principles, and the technique now takes a radical departure and moves from the significance of planets on places in the chart to their importance in places. An illustration of this not to be repeated in the present series is the method of reading introduced in the concluding lessons of Sabian astrology, for the purpose of giving the beginning a potent and effective absolute analysis of the chart, that is, a development of pure Arabian astrology that does not belong in an introductory series of Arabian principles as here. There the planets by their complementing administration of two phases of division in the house circle through the house correspondence to the signs in terms of lordship and exaltation have been seen in essential revelation of the circumstances of the individual being. Here the study of the dignity of essential relationship will be confined to the signs or the factor of pure function.

The wheel (the ecliptical circle, primarily, rather than the equatorial circle drawn on the horoscope blank, but both in a philosophical sense) is the mother of the individual in the sense of representing

in diagrammatic fashion all the elements going into the make-up of selfhood. Arabian astrology is the study of the parts of selfhood or the cosmic implications as these are described in terms of the dignities, which express the component elements of the dignity of life itself. There is the usual infinity of analysis here at the cosmic pole (as there will be at the individual pole in the parts proper, for that matter), but it is a division down into infinity, based upon a more and more minute division of the circle. The first division of the circle of the ecliptic is into the signs themselves and these are taken in a twofold manner in terms of the lords and exaltations of the signs, the latter element becoming the consideration of the following lesson. The moving from largeness to smallness for the moment is not in the divisions of the circle, but in the fact that the planets have (in effect) two signs to rule, but only one sign in which to be exalted. In the lesser dignity, the progression is through smaller and smaller divisions of the circle, as will be shown in the second following lesson. Because there are seven instead of six fundamental planets (the Chaldean group that in another branch of applied Arabian analysis, used in Temple astrology, are seen to distribute the days of the week and the hours of the day), the sun and moon share rulership together in the lordship of the paired signs, but this is an emphasis rather than an irregularity (since the moon is in reality a legate of all the planets, or what has been called the minute hand of the clock of destiny, and only particularly or typically so serving the sun here). Since there are only nine planets known (Pluto in 1932 remaining hypothetical, Eros impractical, Vulcan a myth, and because a planet astrologically is created by the typical position and shape of its orbit and not by its nature, Neptune thus barely being useful) the exaltation must use nodes and at least one part to complete the scheme, although thereby ideally distributing the potential factor in life and destiny as will be shown.

The mother-parts known as dignities may therefore be seen to be largely implications rather than facts, and this is the power of Arabian astrology, more suggestive and less scientific than any other astrology). The implication is established by the permanent relationship set up between the signs and planets. The point of origin in the zodiac is taken at Leo (for reasons to be discussed in Heglian astrology) and the signs in pairs are given rulership by the planets as shown in the table of Tem le astrology (or any textbook fibing the lordships of the signs and rulerships of the planets.)

Philosophically it is necessary to remember at this point that it is the ambient or the heavens as a whole that is behind all implication through this distribution of rulership in this fashion. The part is a specialization of the whole, not a subtraction from the whole.

?There is cosmic implication in everythign, but the specialization of this is fundamentally an activity rather han a function of being, and so is expressed in a planet. When a planet, therefore, is in i s own sign, it is itself strengthened, and it strengthens this sign of which it is lord and in which it is placed. Thus irrespective of what the planet signifies, there is an enhancement of the import or relationship. A matter is not exactly more of itself but it is more significant, it implies a cosmic or invisible emphasis.

ARABIAN ASTROLOGY IX -- THE INDIVIDUAL IMPLICATION

This lesson is the second of seven upon the charting of the elements of dignity in the chart, and it introduces the student to the philosophy of the exaltations. There is a far greater scientific logic in the assignment of the planets to the signs as lords because a definite place of being is taken in the circle and the planets then are given to the pairs of signs in the order of planetary orbits as these are found in the actual solar system. The exaltations, in sharp contrast with this, are ideal in their assignment of planets to signs and, moreover, as has been pointed out in the prior lesson, they add to their company two of the nodes and one of the parts (except as now replaced by Pluto) in order to gain a full twelve planets, a step forward in an infinite division of the circle. To the degree that astrology is seen properly, as a mechanism of understanding which makes use of the regularity of heavenly movements (relatively speaking) and so employs the underlying pattern in and through all nature (consequently being in no wise under bondage to the limitations of literal heavenly bodies and movements), it should be realized by the student that planets are created by the system and not by the heavens primarily, and that any number of planets (non-existent, physically speaking) may be created by astrology, actually to be equal astrological potency with their more real associates. Indeed, the understanding of this is the root of the Arabian system. The exaltations represent an approach on the part of the ancients to this fluidity of life patterning, because the establishment and identification of the exaltations has been and must be distinctly arbitrary. Here is the individual implication in its very essence. These exaltations could have been arranged differently without destruction to the phase of giving mother-parts to the circle, for the reason that the understanding of the planetary natures and the human good judgement behind their assignment to signs in which to be ex-

exalted must run hand in hand, and it is the conditioning of the medieval minds by the nature of the planets based in turn upon a rich tradition and a vast empirical usage that made inevitable the setting up of a system of exaltations which reveals the medieval mind of man. This, in turn, is tremendously revealing to present-day astrological scholarship, and tremendously valuable because all modern knowing--the mechanism of the mind of today in its collateral approach to the judgement of life itself--is thus found, in terms of individual implication, in its more or less primary and self complete root conditioning of itself. The exaltations are the extremely logical approach to the understanding of the individual's capacity to understand in terms of the current coin of understanding (as the race has developed this).

Therefore, with a logic that could not exactly be brought out clearly two lessons ago, it may be seen that the senses, in the larger aspect of their complementary outgoing and intaking of relationships with life as a conscious phenomenon, are properly expressed through the exaltations, and the advanced student may now be set to the task of creating for himself a tool that never has truly been in his possession unless gained by him intuitively, i.e., the planets as the legates of the race-being in the individual, or the pure potentiality of selfhood as this is shown in every chart. Wherever the sun is, there the genius of Aries gives its pointed individual implication, and if the sun is in Aries it takes on importance because it then shows a life born to be implicative in its solar nature. Moreover, if the sun is on its degree of particular implication, this is uniquely true in the native's case. For the exaltations by signs and particular degree (the latter for the older or true planets only) the student is referred to the table in Temple astrology or the conventional textbooks, and this much of the interrelation between the signs and planets he may master, as he must, through the coin of his own experience with human

nature. There are great possibilities here.

But what is principally opened up to the Sabian student now is that factor indiscriminately used in conventional and popular astrology, in such usage becoming a destructive and confusing factor because leading to an infinite regress, namely, the blending of factors, or the modification of one indication by another. In popular astrology the quest is unending, a regression towards infinity, because the relationship between elements in the chart are without appreciable limit, and when a root idea has been modified through a number of protean changes it becomes as fuzzy or as hazy as life itself, with the result that conventional astrology affords the amusing spectacle of the use of a knowledge of life for an understanding of the chart which, in theory exists for the reverse purpose. Indeed, may a student is better off with his judgement without the confusion of astrology, and properly all beginning students must be taught to revert in all processes to their judgement without astrology so long as there is any danger of astrology degenerating into a crutch for the faculty of judgement. With Arabian astrology, factors can be blended because the blending is upon the basis of an absolute understanding, and because the blending is a blending not of influences in life but the outreaching of life towards a grasp of itself. In other words, in Arabian Astrology there is a matching of the normal blending of man's approach in his own understanding. Arabian astrology is not a charting of the ideal man, or ideal life, but is a measurement of the individual in the actual experience of the individual.

This is illustrated in the fundamental differences between lordship of signs and exaltations in signs, as already brought out and as now to be indicated further in pointing to the fact that the assignment of lords is celestial, working by the order of planetary orbits from the equinoctial point (the spiritual equinoctial point, to be ex-

plained in Hegelian astrology), but the assignment of exaltations is terrestrial, in the sense that the visualization is from the point of view of house rather than sign situation. The sun is exalted at the ideal point of rising in the signs and Saturn at the similar point of setting, assuming the individual implication in a non-existent or ideal horizon such as is needed to create houses. The will (sun) is therefore man's eccentric being (reaching out from itself) and the depth of being (Saturn) is the concentric (or egocentric) being. The social being of man objectively is expressed in Mars through its elevation of selfhood among men, and the same social being is expressed subjectively through Jupiter because of the nadir-sense or simplicity and self-weighted eventuality of pure soul, without elevation or position among men.. Here is being at its angles of self-knowing. Only Saturn and Jupiter remain properly paired, from earlier point of view. Venus, related to Mars in principle, introduces the element of sustainment, as the self by cosmos, and is itself subjective sustainment, while Mercury, usually associated with Venus and Mars, is here brought to its point of real power and significance as objective sustainment, or consciousness in individuality. The moon, related to the sun and all the planets is alone a succedent sign exaltation, introducing the reluctant phase of individual absolute experiencing.

Things as truly personal, cosmically self-sustaining without dependence upon any cosmic factor, are the specialized revelation of the exaltations.

ARABIAN ASTROLOGY X -- THE SOCIAL IMPLICATION

This lesson is the third of seven upon the charting of the elements of dignity in the chart, and it introduces the student to the terrestrial rather than the celestial organization of individual experience, in and through the natal chart by means of the Arabian system. Here the lesser essential dignities may be considered together in their establishment of a progression down to a proper minutiae of recognition of facts of self-expression. The whole purpose of astrology is to symbolize life and to organize this symbolism so that new light is shed upon the life in a way possible by direct observation. Actually life itself is symbolization in all its relationships. Such purely objective factors as food and shelter, clothes and reproduction (and the other primitive instincts) are disguised, not because they are unworthy or a cause for shame but because they are in themselves unimportant. True, when a man faces deprivation of food, when his shelter and other primitive needs are threatened, they then become of major importance, but such a condition is abnormal and when it does arise it is never seen as a matter of the importance of the instinct involved but of the social condition reducing the individual to an abnormal situation. These predicaments are always, to the mind of man, symbolical of a grievance, or injustice, of a phase of the conflict between classes and groups, etc., etc. In an approach to a larger understanding of life the student must get under his observation more and more of the facets of life involved, and this has to be done, whether in life or in astrology, by means of symbolism. The lesser essential dignities in astrology are particularly symbolical of this process. They show not the larger relationships of life directly but through the paradox that a thing is larger in life reality through its greater manifestation in lesser symbolism rather than through its more infrequent manifestation in larger factors. Thus culture is not marked in the

great and dignified sacrifices of life, primarily, because an unlettered man or woman is fully capable of rising to the need of the moment. Not all the heroes and heroines are cultured people. Instead the mark of culture is to act in small things as if a great issue were at stake, and in astrology the small details associated with the larger factors of life are the point of attack for determination of the influence of life's large issues in the individual. The triplicities, faces and terms of the zodiac are therefore the manner in which each planet may successfully be seen as symbolic of the great social complex in the individual, and from the estimation of the planets in this fashion the type and manner of the individual's co-operation with the social scheme, and its co-operation with him, may be determined.

The social implication of the chart is therefore the element of this co-operation. While it may be taken in either way, the point of view will be that of the social scheme's operation through the individual. His chance for accomplishing what he wishes in and through human relations is indicated or symbolized always in his power of living or making actual the dreams of the race ideal in himself, exactly as his ambitions and projection of himself is an individualized reflection of the racial conditioning in his own being. This, of course, is an extension and natural carrying forward of the philosophy of the prior lesson. Society is not a physical but rather a psychical entity, expressed in the persistent of tendencies in human conduct. Laws and traditions, cities and houses, human habits and appetites, are grooved in the livingness of racial ideals which are implicit in the intangible reality that must be termed the race, and are explicit in the individual only in their convenience to him as giving him a deeper and truer sense of himself (since he has been conditioned towards the possibility of self-expression through these agencies). Of themselves none of these things is real. They live on in the individual and the individual

lives on in them. This is mutual and co-Operative, and this and this alone is society. Astrology itself is no more real than society. As will be pointed out (Hegelian astrology) the zodiac might be arranged in any other than its usual way and, as especially made clear in the prior lesson, the exaltations, as types of the most social and human of all essential dignities might easily have been schemed in any other fashion. The social implication of man is therefore not a measurement of his advancement or any comparative state (for the man who today seems advanced may tomorrow be proved reactionary, and today's radical or reactionary tomorrow may be proved to have the truly advanced soul of his age) but it is always the revelation in full, no more and no less, of his degree of fluid participation in society, his richness of expression of the racial potentiality as this finds consummation in the individuality of his own being. The aliveness of the life, the freedom of potentiality, are the elements revealed in these dignities created by the infinite division of the chart.

The triplicities are the relations of the Chaldean planets in groups of two (excepting Mars, who as the first expression of being or the external pioneer element--social implication per se--must stand alone) as related to the signs taken in groups of three. Here is the social exaltation of the alchemical elements. Triplicity, face and term are to be seen in the tables of Temple astrology (p. 100) or in the conventional textbooks. By triplicity the planets Sol and Jupiter are coupled in their expression of fire socially, that is, the will and the eccentricity of the soul are the social manifestations of the inciting or originating power of man (fire), his capacity to carry out what is not obviously a part of the immediate social implication, or the originality of selfhood. When either of these planets is found in its triplicity the native's power of social origination is enhanced according to the genius of whatever planet it may be. In similar fash-

ion the planets Saturn and Mercury, the depth of concept and breadth of percept, are seen related to the signs of social intuition or racial co-operation in terms of ideals (air), and when they are placed in their triplicities the result is an individual enhancement of the power to cooperate with society (the odd genius of some people to be in the right place at the right time and to say the proper thing at the best moment is brought out). Feeling and possession, Luna and Venus, are related to the staying or self-sustaining power (earth) of the social scheme, its genius for conforming to and reverting to the pattern of its won greatest potentiality, and the placing of these planets in their triplicities is thus revealing of the individual social implication again. Mars through its emphasis in the signs of appreciation of cosmic or racial drift (water) gives an indication of the individual's social implications in terms of mood.

The faces and terms are subordinate divisions down to the point of more minute symbolization, and they are almost wholly a product of the early medieval empirical mind, to be seen necessarily as a traditional expression of the facets of human experience, if their full genius is to be gained or is to be worked out in terms of the individual experience of the astrology. Indeed, a more logical but less useful.

The force of the essential dignities is specially to be learned and observed through divinatory astrology, and attention to this point will be given in the following lesson.

ARABIAN ASTROLOGY XI -- THE SYMBOLICAL IMPLICATION

This lesson is the fourth of seven upon the charting of the elements of dignity in the chart and it introduces the student to the curious parallelism between the inevitable workings of the symbolism in the artificial mechanism of judicial astrology and the natural progress of life itself. Here is the element in astrology so widely commended in conventional teaching as intuition, but the element as it may be put down and organized and so made a tool of the disciplined mind rather than remaining the fortuitous lucky guess of the understanding in response to a mood, such as religious devotion (sometimes mixed with astrology in incongruous fashion) or faith (the universal support and sustainment of the undisciplined mind). Life, once it is pointed in a given direction, or symbolized according to one of the major complexes of the universal pattern, possess a driving power which only is modified or changed in its direction by very unusual or strong conditioning forces of another nature, or (the usual history of a given case) when the momentum has spent its force. In astrology the original complex of individual patterning, underlying the whole judicial science, has developed naturally and normally a major complex of symbols attached to the root structure empirically, that is, in symbolization not of the root element of human life but of the rather standard tendencies of any and all directions of being. In superficial fashion, but illustrative of this power of symbolism in everyday affairs, the normal man of the street is able to predict most of the actions of his associates through the inevitable association of certain symbols, not because these are inherently related but because their relationship to the underlying pattern puts them in an outer association which is regular because of the experience of the race. If a man is wealthy there are conditioned into him certain traits of character that are no part of wealth nor of his own primitive nature. He stands more or less aloof

from his fellows in general because he is approached so insistently for financial assistance. Were he to give this indiscriminately he would be penalized by the vanom of men when man is pauperized (when the inner spirit rebels at a sense of obligation to an individual to whom as an individual no obligation is owed). Because of this, cert in root types of individuals are more and mmore drawn to the social complexes producing wealth, and a vicious cycle is set up. Out of all this are certs in sure predictables, but they have no reality in spiritual relationships. They are entirely the product of the experience of the race. Similarly, custom has made the male sex the wooing and the female sex the wooed, and the result of this is a development of masculine and feminine character that is almost wholly a matter of conditioning. There is nothing directly spiritual in modesty, but the social import of respect for slef in the light of the predictabel expectations of conduct is quite one of the most spiritual of all elements of human personality. In fact, life is almost wholly viewed upon the basis of surface relations that are the product not of primary reality but of social complex. In astrology, therefore, the root principles may be put down and used, but the patterns of empirically gained symbolisms of life which have not real being in cosmic pattern, become by far and all the most revealing elements of astrolofical science. The primary result of this is that the Arabian system, putting down the principles for any charting of non-p rinciple byt rather empirical-derivation symbolizations, must be the first dependence of the skilled astrologer, and that, by the same token, must be advanced instruction, wholly beyond the grasp of the yo ng student or the dabbling temperament. The secondary result is that the mind must be trained to catch the empirical complexes, both in life and in the astrological mechanism, so that one is immediately suggestive of the other, and this is intuition in the highest sense. A devotional attitude is a help in the gaining of a superfi-

cial intuition because devotion touches the universal pattern, but devotion usually requires, for the average person, a sense of bigotry of one sort or another, and this defeats any chance for astrological excellency. The proper approach to intuition in astrology is through a familiarity with the complexes in life, and the symbolical implications of things in astrology, and for this element in astrology the beginning is in the traditional special qualities of the signs as given in Temple astrology (p. 68) or conventional textbooks, and is built and added to in almost haphazard fashion in the personal experience, and as thus noted in the mind rather than on paper.

Here is a division of mother parts of the circle in what may be termed a total lack of real organization, a proper regression from astrology into life and experience itself. There is here a merging of factors, as in the degrees of the zodiac which at base are the result of intuition (a frankly psychic faculty), a lunge into life experience as this is reflected in the social complex of consciousness, conditioning the symbolizing mind to a patterning of experience, and as this yet may be organized logically to give a neat confirmation of general principle. Here are essential dignities that cannot be given a class name, or individual designation, but in them is the proving ground of the astrology, and here may be found in the root of an infallible intuition. The student may make his best progress at this point by turning to horary astrology, because in divinatory art he reaches a life more involved in social complexes per se (things of immediate reality) and uses an astrology more empirically symbolical (in the sense that the houses take on their meaning according to the idea of the moment and not the tradition, or in the sense that rulership becomes more allegorical than real since a business difficulty may be seen as a discipline of the soul, or a person of no moment in the life may be a signature of a complete change in life, etc., etc. Practice and experience are the twin roots of all intuition, and these are gained far more conven-

iently with divinatory astrology because of the greater ease of check-up on judgements and the greater availability of cases.

In the present lessons the progression now is from the use of infinite division of the circle elements to infinite division of the experience of life, and this involves a progression from division of factors in which the whole is viewed (as the circle and either the actual divisions of signs or else the distinction between signs according to various points of view as divisions of contributory whole ideas) to a division of life itself, in which case the whole is beyond view since the native is part of the whole and without perspective, or that which is termed accidental dignity and is to be considered in the following lesson.

The whole power of Arabeian astrology becomes a matter of skill in utilizing the dignities and allied factors, or in sensing an infinite regress of symbols in the understanding. The technique is one of blending, or identification of the addition of involvements while a concurrent subtraction of limitation in potentiality is recognized.

Simplicity is never objective, in life or in astrology, and it is in the philosophy both of life and astrology that simplicity of and enduring and potent sort is gained. Symbolization is the relating of the objectively important to a subjective importance which sublimates and transcends immediate lack of outworking through present lack of drive and direction. Life to be mastered must be idealized--that is symbolized--and for this work astrology is supreme.

ARABIAN ASTROLOGY XII -- THE COSMIC POINTING

This lesson is the fifth of seven upon the charting of the elements of dignity in the dharṭ, and the first of three particularly directed towards the analysts of accidental dignities, and it introduces the student to the problem of finding the focus of individual life or experience at the point where astrology enters the given life for purposes of guidance and understanding. The power of human self-expression lies in its freedom. It is perfectly true that every usual element entering into the acts, and decisions of the conscious individual may be traced out to a social stimulus, and may be found in the experience of the race, exactly as it is evident (to the degree pointed out on the previous lesson) that the complex of any given personal situation is almost an absolute reflection of the surrounding social complex, but it is equally true nevertheless that there is full choice in the acceptance and attraction of these elements entering into the individual complex. The complex itself is never the product of the elements that make it up but rather is ever necessarily an alien factor, for the reason that it would not be a complex otherwise. If the elements within it were producing it the larger complex associating the elements would be manifest and the appearance of an individual complex would be only an appearance. Personality per se is here involved. The Behaviorists allege the nonexistence of the personality as an individual complex free from root production by the social complex, but such a belief would imply a greater predictability of human action and though than actually proves to be possible in astrological practice, that is, when the astrologer endeavors to work with the wheel alone and without knowledge of the individual case as such, or its equivalent (as intuition, or observance of the social conditions or the conditions in his own chart bringing the case to him and through the necessary sympathies of the

case recognizing something of the personal nature of the client, etc., etc.). Personality is a free factor in life, and in astrology. Because personality makes convenient use of the elements sustaining it, its freedom is not at all obvious, but the capacity of man in an emergency to stand upon his own feet (metaphorically) and to proclaim his divine rights--and to claim these successfully, moreover, and to make them manifest in the social complex--is sufficient indication of the real nature of this personality, and this it is which must be identified in the chart at the very beginning.

The accidental dignities do not directly indicate the free factor in personality, but by identifying the personality as it made its freedom manifest (subconsciously, or as in some decision of the pre-existent soul) in the moment of birth, a starting point for analysis is found. The accidental dignities are those created by the house circles as opposed to the circle of the signs, in erecting the wheel of the individual chart, and those created by the motion of the earth as this modifies or creates an apparent motion of the other heavenly bodies. The essential dignities are mainly expressive of the race experience as the individual may capitalize upon this, and the accidental dignities of the flair for freedom in terms of self-expression of the individual.

In the transition from essential to accidental dignity the lessons are moving slowly from Nodal to Locative astrology, from the infinite division of cosmic indication to the infinite division of personal indication. Because the genius of Arabian astrology, differing from all other Sabian systems, is in its blending of factors, everything must at all times be blended, and blending must characterize every step and every operation, so that the transition in question must be a blending, i.e., gradual. And by the same token the blending must be in two directions always, not only a foreshadowing increasingly of Locative astrology with the progress of the consideration of Nodal, but an in-

creasing re-emphasis of the root of Nodalor cosmic implication as the foundations of the Locative system are laid. There is less of the significance and more of the realization of nascent selfhood as this progression takes place, but the first relaxation of true personality, or nascent selfhood, must be of its cosmic significance, and this therefore, is the starting point of accidental dignity, exactly as it will be seen to be by the observant student, the starting point of Locative astrology. There is to be a symbolization of personality per se in these accidental dignities, and the initial symbolization must be of the individual in a pure universal self-realization, the cosmic pointing of personality.

Angular position is the first and most important of the accidental dignities, and it is to those planets in the horoscope which are angular by house that the astrologer must look for initial identification of those particular activities of being which indicate the freedom of self or the pure functioning of personality. There are two methods of approach here in practice (and, of course, the obvious third which is a combination of the two), that is, the comparison of the chart with other charts, and the individual with other individuals, upon the basis of the relative degree of freedom, or the measure of the individual by social standards, and the analysis of the character of the individual through the particular planets which are angular, indicating through what means he makes evident his freedom of self-being, or approaches the task of bending his environment to his will rather than remaining in bondage to his circumstances. Much of the inherent strength of character is here revealed, but primarily the astrologer is here equipped to aid the individual in self-discovery and in enhancement of the opportunities and potentialities of personality.

Cosmic pointing is indicated by the houses through the angles because it is the angles that identify the cosmic axes. The cadent

houses are the particularly individual ones of the twelve and the succedent the particularly social. Man is pure personality as a cosmic entity separated from mundane experience (House 1), and the revelation of personality is the cosmic or directly non-conditioned co-operation by and with things and people, i.e., opportunity (7). The social position of man (10) and his inner citadel of selfhood (4) are even more obviously a matter of cosmic pointing. But the effort he must put forth, and relationships he must express to make manifest his personal identity (6th objectively and 12th subjectively) and the realities to which he must hold and relationships he must maintain to substantiate his personal place in the cosmic scheme (with things in the 3rd and ideas in the 9th) are purely individual matters, not creating any dignity or cosmic pointing in the life. Similarly his payment made for social support (5th objectively and 11th subjectively), and his stewardship of social relations (with things in the 2nd and with ideas in the 8th) are equally social, and of no dignity.

Second of the accidental dignities in importance, but of equal strength with angular position, is direct in motion, the normal situation of a planet. But as cosmic pointing is revealed in the affairs of man through the houses or distribution of experience so also is it revealed in the more general or subjective but no less potent co-operation with the movements of the planets by the motion of the earth. When this co-operation is expressed in a maintaining of the forward planetary movement, the planet in question is dignified. The affairs of the native expressed by it are given cosmic furtherance.

ARABIAN ASTROLOGY XIII -- THE INDIVIDUAL POINTING

This lesson is the sixth of seven upon the charting of the element of dignity in the chart, and it introduces the student to the complete system of natal reading expressed in Nodal astrology, or the method of interpretation upon the basis of the essential and accidental dignities of the individual horoscope. In one or another of its many forms this has been, from medieval times, perhaps the most popular and widely used of the methods of conventional astrology. In the Sabian system it is subordinated until a student has reached advanced grade only because it so easily becomes literal and a matter of slavish following of rules, in which case it defeats itself, whereas in fact it is a means, the most efficient known of astrological science, for balancing personality in the focal complex of cosmic co-operatives. In the use of the system the student still requires the accidental dignities to be given in the later paragraphs of this and the following lesson, but before these he is ready now for the negative essential dignities or the debilities of the chart, factors that definitely subtract from the powers and significance of the heavenly indicators. The debilities have been listed in Temple astrology (p. 96) and they are the detriment of a planet when it is in a sign opposite its house, and the fall of the planet when it is in the sign opposite its exaltation. In the traditional and conventional systems there are any number of other elements of dignity and debility, and if understood and properly valued they are of value and may be used by the student, but, as only the salient points may be brought out in the lessons on any of the Sabian systems (since the purpose of the lessons is to uncover and examine the principles involved), there is no space here for the consideration of these, and in practice their value is too slight to make their notice worthwhile to any one but the seeker deeply interested along the one line, or in par-

ticular research. The debilities are essential dignities because, the inverse or negative expression of the houses and exaltations of the planets, they are primarily established in the zodiacal circle.

The method of reading in Nodal astrology is to determine the relative value of the literal planets of astrology, the bodies with movement in the zodiac (including the sun in its measure of the actual motion of the earth, and the moon as carried around by the earth, although itself moving) to which is added the indication of dignity of orbit as shown in the nodes (only those of the moon have ordinary practical value, of course), and as indicated by considering these nodes as planets and determining their value, and adding in the value of any and all other planetary factors (as the parts to be considered under Locative astrology), thus bringing to the point of motion, for analysis in terms of personality, or the individual direction given to contributory force in the social complex, the whole of individual destiny. The relative importance of the planets from this point of view is determined by a definite scoring system, and the destiny is deduced from the resulting order of these planets, and from the place of each of them as taken in the order now established among them. The student, for use of the system, for which Pythagorean astrology is best, although any will serve, and with the general implication of the houses and signs, as these have been brought out primarily in Sabian astrology, and subsequently expanded. Since each Chaldean planet has two houses (except sun and moon), and it is possible that some of these may have identical scores in the system, it is necessary to give at this point, parenthetically a distinction which has no scoring value but which indicated a relative positive and negative distinction between the houses of a planet in terms of the planet's joys, or positive house. These are: Mercury in Virgo, Venus in Taurus, Mars in Scorpio, Jupiter in Sagittarius and Saturn in Aquarius. A planet in its joy is superior to another planet of equal score.

The table of scores is as follows:

<u>Accidental Dignity</u>		<u>Essential Dignity</u>	
Angular by house	Scores plus 5	In own house	Scores plus 5
Direct in motion	plus 5	In exaltation	plus 4
Well aspected	plus 4	In triplicity	plus 3
Swift in motion	plus 4	In face	plus 2
Wide declination	plus 3	In term	plus 1
Elevated by house	plus 3		
Occidental by house	plus 3	<u>Essential Debility</u>	
On important degree	plus 1	In detriment	Score minus 2
On important fixed star	plus 1	In fall	minus 1

The scoring system itself presents no difficulty, since each planet is counted out in order and a table of planetary order for the individual chart put down on the horoscope for reference, but there are, of course, a number of difficulties in determining whether a planet is worthy of score under some of the points. Thus there is the usual necessity for explanation of the various dignities. The accidental dignity if well aspected is perhaps the one presenting the greatest possibilities of difference of opinion because it involves a sort of scoring system within a scoring system. There are two ways in which this dignity may be determined. Punctiliously exact, and needlessly so, is the listing of the bad and good aspects, and considering only conventional orbs, (with degrees for all but the moon, with twelve and a half, and the sun, with seventeen degrees) and giving half value to orbs of more than five degrees, double value to trines and conjunctions, oppositions, and squares, half value to semi-squares, semi-sextiles and all such aspects (leaving sextiles--and parallel, if considered--as the unit value in aspect), and considering conjunction as variably bad or good, the other good or bad in conventional designation (trines and sextiles as opposed to squares and oppositions respectively). Far more satis-

factory, however, is to ignore the goodness and badness of aspects, and to give dignity to any planet with participation in the strongly marked aspects of the chart (using three or four degree orbs only, in general, and considering only the two or three outstanding configurations). It might be well to note that no dignity may be scored more than once. A planet is as well aspected with one strong aspect as with half a dozen.

What is now being brought out through the dignities is the individual pointing of the chart. The interrelationships of the planets are indicative of the complex of inner actuating forces of being, in contra-distinction to the pattern of outer or social being revealed more by the symbolism of the houses and signs. And the next two accidental dignities to be considered are even more of this nature. Swift in motion is conventionally applied to the moon alone (whether its motion in the twenty-four hours inclusive of the time of birth is more or less than its mean motion of $13^{\circ} 10'$), but is no less applicable to other planets. Ordinarily, in the Sabian systems, the other planets are ignored except as obviously near stationary or near normal movement (either direct or retrograde) and thus no special tables are needed. Wide declination is a similar factor, similarly handled by comparison with the motions listed in the ephemeris of the given year.

ARABIAN ASTROLOGY XIV -- THE SOCIAL POINTING

This lesson is the last of seven upon the chart in fo the element of dignity in the chart, and it introduces the student ot there-remaining accidental dignities which he will need in any practical employment of noda astrology. The progression in the consideration of details is toward finer and finer minutiae of relationships between the personality and its general environment, living or inanimate, and from the cosmic pointing of the individual life, marked in the dignifying of planets through their position by house and through the co-operation of the earth with their motion, expressed in direct in motion, through the individual pointing revealed in the well-aspected, swift-in-motion and wide-declination dignities (or the utalization, by personality, of the relative positions and motions of the planets in the complex or apparent positions of the cosmic scheme or pattern), to the social pointing now to be expressed in the remaining five accidental dignities. This social pointing is the consequent relationship following upon the self-establishment of the personality in the general environmental focus of being. These are dignities which are tremendously revealing, but only of factors that have no direct bearing upon the consciousness. Of these the elevation by house is the most important because it establishes a planet as primarily drawn toward the social outgiving of the being. When a planet is thus dignified the activities ruled by it have an indirect and helpful support which is yielded by the general social factors of the situation of the individual in life. There is here an interesting and root blending of the absolute of the universe and the absolute of the experience of the self. The purely social forces represented in the chart at the midheaven position rather abstractly are paralleled by the purely social consciousness of the self expressed with equal abstract indefiniteness and so subjective power in the affairs of life (tenth house), never actually seen as other than a concern

of self and yet actually more the concern of society at large, because position in life is indication of individual opportunity far less than of a social need or opportunity expressed in and through the individual. The blending is no less expressed in the mind (ninth house) than in the affairs (tenth) of the individual, and it is supported by the outwishing (eleventh house) and inwishing (eighth house) of the native, as it is by his cosmic dependence (twelfth) and independence (seventh). Here are facets of analysis that may be applied by the student with profit to all the factors of the chart, facets that are here suggested not so much for their own sake as for illustration of the process of progression in terms of blending, the genius of Arabian astrology and also best example, but far and all, of the role of astrology in a training of recognition of cosmic relationships as this may be carried to its highest ultimate point.

The accidental dignity of occidental by house is perhaps the most familiar of all to the Sabian student for the reason that the most useful focal determinator of the professional system is a utilization of this element of dignity, there specially applied to a particular problem (fool proof analysis for the beginner). In the distinction between rising and setting planets, this factor is wholly determined through the time of individual birth, the element of dignity is seen in terms of reality. Reality is a relative term in all human experience. Theoretically it is possible to set up an absolute conception, and it is philosophically stimulating to make the focus of reality something other than self. But so far as personality is concerned the ultimate base of all experience is self. Thus, let the most ardent student of absolute things become sufficiently ill, and his center of consciousness will return to self. Knowledge as a product of experience, is forever anchored in its tools of self-expression, to the mechanisms of the self in which it has arisen, and to which it is tied by conditioning individualities. Selfhood and personality are proper-

ly co-ordinate terms and reality and selfhood are as truly co-ordinate when properly understood. When the chart creates a division between the signifiers of experience (the planets) in terms of working before the face or behind the back of the native, experience itself is divided into direct and indirect categories, and from this arises the present accidental dignity.

The not-intercepted dignity is social pointing per se. Here the element creating the dignity is the relationship between the two great circles of the chart, or between the individual aspect of the social complex as related to the social complex in reference to the entire social group. Interception of signs in the houses is produced by the factor of terrestrial latitude, which in turn is symbolical of the capacity of man to live increasingly away from the tropics, or to be able in his physical body to resist cold, and the change of climate in terms of season and to do this by setting up a social order through the uses and heating as well as clothes and moral sustenance in terms of human associations. As the birthplace moves towards the poles the horizon (which creates the horoscope in general, the first and seventh houses in particular) gradually tilts up until it is possible for it to become identical with the ecliptic (so that in theory at least, it is impossible for a baby to be born at the poles) and this distortion, contributed to or minimized by the permanent relation between the two great circles or the obliquity of the ecliptic from the celestial equator, at times will draw out a segment of the ecliptic so that one or more signs lie wholly within mundane houses or are intercepted. When a planet avoids this it avoids (and what it rules avoids) a loss of opportunity and function in the practical world which the personality is creating for itself. This is an obvious dignity.

The two remaining accidental dignities might be termed symbolical pointing rather than social pointing, were it desirable to consid-

er the accidental dignities under a fourfold rather than threefold heading. Here is the carrying of relationship down to the most minute point possible under the present point of view, and what is indicated is the reality which the personality establishes within its own complex of being. Here is shown the co-operation of society with man upon a basis of actual freedom from social conditioning. Wholly a product of personality, the obligation of personality to society is now of no moment. These are secondary realities which are of immense value because wholly revealing of personality. One important degree is a dignity that may be variously taken (using the critical degree only, or utilizing the point of view of symbolical astrology, which is an entire system built upon this one element of dignity) but properly the dignity should be a recognition of the points or degrees that are brought to importance in the individual chart.

One important fixed star is the last of the accidental dignities, and again a dignity where there is much difference of opinion. The easiest technique for the student is to use a minimum of fixed stars positions, or perhaps no more than the three employed by Max Heindel, namely Antares, the Ascella and the Pleiades (Sagittarius 8°, Leo 6° and Taurus 29°) but he may adopt and employ the larger and traditional lists and positions found through the conventional literature.

ARABIAN ASTROLOGY XV -- FOCUS IN PERSONALITY

This lesson is the first of five upon the determination of the conscious balance between the self and its environment, and it introduces the student to the consideration of locative astrology as a complete system of natal reading, a consideration to which the twelve lessons now remaining in the series will be given. Perhaps the greatest task in all judicial astrology (the practical judgement passed in matters of personal situation in life, upon the basis of the horoscope) is the recognition of the focal relationship of the individual in life, and in professional astrology this has been codified (as suggested in the prior lesson) upon a foundation largely established through the Middle Ages by the conventional presentation of what here is known as the Arabian system. Now the goal before the student is to learn the underlying principle focal determination, and a first step in this will be a grasping of the foreshadowing in nonconscious nature by means of which a conscious entity may come into being in what otherwise is, to him, a nonconscious objective world. Here biology and psychology (or philosophy) meet in identification of personality as a focal reality in selfhood, and in their meeting make possible the beginnings of a science of focalization (i.e., judicial astrology). Because so much of this sort of analysis is wholly abstract, and so beyond the judgement of the student, it is and has been necessary from the beginning to associate it with practical applications--partly in the suggestions made in the lessons and largely in the practice of horoscopy to which the student has been urged--and now it is necessary to introduce a practical element in terms of life purposes if the principle underlying the production of life are to be understood at all. It is possible for the scientific mind to visualize life as without purpose other than primitive instincts and their derivative consciousness, because in conventional scientific thought the orderliness of the universe is seen

as an accidental thing and so without purpose in the larger sense. But in astrology the point of view must be teleological (seeing the purpose in everything) for the reason that its whole technique is for the determination of purposes, or of the focus in purpose, in every individual case. Nothing can be thought out, astrologically, without a conception of underlying purpose, and in any approach to a mastery of astrology there must be an approach to a mastery of purpose in the individual life. If purpose can be known as a matter of experience it can be understood as an abstract reality. Therefore the astrological student is pointed towards the accomplishment of this in twofold fashion. First it is demanded of him that he be able to make his purpose manifest in life at will, and the following lesson will be wholly devoted to the means for accomplishing this. Then, secondly, it is demanded of him that he be able at all times to grasp life in its focalization, so that he will be able to conform to the opportunities of life and to the general situations around him without expenditures of self or needless inharmonies--as opposed to the high degree of self assertion in the former case--and to the accomplishment of this the general discussion of locative astrology is directed.

Life relationships must be seen as the basis of focal understanding because life, in the particular sense, and selfhood are identical, and in order to get a focus upon pure life relationship astrology here turns to the point of conception in life, to balance this with the point of birth, and to compare intrauterine life with life between birth and death. The comparison is, of course, astrological, because there is no basis of observation of the nascent personality between conception and birth, and theoretical, because of the great difficulty in knowing the time of conception. Conventional astrology has produced a number of systems of rectifying of the chart (determination of the correct birth time) by means of the prenatal epoch (the popularized term) but this breaks down under experience due to the large number of

irregular epochs. As, at times, the astrological and actual time of birth do not coincide (similar to the lack of coincidence between the actual and magnetic poles in the earth), with the result that the skilled astrologer uses the chart rectified by the correspondence of the directions to events rather than the chart of an exactly known birth time, so must the prenatal epoch be handled, and this presents too many difficulties for personal use in rectification, indeed, it magnifies all sidtortion of this sort. In medieval times the epoch was calculated for determination of the legitimacy of children, but this was a profitable catering to the superstitions and wishful thingking of the period, at times with humorous and at times with tragic results. The value of the relationship between the conception and birth time is the preferred perspective upon the life in terms of the physical foreshadowing of that conscious or nonphysical life which actually is the subject of analysis.

The basis of the consideration is the fact that the point of the natal moon may be taken as the prenatal ascendant or horizon of the native, creating a prenatal chart that actually may be put up and used for comparison with the natal figure. The moon, in any chart is the minute hand of destiny (in Max Heindel's expression of the relationship), executing the cycles of distribution of personality in the affairs of being. The point of distribution, feeling or interest in the natal figure, is the whole outlook of the psychic life largely indicated by the prenatal chart and therefore is the ascendant. The natal horoscope in the life as the life knows itself in its environment, the prenatal chart is the life as it knows itself to itself, unconsciously or subconsciously. It is a pattern of the personality in its moments of differentiation from those things in life which may be traced to conditioning, training and conscious experience. The prenatal chart, therefore, is read only in comparison with the natal, and as showing foreshadowing or recognitions of the genius of pure selfhood.

The natal ascendant, by the theory of the prenatal epoch, is the place of the moon in the prenatal chart, so that the prenatal figure is cast for the time of day that will give the the natal moon as an ascendant and for the day nearest to nine calendar (ten lunar) months before the day of birth. The place of the moon (natal ascendant) is located first, to give the day in the ephemeris, and then the ascendant (natal moon) is located, to give the chart which then is cast by ordinary rules and procedures, a technique familiar to the student through rectification. The employment of the prenatal epoch in rectification turns upon the selection of the epoch in time in advance of conception to certify the natal ascendant through the place of the prenatal moon, but this is impractical as already brought out because the epoch actually may not be within a day or so of coition, and because after all, astrologically, the epoch is a projection back into physical expectation of a phenomenon in consciousness.

Personality when seen as a phenomenon in consciousness may be measured as a reality in relationships which are eternal rather than as a reality in facts which are physical and ephemeral. In the prenatal epoch this personality may be seen as pure expectation or pure focus, hence its powers to function above situation is here analyzed.

ARABIAN ASTROLOGY XVI -- FOCUS IN SOCIETY

This lesson is the second of five upon the determination of the conscious balance between the self and its environment, and it introduces the student in a broad and summarizing fashion to the analysis by astrological means, to the factors of pure environment in human life and experience. Focalization is the science by means of which astrology justifies itself in practical application, and the present consideration is this focalization in terms of society. As the individual is, in his own absolute nature, a focus of consciousness between primordial or pure matter upon the one hand and the organism of the cosmos as an entity in purpose or intelligence upon the other, so society as a whole is a focus in consciousness between two phases of the cosmic intelligence, that which is represented in the individual, or the factor of co-operation through will with divine plan, and that which is represented in the capacity of the individual to reproduce himself in others and others in himself, the actualization of this cosmic or divine factor in definitely social or racial experience. Here is something almost impossible to put into words without giving an impression of just setting words one upon another, but the student who has followed through faithfully in at least a measure of reaching down to understanding of the lessons will be able, at the least, to sense the meaning. The student has been called upon to make the purpose of his own life, and of the universe manifest at will, and his means of doing this is the focus in society of the present consideration. Just what is meant? Not primarily a changing of the course of life, but rather a changing of its significance. The sooner the seeker realizes that astrology and all the occult arts are fundamentally just that--occult, or subjective --the more quickly will he be able to mold life. The molding is not by means of the direction of hidden forces that have actual physical existence, but by a skilled taking advantage of factors in purpose. As in life a

man may introduce two men, and by means of the purpose which each of these holds, launch an even control a chain of events, so the occultist introduces elements of life to each other in terms of purpose. He relates them, links their implication, stimulates and strengthens them. The results are as objective as though actual intervention of force was used, but the force is the force of intelligence or focus, which of itself is wholly intangible. This is all illustrated in the old myth of the contest of the sun and wind to get a man to remove his overcoat. The wind is symbolical of the application of exterior force, useless because for the creation of every actual force there is also the reaction of its corresponding capacity of resistance (a fundamental phenomenon of the universe. The use and employment of the meaning and purpose of life, solely and only as such is in astrology the mundane or elective branches, the conventional fields of application for the stellar art preeminently advanced by a proper application of locative or Arabian astrology.

The first approach to an understanding of the elusive focus in society of individual affairs and interests is found in the more strictly conventional form of mundane astrology, that which is based upon the chart erected for the known time. Thus the chart for the United States is taken from the moment of signing the Declaration of Independence, the chart for a great event, as a war, from the first official proclamation or the first official overt act, and so on through the gamut of broadly social events from the opening of a new store or market to the inauguration of a political or religious or reform program. Here the student is dependent upon the obtaining of the exact time, which is difficult and limits him to a relatively few charts, but the field nevertheless is very broad because here, as in no other branch of astrology, there is a free and rather scientific exchange of charts and of judgements upon the proper charts of countries, movements and events.

of world-wide interest. The training is excellent because through conventional mundane astrology the social-focus meanings of houses and planets are learned as in no other way. (The meanings have been given in Sabian and Temple astrology, and throughout the lessons. Thus, e. g., the first house represents the masses generally, the people at large & the personality of society, and Jupiter represents the vested administrative authority in all its manifestations, exactly as Saturn stands for justice and sun for honor and for the figurehead and ornamental exaltation of men above their fellows.) This branch of interpretation therefore offers little difficulties, and it emphasizes and gives superlative drill in the location of points of importance in astrological factors.

A more personal application of mundane astrology is that which conventionally is termed elections, or the setting up of a chart for a predetermined time. A new store may be opened according to the desires of the proprietor. There is here an action which marks the free will of man and therefore expresses identifies the focus in society. The relationships of life (the spatial factor) are controlled by the time element, a taking advantage of the natural phrasing in all things in the manifest universe. By means of this use of astrology the planets may be placed in the houses according to the wish to elevate and strengthen the houses of principle significance, and a further tremendous latitude of actual control of events (through manipulation of their significance, of course) is made possible by the alteration in the interrelationships of the houses to determine which of them will contain the rulers of which, and so on. The skill of the astrologer in elections is marked in his creation of the channels of expression and action, as in giving the first house the flavor that commands the most from environment, and in doing this without setting up a combination which otherwise would smother all effort in its own inner and hampering conflicts, The

attention goes wholly to the house, and to the planets as determining intr-house relations. Then the chart once established, the planets are used to coach the approach and attitude of the person electing to do the different thing, according to their positions in the ideal house (or circumstantial) patterns.

There is a special technique in elections which is of the greatest value in practical astrology, although a method that on the surface of things may seem silly to the layman (or to the one who can only think of astrology as an actual measurement of actual forces in nature). In general this is the method of locating points in the natal or birth time chart (whether of a person or thing). The system of parts yet to be explained belongs in this category, but more simple is the method used by a few of the outstanding professional astrologers in America (secretly in some instances) of putting the natal planets of a client in the horary wheel of the moment of consultation. This is the interpretation of will-pattern in environmental opportunity.

A powerful application of this method to mundane affairs, quite practical for the highly skilled astrologer, is the placing of the natal planets of the properly significance person in a horary wheel for a moment of proper issue in mundane affairs, a technique depending upon a capacity to recognize the vital inner rapports of life.

ARABIAN ASTROLOGY XVII -- FOCUS IN VITALITY

This lesson is the third of five upon the determination of the conscious balance between the self and its environment, and it introduces the student to the problem of the self-sustaining power of the self or that which in its simplest expression may be termed the duration of life. There are few people, astrologers or others, who appreciate to any proper degree the natural tenacity of life-expression. Anything that lives is expected to fight for life, and in the lower orders of being, as among the insects or more primitive animals, the intensity of the struggle to survive is easily recognized. But man somehow is expected to fall down before obstacles and to surrender easily to any and all difficulties. The power of survival, and especially the capacity of the real individual to implant himself in circumstances to the point of surviving even above all exterior or circumstantial factors, has been shown at the close of the preceding lesson, as in the fact that anyone who is significant enough may be sued as a cosmic indicator, and that the planets of his natal chart may be put in a horary wheel as a form of mundane astrology. The fact that the horoscope of a king may be used for the country he rules has been known from medieval times and before, and that a public official or the administrative head of an enterprise may be similarly used, has been known to all modern astrologers, but that this may be taken to a wholly symbolical extent has seldom been known, and, if known, has usually been discounted through the failure to understand the real nature of the social focus. **THUS** the astrologer may use his own planets in mundane forecasting if he has skill sufficient to recognize significant moments and so to erect a proper wheel into which to put the planets. The planets are the constant pattern of his judgement and, to the degree he can ~~train and~~ direct his judgement, to that degree he can advance in the interpreta-

tion of things on and beyond the chart of a client. Life is vital, and the focus in vitality is the recognition of life itself. It has its foundation in the determination of the duration of life, and this is the greatest of all astrological problems, not because the astrologer here lacks skill to a greater degree than elsewhere but because this is an element which, least of all, is fixed in its event. No direct answer to the problem is possible, no set rules are adequate. Death may take place or be permitted, at more or less intermittent intervals through the whole life span, but it is as an individual lives in actuality that his particular chart permits or denies the co-operation of the social or vital focus in this living. There is too much of the free will factor, and the developing and so changing element of interests in life, to make prediction at all satisfactory. Any life may be long, and any life short. In an infant's chart there are cases where early death seems foreshadowed, but the highly afflicted charts will be found of individuals who have lived because their complexity of pattern involvement within themselves has fitted, and so has been sustained, by special social circumstances. Moreover, modern life in its amazing width of ramification has developed not only the capacity to sustain lives of a sort that would know only death in medieval times, but also a capacity to raise issues and produce deaths in cases that would not be at all lethally conditioned in former times.

The foundation of any judgement of the length of life, must be expressed in fluid terms, fitting to be interpreted in the mind of a client in concepts of the conditions of modern life. The basis of this lies in the ancient idea of the *variant hyleg* (the technical term for the giver of life) but the hyleg factor must now be expressed as a kind of vitality rather than a class of long or short lived individuals. The rule is simple. All the houses above the horizon except the eighth and twelfth, and none of the houses below the horizon except the first

are capable of contributing to vitality. The first, seventh, ninth, tenth and eleventh houses are therefore said to be hyligiactal, and for this purpose they are measured from five degrees above (preceding) the cusp of twentyfive degrees below (or in the house), which means that sometimes there are non-hylegical spots between hylegical houses. If the sun is in a hylegical place it is the hyleg. If the sun is not, but the moon is, the moon is hyleg. If neither sun nor moon are hyleg, the ascendant then becomes hyleg. Three types of temperament are represented by the three hylegs, which is a cancellation of the old idea that those with sun hyleg lived long, those with the moon hyleg seldom lived beyond middle age and those with the ascendant hyleg seldom approached maturity.

When the sun is hyleg the individual focus in vitality is of a pure physical sort. There is indicated, as a type, an abundance of physical activity and immense resources of physical strength within the self. Here is the ideal situation from the standpoint of literal health, and of man as creature to suffer the accidents of life and emerge triumphant in old age from the blind struggle from the adverse fate which is apt to be prodigal of self, and careless of the social ties that alone make long life possible in a modern world. The sun-hyleg individual is seldom equipped with the nerve-fineness that escapes most of the strain of modern life by a co-operation with rather than resistance to the complexities of civilization. All depends on the natal chart, taken in co-operation with the hyleg factor (which, of course, is merely a specialized focal determinator and not a factor itself suitable for interpretation), and if the departments of life are smooth-functioning, and there is that in life which molds and establishes character, this type may well be the longest lived, whereas if the chart is at all introspective in nature this may be the sort of individual who always seems extraordinarily robust and yet loses inter-

est in things after maturity and so dies easily and for little cause.

In the matter of duration of life the factor that always is a puzzle to the student is that of accident, and death as a result of purely external rather than internal factors. Here an understanding of the individual as a social link is absolutely necessary. Circumstances are always interpretive of the individual, and an individual cannot become involved in circumstances, even an accident resulting in his death, or cataclysm sweeping away hundreds other than himself, unless these are interpretive of his being. Involvement in circumstances that are without obvious relationship to self begins to be the characteristic of the two remaining hyleg types. When the moon is hyleg the individual is of the inward or psychic temperament (of temperamental individuals of the sort that Carl Jung terms introvert or drawn in upon self in a complete dependence upon the ideas and notions of self). Here are the most charming and most difficult of all individuals. They respond to the secret sources of all things and are sensitive in the way an artist is sensitive. They are strong in a nervous way when circumstances make life real to them, and frail when they are unable really to live in life and feel a part of life.

When the ascendant is hyleg the vitality is social, and these are individuals wholly dependent upon their fellows, or upon physical activities and normal interests for vitality and length of life. In modern life, which is highly social, these are long-lived. In medieval times they seldom survived real arrival at adulthood.

ARABIAN ASTROLOGY XVIII -- FOCUS IN DESTINY

This lesson is the fourth of five upon the determination of the conscious balance between the self and its environment, and it introduces the student to the problem of the self-establishing power of the self as contrasted with the self-sustaining power of the preceding lesson..There is a very fine shading of meaning here, one that is wholly elusive to the mind which is neither gifted nor trained into astrological ways of thinking. In a general way the present consideration is death, exactly as the preceding one was life, and as the measure of life was death (the duration of living), and most of the preceding lesson dealt ~~with/death~~/with the problem of the measure of the death of the individual, so the measure of death is life, (the power of purpose in living), and this lesson on death will deal largely with the problem of life. In occultism it is taught that one who wishes to master life must learn to master death, but which is meant, superficially, the fact that life is not mastered until life is beyond cancellation by the transition termed death. In a larger way the statement means that life must be lifted above physical limitation in a way that not only negates death but also birth, that is, all the prior and usual limitations of the conditioned being. Death in astrology also includes birth, or the boundary which at all times lies between living and not-living, and since the term death would be wholly confusing in this larger sense, astrology substitutes the word destiny. All of astrology (in its natal branch) is concerned with the destiny of the individual as this is implied and foreshadowed in his birth, and the essence of the present problem is to see an equal importance and equally vital implication in the death factors in the chart. Many of these are covered unconsciously and in connection with other points of view-e.g., profession or accomplishment, or that in which man's living on among his

fellows is fixed by his death--but now these must be analyzed in their own nature. The old term for the actual death-dealing factor is the anareta, and its recognition and identification is perhaps the least known of all departments of conventional astrology. Hence it is the one in which there is the greatest difference of opinion. Because little known, and because of the necessity in the conventional mind to find a place for the more recently observed planets, some of the outlying bodies have been given as especially aratic in their role, Urnaus, Neptune and Pluto seemint to be, fundamentally, enemies rather than friends of life. But death results, not from opposition primarily, but from lack of it. Mars may coase a fall from a precipice, and a sudden ending of life, but the real cause is the lack of railing or support which is a function of Venus. The fact that Mars will be found to be operative is not an indication that Mars has the power to end life but that life, self-cancelling, is permitted to end itself through Mars, the cause lying far deeper. Death is laways an expression of the being, an expression that anticipates, in the case of increasing luck or genuine self-expression, the impossible situation of a complete inability of the self to express itself. Death is not the extinguished wick of the candle, either yet smoking or cold, but is the last flicker of the flame, Death is an adjustment, following which life continues, but in memory and an ever-fixed evaluation.

The difference between life and death is that between time and no-time, space and no-space. Death is an instant, in terms of time, the irrevocable focus of the being in destiny in terms of space or social reality. Birth is the death that launches life in its objective cycle, death the birth into permanent values. Wise old Apostle Paul therefore died daily. Death is the double punctuation, between the past and present of living, and the present and the future. Destiny in terms of potentiality is fixed up to the moment of birth, when man has the free will to do with it as he will, and destiny in terms of

experience and fact is fixed from the moment of death onward through the eon. This is literally true. Also it is symbolically true of every moment of life, and in the natal horoscope the larger and more or less impossible-of-prediction larger factor is approached through the smaller. As destiny is first identified and learned in the sphere of everyday, so may it later be identified in the great cosmic sphere in which the life span is an epoch.

In the preceding series on the Sabian astrological methods there has been constant drill in the basic consideration of everyday destiny, and in general the effort has been made to describe and interpret every planet, every sign and house, in terms of the focus in destiny. Descending from this very general approach (seeing all life in terms of death), the planets have been taken as the principal expression of the will or real-self expression of man, and these have been divided into departments, both for the sake of convenience in learning and in practice, and for expression of the anaretic factor. The life pair, Sol and Luna, have been described in relationship to particular being, and in connection with death they have become, in the preceding lesson, the basis of hyleg. Neptune and Uranus, as a purely social pair of planets, have an equal importance at the other pole of consideration--those things in life which are least individual, so identifying the tie of the individual with the cosmos in degree of freedom or bondage--and while the intuition of the modern astrologer that connects these with broadly social events, such as plagues, epidemics and cataclysmic destruction, is correct enough, his deduction that there therefore are individually significant in the horoscope, or in the limited sphere of the self and its self-created environment, is obviously faulty. These planets may largely be eliminated from the discussion of life and death as a strictly individual matter. The planet Mercury is a co-operator (classified with Venus in the present point of view),

of no direct importance for the moment. There are left the two pairs, Saturn and Jupiter for the soul of man, and Mars and Venus for the superficial affairs of man. In these pairs the planet Jupiter in the one instance and Venus in the other are planets of continuance or pure sustainment, neither creating nor exacting significance, and so of no immediate importance. There are left for consideration the two planets of death or pure destiny.

Saturn indicates the death from the soul or the types that may be termed life surrender. Here is normal old age, or its exaggerated form in senility (when the faculties die before the body), the simple reversal of birth in which, as the life has been put together brick by brick, so it is taken apart. There is no sense of any permanent contribution to this world or next. Simple or selfish, the soul goes as it has come, not quite sure what it is all about. Mars indicates the death from the circumstances, or the type that might be termed life conquest, and here is the accident or the individualistic death that is normal for the awakened soul, and a greater going onward. Life is the agent of destiny, and there is the permanent contribution of some sort of struggle and so of some inevitable contribution to values.

It is impossible to put down rules for the prediction of death in the horoscope. The eighth house merely shows the event in its outward nature, the hyleg merely reveals the temperament of living and so dying. The prominence of Saturn or Mars shows only the subjective or objective drift of the life. Destiny is a social factor, and the next lesson must be given to its termination.

ARABIAN ASTROLOGY XIX -- FOCUS IN BUSINESS

This lesson is the last of five upon the determination of the conscious balance between the self and its environment, and it introduces the student to the analysis of the affairs of business of man as the social mechanism where destiny of death becomes, in its nature and significance more and more responsive to the will or real desires of the individual. In primitive society all individual destiny is pitifully fixed, exactly as nearly all life is subject to taboo and to a well-ordered but non-individualistic developing wisdom of superimposed divine will or fate. The very complexity of the life of the modern world makes possible and extreme ramification of individual effort and individual choice in career (even in the everyday and shifting interests of life as the obligations of the individual to his position, its sense of obligation to him, his loyalty to his wife and home and the flippancy lack of loyalty to its participants of the race idea or reality of the institution of marriage and the home), and this puts man upon his mettle and makes it possible for him to make manifest almost at once either the cheapness and tinsel of his nature, or else its enduring values. Conventional astrology is far too apt to consider the planets from the point of view of primitive life, or of its nearest representative, medieval life at its lowest ebb when the present ordinary system of judicial astrology developed, and so to look upon them as agencies largely of taboos of a sort of cosmic sort (or reverse taboos in inevitable demands to do as well as do not.) This is particularly marked in the ordinary distinction between Saturn and Mars types of death. True, Saturn may be expected to indicate a quiet fading out and Mars a more or less violent death, but there is only a superficial truth or suggestiveness in this. Saturn measure to a death of disease as often as to a death from natural causes, and if these natural causes were to be traced

down in all but the exceptional instance they would be found to be disease. In the conventional mind at least disease is certainly an accident, and usually it is violent in its nature if not in the sense of a quick sharp experience, that is, violence in time as is associated with Mars. And by the same token, death under Mars is not now to be seen as unnatural, or lacking in accord with the fulness of the destiny of the self. These planets are indication of the emphasis of the life, and as the known life (the little dying daily of the individual) may be balanced against the chart it becomes possible to chart the destiny of the life, and to determine how far the free will of man is taking advantage of his environment, and how far it is moving to the development of the personality. As and where Saturn is emphasized it is possible for the individual to master or to be submerged by his environment, and as and where Mars is emphasized it is possible for the individual to master himself or else to be submerged by the notions and structure of false ideas built up by the self around itself. Death, literally and symbolically, is an incident of these considerations, and only to be approached through them.

The struggle of the individual with himself, or his approach to his destiny in terms of the direction of his expenditure of self, is measured in astrology in many ways, but the most direct attack upon this phase of selfhood is the specialized concern of the seven lessons remaining in this series on the Arabian system. Less possible to chart in the horoscope, by means of a neat system of rules and indication of specialized relationships within the self is man's struggle with his environment, to which the remaining space of the present lesson must be given. Environmental destiny, expressed in terms of business, is too varied in its essential nature, and the participation of the individual too much a matter of free will, for it to be possible to put downwarefully classified procedures by means of definite rules. For the task

before him here the astrologer must know the modern world intimately, and he must know the psychology of human personality no less. The lessons can help him only in a careful direction of the principles involved.

Business is wholly a matter of social reaction, a distribution of human relationships in terms of pure value. The necessities of life become a part of the economic scheme, but food is perhaps the least well handled of all modern human activities, and protection or the very reverse of the fundamental purposes of the social state. If sex be taken as the third of three actual primitive instincts or necessities of life, certainly marriage is mired in politics. The normal and healthy but nonphysical outlet of the urge, amusement and art, is in the main destroyed rather than developed when it falls into the hands of business. Morals, or the conditioning of men and women to be attractive to each other in terms of this most civilizing of the three urges (the gregarious instinct per se), have become accepted as the special field of religion and exploited for the sake of the supremacy of ideas rather than the happiness of man. Business may be seen to exist, therefore, not for the advancement of these underlying elements in human life, but for the expansion of life as life. In order to create markets for the products of its ramifications, it is necessary more or less unconsciously, for business to enrich its workers, and especially those of the moneyed class who provide the sinews of development and expansion. Analysis of the individual chart is therefore a matter of determining the capacity of the native for participation in modern society according to the genius of modern society, and for this the conventional system is completely inadequate, since there was no structure of this sort in medieval times. All was feudal in genius if not in fact. All was a development of the taboo rather than the free exercise of social being which the ancient Greco-Roman world had devel-

oped and lost. There are two points, therefore, of tremendous importance to the modern astrologer in his approach to the chart from a perspective of modern society.

First of these is the circumstantial relationship of the individual to society or that which he has fallen into by grace of his conditioning at the hands of society and through the situation created by his sponsors in life, that is, his parents, friends and the like. In medieval times the misfit in business life was the exception rather than the rule (although there were many who were unhappy and would now be visualized as misfits, incorrectly) because occupation ran by family and was part of the consequence of birth in a particular place. The ^{all} tenth house therefore represents business. But no, with the large exercise of free will, the sixth house also must be considered as the ruler of business in which the individual cannot get a full out-giving of self in terms of self-satisfaction. Therefore the astrologer may compare with the greatest profit the known business activity with the sixth and tenth houses, to determine self-placement.

Second of the two points of importance is the fluidity of the relationship of the individual to society, and this may be found rather conveniently in the place of the moon. If Luna is placed in the manifest signs, Gemini, Cancer and around through Sagittarius, his relationship is fluid (he may buy and sell), otherwise it is constricted and difficult.

ARABIAN ASTROLOGY XX -- LIFE DIRECTIONS

This lesson is the first of seven upon the parts in astrology, and it introduces the student to one of the most fascinating of all phases of the stellar art, but one that has come down from medieval times with a most incoherent and comcompetent presentation (as will be noted in John Gadbury's Doctrine of Nativities, the conventional source of information on the subject). What the student now faces is locative astrology proper, or that which is the real heart of the Arabian system and that which above all other methods of analysis will reveal the astrologer's capacity to know and use the Sabian system as a whole. Mastery of astrology in the sense of learning and acquiring its technique demands a point of view that begins and ends with the signs, to which the planets are made wholly contributory and the houses distinctly incidental--the necessity that has dictated the arrangement of the twelve fundamental series of Sabian lessons--but mastery of astrology in the sense of practicing its art demands a trained mind that operated wholly in terms of the houses or the patterning of life as a predicament, and the analysis of life as an immediate and intensely personal opportunity, which is the power of diminatory astrology as a separate technique, and of Arabian astrology in the field of nativities. The house wheel is the distributor of man alive in terms of his affairs, or of man as an immediate entity, and the parts are the critical points upon the house wheel, that is, points critical in the ascendancy of the individual or in his immediateness. A part is a point of translation of a planetary or activity relationship into circumstances or immediate predicament, and it is always a creature of the ascendant (a point of supreme importance for the student to remember). Because the points are created by the ascendant, they move with the ascendant, and except in instances close to house cusps where the distortion of houses in

terms of sign degrees makes a difference in house placement at different points in the heavens, they are always found in the same house. Therefore they are the one element of circumstances relatively uninfluenced by even a broad rectification of the ascendant. Their employment in the dynamic affairs, with transits, directions and the like, is dependent upon finely-exact rectification, but in character analysis they are so far independent of proper placing of the ascendant that they may be used spectacularly in supplement of Pythagorean astrology in case of unknown and undetermined birth time. As has been stated in the prior lesson, the specialized concern of the parts is the most direct attack possible upon the problem of the struggle of the individual with himself (as an immediate entity), or his approach to his destiny in terms of the direction of his expenditures of self--i.e., life direction--and since the parts are an interpretation of planetary pattern in the form of house position, the beginning of an understanding of the parts lies in the planets.

The consideration of the planets in natural pairs has been brought out in Pythagorean astrology, and the relationships between these pairs creates the four major parts of which the familiar part of fortune is the first and most important. As these final Arabian lessons proceed the student will observe that the possibility of part identification is limitless, and therefore perhaps baffling at first, but if he will consistently think it through from the planets he will have no difficulties. But he should not permit himself to learn the parts by rule or rote. Rather he should be in a position at all times to create them for himself at will, and to make the house wheel the servant of immediate revelation in any and all phases of life. He should defeat any timidity at the face of the infiniteness of this tool by practicing with its infinity. Thus, since every part is a creation of the ascendant, he has every other house as an ascendant in its own specialized

field from which to put parts around the wheel (with special symbols or colored pencils) and he may have enough of these in a few chosen charts of people well known to him to be able in a short time to get a real sense of the distribution of destiny in the immediacies of life through practically every degree of the chart.

Of the major parts other than that of the sun and moon, discussion of the three will follow in the succeeding lesson. The problem with the sun and moon is for the student to see not only how the part of fortune is derived from the lights but also how it gains its implication from these planets. The department of the lights is that of life, and any parts derived from them must be concerned with the life direction. The principles of moment here have already been put down in the prior lesson in which the role of business in normal life has been seen. The part of fortune is the focus of the self in business (superficially a matter of money, but more deeply of the capacity to make and handle wealth) and therefore is the real focus of life in its personal or immediate aspect. This is the reason that this one of all the possible parts often takes full place with the planets in the ordinary horoscope. This part is calculated by adding the longitude of the ascendant and moon, and subtracting that of the sun, to get the longitude of the part. Actually the student is taking the distance from the sun to the moon and projecting this from the ascendant, in both cases working in the normal direction of the zodiac (the familiar rule assuring that he shall perform his calculations in zodiacal order). In addition to this familiar method of procedure there is also taught a calculation in right ascension, giving three dimensional consideration to the part and treating it as existing in the latitude of the sun, but all such is fruitless and the result of an attempt to reason from the celestial tangibility of astrological factors rather than remembering that the planets are counters in large part. The parts are wholly so, consequently existing only in the two-dimensional plane of the

celestial equator.

Since the sun, the will, taken to the moon, the feeling of life, produces the focus of immediateness, or business in the true significance of that word (because business is the will operating the supremacy over feeling or instinct), the question arises, what is the result of the approach from the moon to the sun (areal or actual progression in motion, because the moon is faster)? So far as the reality of the motion is concerned, the fact that the moving of the sun to the moon is symbolical gives the part of fortune its real power, because that which is symbolical touches, actually, a higher reality, i. e., one posited in free will and the operation of personality. But when the instinct is taken to the will in a part sense, as an operation of free will against itself, a permission to background of self to recondition self is seen, and this created the part which Gadbury terms the part of Spirit as the inversion of the part of fortune. (A caution in calculation here and everywhere is that all operations must be taken in the order of the zodiac, the difference in inversion being which planet is taken to which.)

Every part therefore has its inversion, since each is the product of a relationship between two planets, and four further inversions in each case are possible by taking each planet to the place of the prior conjunction of the two, and the place of this conjunction to it. Gadbury gives one of these, the part of Life as the previous lunation taken to the moon, or where the department of life reaches prime focus in function (moon) in everyday affairs.

ARABIAN ASTROLOGY XXI -- PERSONALITY DIRECTION

This lesson is the second of seven upon the parts in astrology, and it introduces the student to a further organization of the general principles upon which the parts are created or given their significance. Only a very few are named and identified by Gadbury, although the three so far put down here were known and used by him, (fortune, spirit and life) and only a small fraction of the possible number of parts will be discussed in the seven lesson. Therefore the student must gain the scheme of parts as he goes along, and be in a position to erect those from principle, because otherwise he will be hopelessly lost in the possibilities of this particular technique in the astrological patterning of life. So far there has been given the idea of the part proper as a relationship between every planet and every other planet. With ten planets (including the lights in astrological terminology), this means a total of forty-five parts. But there is the inversion in each case which doubles the number, and the further fourfold inversion by consideration of the point of the prior conjunction of the two planets involved in each case, which establishes six parts for each two planets. If the suggestion of the prior lesson is the number of parts (still of a primary sort only) runs into the thousands, and this is but the beginning of what in earlier series of lessons has been termed the actual creating of planets for the wheel. There is but one difficulty before the student who goes deeply in this phase of astrology, and that is that he will go too far in establishing parts and attempt to employ nodes, fixed stars and alien elements that cannot be used because they are not a part of the house wheel, nor of the actual heavenly bodies with motion (i.e., a node is a secondary expression of the motion of the planet, through the orbit, and a fixed star is part of the background in which the houses exist, expressing a difference in sign or heaven distribution of relationship but revealing

no house distinction because the houses are a division of the earth).

All understanding of the parts lies in the planets, as has already been emphasized in the prior lesson, and the beginning of their mastery lies in the so-called major parts, of which the first, sun to moon, has been given in that lesson as the familiar part of fortune. The relationship between Saturn and Jupiter is taken in its major aspect by the symbolical overtaking of the faster planet by the slower, and Gadbury properly considers Saturn to Jupiter (although nothing is done with the inversion). Traditionally this is the part of brothers and sisters, but better it is the part of family, or of the co-operation which the department of soul gets, in life, from that which is of its own nature. In the work of Gadbury there is an assignment of parts as proper to certain house, but this is utterly confusing because it is on the whole illogical, and the part of family should not be learned as of the third house but as a function of the two planets of this major department. What is indicated in this part is the focus of soul-linkage in life, as in the horoscope such is progressively friendship, partnership and blood relationship, so in life it is the blood tie at center and then the graduated co-operation with people of lesser and lesser importance in life, or those who will be drawn to later blood relationship. The part of family indicates the underlying or ingrained social power of the individual, and it ranks with the part of fortune as a tremendously valuable clue to all the immediacy issues of a given life. It is one of the four corners of the "predicament" of conscious being.

The inversion of this part is the delight of all occult-minded astrologers, the part of reincarnation, or the part of prior self in the larger sense of the dying daily and the leaving of a residue of day by day influence on the life of the living that has gone immediately before. Jupiter actually overtakes Saturn and, as in the

case of the moon to the sun, this is the contribution of the individual to the sustaining universe in which he dwells. In terms of the department of soul this is naturally the aggregate or the fragments of self, or of soul-stuff that the individual ego draws into its individuality in a given lifetime. The possibilities here are beyond estimation. The only difficulty, and a very great one, lies in the fact that there is little possible verification of anything that may be deduced. So far as the fourfold further inclusions in connection with prior and succeeding conjunctions, these are of minor worth except in greatly specialized work, and so they need no further mention in connection with these or any other of the planets.

The department of circumstances brings Mars and Venus as the basis of a third major part and the part itself is the taking of Mars to Venus, the more symbolical and so more potent of the relationships between them. Gadbury properly gives this rather than the inverse (which again he ignores) but terms it, badly the Part of Plays and Jockeyings. Better it is the part of enjoyment. The circumstances of life, or predicament to which all the parts contribute real understanding in the strict limitation of circumstance, are the superficial co-operation of life with the individual, and here there is, in sharp contrast with what is indicated by the part of family and part of reincarnation, an aggregating of experience-stuff for the use of the consciousness with as few strings to it as possible. In relaxation man touches the most primitive relationship with unconditioned experience and enjoyment is the normal operation of man's immediate touch with the superficialities around him. The inverse of this is the taking of Venus to Mars, and the part of disappointment is the surrender by consciousness of superficial elements of immediacy, i.e., a strengthening of selfhood in spirit rather than things.

The planets Uranus and Neptune were unknown to medieval

astrology, and by a like token the broader social or group consciousness of modern life was unknown by nonmodern man, even though to a large extent anticipated in Greco-Roman times. Therefore Gadbury has no social parts, but with the principles these are as obvious as though supported by the signature of the blind observations of Gadbury and the Arabian writers from which, without originality he took his material and ~~so~~ preserved it for later astrologers. Neptune is taken to Uranus for the part of personality, or for the focus of that which is termed it and a host of unlovely things in the catch-penny phrases of the present age. Here is, in the chart, the pure gold of character as it reveals itself without superficial inhibition, or man as he is successful in being himself to the greatest possible measure. The inversion or Uranus to Neptune, gives the part of inspiration, or the point at which the individual draws upon all-personality, touches the cosmic ideal, and reaches out to realms beyond himself in human association and race idealization. This part shows the capacity of the individual to response to the symbolization or eternal significance of life.

ARABIAN ASTROLOGY XXII -- MIND DIRECTION

This lesson is the third of seven upon the parts in astrology, and it introduces the student to a pure psychology of application of the astrological principles of the problem of life. Behind all consciousness lies the individuality which establishes man as a person, and at this point, if never before, the student must realize that individuality is not so much a matter or entity (for even a grain of sand is as truly an entity in a spiritual sense as man) as a matter of the accretion upon the entity, or the aggregate which it has been convenient to term personality when it is wished to draw attention to its wholeness and not its standing apart from other personalities (the function of the word individuality). This accretion is in part physical and in part non-physical, and therefore the convenient division into departments of life and circumstances (physical, positive and negative) and the departments of soul and social place (nonphysical, positive and negative) has been the best working basis both of Pythagorean and now of inner Arabian astrology. But behind all the accretion must be the individual pattern of aggregation of self, and this is expressed in the term consciousness or, astrologically, understanding. Its indication must now be given to the planet Mercury. In less specialized work Mercury may be placed with Mars and Venus in the department of circumstances, as an auxiliary in the superficial evidence and other manifestation of consciousness, but in locative astrology it is necessary to see Mercury in its larger and true aspect as the seed of personality itself. In conventional astrology the significance of Mercury has been caught in a few instances (thus Max Heindel has emphasized its twinkling like a fixed star and given it a highly spiritual role) and in the Sabian system its uniqueness has been revealed, perhaps for the first time in real fashion, in directional astrology. In the parts it gives

a deep analysis of the mind direction of life, or the psychological pattern of the individual which must be touched if any impression is to be made upon the subconsciousness of a client in the analysis of a chart.

Gadbury gives only two of the Mercury parts, together with the inversion of one of them, and as these lessons proceed it will be seen that the conventional astrology again but touches the surface of its own possibilities. It is often presented without understanding and with a marked incrustation of dogmatic and confusing tradition. The student, if he is to achieve real mastery of the stellar art must --and this may seem tiresome repetition--work from principle and organize the elements of his tools of analysis so that they are in his head and at his beck and call at any moment. Thus, in review let him see the eight major parts that have been given (together with the one illustrative part taken from the place of a prior conjunction of two planets in relationship to the place of one of them in the part of life) and observe their natural classification in pairs as fortune and spirit, family and reincarnation, enjoyment and disappointment, personality and inspiration (fortune, spirit, life, family, and enjoyment alone being given in conventional astrology). To these let him add the Mercury parts as they co-operate with these same departments of life.

The relationship of understanding to life (Mercury to the lights) yields the psychology of the instinct of hunger, or the first of the three primitive instincts in man. It is the determination of the personality to continue to be, or the urge of the mind to hold to all vital phases of itself, and so the appetite for self-sustainment in its most simple aspect. Except with the moon the planet Mercury is the swiftest factor in any combination with the others (due to its more frequent retrogradation in comparison with Sol and Venus) and it is so taken even though in an individual chart it may be slow in motion or retrograde (in other words, it is the nature and not the situation of

the planet that determines the nature of the part, situation measuring situation and no more). It is with the moon and Mercury that Gadbury is somewhat garbled because he derives the parts of both friends and servants from the direct relationship (the position of the faster moon subtracted from Mercury), and though terming it one part only, faith or good manners, another two from the inverse relationship. Actually, when the place of Mercury is taken from the moon the part of sustenance is created, because it is not what friends or servants and helpers an individual may gain for himself in life that constitutes the real expression of his support of his appetites, but rather the operation of his mind or understanding that makes possible the aid of friends, servants and others in his obtaining of food (on the lowest level) and sustenance (in all senses). In primitive life this part indicates the assistance won from inanimate things also, and it might, in such a case, be termed as the part of fetish. It is the point in the chart at which the consciousness establishes the most basic co-operation with itself, Its inverse, the part of co-operation, indicates the compensatory activity of the self, or the payment of the individual to life for what life yields to feed the self. In a purely physical or animal sense this is a part of excrement, so that these two parts have a certain measure of value in medical astrology. The relationship of Mercury to sun is ignored by conventional astrology., and the parts, limited as they are to first and second house positions in the one case and eleventh and twelfth house positions in the other, are not as striking to the average student. Yet they are often of great value. The sun is taken to Mercury for the part of vitality, which is revealed as of ideals or inhibitions (11 and 12) or as of persons or things (1 and 2), and Mercury to the sun for the part of temperament, similarly analyzed in very simple and direct fashion as expectant, or reminiscent (11 and 12) or as personal or impersonal (1 and 2).

The relationship of understanding to circumstances yields the psychology of self protection, or the second of the primitive instincts, and Mercury to Mars alone is given by Gadbury as the part of understanding or the actual expression of Mercury in the division of the earth. The inverse is the part of luck, to be distinguished from fortune as the operation of chance in a blind fashion, the one spot where the individual is in primitive partnership with his environment and where environment is happy to have him to continue to be. Mercury to Venus gives the part of security, and the inverse the part of venture (the place of the gambling instinct).

The relationship of understanding to soul and society yields the psychology of sex and esthetics, the third of the three primitive instincts. This must be seen in double fashion or expressed in two departments because the socialization of man has been a sublimation of his rather than the self (hunger) or fear (protective) instincts. Mercury and Jupiter yield the parts of assurance and sensitiveness (giving them in the order of direct and inverse) and Mercury and Saturn yield the parts of faithfulness and aloofness. Mercury and Uranus ~~create the parts of divination and intrusion~~ create the parts of originality and eccentricity, and Mercury and Neptune the parts of divination and intrusion. All of these will be clear and some of them extraordinarily useful, to the student who has been able to grasp the principles involved and to see the pattern-significance of each of the parts in order.

ARABIAN ASTROLOGY XXIII -- SITUATION DIRECTION

This lesson is the fourth of seven upon the parts in astrology, and it introduces the student to a further amplification of the possibilities of planets creation through the Locative department of the Sabian system. The major parts have been outlined in as great detail as is necessary for the advanced student, and to them the sixteen principal parts of Mercury have been added. Now it is necessary to indicate the nature of the parts formed among the other planets, apart from their major relationships, and to this to add considerable analysis of other factors employed in the recetion of parts. First, to begin the analysis of the remaining parts formed among the planets (which will be divided among three lessons, this and the two following), it is convenient to take the department of circumstances as most directly in sympathy with the fundamental function of the parts, and to consider Mars and Venus in order. Gadbury gives Mars in relationship with Jupiter and Saturn only, but correctly presents Mars as the outreaching of self. With Jupiter taken to Mars the part of negotiation is established, and its inverse is the part of controversy which Gadbury gives (also term in it the part of discord). Saturn to Mars establishes the part of sickness (in the sense of an overreaching of self) which Gadbury gives (and so makes advisable the retention of the name, not as apt as it might be), and its inverse is the part of accident. Uranus to Mars establishes the parts of coincidence and unpreparedness (in order, of course, direct and inverse) and Neptune to Mars yields the parts of popularity and misunderstanding. With Jupiter taken to Venus the part of sentiment is established, and its inverse is the part of loneliness. Saturn to Venus is the part of investment, that is, of success in the use of money to make money) and its inverse, the only one given by Gadbury of the relations of Venus and these superior planets, is the part of labor (or success as the result of hard work, given by Gadbury

the archaic term part of fortune in husbandry). Uranus to Venus establishes the parts of fascination and wastefulness, and Neptune to Venus yields the parts of vanity and corruptness. It should not be necessary, but yet it might be advisable in passing, to remind the student that all the parts have a double reference, to the self as touching its environment and to the environment as touching the self. Thus corruptness may identify the graft with which an individual has to deal or the wantonness in his own nature, either separately or together. Of the relationship of the circumstantial planets to the lights, Gadbury gives but one. Mars to the sun, the direct relationship, erects the part of initiative, and the sun to Mars gives the part of destruction. The moon to Mars, the fundamental or symbolical relation, creates the part of memory, and its inverse is the part of disassociation (the difficulty in arranging the self as a whole in face of any given situation, or of finding any wholeness in a situation). The sun to Venus (the direct relation is the part of beauty, and its inverse the part of disinterest (perhaps boredom in general sense), Venus to Luna establishes the part of offspring (children in both a literal and figurative sense) and the moon to Venus (the one part given by Gadbury, but badly identified as the part of female child) is the part of comfort (or of self-satisfaction in a very narrow sense, i.e., the support and sustainment of self in the inner sanctuary of self, that to which the medieval female child contributed).

There are certain fundamental relationships between the planets and the houses, especially the angles, and these so far in the Sabian system have been seen through the association of the houses with the lords of the signs of the natural zodiac (i.e., Mars with the first house because lord of Aries), and through association of the houses with the planets exalted in these signs (sun in special relation to Aries and the first house, etc.). Now, in Locative astrology, the

planets of circumstances have a basic relation with the horizontal axis and the planets of soul with the midheaven axis of the houses, a relationship which gives four fundamental and twelve inverse parts. Gadbury gives one of these, the part of marriage, obtained by subtracting the place of Venus from the cusp of the seventh house, one of the most interesting and striking of all the parts. The direct inverse of this is the seventh cusp to Venus, a part of divorce (or non-marriage), and a further inversion is Venus to the first house or the part of narcissism (self love) and its own inverse or viciousness. At this point it becomes no longer necessary to work out all the parts for the student. Further more there is the danger, for one who cannot think through this matter of parts and so be able to create them, that the giving of myriad names will only yield words and no horoscope can be interpreted with mere words. Mars taken to the ascendant establishes the part of selfhood, and by inversion a lack of assurance. With the seventh house, a putting of self in bondage to others is shown strikingly.

For the moment, however, it will pay the student to stop and make sure that he understands the philosophy of inversion. There is a difference between a contrast in inside-outside and some outside thing and its outside opposite. Also there is a difference between something given and something denied. Where the slower factor is taken to the faster (Neptune to moon or a planet to a cusp) there is a definite creation in self and a strong part is established. The inversion of this is in the method of creation, and the result is either that the thing is given in spite of the self, or that the self is prevented from its creative act. Both elements exist in the inverted part, and this is a contrast between outside and inside, the objective and subjective factors of life. But in the opposite houses of the wheel the contrast is objective-subjective in a different way because the wheel itself is wholly circumstantial. The first house is the

self, the seventh is the not-self in the sense of the self expressed through others. The ninth house is idea and understanding, but only idea and understanding through the longer duration of the ideas and understanding over the third or so-called house of concrete mentality. It is convenient to take the houses as opposites in terms of inside-outside, because they represent such a relation, but when in association with a real inside-outside inversion as in the parts they must be seen as outside and opposing outside factors, a simple enough but yet most confusing distinction.

Jupiter to the tenth house establishes the most manifest spiritual relationship of man in his objective environment, and so creates the part of respect. Its direct inversion is free thinking. The rulership of the fourth house is consequently doubt in both the active and inverted senses of lack of soul-rapport with environment.

Saturn to the fourth house yields the identity strength of man and the part of conviction, which of course is of self and of others. Inverted, this is opinion (not doubt, which properly is a positive analysis, since there can be conviction of doubt) or unsubstantial inner reaction, idle approach. And Saturn to the tenth house gives the part of revolt, and its inversion the less organized unwillingness to play in the scheme of things.

ARABIAN ASTROLOGY XXIV -- PURPOSE DIRECTION

This lesson is the fifth of seven upon the parts in astrology and it introduces the student to the technique of any employment of these parts in practical astrology, as well as continuing the analysis of the parts formed among the planets and by the other factors of the natal chart. For consideration in the present lesson there has been left the department of soul, or the relations of Saturn and Jupiter to the social planets and the lights. After the deluge of thirty-two names of parts actually given the student in the prior lesson, and a total of fifty-seven so far identified by name, there is more need now of principle than there is of a catalogue of parts, although it will still be convenient to give names in most instances. Gadbury refers to five of the parts belonging to the department of soul, in relationship with social and life functions but, as unfortunately proves to be the usual case, the conventional material is wholly inadequate. Thus, two of these five parts given by Gadbury are the same except for the name and the fact that one is calculated from the moon and the other from Luna, an unwittingly but excellent illustration of the manner in which astrology in the hands of untutored minds may become wholly a matter of words and of careless distinctions. Saturn taken to the sun establishes the part of father, which Gadbury gives, while Jupiter to the moon is the part of mother, of which he seems to have no knowledge. The inverse of father is the part of allegiance (Gadbury's love of brethren) and of mother the part of dependence (Gadbury's badly identified male children, on whom the old folks become dependent). The part of inheritance (which would be positioned in England and money in America, typically) is the one given by Gadbury as two different parts (inheritance and possessions and magistracy and profession), Saturn to the moon, and Jupiter to the sun is the part of accomplishment. The inverse of inher-

itence is the part of influence, and of accomplishment is the part of impression (the moving in both cases from an impact in facts to an impact in social opinion). Saturn to Uranus and Neptune establishes the parts of confidence and caution, and their inverse is foolhardiness and timidity. Jupiter to Uranus and Neptune gives the parts of entertainment and visitation and the inverse becomes, therefore, bequest and behest (although this may be too pretty a contrast in words).

Of the parts that have been of greatest service in older astrology practice, three have received a measure of universal use, namely, fortune as type of all interplanetary relationships, marriage as type of relationship in nature between the planets and the angles, and death as a type of derivative relationships to be presented through these three final lessons and so a principle clue to the purpose direction in life. Marriage has been given in the prior lesson and death, which Gadbury includes in his exposition, may now be considered. To the student who wishes to touch Arabian astrology, but does not get too deep in its intricacies, it is recommended that these three parts be used, since they will give him the root relations of a native with his environment (Fortuna) with people (marriage) and with his own soul (death). The part of death is created by taking the moon to the cusp of the eighth house, and its inverse is the part of regeneration. What is now introduced is the creation of parts from minor house cusps, and as it was seen that only certain planets were to be taken to the angles in the creation of parts in the prior lesson, so now only the moon is to be taken to the minor cusps. Of course it is possible to use any planet to any house cusp, but hopeless confusion would ensue, because unless there is something of a common nature in idea between the factors brought together to establish a part there is no real establishment of a practical idea in the part created. The moon, as legate of all the planets in the horoscope directions, is of a nature akin to all the

minor houses which collectively are legate to angles in just the same way. When the moon is taken to succedent houses the parts established are of circumstances contributing to soul, and when taken to cadent houses the parts similarly are of the nature of circumstances contributing to vitality. Thus the moon to the twelfth will give parts of drain upon or (inverse) subtle contributions to the primal substance of personality. Death is typical because the eighth house (as the twelfth is particularly related to the fourth house, the angle most akin to soul in its own nature. If, by similar reasoning, the ninth house is seen the most typical, of the cadent houses, of vitality, the two parts created by the moon are the co-ordination and the discipline of all physical functioning. Here, in any case, is the principle of it for the student, and he may work out a most interesting series of sixteen parts. So far as death is concerned, this is the part of the accounting emanated of a soul by the universe of souls, and it may be a reckoning or accounting on many levels, as the dying daily of Paul.

The employment of parts is far more simple than the mastery of their creation, or even their erection in the chart, and the usual manner of their use is naturally most obvious, or significance according to the nature of the planet upon the degree occupied. When a part is calculated and is found to fall upon the radical place of a planet, then the life is indicated as very profoundly influenced in the direction of the genius of the part by activity of the sort indicated by the planet. A caution must be sounded, however, and that is that no aspect may be taken from a part (since they rely are, themselves, aspects). The conjunction alone is used, if it may be put that way. The opposition will work but is not practical (not that an opposition is involved but that each part in a sense creates a part opposite itself--coupling the possibilities of parts for those who like to swim in figures--and so creating a regression in inversion that is not practical).

cal because a flat denial is really an emphasis in another direction and this emphasis rather than the denial should be found, stressed and directed). In directions the passing of a planet over a part is taken in the same way, and in directional practice there is, of course, much more concern with parts.

In the case of the progression of planets by the primary and secondary systems the transit of a part is most effective when exact but actually a part is only significant to the full of its genius, in a natal chart when within less than a full degree of conjunction, or --within less than a degree of a part. And in the same way, in consideration of the transits lunations, and the like, it is only change of direction that brings out the implication of the part. This is when one planet is involved. When two planets come into conjunction with each other or opposite to each other (but in no other aspect) within less than a full degree of a part the result is vital and striking.

Of even greater importance than all this --the one great usefulness of locative astrology--is the use of parts in the comparison of charts of people who have association of one sort or another. When a part in one chart is within less than a full degree of a part, planet or cusp of another chart, the influence of the one person upon the other is very accurately characterized.

This lesson is the sixth of seven upon the parts in astrology and it introduces the student to the technique of estimation of the social drive or social interactions in any life, that which it is convenient to title the effort direction as such reveals itself to the superficial observation. And the lesson concludes the analysis of the parts formed among the planets, since there has been left for consideration, the department of social activity, or the relations of Neptune and Uranus to the lights. After the actual naming so far of seventy-five parts in these lessons, the effort now will be to express the principles only, but certain of the names will still have to be given for the sake of uniformity in the presentation, and because of the immediate importance of these to the one beginning a mastery and employment of the Locative astrology. Since the social planets were unknown to the medieval astrologers, Gadbury gives none of their parts. Neptune to sun is the part of genius (of whatever degree may be manifest in an individual life, and none so lowly that none may be discovered) and its inverse is the part of madness. Neptune to moon is the part of revelation and its inverse delusion. Uranus to the sun creates the part of intellectuality, and its inverse bigotry, and to the moon is dramatization and by inverse misrepresentation. This makes complete the list of all parts possible between planets by their direct and inverse relationship.

One of the very curious features of medieval astrology is the establishment of certain degrees of the exaltation sign of a planet as the point of maximum strength of the planet by exaltation, and it is possible to take the relations between any planet and its exaltation point for the creation of a part. Most typical of all these, and one of rather wide employment, is the part of honor, established by taking the sun to the nineteenth degree of Aries. Where four parts only are

employed by an astrologer they are ususally fortuna, marriage, death and honor (and sometimes three of these will be used, omitting death as remote or unpleasant). The inverse of honor is politics, representative of the maneuvering for advantage in which any normal individual will indulge, at least now and then. Gadbury lists honor, naturally, and one other of this same class is given by him, a roudabout relation of Saturn to the exaltation point of Jupiter in Cancer (the fifteenth degree) and termed by him the part of journey by water. To take the other one of a pair of deparment planets to the exaltation point of one of them is a double inversion. Jupiter to the fifteenth degree of Cancer would be a part of depth to which a sould coan be moved within it-self and Saturn to the same point indicates the depth to which a soul may be moved by ou side influences. A sea voyage may bvery presumably be the most motable example of such, in medieaval times, but there are few astrological students able to carry reasoning to so fina a point of remoteness and not lose the thread of analysis. The part we established, as Gadbury gives it, through empirical substantiation and upon the basis of a happy intuition (or the sort very common among the Arabian astrologers). In the present age a journey by water is devoid of all the risk and adventure that make this part of Gadbury a valid one.

Most suggestive, in the matter of these exaltation points, is the possibility of exaltation points of experience in every natal or horary chart, and there are three different ways in which these may be taken for the creation of special parts. In what is now to be outlined there is no fixity of technique and no definite bounds of application. Here are principles for the leisure years of research of the one caught by the fascination of Locative astrology and able to devote a lifetime to its pursuit. For the average student the eight-five parts now given by name, and the fifteen named ones to follow, will be quite more than enough to keep him busy and to fill. perhaps very awkwardly, unless he uses some

wardly unless he uses especially large chart blanks for the horoscope wheel. Material of the sort now to be offered is dessert at the banquet of astrological possibility, and to it only a measure of space can be given in the Sabian presentation, although the effort is made to be complete in the general survey of the field. The first of the ways to put down exaltation points of experience is to borrow the planets of importance from other charts and, in transferring them to the charts under observation, to erect there the parts in the usual manner and of the usual sort, indicating them in different colors of ink or in different circles of the horoscope wheel, ~~for instance, the chart of a great nation~~ This is the extension of the divinatory technique in which, for instance, the chart of a great national character will be used in the horary wheel of an inquiry in national affairs (or the procedure made famous among astrologers by Evangeline Adams will be used, putting the natal planets of a person asking a question in the horary wheel of his question).

In drawing planets from other charts, charts of great people, for the erection of special parts in some particular chart, it is not always necessary to take more than one, or certain small groups of such planets. A characteristic configuration in a key alien chart may be all that is required, as the distributive planet in a T cosmic cross, or the significant planet in a stellium, and so on. In view of this, the second of the ways in which exaltation points of experience may be taken is from typical family and social group characteristics. A series of charts may be compared with the result that certain degrees stand out, or certain planets. If a degree is so emphasized, it may be put into a chart under analysis and treated as a significant angle or cusp (depending upon the inquiry), or as the sun (for the group vitality) and other planetary-ideas similarly and the parts may be erected in the usual manner and distinguished by color or in other fashion. If a planet is so emphasized it may be put in the chart under analysis

in as many places and as many times as there is touch with and relationship with others of the group in question (where its various places are identified).

The third of the ways in which an exaltation point of experience may be taken is the most obvious, and perhaps the most common (the only common) one of these in conventional practice. (That is, the point will be taken into an alien chart but no on--unless one who practices Locative astrology--will erect parts from it.) This is the use of points from social experience, and most often in the use of the point of an eclipse, but with equal logic the point of a lunation. Reference already has been made in the prior lesson to the use of the lunations and so the eclipse, in the practical employment of parts in interpretation, but this is taking now the lunation or eclipse for the erection of parts, as illustrated in the part of life in the first of ^{seven} these lessons but referring to the lunation or eclipse significant in directional astrology or in other charts, not to the great conjunctions and configurations that become of significance in other charts. This third technique is perhaps, actually, a sort of blending so that the principles of the whole might of the two previous given. ~~If another individual is significant in the~~ be given. If another individual is significant in the life that of significance along the lines in question in his chart is significant in the chart in question, and the same is true if a group or group relationship is significant.

ARABIAN ASTROLOGY XXVI -- SERVICE DIRECTION

This final lesson in Arabian astrology is the last of seven upon the parts, and it introduces the student to the final rounding out of the interactions between various elements of a chart as it is possible to organize and use these in Locative astrology. What is now left is the outlining of a number of special relationships between factors of the houses, or the establishment of parts particularly concerned with the participation of an individual in his immediate circumstances of life, that which is characterized in the title as the direction and identification of the service in the life. With this lesson the student will have been given an even one hundred parts that he may put to work at once, and there has been made possible to him the use of literally untold thousands of these created planets (when the full possibility of factors from group relations, and alien charts and the like is taken into account). It is perhaps a good bit of psychology of presentation that the final summary should draw the student back to a very practical analysis of the details of the new chart under observation, and to some of its most homely details. What is now to be given is a case of derivative parts throughout, but those of a traditional and quite practical nature, indeed, most of them are known, actually or in principle by Gadbury. First, therefore, will be the relationship between the cusp of the house and the lord of a house, or a species of part in which the overshadowing genius of a house will be distorted from the horizon of being (will be accounted from the ascendant, in the picturesque but not wholly meaningless terms of the medievals). The parts here created are always expressive of the place of deposit, the details of repository, of that which is ruled by a given house. Two of these are given by Gadbury, and they will serve as illustrative of the entire technique of the house lord-and-cusp parts. To take the

lord of the second house to the cusp is to establish what Gadbury terms the part of goods, better the part of property, and its inverse would be the part of transfer (the place where any capacity to handle goods in terms of ownership would be found, or an manipulation of the property of life). To take the lord of the twelfth to the cusp is to erect what Gadbury identifies as the part of private enemies, but what modern life best identifies as the part of fearfulness (special or deeply rooted fears), with the inverss in the part of caddylyity .

Next in the final summary of Locative astrology must come a seiries of parts that are created by the special associative value of planets in connection with houses, quite apart from any astrological relationship in common, such as the natural lords of the houses and the like. The example is from Gadbury, where Saturn, seen as the grim reaper, is taken as related in idea to the eighth house, the house of death. This he terms the part of peribous or most dangerous year, and it may be taken, as a type part, as the part of peril. He calculates it by taking Saturn to the lord of the eighth house, since his emphasis is of the activity of the house (possibility of death-risks in time of progression), and this type of parts may be so taken, or from the planet of association to the cusp rather than lord of the house, which would not be as strong. There is, of course, in every case an inverse that needs no particular mention. And there is also the very effective taking to the cusps of the houses of the lords of the houses in a chart (a type of association value which is true in principle because created by the individual chart, and higher in value than the two types just presented because unusually individualistic in nature and in the interpretation of the individual chart).

Of course it would be obvious that parts would be erected from parts, or that purely secondary relationship would be considered, and while these are remote in nature they are interesting, and at times

have a considerable value. Gadbury gives three, and these may be taken as typical of the whole technique (which, of course, is limitless because any part may be the parent of another whole succession of parts) Gadbury first lists the results of taking Saturn to Fortuna (with a footnote that if Saturn is combust Jupiter must be taken instead, as excellent example of the manner in which the medieval mind mixed entirely different considerations in astrology), and it is to be noted that he only uses Fortuna as a factor in the creating of other parts, although any part may so be used. The depth of life (Saturn) to the main focus of personality (moon) in terms of life recognition is well stated by him as the part of sudden advancement, or the part of recognition, and its inverse would be a part of jealousy. The inverse of the sun to Fortuna is given by Gadbury as the part of honor and illustrious acquaintance, the part of patronage, and that of which it is the inverse would be the part of power. The other example of Gadbury is the next step in remoteness of relationship, the establishment of a part by taking one part from another, in his case spirit (the inverse of Fortuna) from Fortuna, and this he terms the part of imprisonment, sorrow captivity, etc. Obviously there is a special significance in the relationship of an idea and its inverse, and these parts will be a little more effective than parts taken more or less at random or conveniently from each other, but even here the student, unless a trained specialist in Locative astrology, is far away from immediately practical tools of his trade. If the inverse part is taken to the direct part the result is a direct part, and the opposite is the inverse secondarily. Spirit to Fortuna is the direct part of disconnection, and Fortuna to spirit is the inverse part of disorganization, the correlative phases of the subtle relationship between personality and environment in terms of the vitality of selfhood.

It also might be well

It also might well be expected that the medieval mind would see the particular possibility of the individual chart in the use of a relationship between a planet and its depositor, an immediate relationship between planets of the basis of their circumstantial activity in a realm of strict individuality. Gadbury gives but one example, but it will serve as a type (and it is, incidentally, the last of the parts to be found in Gadbury), the depositor of the moon to the moon, identified by him as the part of slavery, bondage and captivity, better the part of ineptness or the point where the common functioning of life (the moon) is bounded by the details and necessities of other activity. In working from parts to parts or from planets of primary to secondary relationships as here, the direct part is established from the element of primary to that of secondary emphasis; the equivalent of slower to faster planet, therefore, ineptness is really the inverse of the part of consummation.

There finally remains in Locative astrology the relationships of interactions between the cusps of houses, or the transposition of the subordinate planetary activity through the parts. The angles will serve as type. Taking the ascendant to the midheaven creates the part of establishment (which, identical with the M.C., is the point of power which nonthinking astrologers think inherent in the M.C. itself, and so of all parts from the ascendant), and its inverse is the part of resource.