

EIGHTH SERIES IN THE ASTROLOGY OF CONCEPTS

A COMPLETE SYSTEM OF NATAL INTERPRETATION

<u>LESSONS</u>	<u>DEPARTMENT</u>	<u>TITLE</u>	<u>PAGE</u>
I	Philosophy of Directions	The Individual Solar Myth	1
II	Philosophy of Directions	Time as an Index to Space	5
III	Philosophy of Directions	Birthday Magic	9
IV	Interpretation	Life as Initiation	13
V	Interpretation	Life as Experience	17
VI	Interpretation	Life as Completeness	21
VII	Interpretation	Life as Adventure	25
VIII	Interpretation	Life as Achievement	29
IX	Interpretation	Life as Revelation	33
X	Interpretation	Life as Living	37
XI	Interpretation	Life as Emergence	41
XII	Interpretation	Life as Drama	45
XIII	Supplementary Procedures	Life in Punctuation	49
XIV	Supplementary Procedures	Life in Recapitulation	54
XV	Supplementary Procedures	Life in Organization	57
XVI	Rectification	Life Through Quattering	61
XVII	Rectification	Life Through Emphasis	65
XVIII	Rectification	Life Through Implication	69
XIX	Primary Directions	The Measure of Motion	73
XX	Primary Directions	The Direction of Motion	77
XXI	Primary Directions	The Balance of Motion	81
XXII	Primary Directions	The Judgement of Motion	85
XXIII	Sabian Point of View	Life Anticipated	89
XXIV	Sabian Point of View	Life Consummated	91

DIRECTIONAL ASTROLOGY I --- THE INDIVIDUAL SOLAR MYTH

This lesson is the first of a series of twenty-four (Class 39 in the Philosophy of Concepts; lessons 977-1000) and it inaugurates an eighth group of studies in the "stellar Science". Of the seven 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; and "Theosophical Astrology", class 36) and the three series, Sabian Astrology; Pythagorean Astrology, and Divinatory Astrology, or their equivalent, are necessary for the present work. This is the second of "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 reasonably skilled capacity for identifying and all events of life in terms of astrological coordinates, and (3) a definitely cultivated gift for considering the separate factors of human experience as "whole and complete", 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, but the possession of this equipment will be taken for granted in the outlining of the new material, recognizing that it may be obtained satisfactorily, of course, from other sources than the Astrology of Concepts. The present lesson is on the first of three upon the philosophy of directions, and it introduces the student to the factor of freedom, as opposed to the limiting or conditioning and shaping function of the chart as a whole. This is the same theme concept of the entire series, and it reveals, at the very beginning, the necessity for approaching astrology from the standpoint of a philosophy and art rather than a science. Mastered astrology is the "science of sciences" because it is the "Science of relationship of all things to all other things", but only

its mechanism, its superficial technique, can be learned by scientific methods. To put the idea another way : its operations can be learned but the all-important correlating of its planets, houses and signs to the basic or invisible realities of life is a matter of growth into a recognition of these that is more an art, that is a matter of philosophy or seeing beneath the two-and-to-equals-four state of being. The technique is gained under instruction, but to impart a grasp of the correlations is a discipline; and the purpose of the entire Sabian instruction is to provide such a discipline rather than, primarily, to impart the material to the student's mind.

Up to the present point in the Astrology of Concepts the entire purpose has been to outline the pattern of being, and to give the student some degree of skill in recognizing the individual ramifications of this pattern, in order that he might assist himself and others to master its potentialities, and to take advantage of whatever might be offered in a particular case. Throughout the various approaches to this task the point of view has been allowed to remain more or less that of the "compulsion" of higher or superior necessities upon the subordinate creature, man. While it has been pointed out that there is an element of freedom in the human state, yet the whole first approach has been to the destiny, the conditioning, the influencing of the person by exterior factors or interior predilections. The native has always been seen as a sort of captive in a cage of interwoven relationships, to be aided in using or avoiding the tendencies of the "necessity" of being; and it is such which the natal chart (or any figure; horary, elective, etc.) reveals in and of itself. The analysis of character to which a student has been restricted almost wholly (horary astrology was an exception, but the manner in which it was an exception was not indicated and therefore none but the specially brilliant student would have realized the difference) has been the preparatory discipline for the step now to be taken.

Ordinarilly the "directions" in astrology are presented as perhaps more the operation of a "fixed destiny" than the natal chart itself, but this is due to the average astrologer's lack of proper grounding in the philosophy of his art. And it is because of this that the "directions", in common practice (commercial, or fortune-telling) are rather consistently unsatisfactory. Indeed some time ago, prior to the writing of this lesson (in February, 1932) an individual was found dead with a hrooscope in his pocket--the paper that identified him--and in it the day of his death was seen to be at the very center of the "most fortunate period of some years in his life". It is possible to quibble, and to say, perhaps, that death was "fortunate", but this sort of sophistry is no true science unless an entirely new valuation is to be put upon common words. The "directions" are the outworking influences of the personal life, the streamaing of self-activity out from experience into potentiality, and they are "free" in the sense that they measure to the pregression rather than the establishment of self (that which the chart itself maps). To master "directional" astrology therefore requires a reversal of prior methods. Previously, the student has been encouraged to acquire a number to seek to interpret a maximum of charts, in order that he might have a multiplication of situations in life to square to the astrological factors he seeks to master. Now the multiplication must be of the events in some few given lives. the intensive survey is not of life in general as a whole (for learning the "superior scheme" of limitation) but of a particular life as a whole (the "inferior scheme" of freedom); but he needs the exact and detailed knowledge of the minutiae of events which is necessary for gaining any degree of skill in directional interpretation.

The study of "horary" or "divinatory" astrology is of great value here because it gives a skill in interpreting "convenient cross-sections of life". When a horary chart is compared with a natal situation the simplest possible form of "directions" is revealed: a man is

limited by his basic character, shown in the natal chart, but he is free according to the potentialities of a special situation, revealed by the horary chart. Moreover, the horary interpretation has given a measure of training in the practical handling of the "aspects", which are the entire basis of the directional system of interpretation. The study of "pythagorean" astrology is of the greatest general value as preparation for the present series because of the training there given in considering the planets as separate entities, each ruling a department (half a department, as it were literally) and so representing a potentiality of self which now may be seen as basically more leaning towards the freedom than the limitation side of life (this is taken up now in great detail, beginning with lesson IV).

The separateness of the cycles is the long-lost key to the ancient astrological "science", and it is that factor which transforms astrology from a superstition into a science into the true meaning of the latter word. Exactly as a great cosmic figure, an aviator may be seen to live a life curiously like every other individual of the same status as himself, the so-called Solar Myth, so every lesser individual lives a life similarly but less obviously patterned by its own genius; a freedom made evident by the emphasis of the limitation transcended. This is the individual Solar Myth which "directional" astrology reveals.

DIRECTIONAL ASTROLOGY II -- TIME AS THE INDEX TO SPACE

This lesson is the second of three dealing with the philosophy of directions, and it introduces the student to the "progressed horoscope" as this may be properly or improperly understood. From the point of view of the Astrology of Concepts, and the principles brought to the attention in the preceding lesson, "directional" astrology is a direct outgrowth of the "divinatory", and the "progressed" wheel is no more than a "horary" figure for a definite period of the life (usually from birthday to birthday, or the natal as opposed to the calendar year). The use of the "birthday map" is legitimate, and will be discussed at the proper time (Lesson XIV), but for the present the important idea is the realization that such a figure is read more or less according to horary rules. The first house is the immediate status of things, and the position of the various planets on their own account and as lords of the houses give a picture of the logical expectations for the period in question. But it will be seen that the radical difference between a true horary figure and the figure for a period of life is that in the former case the element of individual freedom has full play, since the chart is erected for the moment the free exercise of individuality has resulted in the bringing of a matter to attention, whereas in the latter case the figure for the special period is a mathematical creation of the natal chart itself and so at first glance is more an expression of the destiny or relative fixed conditioning of the life than of the free will of the native. Because of this fact it is strongly recommended in the Astrology of Concepts that the "progressed horoscope" as such never be cast, but that, instead the progressed positions of the planets be shown in the natal chart.

Freedom is not a matter of severance from all outside limiting or conditioning factors because such a state would cut the being

free of all support, would throw it wholly in upon itself and give it no possible activity, but the philosophical self-contemplation which in a higher sense is the only possible consciousness that can be attributed to God. But in man this is the most limiting of situations, as illustrated in the deep black moods of man when he finds himself utterly cast off by himself (or so he feels himself). This is bondage worse than the absolute lack of choice which a man might experience in the opposite case of too great a meshing in his own destiny. In the Sabian philosophy series it is pointed out that as a man gets a greater degree of inner spiritual freedom he surrenders an increasing degree of outer or purely physical freedom; but if this point is not very clear to the student it will be no help in attempting to understand the present distinction. In astrology freedom is the emphasis of the individual over the environment, and bondage is the emphasis of the environment over the individual. If the native lives the life exactly foreshadowed by the chart (which, fortunately, is a theoretical condition never met in practice) he is in bondage; he is an automation. The question then becomes, how does the individual gain and use his freedom/ The answer is that he does this by strengthening rather than weakening the particularity of his life into the scheme of the conditioning circumstances around him, so that not only do his "directions" operate but he actually helps them to operate by knowing them and taking advantage of them. But this is not the Oriental adjustment of self to environment, which is certainly a false freedom and a purely subjective contentedness; it is rather the establishment of an independence for the various cycles of the life, each from the other, resulting in the sustainment and support of a freedom as intermediary and self-expanding "between" the cycles. To illustrate; a man who can do but one thing well is wholly dependent upon the fortunes of that one activity, but an extremely versatile individual can shift this attention from one factor to another and in that way ride the "elements of bondage" to a complete success. Volumes 20

of bondage" to a complete success. Volumes could be written, of course, upon that which is here brought out in the most brief and sketchy fashion, but for the purposes of astrology it is only necessary that the main idea be grasped.

"Progression" and "direction" are technical terms in astrology for the movement of the planets and other factors from the positions occupied at birth in correlation or expected correlation with the events of the actual life after birth. The theory of their creation is the idea that movement upon any one circle of the celestial motion has an affinity with the movement in another related circle of the same scheme, and that the expression of this relationship in any one of the circles creates in that circle an entity which has correspondence with the whole circle in terms of units. This, since there are two circles of the heavens used for the measurement of motion for the planets and "planetary" elements in creating the horoscope the houses (celestial equator) and the signs (ecliptic), or the circles in which the diurnal (daily) and annual (yearly) motions of the earth are measured, it is said at the outset that a day corresponds to a year, and this is a correspondence familiar to symbolism of every sort (as a year becoming a day in the eyes of God). This means that a degree on the circle in one instance equals the whole of the other circle (the fact that there are more days than degrees is a point used for the establishment of alternative methods of calculating "directions", but the discussion of more than notice of the point does not belong here; the correspondence is symbolical, although justifiable mathematically, as will be illustrated in "Arabian Astrology")., and from this fact, by extension, the degrees upon either circle correspond to a year of life. This is the mathematical basis of directions.

There are three common systems of directions in astrology, with considerable modification in various modern presentations of "stellar science", and then there are an unlimited number of ~~positions~~ *possible*

systems which the student may use or even work out for himself, if his fancy runs to this fascinating branch of horoscopy. But the root systems of "primary" and "secondary" directions, and of "transits", are rather universally used, and should be known by every student. The primary directions are those created by the correspondence of the degree on the diurnal circle with a year of life (every four minutes after birth corresponding to a year of life). These are labouious to calculate and they will be donsidered towards the end of the series (Lessons XIX-XXII). The secondary directions (so called becayse they areformend secondarily in time) are those created by the correspondence of a degree on the ecliptic with a year of life (every day after birth corresponding to a year of life) These are the ones commonly ineuse and the ones to the calculation and interpretation of which the lessons will now proceed. The transits are he positions of the actual planets in the heavens, and they will be considered later (Lesson XIII).

Thesecondary system generally is said to be most commonly employed because "its directions are easier to handle mathematically", but actually there is a grea ter value in the system becayse the day is an existing unit of time in the consciousness, whereas four minutes are not. Time is the index to space--key thought of all directional interpretation --and there is an immediate reality in a utilization of a time unit which itself is truly real. Therefore astrolog y porperly builds its directions upon the secondary system.

DIRECTIONAL ASTROLOGY III -- BIRTHDAY MAGIC

This lesson is the last of three dealing with the philosophy of directions, and it introduces the student to the actual procedure in the calculation of secondary directions. It must be understood that "secondary directions" are not of prior importance. And then it is necessary for the student to lose immediately any lingering fear or dislike he may have for the processes of calculation; indeed, he should begin at this point to gain a little bit of the genuine fun in the mathematics. When sufficiently skilled in the handling of the occult numbers, as these are presented to him in the fifth year of the graded acolyte study (and in the later lessons of the legate work) he will find the calculation elements in astrological and philosophical problems more than ordinarily fascinating; and even now these can be a matter of genuine enjoyment. The mathematical equipment required of the student is very simple/ Practically all that is needed beyond addition and subtraction, multiplication and division, is the "rule of three"(or "direct proportion"); the idea that if two apples cost ten cents, four apples will cost twenty cents; expressed in the formula $2:10::4:20$ in which the product of the "means" (the 10 and 4) is equal to the product of the "extremes" (the 2 and 20)-- 10×4 equals 2×20 --so that if one of the factors is unknown and is represented by "x", it can be calculated by multiplying both means or extremes, as the case may be. and dividing by the one extreme or mean. Thus, if the sun moves 60 minutes of arc in 24 hours, how far does it move in 12 hours? The formula becomes $12:24::x:60$ (read 12 "is to" 24 as "x" "is to" 60, remembering that on either side of the "as" or "equals" mark (::) there must be units of the same kind (minutes, hours, etc.) and the multiplication of the extremes, 12 and 60, gives 720 which, divided by 24, yields 30, the answer. In as simple a case as this it is obvious that the answer is 30 minutes of arc, but in

most calculations the desired result is not as simple.

If a day after birth measures to a year of life, the proportionate part of any given year will be represented by an equal part of the corresponding day. Thus 6 months : 12 months :: x hours : 24 hours, and the answer is 12 hours. If it is desired to know where a planet is by progression at a certain moment of life (it is to be understood from now on, unless otherwise stated, that any reference to "progression" is the secondary system, or the correspondence of a day after birth to a year of life after birth) it is only necessary to find where it is at the beginning of the proper day, where it is by correspondence at the beginning of the proper year, and then to realize that it moves as much further from this point as the proportion of its movement in the part of the given day (corresponding to the part of the given year) is to its movement in the whole day. If the sun is moving an even 60 minutes a day in question, and the point of interest is exactly six months out of the year to which the day corresponds then 6 months : 12 months :: x minutes : 60 minutes, and the answer is 30 minutes. These thirty minutes are added to the position of the sun at the beginning of the day and the resulting position in the chart is the "progressed position" of the sun for the moment of life in question. Its aspects are calculated as in a natal chart, and the influence of the sun for the certain moment of life deduced. This is all there is to the secondary directional system, and the primary directions and transits (or other systems) may be learned later as modifications of this more important analysis.

There are certain mathematical difficulties in secondary directions, but these are easily overcome. The tables of planetary positions universally used by astrologers are calculated for Greenwich (a borough of London, in England), whereas few charts cast by the student are for people born in Greenwich (or on the same time meridian).

This factor, however, has already been handled by the student through the customary device of changing the time of local birth to "Greenwich Mean Time", and performing all operations concerning the planets as though this "G.M.T." of birth were the actual time of birth. A further difficulty arises in connection with directions only, and while it is handled in the same simple way, it is not always clear to the student. In other words, few individuals are considerate enough to be born at noon "G.M.T.", so that the days as shown in the ephemeris may correspond exactly to the years of life as measured from birthday to birthday. But as a "G.M.T." is calculated to make the use of Greenwich tables practical, so an artificial birthday may be established so that the daily positions of the planets in the ephemeris of the months immediately following birth may have exact correspondence to the birthdays of life. This is birthday magic at its first stage. The "rule of three" may be used. The hours away from noon of the "G.M.T." of birth are to 24 hours as the days of difference between the artificial birthday and the real birthday are to 365 days. Now it will be obvious that if the "G.M.T." of birth is later than noon, the position of the planets as shown at noon in "G.M.T." have come to that position before birth, and vice versa, so that there is here a neat possibility for error at the hands of the beginner in birthday magic. The more after noon a birth is, the more before the real birthday the artificial birthday will be, vice versa. To avoid the labor of counting days in this calculation (since the months are uneven) the ephemeris may be employed, provided the student will realize he is merely using the tables as a sort of "slide rule" and nothing else. The column of "sidereal time" conveniently lines up twenty-four hours against a calendar year, so that the "S.T." of the birthday may be put down, and the interval in hours and minutes from noon of a "G.M.T." birth following noon subtracted from this to give the "S.T." of the artificial birthday (or vice versa, of a preceding

birth, added). The correction of "time hours" to "S.Y." hours may be disregarded in this operation as too slight for practical value. The artificial birthday may be called the "Adjusted Calculation Date" or "A.C.D." (Max Heindel's term), or any designation will do.

In calculating secondary directions the purpose is not to find what the planets are doing on certain birthdays or at certain times (the way it was put above, to make explanation easy) but rather to determine upon what day the various aspects formed by them become exact. Up to the point of exactness a planet is "approaching" and aspect; afterwards, "separating". The cycles of the planets are the periods of approach and separation during which a maximum movement of two degrees of approach ^{or} ~~and~~ separation is considered, and for ordinary analysis and simplicity of interpretation, a cycle begins or ends at the middle point of its touch with another cycle when a given planet moves from one aspect to another in less than four degrees. In general, only the Ptolemaic aspects are to be used (conjunction, opposition, trine, square, sextile), but the others may be employed with advantage as supplementary, punctuating but not modifying the basic ones. These, of course, are general rules for the beginner. With practice, and with a thorough background in Pythagorean astrology, much skill will be gained, such as will make instinctive the degree and manner in which the aspects are to be interpreted in relationship to each other. To this discrimination of later skill the present lessons will not address themselves; they rather will hold to root principles.

DIRECTIONAL ASTROLOGY IV -- LIFE AS INITIATION

This lesson is the first of nine dealing with the tabulation and interpretation of the secondary system of directions, and it introduces the student to the planets of first importance in all directions: the sun. The whole lesson of Pythagorean astrology has been the independence from each other of the cycles set up by the various planets (although they group themselves in complimentary pairs, no real negation of the principle) and the fact that each planet must be considered by itself in directions has already been stated (Lesson II, par.4). The sun and all the other progressed bodies are therefore calculated in turn without regard, in each case, to other than the natal planets. (Natal-refers to the original position in the chart; "progressed", to the position by movement in the given system of directions.) In fine work, for which the student will later be fitted, it is possible to consider the minor or cooperative influence of the progressed planets directed to each other, but this is slight enough so that it may be disregarded altogether for most practical work; moreover, the calculation of the positions of two bodies when both are moving is a little difficult for the non-mathematician. The general procedure in working out directions is to calculate the planets in turn, and to tabulate the aspects formed by them with the dates of maturity for each aspect, in order, on a separate piece of paper. If it is desired to show the progressed position in the horoscope itself, so as to observe the house position and the general interrelations of the progressed scheme, the progressed bodies for the A.C.D. of a given year of life may be shown in colored ink in contrast with the black or usual color employed in the chart itself. Charts with separate rings run concentrically through the houses for the natal, secondary primary and transit positions are often employed, but on the whole they offer needless confusion to the eye. In any case no actual separate "progressed chart" should be cast, as has been stated be-

cause this gives too much of an idea of the entity-reality of the progressed birthday, whereas directions are merely a carrying out of the mandate of the natal chart itself and the entities are the cycles of the planets and not the punctuation of the life by birthdays or other arbitrary periods of time measure.

The manner in which man may shift his attention from cycle to cycle, and so make manifest the genuine freedom of his being, will be the basis of later discussion (Lesson V), as will be the intimate linkage of the moon and sun (Lesson X). For the present the task before the student is entirely that of understanding the cycles of the first of the planets to be considered. These are important enough to be given a special place in the tabulation of the progressed indications, as "Solar Directions", one of three root designations (General Directions" are all planets but the sun and moon. "Lunar Directions" are those of the moon), and they are therefore not only of primary importance, but they are excellent for indicating the general manner in which directions should be handled.

Solar directions gain their importance upon two counts. First in the mathematical consideration (which of course, is a manifestation of the same underlying principle evident in the other consideration to follow; but there need be no taking of space for the discussion of such purely philosophical relations), and from this point of view the outstanding characteristic of the sun is its regularity of movement (due to the fact that it reproduces the revolution of the earth, a direct function in a "circle of primary motion" found otherwise only in the moon) and its establishment of the "age" cycle of life; that which is revealed in the birthdays. The matter of the directional influence of the birthdays themselves (not the A.C.D.), and their traditional unlucky nature, belongs to later discussion (Lesson XIV) but here the real and larger idea must be seen. The birthday is the individual "mile stone" in the "individual solar myth";

it represents man's personal participation in the cosmic cycle of consciousness, the unit of his experience in which he passes through his annual recapitulation of universal creation, the basis of any degree of development in which he knows his life as initiation or an awakening into higher things rather than a mere progression of circumstances to be endured (that which the moon shows: cf. Lesson X). The regularity of the sun's movements gives the foundation of all personal motion or self-development. The cycles of the sun from a "halving" of a "mansion" of the solar myth, a twenty-four part of a circle or fifteen degrees, to the "halving" of a quadrant of the solar myth, an eighth part of a circle or forty-five degrees, measures the creative span of man from puberty at fifteen to menopause at forty-five, less obvious mathematical properties as the nearly even degree of daily motion of the sun (corresponding to the year of life in each case) basic importance of the sun; and there is in even this brief basic outline a great deal to which later and specialized reference will be made in the lessons of the legate work.

The progressed aspects of the sun to itself therefore, may be seen to mark the general outlines of the life itself, and of the sun in directions it can be said that it shows the vitality and the general participation of the self in life; especially the degree to which the self is enabled to impose its own ideas upon life, that which is marked in the life lived as initiation. The natures of the planets to which the sun applies by progression will be brought out as such planets are discussed, each in turn. In general, it will be seen that the sun makes few aspects since it only moves a little over the space of a sextile in the span of a normal lifetime; indeed, the moon is the only truly active planet in directions. But the sun established, in many charts, cycles which are of supreme importance. Thus, when it is considered the "life-giving" planet, and Mars is considered the "anaretic" or death-giving planet, aspects between these two are of

critical importance, especially in initiation (as will be discussed Lesson VII). Generally, the sun represents the vitality, the very sources of being, and the aspects which it forms are indicative of the sustainment given upon the one hand and the hazards presented upon the other to this factor in conscious being.

For an understanding of the sun it is necessary to realize that neither aspect nor position of the sun give "normality" of being. The natal pattern is the normality from a directional point of view; and all that is shown in the natal chart is "good", because all such is advancing the particular destiny or outworking of the particular soul. From a directional point of view all is good that contributes to this, and all is bad that detracts (even if detracting might be relief from a different situation). Sustaining and contributing elements in the case of aspects of the sun in directions are those which lead to an "expansion of the interests" of life; that encourage and strengthen the expression of the will factor, as this is primarily ruled by the sun. All that detracts is a matter of social discipline therefore the sun and its aspects primarily show, also, all touch with authority and with the directing forces of outer life. Solar aspects entirely reveal touch with people of prominence, matters of honor, and all basic social liaison.

DIRECTIONAL ASTROLOGY V -- LIFE AND EXPERIENCE

This lesson is the second of nine dealing with the tabulation of interpretation of the secondary system of directions, and it introduces the student to the planet which yields the most vital or fundamental cycles of consciousness: Mercury. The sun is the giver of life, and the marker of vitality and of all contact with superior powers and agencies as such, but the sun always remains exterior to the real individuality, or play of selfhood, in any system of directions. Individuality is actually individual in connection with its own elements of individuality, or the lack thereof; there is in what the sun rules no play or balance of the intimate or inner forces of selfhood. The sun is dispassionate and regal at all times; man in his solar directions is a symbol of that for which he really stands, a consummation of all which he may be by a process of initiation but never a fulfillment of what he is solely and only by himself. The solar directions give a pattern of the life of a person as this may be judged in terms of contribution to humanity at large, or in service to its own destiny; never the pattern of the intricacies of self as these may be enjoyed by the soul in the course of existence. Both the solar and lunar directions are of primary importance, but yet they give a picture of man only as a counter in the greater scheme of life, his development of a personal and intimate character. Therefore there is necessary, not only general directions as a whole to meet this need in any interpretation of the life problems, but also at the very outset a means for keying or getting a proper orientation upon any certain individual as a personal or feeling and responding soul. The need is met by the concept of mind, and the use of the directions of the planet which establishes the cycles of this factor. Mercury is the planet of the self at home within itself; the self apart from the stirrings of the eternal direction of the selfhood (its spiritual heritage) and from the outer conditioning agencies (its material heri-

tage) which, at least superficially, seem to limit its full freedom. In prior series of these astrology lessons Mercury has been described as the "gateway" of selfhood, the channel by means of which the outer world reaches the inner and the inner comes to express itself in the outer. Actually, ~~/~~selfhood is no more and no less than this position of individuality between heridity and environment.

In other words, Mercury is the planet of the conscious life or consciousness per se, life as experience rather than the anticipations of being upon the one hand and the fruits of living upon the other. The movements of Mercury in the ephemeris are such that it is possible for the firections of this planet to show certain peculiarities due to tha fact that it is retrograde practically each fourth month (measuring little more than a century, of ~~y~~ears of life by direction, in which there is no retrogradation) and that nearly half of all normal lives are influenced by a change in the stream of consciousness as shown by the change in direction of the planet. Mercury standing still ("stationary") preparatory to moving either direct or retrograde indicates a year in which the self may strikingly knoq itself; and where Mercury measures to a year in returning to any former position of itself (or when in corssing over any cusp of a house it gibes indication of entering or ree~~n~~tering some department of life) it indiaates moments of striking self-knowing. Except for a fine degra~~e~~ of reading impossible to the student at this stage of his study, the utilization of stationary positions, the crossin gf house cusps in directions, the establishing of minor or odd patterns of relationship, are all elements useless with every other planet than Mercury, because Mercury al~~one~~ touches the self or knowing part of man. Other planets, in this fashion measute no less to cyclic events in the composite of self, but that to which theymaeasure goes unnoticed by both events and consciousness so far as any direct effect is concerned. But Mercury is consciousness itself, and the little cycles

which Mercury sets up are actually the whole pattern of the conscious life; therefore this planet may be studied in the individual chart with a degree of detail unwarranted in the case of others. What is shown is mind, or self-establishing patterns. The basis of mind is attention, and Mercury's directions give the major course of the attention cycles of life, the underlying and undifferentiated interests. Interest is mind, consciousness is mind, selfhood is mind, all is mind in so far as "all" is grasped by the attention. Therefore it is said commonly and correctly that it makes no difference what kinds of aspects are formed by Mercury; all are good; that is, all indicate fundamental foundations in attention, and all attention contributes to selfhood. Selfhood is truthⁱⁿ non-existent except as it is attentive; its attention creates not its world, as subjective idealists would say, but itself. In directions Mercury's cycles are made the basis of everything else of consciousness, and Mercury itself becomes the very core of freedom.

Freedom has already been put down as the basis of all interpretation of directions. The sun shows what degree of freedom is permitted by the potentialities of being, the moon what degree of freedom is permitted by the circumstances of self. In both cases it is a matter of permission; freedom is on suffrage. But in the case of all other planets freedom is created by the cycles shown, and the center of these cycles lies in Mercury which as mind or consciousness is the actual basis of freedom itself. Indeed, Mercury alone carries any element of freedom back into the natal chart, for its place by sign and house (and its influence by aspect) shows where in the life freedom may be gained if freedom is wished: one of the most basic and constructive deductions that can be made from the root figure. Freedom is a matter of a shift in cycles, and this shift is in attention; and attention is Mercury and its cycles of basic selfhood. Directions must, for real depth and accuracy of helpfulness, begin

therefore with the cycles of Mercury; they tell what attention is possible, what degree of freedom may be "enjoyed" and when and how.

The student who is grounded in Pythagorean astrology needs no instruction in the aspects themselves. The Ptolemaic conjunction, opposition, square, trine and sextile are alone used primarily (cf. Lesson III, par. 4) and these are not taken as overlapping in their influence, so that a given planet, here Mercury, is seen moving from one cycle to another. Between-cycle periods (between the 2 degrees of "orb") are divided between waning and coming influences as of the same nature, but purely preparatory (or recapitulatory) and static.

In the case of Mercury alone there are superior cycles to the ones created by Mercury's moving to aspects with the other planets/ these are not present in every chart, but when present they are the whole periods between Mercury's changes of direction (and, as this is already covered in an earlier part of the lesson, by supplementary "superior" cycles when Mercury returns to a former position or changes house or sign in connection with a change in direction) and they give the warp of the pattern of general awareness, of which the woof is identified in the regular secondary system directions of Mercury.

DIRECTIONAL ASTROLOGY VI -- LIFE AS COMPLETENESS

This lesson is the third of nine dealing with the tabulation and interpretation of the secondary system of directions, and it introduces the student to the planet which yields the most evident or practical cycles of pure individuality, or selfhood: Venus. The separation of the sun and moon from the other planets is a far more simple idea than the differentiation that must be made between the remaining planets in their "general directions", and yet this latter operation is of first importance if the directions system is to be mastered; for the reason that the general directions touch the consciousness and the substance of the understanding, and any interpretation of the solar and lunar directions may be wrong when the pattern of the general being is not first established. If the average person for whom a chart was read was one who had conveniently lived a hundred years or more, the whole task of interpretation would be simple. But frequently the chart will be for a child, in which case, there is no experience upon which a check of the deductions may be made, and frequently the native will not have lived, in adult or knowing years, through any of the full cycles of the secondary planets. Therefore the lessons must present a definite technique for the erection of the general pattern of the dynamic life, verifying as much as may have been paralleled by experience, but perhaps presenting the major part in the guise of prediction: to be verified by both native and astrologer as the years wear away. Mercury is the key to the whole structure of consciousness, or inner being, and therefore attention has been specially given to certain cycles of particular worth in the case of Mercury, even though these are not found in every chart; namely, the superior cycles of consciousness created by the change of direction in Mercury's movements, and the coming by Mercury to positions formerly held by the planet in directions of a given life, or the entering or leaving of certain houses and signs by this more or less tempo

certain houses and signs by this more or less temperamentally moving body. Two points in this connection need reiteration. The passing of a planet by direction into a new house or new sign is always significant, but interpretation of this sort of minor influence in all but the one exceptional case mentioned is no part of present study for the reason that it is a complication which for the beginner offers less results than the inevitable confusion is worth.

But the other point which needs reiteration is an introduction to the whole mental technique of understanding this matter of directions; i.e., the warp and woof of pattern idea. If the prior lesson the first phase of the concept was presented. If it is possible to trace out the major cycles of pure consciousness as they appear in the life with perhaps more than average importance, these (Mercury) show the warp of the individual life per se and the other planets with the exception of the sun and moon are easily fitted into the scheme of the natal promise of the individual. Where these are not available to use, though not as definite in its application and so requiring more deduction and more skill in analysis. Since, after all, the individuality is merely the focus between the potentiality and the circumstances of life (Lesson V, par.1), these latter elements (circumstances) may with equal facility be considered the warp of the developing conscious, and such is the view of conventional astrology, in which the sun and moon have principal control of "circumstances". In the Sabian system the solar and lunar directions are also given "warp" value, but behind them is always placed the magic of Mercury, or the true "warp of consciousness", in cases where the retrograde cycle of Mercury produces change of direction in the course of the life, showing that the native may have actual concern with the inner warp of his being.

Venus clings to the sun as does Mercury, but Venus otherwise acts as the superior planets and has a retrograde cycle which,

as their's, is of no particular individual or "warp" significance. Rather the relation of Venus to the sun is that of a "solarization" of the things of earth to which Venus is adjacent (in terms of orbit) on the sun's side. In general this is the fixing of spiritual significance to elements which of themselves are wholly material. / it is the power of idealization as this is applied to the pure realm of the senses. It is perhaps most simple to define Venus as the planet of love, and to look upon her cycles as those of love. The danger, of course is that such a statement may be taken literally, and that the young astrologer may look for a coincidence between Venus directions and the infatuations of life. But the Venus cycles measure not to the infatuations of attractions themselves, but to the development of the senses to the point of making such an experience possible. All circumstances as such are revealed through the lunar directions; what Venus brings out is the basic capacity of the self to embody its interest in things to enter into the inanimate and there deposit its libido, or the substance of selfhood. Love is ruled by Venus and love is to be seen as the partial sacrifice of freedom (which directions and the dynamic life show) to the embodiment of an ideal, or a concept of that which calls to the freedom of being. Mercury is the inner balancing of the elements of freedom as the self knows these, and Venus and Mars are the similar outer balancing of these elements. Mars is abstract in its touch with these elements, but Venus is personal; indeed Venus is the planet of the extremes of personality.

Venus must be understood, as must all these planets in the various systems of directions, in the light of the entire life. It is not possible to take a convenient cross-section, the four or five years in either direction from the time at which a chart is cast, but all the planets (with the general exception of the moon) must be traced out through at least the span of the normally expected "three score years and ten" of the life. And then the various planets must each be seen by itself in terms of its internal

each be seen by itself in terms of its interpretation of the life as a whole before it is possible to make any intelligent deduction from the interactions of the planets at the time of any issue in life, or when there is a coincidence of their concurrent aspects. It is vitally important that the student get a real sense of the separation of the planets in their dynamic function. Each sets up its own "little box of life" and under normal circumstances each "little box" remains wholly self-contained. Man is not a simple world but rather a complex one. In the philosophical conceptions of Leibnitz the individual in a "windowless monad" making up larger monads which are, in turn, windowless or self-contained--spiritually free, or self-sufficient--but more than this, man is a "windowless monad" containing many such "windowless monads". He, in himself, is not actually conscious, for he is "windowless", but he sees, balances, utilizes the monads of his being which make him up, not "seeing within" them but existing in that which is composite of them.

Venus yields the "little boxes" of possessiveness, the feminine or cherishing genius of self; the general sensitiveness to external things, the "window" or intuitively "sensing" quality in all that is windowless; the place of attachment to life, or the acceptance of conditioning; the undifferentiated exterior sense which Mars seeks to differentiate.

DIRECTIONAL ASTROLOGY VII -- LIFE AS ADVENTURE

This lesson is the fourth of nine dealing with the tabulation and interpretation of the secondary system of directions, and it introduces the student to the planet which differentiates and gives life to the exterior sense, the practical awareness of man: Mars. Mercury has been seen to give the consciousness or the interior awareness of man as this compresses (ideally) the basic warp of his whole being. With Mercury, to embrace the direct relationship of man to all the "circumstances" of his being, the "general directions" of the secondary system take Venus and Mars to reveal respectively the inner or sensitive and outer or practical realization, upon the part of the naive, of the world in which he lives. There is nothing additional that needs to be said of Mercury and Venus, and so far as the general situation is concerned, Mars needs little explanation. But it so happens that the practical touch of man with outer life, is more than an adjustment to the "little boxes" of inner being, because while the practical touch with external reality is but one whole and complete component monad of selfhood, the external reality itself is neither whole nor complete on the sense of its projection unto the confines of self and individual consciousness. As a matter of fact it has been convenient in prior work to differentiate between Mars and Venus by stating that the former indicates the manner in which things are started (that is, the bringing of the unlimited into limitation, embracing in self some exterior share of circumstances which thereby become personal, know, an object of consciousness) whereas the latter indicates the manner in which things are finished, or are possessed "whole and completely" within the being. Mars has been also described, from the same point of view, as the "first impulse" of self in relation to any aspect of non-self. Mars is eternally the ambassador of self in all affairs of outer life, and therefore the planet involves much more than...

volves much that will require special consideration.

Through a misunderstanding of the real nature of astrology the conventional presentation or fortune-telling art of the nineteenth century has presented Mars as the "ararectic" or death-giving body, and this most serviceable element of the being has therefore been viewed with a great deal of dread. In the sense that any putting of the self into bondage to not-self or the exterior universe to a degree that cancels any operation of selfhood or initiative, is death, Mars is the planet of death/ Actually the cycles of Mars are concerned more than any other planet in a measuring to the date of death, either of the native or of others important to his being, but this is only in the cases where death marks a submergence of the selfhood in the general realm of things other than itself. Actually Saturn is far more the lord of death, and from time immemorial the "grim reaper" and "Father Time" have been identical each with the other and both with the phenomenon of death. In this, however, is no real confusion. Mars is the creator of all cycles of initiative in touch with circumstances in general, and death is a "circumstance" that Mars will indicate. Saturn, by comparison, is the retraction of the soul, and death is also an "accounting" of the selfhood by the selfhood which Saturn will also indicate. In general violent death, where circumstances forcibly submerge selfhood, may be said to be ruled by Mars, and natural death, wherein the soul "folds up its tent" and departs to new realms at the end of its "appointed span", may be said to be ruled by Saturn. This distinction is important in any measuring of the deaths of others in the chart, as in rectification, but so far as the native is concerned the cycles of both planets indicate the "opportunity" or "possibility" of death rather than the assured fact. Mars is a planet of "critical moments" in the life rather than an "assassin" of the potentialities of the being, and if "ararectic" is understood to mean the establishment of peaks of issue or situations in which the

relationship between them, the cycles of the planets will be clear to the astrologer and he will be enabled to be of real service to his clients. In terms of conventional occultism, Mars measures to the great "tests" of life.

In the prior lesson (par.3) Mars and Venus have been seen to be the planets concerned with the outer balancing of the elements of freedom. The inner balancing has been at the hands of one planet because Mercury through its "retrograde cycles", has been able to act in two directions and exhibit a double role (hermaphrodite), but in the outer realm this is impossible. Venus yields freedom to the individual by establishing the possessions of selfhood in such a way that they will "contribute to", rather than "draw from" the consciousness. Mars yields freedom by making possible a supremacy of the individual over the circumstances in which selfhood is reflected. It may with advantage be said again that the natal chart indicated the bondage of man to the pattern of being, and that the directions indicate his freedom; or that the static chart is limiting but that dynamic expression of the cycles alone is liberty. The cycles are as fixed, of course, as the chart itself, but the degree of consciousness that man puts into the cycles is within his absolute or free control. He is no less free in the natal chart, in putting consciousness into this or that situation, but the doing of this is not a static but a dynamic activity, obviously; therefore alone to be measured or expressed or charted in terms of aspect. Mars is the planet per se of dynamic expression of the self; hence it is the real test possibility of freedom and necessarily the first expression or initial impulse of genuinely pure selfhood. It therefore has been said that Mars is the absolute touch with the balanced elements of being, acting in response to idea (or idea-activated feeling), and in this sense the planet is properly the beginning of all astrological analysis (as it is in the Sabian professional system).

To give the student a graphic picture of the cycles of Mars in directions, since "first impulse" is hardly cyclic by itself there is descriptive of the root temperament, it may be said that Mars is the "dolor" of the will if manifest being, exactly as it may be said that Venus is the "Velvety quality" of the "softness" of the will. Mars indicates the adventure in life, the leaping interest or spontaneous response of selfhood to that which reflects self through non-self. The cycles of this planet indicate freedom as freedom is known by the self; the self-realization of the potentialities of self. Therefore, it becomes, in directions, the planet of significant events and outstanding experiences. Its cycles are those of fundamental self-consciousness.

In the prior lesson (par. 4) it has been pointed out that the span of life is too short for a perfect tracing of the cycles of the planets in the "general directions" of the secondary system. But as freedom for the individual is a matter of his capacity to move his consciousness at will from cycle to cycle, so potentiality is seen in the coincidental or concurrent aspects. Tabulation of directions must above all show when more than one cycle come to a critical point in a given year, since this invites a blending of cycles and creates an element of sheer personality.

DIRECTIONAL ASTROLOGY VIII -- LIFE AS ACHIEVEMENT

This lesson is the fifth of nine dealing with the tabulation and interpretation of the secondary system of directions, and it introduces the student to the problem of determining the dynamic status of the soul, or inner reality of the being itself, at any given point in life. The first approach to the solution of this problem is more or less direct, for the reason that the larger planets to which attention must now be given will make very few aspects in the span of a normal life, and in some instances will make none at all. But it is possible to know much of the soul from the outer "straws" or indication of the largeness of its being. At the end of the preceding lesson the student was asked to tabulate these aspects so that when more than one cycle comes to a critical point in any one year the fact will be immediately obvious to the eye. The best way is to have columns for eight planets (leaving the more numerous lunar aspects for a separate sheet of paper) and cross ruling for the years of special interest with larger space above and below the cross ruling to indicate the years to which the longer cycles of the greater planets will reach, in the past and in the future. In a general way the dissipated life and the shallow soul is more apt to have cycles each of which is complete by itself. But for the larger man in a cosmic sense, the soul in which universal responsibility is vested, it is necessary that the cycles make somewhat of a pattern in their coincidence: such an individual must have critical years in which many of his cycles will come to an issue. The idea is that which is expressed in the life of an aviator or "World savior"; who so lives that his cycles of being may be seen drawn together and recapitulated in the passage of the sun through all signs of the zodiac; the "solar myth. The stature of a "solar man" is indicated by the degree of coincidence in the great cycles of the chart, and this indirectly is the first approach (and in

many cases, the only approach) to an estimation of the adulthood of the soul. In cases of a "young soul" the situation is not one to be regretted, because such a soul has an opportunity unconditioned by soul-experience, and may be spurred to unlimited achievement. But the task of analysis is, of course, more simple; and the results may be less interesting to the astrologer. In the case of the "solar man" or one who has taken first steps to become such, life has become a business larger than the living of a single life. Others live in the "solar man" and he lives in others; his is the life of achievement, as the life of every seeker should be, and a special or direct analysis is therefore necessary in the directions.

As was particularly made clear in Pythagorean astrology, the planets of "soul" are Jupiter and Saturn. In its reference to death the significance of Saturn has already been pointed out in the prior lesson (par.2) and in a general way it may be seen that the nature of Jupiter is the reverse of such: life and the whole phenomenon of being as an expression of the soul. But as it is convenient to see death largely through sudden or accidental or adventurous death (Mars rather than Saturn), so it is convenient to see life through the strength of living, the vitality, the health (sun rather than Jupiter). The natal association of Saturn with disease, as showing the point of greatest physical weakness in the natal chart, and of Jupiter as revealing the point of social expression, are static interpretations of these two bodies. The static nature of the soul is obviously different from the dynamic; therefore in the directional system the interpretation of the two "soul" planets must deal entirely with the inner stirrings of the soul itself. The key to Saturn has already been given in the words "accounting", and to Jupiter may be given the idea of "positing". Saturn is the soul seeking to square its accounts and "consolidate its gains", Jupiter is the soul patterning and re-patterning itself in life.

For the sake of the astrological analysis there should always be aspects of these slower planets, however, and therefore it is time for the student now, to add in the minor aspects to the Ptolemaic for all the planets. In his tabulation the Ptolemaic should be indicated in one color of ink and the minor ones in another color, for the reason that Ptolemaic cycles are not interrupted but are only given additional application by the minor aspects. The minor aspects should, whenever there are major cycles, be considered as measuring points of emphasis or critical application rather than as creating cycles. But when there are no cycles otherwise, then and only then the minor aspects should be considered as creating them, and for this purpose, smaller and smaller aspects should be used until some cycle embracing part of the life and excluding part of the life should be found for every planet. As, in the case of the "solar man" the presence of many critical years indicates his stature, so in soul analysis the presence of cycles of the soul planets by more important aspects is an indication of spiritual maturity. Lesser aspects are created as they are needed (by the continued division of thirds, fourths, fifths, sevenths, etc., of the circle).

In general the directions of the chart are the clue to the freedom of the individual, and as an equally sweeping generality it may be said that the stronger and more coincidental the aspects are in the directional system, the greater the possibility of freedom in the individual case. Jupiter and Saturn indicate the inner freedom of the soul itself, the "pattern of the woof" in directional symbolism, and this freedom is challenged by life when Saturn is strong by directions, and recognized by life when Jupiter is similarly strong.

As, for the sake of special analysis in the case of planets moving slowly and creating new Ptolemaic cycles of direction, it is necessary to use minor aspects, so for the same reason it is well to have also minor aspects of another sort; those created by the moving

planets in the directional system to themselves as moving bodies, the so-called "progreded to progreded" directions. These should be tabulated with a third color ink, and it must be realized that not only are they not the crator of cycles of selfhood, but that rather than creating additional critical applications of the underlying directional force, they reveal primarily the nature of the outside or circumstantial cooperation with the directions in force in a given life. It has already been pointed out that their calculation is difficult for the non-mathematician (Lesson IVm oar, 1), but this need not be beyond anyone. When the planets are moving in the same direction, so that the slower planet will be advancing to a new point while the faster one is moving to the place where the other was at the beginning of the calculation, it is necessary to have a fraction expressing the total distance moved ^{to be}. The difference in rates of motion gives this. Thus, if the slower planet moves a quarter as fast as the faster the faster will have to move $5/4$ of the distance between them at the start of calculation, and the aspect will be completed in $5/4$ of the time required to move to the slower planet if that planet had no movement of its own. When the planets are moving towards each other (when one is retrograde) the distance between them is divided into two unequal parts proportionate to their difference in rates of motion, and the time or date of aspect may be figured for each of them, as is convenient.

DIRECTIONAL ASTROLOGY IX -- LIFE AS REVELATION

This lesson is the sixth of nine dealing with the tabulation and interpretation of the secondary system of directions, and it introduces the student to the problem of relating the individual soul to the underlying immediate purpose of racial being; seeing to what a degree the native may be expected to participate in the fundamental purpose of the world order. In Pythagorean astrology the two outlying planets of present general recognition, Uranus and Neptune, have been described and demonstrated as the planets of individual social participation, and it is not the role of this series of lessons to show why, but rather only what the various planets indicate, and how they do so in the "progressed" implications of the chart. It is sufficient now to point out that Uranus carries the idea of Jupiter further, and to the degree of recognition of individual freedom shown by Jupiter adds an indication of the amount and kind of cooperation which life should be found to give to the native's freedom without effort or particular attention upon his part. In the same way Neptune carries the idea of Saturn to a further degree, indicating the degree to which life should be seen to enforce the bondage of man to his social order. It is only in the most rare case that either of the "occult" or purely social planets (Uranus and Neptune) will make an actual Ptolemaic aspect in the course of a given life, and except in the case of minor aspects calculated down to the point to give cycles of these planets, a cycle of either of them will measure to an entire life. As a background for interpretation it would be very well for the student to identify such a cycle in each case, taking the one before birth or after probable death which might seem to be throwing the strongest influence through the life. Occasionally such a lateral cycle will be identified in life of a parent or a child (theoretically all should be, but seldom is there data sufficient for such eminently satisfactory

yet most practical fine work), but in general it may always be put down as the fundamental "revelation" of the life, characterizing the basic slant of the subconscious nature of man and most revealing from the standpoint of psychoanalysis.

Life as revelation is the purely "social" life, consisting of events which have no significance whatever except in the light of the cooperation of the individual with the whole of the body of man with whom he moves and among whom he has his being. This is evident normally in the flashes ^{of realization of} ~~and recognition of~~ larger purpose in living, and to these the most simple word to be given is "revelation". Therefore, as suggested in the paragraph above the astrological correlation with the subconscious whole of self is here to be worked out. But the subconscious nature of man is too largely static in its role to be of direct value in astrological analysis, and the element of "revelation" is better expressed in terms of realization of social responsibility, man's "waking up" to the fact that he is a part of something larger than himself, and that in this larger whole he may have a more satisfactory outworking of the problems of his destiny than is possible to him solely through the little sphere of purely objective self. The two "occult" planets therefore provide, in directions, the "distinction" of the wolf, the touch of "spiritual royalty" and the spirit of inward dependency which is at the root of all initiation.

Social consciousness of a real sort is wholly dynamic, and therefore its end primarily to be sought in the natal chart. For this reason Uranus and Neptune have an importance out of all proportion to their ability to form many aspects for use in directions. Of the two beyond the distinctions already given, Uranus is the planet of iconoclasm, or rampant selfhood, and Neptune is the planet of self-dedication or sublimated selfhood. These are dynamic ideas for practical use, as opposed to the static indications of cooperation with the freedom and bondage of the life, already expressed. It is life which

permits freedom in the case of Uranus, but the permission is only evident as a disadvantage is taken of it, and it is only the dynamic "taking of advantage" that either the fore or the chart can show directly. Uranus banishes or breaks taboos, shows the native as a law all to himself. and while there is an element of this sort in everyone the directions of Uranus make the distinction among men by showing the degree to which a man is successful in his anarchy, or actually is free. Neptune similarly indicates, dynamically, the situation of man in reference to his bondage. In static terms there is here shown his surrender, and in many charts that is precisely what will be shown. But men may be larger than his bondage, he may cooperate with it in literal fashion and thereby gain a spiritual victory. As Uranus is freedom in life, and so may be seen to be a planet of bondage in death (which is defeated by life, of course) so Neptune is the planet of living or in the eternal subliminal world; Neptune is the planet of living "on beyond" death, or living above the things which are above death. Where it is active in the chart (for it is active in few charts!) and to the degree it is active in the chart, it is the planet of initiation.

It becomes obvious that the directions of these planets are cosmic or outside cycles, from the view of ordinary life and affairs; and in the same category are any and all other planets such as may be discovered and measured with the tremendous new mechanisms for charting the heavens (as Pluto). Certain general relationships of great importance have been pointed out, but except that these are dynamic rather than static, they are really part of the natal analysis: they apply to the whole life. For the immediate and shifting influence of the cosmic factors the "transits" are far more revealing in a practical sense, and attention will soon be given to these (Lesson XIII). At this point it is necessary for the student to gain a perspective in his directional work, and to realize that he needs the cycles of these slower and more cosmic influences as a general foundation for inter-

pretation (like the "focal determinators" of Professional Astrology) and that he can only come with safety to the lunar directions (to which the next three lessons will be given) if he possesses this.

Truly the whole summation of skill in Directional Astrology is the proper balanceing of the aspects, and it was with this in mind that the use of different color of ink for different kinds of aspects has been suggested. Indeed, at this point, it would be very profitable to establish a definite sense of the relative value of aspects in interpretation. First of all it must be understood that the implication gained through the larger cycles of the ponderous planets (Uranus and Neptune in particular) and the transits, together with the special indications of a retrograde Mercury and such special approaches to interpretation are implications aside from the pure directional system as such. Directions are first of all secondary in system (which primary and other systems best contribute as implications) and are comprised of Ptolemaic aspects only. In importance they are solar, general and lunar in order. Then the parallels are taken (Lesson XV). after which come, in order, minor aspects built upon the square and trine; minor aspects of the tribes of quintile, septile, and the like; "progressions to progressions" (Lesson VIII, par.5); and, finally. lunations and great conjunctions (Lesson XIII).

DIRECTIONAL ASTROLOGY X -- LIFE AS LIVING

This lesson is the seventh of nine dealing with the tabulation and interpretation of the secondary system of directions, and it introduces the student to the most active, and in a way the most important of all the planets in directional astrology, one to which this and two following lessons must be given: the moon. The present consideration will be wholly of the moon and of and by itself, that is the planet taken as any other planet in the system, making its major and minor aspects in order. Differing from the other eight bodies, at this point, the greater speed of the moon, and the corresponding greater number of aspects of all sorts formed, make it unnecessary to trace out lunar influences throughout the life. It has been suggested that the lunar aspects be put upon a separate sheet of paper, and there the usual distinctions by different colors of ink may be conveniently made. In general no more than a year prior or following the span of time under consideration need be calculated, but at least this much of the life should be examined under the lunar directions. The difficulty with the interpretation of lunar directions, due to the fact that they measure more generally to trivial than important details of life, can be entirely overcome by the student in his own mind if he will remember that the distinction between "trivial" and "important" is one of the direction of reality, and not in any terms of reality itself. The moon directs itself to the outer realm of being in major part, the other eight to the inner realm. That which is of long duration in man's experience is that which is within the self, or sustained by elements within the self, whereas that which is of greater momentary reality is that which by its sharpness of impingement upon the self, due to the foreshortening of time, gives an emphasis of exterior elements at the expense of interior. In a superficial sense the directions of the moon have often been compared, in astrological

books (in relation to the other directions collectively), as the movement of the minute hand of a clock in relation to the hour hand; and from this point of view they may be seen as a sort of executor of the destiny of the outer world, of the inner being as a whole--an idea that has graphic value rather than philosophical accuracy.

The moon, in the directional system, is the planet of "pure circumstances as such", as has been pointed out (Lesson VI, par.3), revealing the outer world in its general aspect of cooperation with the outworking of individual destiny in the practical sphere. Circumstances are real by their own right, and they form patterns of actuality in the outworking of the destiny of every entity to which they, or any part of them, offer contact at any time. But circumstances from the point of view of a given native are not real by their own right, rather as a complex they offer him an external, and for-judgement (with trailing no ~~trailing~~ or committing obligations of any length to them in terms of time) picture of the momentary status of his own inner being. This is the intimate linkage of the moment, as compared with the sun and the outworking of the will of selfhood, which has already been expressed in detail (cf. Lesson IV, par 2). The moon is not so much the minute hand of the clock as the brush of the artist engaged in self-portraiture/ The other planets are the paints, the palette and the inner sense of color and conception of image; while life in the canvas. Lunar directions, as opposed to solar directions (conception of the image) and general directions (paint and palette, color sense) are the stuff of self-realization; therefore they are far more subject to modification and control than any other group. In professional work, therefore the attack upon the problem of the native is to teach him first of all to master his life by a handling of pure circumstances. In learning astrology the lunar directions of the astrologer's own chart as well as those of his clients give him the most practical ~~practical~~ approach to an inner knowledge of directions. These become not "bad" or "good"

but suggestive portraiture elements of self. To put the idea another way, directions indicate not so much what will happen to a man as how a man will interpret to himself whatever happens to him. He may ever clean off the canvas of life, or even mix his points a little differently, but he must learn how to make his brush (moon) conform to inner idea (sun) rather than to the accidental aggregation of oils and pigments (the other planets). Life as living therefore becomes a practice in living, and the lunar directions consequently take on a practical role not really known with any of the other elements of the directional system.

It has been said that the moon rules the "progression of circumstances to be endured" (Lesson IV, par.3) and this may now be seen to mean that circumstances have no reality except as they move out of, into, each other, and as they form themselves over the pattern of individual being and are "endured" or "known". In other words it is necessary to see that while it is possible to control the actual outworking of the lunar aspects in directions, yet this control is not a matter of inhibiting the activity in the circumstantial realm, nor of creating an activity which the pattern of being does not call forth, but is wholly a transformation of the significance both of the meshing of events to the self and of the significance of the participation of selfhood in this meshing of events.

The whole issue is the degree of freedom permitted to man by circumstances (cf. Lesson V, paragraphs 1,2,3) and this, of course, is the pragmatic or outer indication of the success of the individual in strengthening this element of freedom within himself, or of his failure to reach the heights of his destiny as such is indicated by mounting bondage of self to outer things-in-themselves. The student knows in handling the lunar directions that what they show is the inner think, not the outer; even though they are wholly interpreted and i-

identified in the manner by which circumstances themselves reflect the inner status of the native. The solar and general directions reveal the inner battle of the native directly, but do not reveal the outcome of his struggle except as the key to this is implied elsewhere. But circumstances, in their reflection of ~~this~~ mind and state of being, when interpreted in the light of his operative lunar directions, give the key to the status of the self's progress. Life is syntonic in this sense, the canvas of the soul upon which the brush of being cheerfully paints the developomg selfhood.

The considera ion, after all, is a return to the warp idea (cf. Lesson VI, par.2) with the sun and moon considered as the warp threads upon which the woof patternis made evident. The cycles of all the other planets, including the su n as the of-self element of positive part of the warp, are indicative of ~~the~~ tendencies of self; and are to be interpreted in the light of all life, and of ^{all} ~~the~~ the given native's life. But the lunar cycles, which by their own very nature are short of duration, are to be seen as wholly ephemeral; a revelation of the "little pockets of experience" not unlike the "little boxes of being" (cf. Lesson VI, par.4) in the activity of life as a whole; that is, under the moon the life is divided into segments of experience in time rather than into departments of ~~ex~~perience in space and intthese the life gets its experimental hold on self, cyclically.

DIRECTIONAL ASTROLOGY XI -- LIFE AS EMERGENCE

This lesson is the eight of nine dealing with the tabulation and interpretation of the secondary system of directions, and it introduces the student to the specialized application of the moon in an interpretation of the "little pockets of experience" in life (cf. Lesson X, par.5). This is the second of three considerations of the moon, and the transition in point of view is from the difference between the moon and other planets in ordinary secondary directions, due to the greater speed of the moon, to the special mechanism in directional relationships set up by the moon, due particularly to that greater speed. All the other planets set up cycles; but these are cycles of and by themselves (and the moon, of course, also does this on its own account in its major role as one of the nine planets; the subject of the prior lesson), whereas, the moon, moving through the entire zodiac at least three times in the normal life (by secondary directions) sets up cycles created by its varying pattern of relation to each of the other planets; moreover, these cycles are of a different character from any others except the sun, due to the regularity of the movement. The pattern of interrelationship in "general directions" is potent in the life due to the "accident" of the time of birth; none of these developments possible among the slow-moving planets can be encompassed in the span of a single "incarnation". But with the lunar cycles now to be brought forward the complex of all of them not only is embraced in every life, but is repeated with an ideal threefold emphasis. Regular, as the solar aspects, in the sense of operating without the complication of retrogradation, they are fundamental in the realm of trivial or practical outer things. The individuality of the life, while in part a matter of the complex of the larger pattern "executed" by the lunar cycles, is largely a matter

of the distribution of the whole twent-eight year period of the moon's movement in secondary directions in relation to the age or development cycles of the individual (puberty, maturity, etc.).

There is here, therefore, a new technique of the moon, and for many students it will be profitable not only to show the lunar aspects on a separate sheet of paper for the three to four years embracing a given cycle of the life, but also, in a different tabulation to show the same lunar cycles for the major part of the life with a different column for the moon's application to and separation from each of the other planets. Thus the moon moves from the conjunction of the sun to the sextile (minor aspects may also be shown with profit, but as in the case of the greater cycles they punctuate but do not change or set up cycles) in less than five years (sixty degrees), to the square in a little over two years more, to the trine, again a little over two years, and to the opposition in less than five. Then, in less than five, another trine, a little over two, a square, again a little over two, a sextile; less than five, back to a conjunction. The cycles thus set up, in the same general spans of time, with each ~~other~~ of the other eight planets, give the charting of the superficial or outer and practical being. The sun gives the vitality pattern; Mars the initiative pattern; Venus, the acquisitive pattern; Mercury the learning pattern; Jupiter the pattern in discovery of selfhood; Saturn, the corresponding pattern in consumation of selfhood; Uranus the pattern of expression of freedom; and Neptune, the equivalent pattern of expression of responsibility. Most important for the student to remember in connection with these cycles (and he had better tabulate the moon twice, as suggested, if he has any difficulty in keeping matters clear and definite) is that the moon not only creates these but also, with the same aspects, gives the in-passing "minute hand of the clock" indications for the superficial analysis of given years of life. Circumstances have become a barometer in general, for the mo-

ment, also eight barometers, for the life in its wholeness.

Perhaps the greatest difficulty, at least for the new student, at this point in the study, will be the piling up of detail upon detail; of technique of interpretation upon technique of interpretation, until the prospect may seem a hopeless maze of consideration. But it is not necessary for all elements of the directional, or of any other system, to be employed ~~at~~ in ~~practical~~ practical work.. The genius of the Sabian system as a whole lies in the fact that each of its limitless details will stand upon its own feet, and may be utilized without any of the others. Thus, the directions may be wholly confined to the cycles created by the moon's aspects to the other planets, and an equally intelligent (if perhaps not equally complete) interpretation of the dynamic of living life may be made. The purpose of these lessons is not to instruct the student dogmatically, to give him certain things to do in a certain way, to make an automation of him.. Human life is too sacred, the welfare of a soul too important, to be entrusted to a mechanical taking of "rulership" and "interpretations" out of a book, and applying them dogmatically without any idea of what principles underlie the interpretation. If life were so simple that even a person of high intelligence would be able to chart it as the result of a scattered few months or even years of dogmatic study, it certainly would be simple enough to expect that several generations of ^{academic} ~~academic~~ psychology and at least two millennia of astrologers would have developed better "book systems" and more general agreement among themselves in even so basic a matter as the root types of humanity.

Life is every individual, consequently elusive or "esoteric" and for its interpretation a fluid rather than a dogmatic system is necessary. Astrology after all is merely a mechanism for giving to man an organization of that judgement which usually comes to him in and through experience. Therefore the student must be taught to think

above all, and must be given a sense of the complex operation of the interrelationship of all things; otherwise the complexity of life baffles him sooner or later, especially if some "book" or dogmatic system has raised false hopes within him. It is with this in mind that these lessons have insisted upon the independence of the planets, and of all elements of being, each from the other. Individuality lies in the "little boxes" and "little pockets" of personal being, and each of these does sustain itself by its own genius. What concerns the astrologer is outer life; which is a complex of these "boxes" and "pockets". They themselves, of course, are never reached in the probing into the depths of self; they cannot be, by their ^{very} nature. Life is a meshwork, utterly and completely elusive when approached by a frontal attack or a dogmatic attitude. But if each of the little elements is sought out, and translated into a mechanism of judgement interpretation becomes possible.

"Ariadne threads" are needed in the labyrinth of social being, and these the individual planetary cycles provide. Therefore the system of lunar interpretations here given is perhaps the most satisfactory of all approaches to genuine interpretation of experience. The moon distributes the emphasis of the various elements of being, determining what facet of selfhood shall, for the moment, move forward, and what shall move back. This known, the analysis of the circumstances of day-by-day experience becomes relatively simple.

DIRECTIONAL ASTROLOGY XII -- LIFE AS DRAMA

This lesson is the last of nine dealing with the tabulation and interpretation of the secondary system of directions, and it introduces the student to the specialized application of the moon in its odd and unique emphasis of the "little pockets" or "little boxes" of circumstances or of experience itself. It is the last of three considerations of the moon, and it presents the moon in still another role than any that have gone before: the moon as revealer of the impetus inherent in the life itself, a function made possible by the relative rapidity of its motion, and a function that links the secondary directions with the "transits", which will be discussed in the following lesson. What is now before the student for attention is the outward "wholeness" of the life, as opposed to the inward wholeness which has been the basis of analysis up to this point. While the unity of the individuality is never evident as such to any eternal eye, there nevertheless must be a superficial complementary unity, and it is this which is the evidence of the freedom of bondage of the personality. It is convenient to label the ~~this external~~ unity, since it must have a name for reference purposes, the "drama" of the life: the element which to the outside view links in selfhood the surrounding circumstances of the being, so far as there is any such linkage. Of course there are lives which are utterly drab, and without any shred of drama. These may be expected to have weak charts, and they do to this extent; in so far as the astrologer is enabled to find elements of drama or superficial wholeness in the chart, to that degree he is enabled to find drama in the life. All terms are relative. The utterly trivial is dramatic if circumstances can gain sufficient significance. Therefore the present department of lunar interpretation serves a double purpose; giving an additional means of interpreting directional unfoldment, and also (by far the most important) giving the astrologer a

means for helping his client to find himself by aiding him to make⁴⁶ his life dramatic. Drama is not tragic developments, or emotional unbalance; it is a social significance inherent in or given to the direction of the life, or what now it is convenient to term the impetus of the being. In a way the life is lacking drama if man is swept on by this impetus and remains unaware of its surge beyond a dull response to the "good luck" or "bad luck" of life; but the life is dramatic from the moment ~~the~~ individual seeks to take hold of things consciously and attempts to direct his own destiny.

There are elements which more particularly show the degree of the conscious or lack of conscious perception by a native of the elements of impetus in his own destiny, and these will be discussed in a later lesson (Parallels, Lesson XV). Now the question is not whether the native is conscious of the impetus (which is a matter of the inner emphasis of the being) but whether he is making an effort to direct his life, or whether he can be helped to make such an effort. This is determined by the operation of the moon in realms of pre circumstances, or by its movement through progression in the secondary system to the cusps of houses and of signs. In general the moon is the only planet that can be taken by direction to the lines or cusps of houses and sign division because the moon is the only planet moving swiftly enough to make several circuits of the wheels in the course of the life, so distributing the rulerships of the wheels through the life itself in what has been termed the exterior wholeness or drama of being. Everything in astrology is a matter of balancing a given element in the complex of all other elements, and in directions this is particularly necessary. If no account is taken of the drama of the life it is impossible to give a balanced interpretation of the more important factors. In the Sabian systems all elements stand by themselves, but this is because each element is capable of a depth of application which supplements all others (as the trained sight of one observer serves better than the combined untrained sight of the many)/ On teaching

the partivular genius of each element must be brought out, and, for understanding, balanced in comparison with all other elements. The "balancing" of an element by itself is therefore making such an element an absolute factor; the astrologer finds his preliminary and final judgement identical. But for an interpretation of such an absolute factor to the client it is necessary that it be reflected in many things, because men are accustomed to complexity and must have understanding in terms of familiar aggregates. The movement of the moon in and out of signs and houses is particularly valuable in giving the outer false unity or drama of self, the "familiar aggregates" of the situation which are readily comprehensible.

For a grasp of the house and sign cycles of the moon the student must understand that planet thoroughly. The moon is more than an executor, a "minute hand" or a "brush" in directional elements of this sort, although because of its great speed it does also so serve. In prior lessons (VI, par ") Mercury has been seen to take on the function of pure mind or underlying being in consciousness, due to the fact that Mercury alone brings an almost inevitable change of direction into the life (relating cosmic geometrical necessity to individual geometrical being or pattern of selfhood), and the moon, which alone brings the whole circles of the heavens into a given life experience, by that fact takes on a special role in directions apart from its normal role: it becomes an indicator of the pure or basic instincts of being;. Thus it may be seen that, in a way, there are several moons, each of which must be handled separately, and in time it will be realized that the moon is the one great link between all directional systems and factors.

There is not, and never can be, in the limited compass of these lessons (only twelve in all) the space to carry out all the applications of the principles involved, about all that the sheets

can cover it the outlining and demonstrating of the main threads. Yet the manner of application is most important., so that the student may be started properly on his way. The movement of the moon by secondary directions into a new house or sign will measure always to a stirring up of the matters ruled by the house or sign for an approximate two and a third years--so ,uch is simple--but this does not mean any sort of literal emphasis, except most fortuitously. A man's heart (Leo) cannot do all its beating in a certain twenty-eight months our of twenty-eight years; nor can the average man make all his money (second house) by a similar aberrant emphasis. What the moon brings out is the drama or an emphasis of instincts as against the general environment. In the houses the progression of the moon measures to a progressions of instincts towards not-self (circulst ances) and in the signs a similar progression of instincts towards self-realization.

Training in the estimation of cycles of this sort, especially in relation with the ascendant (first house) is provided in a later lesson (rectification: XVI) and in the following lesson attention will be given to a distinction between those things which are and are not indicative of the operation of pure instinct. In rectification, and in all directions, the proper identification of events in terms of directional movement is the whole substance of skill.

DIRECTIONAL ASTROLOGY XIII -- LIFE IN PUNCTUATION

This lesson is the first of three dealing with the supplementary procedures in the employment of the secondary system of directions, and it introduces the student to the "transits" or the influence in the chart of the actual day by day positions of the planets in the heavens. It is at this point that the student is able to see for himself that the conventional or superficial idea of an actual "influence" emanating from the heavenly bodies, and the directing or exercising a measure of control over individual human destiny, is wholly untenable, even though radio broadcasting has shown the degree to which a receiving agency may be receptive to certain ones out of a great complexity of cosmic waves. In transits the planets are seen in the direct or actual "influence", in secondary directions their influence over a given year from a corresponding date after birth and in primary directions the influence over a year of life corresponding from a four minute period after birth. And experience shows the direct or real influence to be by far the weakest, and the most remote, where a year of life corresponds to a time measure, four minutes ~~of~~ which has no reality as a durational unit at all, by far the strongest. Actually the operation of the cycles in astrology is a distribution of forces and tendencies inherent in the self; and the distribution of these is not only by the cosmic cycles but through their own genius in corresponding to the cosmic cycles. In both secondary and primary directions there is a point of start, the moment of birth, and these directions are potent because the whole basis of astrology is a matter of relativity (defined in the Sabian presentation as the "science of the relation of all things to all other things". The potency of the planets in the "transit" system is due to their revelation of factors which are employed by the self in its expression, but wholly as a matter of convenience. Unrelated to the self, they go unmodified, uncreated by self, and so may be dropped by the self the moment they

cease to be useful or revealing. As man in his approach to a purely superficial and false outer unity becomes drama, so life itself in its most detached application to the individual is drama; and this "passing show", or the drama of not-self in its wholeness, is life in punctuation or life in its simple classification of individuality.

The moon in its fundamental directional role is the planet of pure instinct (cf. Lesson XIII, par.3) and the distinction between these elements which are indicative of the operation of pure instinct and those which are not, is one of great importance at this point. It is the application of the idea of drama to life as a whole. Obviously the individual must be an expression of "wholeness" in his inner being, and it has been equally clear that as an entity in society at large he must also possess a wholeness, because it is as a "whole" to others that he moves about and takes his part in the companionship of men. It is less obvious that life itself must in general be seen as a "whole", with a single eye, because if life is divided in and against itself there is no cosmic stability, all is chaos. The individual in both his inner and outer wholeness contributes to the wholeness of life, and the wholeness of life sustains him, constantly. The relationship between man and life is basically in terms of the wholeness obviously and necessarily. The inner wholeness is a spiritual thing; it exists by its own nature. It finds and fulfills itself as it makes itself evident in pattern-conformity to the wholeness of outer life, the cosmos, and the wholeness of outer individual being, the fulfillment of personality: initiation, the "saved soul" and the like. In their implication the superficial things of instinct are of the greatest importance in literary expression, and yet of so trivial a nature itself. Instincts are the substance of the drama of superficial being, they are embodied elements of reality in the race itself. Therefore the "transits" in their revelation of the interplay

of instincts and superficial drama factors are of the greatest importance. But they are of value only in connection with known events because while the directions have as reference the natal pattern, and may be interpreted without the knowledge of the native, the transits have reference to the whole of life, and the whole of life is only to be referred to the individual in terms of experience or actual happenings.

Experience must be classified into elements indicative of the operation of pure instinct, and into those not so indicative, and the former may now be seen as essentially "fortuitous" or operating without known cooperation with consciousness. Where a cause and effect cycle is to be traced out in relation with the individuality, or where the native has gained fruitage of his own action or attitude the transits do not fundamentally or properly apply; they are the backbone and strength of pure "fortune telling" or the interpretation of the apparent operation of things as "things in themselves". The drama of outer individual life is here punctuated; enhanced. The transits have therefore been described (Lesson IX, par. 4) as the "immediate and shifting influence of cosmic factors", revealing the sustaining patterns of experience in a practical sense. The transits are implication per se. The moon charts the tides of instinctive undercurrents of being, and the sun maps the vacillation of the cosmic will (so to speak). In the following lesson the operation of the sun through "solar revolutions" will carry out this point to a degree of interesting understanding. For the present it must be seen that in the pattern of transits the planets themselves are remote, in general and that their use is by gaining of a special light upon individual problems through the implication of transits in relation to known experience; through the manifest or actual instincts.

For the use of transits the positions of the planets in the heavens at the time of concern are taken. If put in the chart they

are shown in a different color ink from any other. Their mere place in the natal chart is of too trivial and influence to merit watching but the planets which move slowly enough to make no more than three or four revolutions in the wheels in the entire life (only Saturn of the Chaldean planets; although Jupiter has influence enough to appeal to some astrologers) may be taken as significant in entering a house or sign, as the moon is taken in secondary directions. In general, however, the transiting planets are taken only when their aspects of major importance, primarily their "great conjunctions" (more rarely their oppositions, most rarely their squares, trines and sextile, but always their points of aspects when more than two are involved in "great configurations" within a degree of exactness", fall within a two degree orb of a conjunction or opposition of some planet or point in the natal chart. In such a case they act as a very powerful direction and always involve a participation of the individual in events over which he has no conscious control, but in which his bondage or freedom is wholly instinct, drama.

The "greatest conjunctions" of the sun and moon are termed the lunations (to a lesser degree of significance their "great oppositions" also) and these, while not powerful unless conjunction or opposition to some "sensitive point" in the natal chart, have measurable influence in their occurrence monthly by house and sign, they show the general cooperation by punctuation of man's consciousness and his instincts.

DIRECTIONAL ASTROLOGY XIV -- LIFE IN RECAPITULATION

This lesson is the second of three dealing with the supplementary procedures in the employment of the secondary system of directions, and it introduces the student to the "birthday influence" in the chart, or the "transit natal moment" in terms of the various definitions and explanations in the prior lesson. What must now be particularly emphasized is the element of regularity in the motions of the sun and moon, the former the most regular of all the planets in every sense, the latter also regular in the sense of never going retrograde, but regularly irregularity in its "mean daily motion". In natal astrology the "mean daily motion", as faster or slower at a given twenty-four hours than the normal thirteen degrees and ten-minutes of arc, is of great importance in the mental chemistry, and in directions the cycles of "fast" and "slow" are indicative of the general mental moods in the secondary system, a point that is of real value but not important enough for special stress in the general outline of directional factors. In supplementary procedure the regularity of the moon is more a matter of moment in and through its cooperation with the sun in the lunations, and these should be most carefully charted whenever a chart is analyzed dynamically, with a special note made of the periods in which the lunations will seem to go around the natal wheel in strong cooperation with the sensitive points, and when they will seem to create more or less inactive cycles. A lunation, is suggestive, in other words, if it merely falls in a house or sign, but in general its influence is marked when it is within the two degree orb of a sensitive point. Of far greater import in the analysis of life in recapitulation, in gaining an insight into the actual course of the life by means of the balancing of the "transit" positions of the planets with the known facts of a case, is the "birthday map" or "solar revolutions". Actually these are two

separate things, although much alike, and read in the same manner; and at the beginning it is very necessary that these do not be confused with the "progressed chart", or a complete figure of the heavens erected for the day corresponding to a particular year of life. As has been pointed out (Lesson IV, par.3) it is the regularity of movement of the sun which gives power to that planet, and the birthday map is an analysis by means of that regularity. The sun is an interpreter in its motion, of the actual motion of the earth, or the body upon which life is supported, and the birthday map is the measure of a complete cycle of this supporting or sustaining or foundation cycle of all-being from the point of view of the outer circumstances of pure instincts and automatic social responses. Except for the great conjunctions of the transits it is the most potent factor in the use of the actual positions of the planets or transits in natal problems.

The vacillations of the cosmic will as this is directed towards man, or the reinterpretation of his life in response to the growth or lack of growth in his own inner being, has been largely the subject of discussion in the prior lesson (cf. par.3) and because of the difficulty of getting such an element at a point of focus, so that it can be explained, applied to the circumstances of being, the birthday map is of unusual use. It is impossible to say that the birthday itself is of an greater actual importance than any other day of the life, but it has sentimental value in normal experience and astrologically it is possible to see the outlook for the year as "sentimentally" indicative of the "annual expectation". This is the service of the birthday map. Astrology is not a fatalistic science, and in devices such as the birthday chart and other transit elements a judgement may be formed with great practical weight. The student who intends to use the transits, the birthday map and similar elements must therefore ground himself exceedingly well in the principles put down in the les-

sons at this stage in his study of directions.

Perhaps the most puzzling point in the use of a birthday map, at least to the young student, is the fact that they are read entirely by horary rules, standing with "elections" in that respect. Nothing is born on the birthday. The day itself and that for which it stands is purely a matter of sentiment, implication; a moment of suggestive value sufficient to yield a valid chart. Therefore, it is possible to say that the birthday map is legitimate but that it is no real part of natal astrology. (Cf. Lesson II, para. 1) If astrology is to be a real science the basis of it must be organized and competent thinking, and it is in distinctions such as this, between the nature of various figures, and in the realization of what in actual life and experience the planets actually represent, that such a foundation is discovered. The cycles of man (breathing, sleeping, eating, etc.) are of importance to the entities (cells) which make up man, and the cycles of the earth are of importance to the men who live upon the globe. These the sun best interprets, for the sun is the earth in terms of motion, and these, in terms of the sentiment or dramatic wholeness of the life, the birthday map best reveals.

There are several valid methods of erecting the birthday map, and all may be used if the student will remember what each indicates. From the standpoint of the sun itself the proper solar revolution map is obtained by setting up a chart for the place of birth

(not the place of residence at the time) and for the time at which the transiting sun is in exact conjunction with the natal sun. A variant of this is to take the time when the transit sun is in exact conjunction with the progressed sun; another variant is to put up the chart for the place of residence. However the birthplace must be used because the solar revolution is a recapitulation of the life in terms of will (the sun) and the latitude of the birthplace alone expresses

the original pattern. To use the progressed sun as the basis of the solar revolution is faulty because of the relatively trivial implication of any mixing of two directional systems, as here the secondary (day for a year) and transit systems. But this "proper solar revolution" shows only the distribution of the will, and the real birthday map, and the one of most use, is the sentimental map of the day which in experience is symbolical of the nativity. It is obtained, therefore by setting up the chart for the actual place of residence and the actual birthday, instead of the birthplace and the moment (and day) of the transiting sun's conjunction with the natal sun, and the time that is used is the "sentimental"; that is, the actual hour of birth from the natal chart, or the moment when the sun is at the same point in reference to the horizon that it was at birth. This is truly a horary chart, and it is of immense power in showing the present status and implication (annually) of the life in actual experience.

The "progressed chart" is sometimes used as a birthday map, It is set up for the place of residence, but using the sidereal time of the day which corresponds to the year of life in the secondary system as a substitution for the sidereal time of the day used for erecting the natal chart. But putting the transiting planets in this wheel, while yielding results, is a horary interpretation of secondary directions, and objectional as an unnecessary mixing of methods. The true birthday map is far more revealing.

DIRECTIONAL ASTROLOGY XV -- LIFE IN ORGANIZATION

This lesson is the last of three dealing with the supplementary procedures in the employment of the secondary system of directions, and it introduces the student to the factor of derivation from plane of analysis, or the "parallels of declination" and allied elements in the chart. From one point of view this factor is the one of least importance in the directional system as a whole, but from another it is of major value because it deals directly with the spiritual or eternal root of personality. The houses of the chart, from which all deduction of circumstances is made, are erected and created in the circle of motion known as the celestial equator, and the planets of course, are measured in their motion in the circle of the orbit of the earth, to which their own orbits are in every case (with the single exception of the moon) approximately parallel at all times. The latitude of the planets (their deviation from the plane of the earth's orbit) is therefore of no particular importance except in primary directions where it is taken into account as a matter of accuracy in the fine calculations employed. But the deviation of the planets from the plane of circumstances (equator) is of the greatest importance in any interpretation of the relative degree of interrelationship of planetary or department-of-life potencies in terms of pure circumstances. Such deviation is expressed in the "declination" of the planets, and an instance of interrelationship is termed a "parallel". This will be explained later, in the second following paragraph.

First it is necessary to observe the factor of "spiritual" interment in pure circumstances as this operates in the nature of the "house complex" of the individual chart. While the houses are each of even thirty degrees of right ascension in their own equatorial circle their right-ascension being is no more than their own nature

their rulerships and interrulerships. They are expressed, dynamically and individually, in terms of the zodiac: the signs and degrees upon their cusps. Because of the obliquity of the ecliptic the expression of house nature in zodiacal terms is almost never in even thirty-degree segments, and the resulting distortion is quite significant because there are, from the point of view of the houses, signs of "long ascension" and signs of "short ascension". Those of long ascension (as pointed out in the Theosophical Astrology and the related series of lessons to follow) are associated in relationship with the manifest or more objective side of life, those of short ascension, with the expressive or more-subjective side. It will happen, therefore, that at times if "progressed charts" (cf. Lesson XIV, par.5) are cast for each year of life, the zodiacal degrees will move over the midheaven more swiftly than over the ascendant, and at other times, the reverse. In general (in detail depending, of course, upon the terrestrial latitude, which influences distortion) if the signs of short ascension are upon the ascendant, the ascendant will move more swiftly, and if signs of long ascension are upon the ascendant, the midheaven will move more swiftly. In the latter case the spiritual or broadly social side of life may be said to be advanced and in the former case the pure individual or narrowly material side of life may be said to be advanced. This consideration gives basic character to the directions in any general period of life and is therefore quite important. It is to be noted, in this connection, that when the chart emphasizes the extreme of participation in conscious life (long ascension upon ascendant) the social or "midheaven" affairs are advanced, the extreme lack of conscious participation (short ascension upon ascendant), the personal (or "ascendant") affairs; in other words, this is nature's device for maintaining a balance between the individual man and the general environment which sustains and gives him being.

It may be expected, therefore, that the parallels in both ~~natal~~ and directional astrology are fundamentally more or less of the same nature; working to restore the submerged man to a measure of control of his affairs, and to free the dominating individual from too great a meshing of self in the outer complexes of affairs of life which, after all, only pattern the eternal being but are of no eternal worth. It has been pointed out that the parallels (Lesson XII, par.2) are of greater practical importance in revealing the conscious or lack of conscious perception of the elements of impetus in life, and the meaning of this observation may now be made clear. After all the impetus of life is the spiritual pattern, and parallels may therefore rightly be said to be the most spiritual factor in astrology as a whole. But the great question is not the impetus, since this is possessed by every living entity, and is of and by its own nature the foundation of consciousness and so beyond the power of consciousness itself to know; rather, the question is of relative strength of the impetus of self and that of other selves making up the community in which the self resides. Where a man consciously participates in his social destiny he is making manifest an impetus of a "plus" nature in the given environment, ~~but~~ but where a man is constantly quarrelling with his environment, he is making an impetus of a "minor" nature in social terms. Here is the basis of any analysis of "life in organization", and a clue to astrological counseling of a sort that can "get right down" to the very root of a client's being.

Two planets are parallel when their declinations are within a degree and a half of exact; the parallels are strong when they are within a degree of exact. They are taken in declination, never in latitude (since such a factor would be "deviation from racial circumstances") and it makes no difference here, even of the slightest sort, whether the planets have "north" or "south" declinations (because of

course, it is not spatial position but angle or deviation that is significant at the present point; for himself, later, the student may correlate northern and southern hemisphere racial emphasis with the north and south factors in parallels, but the results are trivial since too great a means is taken for too small a result, something akin to using a steam roller on a tennis court). In importance, as has been pointed out (Lesson IX, par.5) the parallels immediately follow solar general and lunar secondary directions (of Ptolemaic aspects). The computation is the same as for secondary directions in longitude.

For the interpretation of the parallels of declination the student must be thoroughly equipped with a knowledge of the departments of directional rulerships as these are expressed in the planets, and as the present series of lessons has emphasized these. In general the result of a parallel is to bring out a spiritual cooperation between the departments in question; that is, such a cooperation will be evident, as it were, "behind the scenes" of outward circumstances. Perhaps it will be evident more through the broadly social or true emphasis of impetus, and the interesting feature of parallel operation is that the native is quite apt to be little conscious of what is going on, and so unable to give much cooperation (or even "yessing") to the astrologer. But where parallels are strong, a native is more sensitive than usual to inner or "impetus" factors, and by interpretation great aid can be given to him in his life. The sun and moon are of particular importance in their parallels to each other.

DIRECTIONAL ASTROLOGY XVI -- LIFE THROUGH QUARTERING

This lesson is the first of three dealing with rectification, and it introduces the student to detail work of the very greatest importance in practical or professional astrology, because, obviously unless a chart is an accurate representation of the actual time of birth of a native, no complete dependence may be placed upon the deductions made from it. In the Sabian systems, taken as a whole, a real degree of independence of the houses as a factor in natal interpretation is obtained by a number of very legitimate means, but there is no question but that these houses, correlating to the circumstances of life, should be the real foundation of all detailed analysis. Rectification is of primary importance in establishing the correct house cusps because (approximately) an error of four minutes in birth time will make a difference of a degree upon the ascendant, and so will result in an error in the time of maturity of directions in both the secondary and primary directions (particularly in the latter). Not only the houses are dependent upon exact times of birth, however, but the planets, also, and especially the moon because the moon moves an average of thirteen degrees of longitude in a day. The difference of a degree upon the ascendant, in terms of secondary direction ^{means} ~~xxxxxx~~ that (approximately) there will be an error of a day in a lunar direction to a planet and of a month in a lunar direction to the cusp of a house. Therefore the student must learn rectification, and at the beginning a number of general observations should be made. In the first place it is impossible in advance of a correct interpretation of the chart as a whole to make a complete and correct analysis of all the factors of life in order to establish a rectification. The known events of the life cannot necessarily be used for rectification, because they may be factors which are not sharply indicated by single or simple directional influences. Many of the directions which later will be mathematical-

ly demonstrated will prove to be evident through hidden or subjective events that could not possibly be selected in advance, or even known, for purposes of rectification..As has been pointed out (Lesson XII) par. 5) the whole genius of rectification is care and skill in picking the proper events for use in establishing the wheel. It will have to be the principle function of these three lessons to equip the student with a method of procedure that will protect him from error. of a sort that he would overlook until such time as the rectification of some thousands of charts will develop a critical sense capable of acting without rule.

The primary practical difficulty with rectification is the lack of data for use in determining properly significant events. No average man is capable of indicating the relative importance of the occurrences in his life; he is biased by his conditioning upon the one hand and by the ideals actuating him at any given moment upon the other. The individual who is sufficiently introspective to have a keen interest in the dates of his own history is usually so subjective in his usual manifestations of selfhood that there is a lack of evident outward events to mark the crises of his life for rectification purposes. The young student will always complain of rectification that it "doesn't work" in perhaps half of the cases because he has not as yet learned how to recognize significant events in a life, or how to get confirmation from a native. Frequently a client will be so "repressed" in his real nature that he will flatly deny the implication of events as the astrologer presents these, and the student at the very beginning should learn that while he must gain the confidence of the client as thoroughly as possible, he must never give his own confidence in return, but rather must always keep his counsel or else always interpret his conscious outwardly in terms of a native's point of view, prejudices and expectations. This is not hypocrisy; it is a recognition

that the astrological way of thinking is technical and beyond the comprehension of the mind untrained for it.

The genius of the Sabian system of rectification is a persistent beginning with purely superficial elements, where there is the least possible chance of difference in point of view and where an acceptable explanation can always be made if it is necessary to explain a subjective factor as an element of rectification. Since the houses move the most for the least degree of change in time of birth (a degree for four minutes) the Sabian rectification begins with the houses and employs a factor that can hardly be brought about logically by any element other than the houses and the moon; namely geographical change of residence or, lacking such, a moving from one house to another. Clients nearly always select marriage, divorce, children and love affairs as the events to use for rectification, together with the deaths of close relatives or intimates. With the exception of the last-named item these events are too close to the real soul of man to be a matter of cuspal indication, and they are worthless for rectification although extraordinarily vital to the life. Planetary configurations will be found measuring to them, but the astrological time may be measured to any one of a number of phases of each in events of such a sort, depending upon the temperament, and any one of almost an infinite possibility of astrological aspects may measure to them. This, in addition to the broadness of the period to which aspects among the planets measure (in terms of secondary directions) makes anything other than an indication to the cusp of a house of no use at all in basic rectification. Geographically or residential change is a factor of absolute circumstances, and the very essential triviality of it as a factor gives it a unique value in rectification. No element in the chart other than the cusps and moon can properly measure to such a factor per se, so that when the houses are adjusted to a change of this sort the rectification is absolute. The sole difficulty is in the identi-

fication of such a change when it is (astrologically) a change, not a mere visit or a transplantation. This point will be pursued further in the following lesson.

The student will realize, after a little rectification, that any system of rectification which depends wholly upon either the natal chart, or upon directions, or wholly employs directions in only the primary or secondary systems, one without the other, is faulty in that a complete breadth of point of view is not demanded. Therefore the Sabinian system, in addition to the employment of geographical change and the house cusps in secondary directions, uses the death of parents and the house cusps in primary directions, because here again are specialized events that are only to be found through certain house cusps and giving a degree of quickness of motion suitable for rectification. For this purpose it is necessary to have a sense of difference in the "kind of death" indicated. It has been pointed out (Lesson VII, par. 2) that when death marks a submergence of selfhood in the general realm of not-self, the cause of death is Mars. This, of course, is the death of someone of influence in the life, not the death of a native.

A Mars death is a circumstance, a Saturn death is an accounting, a lunar change is a readjustment--all on the part of the native--and these, usually physical and actual, may be psychological or subjective in a highly complex civilized being.

DIRECTIONAL ASTROLOGY VII -- LIFE THROUGH EMPHASIS

This lesson is the second of three dealing with rectification and it introduces the student to the more definite application of the principles put down in the preceding lesson. Geographically change in relation to the angles (using the moon), and the death of parents in relation to the spiritual axis (using planets capable of measuring to death) are the sum and total of the Sabian system of rectification, but it will soon be evident to the new student that the utilization of these factors is seldom as simple as it might look to be. Astrology is ~~not~~ and never can be a mathematical or "exact" science; there is in it, only exceptionally, the "two and two" which inevitably makes "four". The mathematical calculations are exact, and both pure and applied science; nevertheless the application of these factors to the living and conscious life is psychological, since the object of measurement is the "psyche" or subjective reality of man fundamentally. It is only secondarily that the "events" of life, the anchoring of the elusive "psyche" in the practical world of every day tangible realities, are related to the astrological chart; and therefore not "two and two" element at any time. Above all else the astrologer, unless he wishes to build upon and depend upon a pure intuition, must be a philosopher, and the purpose of these lessons is to teach him how to philosophize intelligently in connection with the problems that may be brought to him. The factor of change in pure circumstances, represented by a move from one city to another, or from one house or neighborhood to a different one, is of varying importance in various lives, and it is in the analysis of this that real skill in judgement is necessary. The student need not expect that all people everywhere will conveniently pack themselves up and change their physical place of residence approximately every seven years, and only every seven years bit that they do this psychologically, or as a matter

of the functioning of the inner "psyche", and that the psychological change is always represented by some sort of a physical event which, at critical points of a life is more apt to be an actual change of all circumstances (as a move in residence), and should not be surprising because of the tendency of all human life to manifest itself in cycles of approximate seven year periods. This is not the "ages of man" for the "seven-fourteen-twenty-on year" periods of every individual, for the moon is seldom on an angle at birth, and its direction to angles is only rarely in even seven-year cycles. The moon is general indicator of the events in life, because it is the swiftest moving and because it is the only true satellite of the earth; it is also the planet of "feelings", of the self-recognition of self-identity in the general realms of circumstances. The angles (houses 1,4,7,10) are the basis of the house divisions and when, in secondary directions, the moon arrives at the angles a cyclic adjustment in the relation of the "psyche" to its circumstances in general is necessary. For the average individual a readjustment, or a regrouping of superficial life, requires a change. Men daily sleep and wake, weekly and annually there are properly "stop-and-look" or vacation points, mental and psychological reawakenings in normal individuals. The "seven-year" adjustments of the moon to the angles are regroupings of the circumstances of life from an unwitting or inner and spiritual point of view, and for rectification the student must begin to be able to recognize and establish these points in the life of a native. The first angle (ascendant) usually gives an actually superficial and outer change (a "complete change in life", as it usually may be expressed to a client), the tenth cusp a nearly equivalent important "move" and the fourth and seventh angles lesser and often not-to-be-recognized-at-all adjustments. Obviously there will be cases when a student will mis-rectify a chart, through an identification of wrong moments for these points of change,

but such a chart will operate with complete accuracy as long as interpreted from exactly the same point of view of rectification. This to somewhat lesser degree, is the sort of protection afforded the astrologer in horary astrology, and is additional indication of the fact that astrology is a psychological and never "exact" science; that it is more an art of employing a science (the science of "relationship of all things to all other things"; absolute correlation) than a science on its own account.

Through his natal study the student has learned that the spiritual axis of the chart, or the fourth and tenth house cusps, has particular rulership of the relationship of the native to his parents, and of greatest circumstantial importance, (and purely a matter of circumstances of house-cusp rulership) is the termination of this relationship, or the death of parents. Mars and Saturn have been indicated as the planets usually measuring to such a death in the life of a native (cf. Lesson XVI, par. 4-5), either a "sudden" or mere circumstantial subtraction in the case of Mars, or an unraveling or lingering and "agonizing" working out of the relationship in the case of Saturn. In theory Mars kills the father, Saturn the mother --because the father's death gives a native a real start with his "inheritance" and the mother's death gives him a tie to the hidden and eternal realms--but this is of no practical account, due to the complexity of the modern age. More generally it will now be found that Mars will measure to the first death, but this cannot be made a rule. Again it will be seen that identification of factors in rectification is entirely a matter of fine judgement, pre-chart psychological analysis.

A natal chart is a diagram of the position of the planets in the houses, with the circle of the zodiac projected into the plane of the house circle. Since the planets move in the latter circle, certain adjustments have to be made in the longitudinal position of

the planets when directed to house cusps or elements other than each other. and even some measure of adjustment in the longitudinal relations, ~~and even so~~ when very fine work is desired, because ~~of~~ their orbits actually never lie exactly but only approximately in the same planet. So far as secondary directions are concerned, this consideration is negligible, but in primary directions it is vital. The selection of events of direction to the spiritual axis only, for the use of primary directions in rectifications, is that the difficulty may be avoided, because this axis cuts both circles without distortion. Therefore the eye may be used, and an approximate ^{even} degree of movement of the planet may be taken as corresponding to a year of life in the experience of the native.

In measuring the moon by secondary direction to angles for identification of "circumstantial" change in life, only the passage of the moon over the cusp may be used; other aspects are too trivial. But for directions in primary arc of Mars and Saturn to the midheaven the conjunction or opposition (if it is one to one cusp it is the other to the other) and the square (which it is to both) or the minor square, either semisquare or sesqui-quadrant, (it is again the one to the one and the other to the other) may be used,

For rectification a natal chart may be read as a horary, or indications through transits may be used, but this is dangerous technique because of the many variant ways in which indications may be taken; it is too responsive to "wishful thinking".

DIRECTIONAL ASTROLOGY XVIII -- LIFE THROUGH IMPLICATION

This lesson is the third of three dealing with rectification, and it introduces the student to the final rounding out of the principles involved in this most important operation of natal art. At the present stage perhaps the most essential detail is the definite manner of procedure. When the data of a client is given to the astrologer it is normally accompanied by a fairly accurate or else approximate time of birth or, where the time is utterly unknown, an approximate time must be determined tentatively as a basis of beginning. The chart is erected in preliminary fashion for this time, and it is properly erected upon a form of sheet of paper large enough to contain all the mathematical operations, so that as changes are made the mathematical figures can be corrected through all operation in order. Where no approximate time of birth is given there is, of course, an additional problem. There are two adequate methods for determining the approximate time. The easiest for the beginner, usually, is working from appearance, making a guess as to the rising sign and putting up the chart for any degree of this upon the ascendant. In using this method it is necessary to observe the general placing of the planets, particularly that of the sun, in order to discount the elements of character produced by the "sun-sign" and planets rather than by the ascendant. The more satisfactory method requires more skill and experience, but obviates the confusion latent in the fact that so many different elements determine the appearance. It consists of a preliminary determination of the most important change in the life of the client, and erecting the chart so that the moon by secondary direction will be crossing the ascendant at that time. /With the development of skill it is possible to double check this approximately by noting if the moon crossing the midheaven measures to an almost equally outstanding change and if the death of parents by primary directions

corresponds to the suggested midheaven axis. When the preliminary chart is erected and the "adjusted calculations date" is computed, the directions of the moon to the four angles should be put down in tabular form and a comparison made with the events of the life. Also the midheaven axis should be checked for primary directions measuring the death of parents. It has been pointed out in the prior lesson that the movement of Mars or Saturn an even degree in the chart (not in the ephemeris, or by their own motion; its present movement is that of the earth on its axis and has nothing at all to do with the movements of these planets on their own account) measures approximately to an even year of life; therefore the number of years from the birth of the native to the death of a parent must both be added to and subtracted from the natal position of the anaretic (death-dealing) planet, and from either of the two positions so gained there must be a conjunction, square or semi-square to the midheaven axis (a conjunction or semi-square at one point giving an opposition or sesqui-quadrate at the other). When the wheel of the chart does not correspond to the relations of directions to events it must be turned either forward or backwards exactly as a radio receiving set is "tuned" to a desired station by a turning of a dial. When the chart is turned the time is changing and this makes some change in the longitudinal positions of the planets, especially in the case of the moon. For the guidance of the student, the following quite approximate but otherwise thoroughly dependable rules may be given. (A) To add a degree to the ascendant, will mean that a progressed lunar direction to a cusp (as an angle) will measure to a month later in the life, and a progressed lunar direction to a planet (of value only in very fine work, and not employed except in most unusual rectification problems) to a day earlier in the life. (B) To subtract a degree from the ascendant will mean that a progressed lunar direction to a cusp will measure to a month earlier;

one to a planet, a day later. In either case the primary direction to the midheaven for the death of parents is altered by a year of life. Using the information before him, the student makes the change in the chart to "tune it" to the life. The new house cusps are first put down. This alters the S. T. of the figure, which requires change in both the true local time of birth and its correction. This in turn changes the G.M.T. which slightly alters the planetary positions, particularly the moon, and changes the A.D.C. The new student will often find that he has not met his approximations accurately enough and that now it is necessary to repeat the process for a fine rectification or "tuning".

Mention has been made before (Lesson XCI, par. 4) and also above, of the use of appearance in rectification. No matter how little the student may intend to employ this, it is wise nevertheless for him to begin at the outset of his studies to master this most difficult of all astrological details of judgement. Rather complete attention will be given to the matter in Hegelian Astrology (the eleventh series) but for now he can begin to practice the recognition of risings, signs, being careful to learn to observe and discount racial characteristics as well as marks of experience, health, age and strong family or other environmental modifications of zodiac type.

What is often a great difficulty in the Sabian system of rectification is the fact that frequently, in cases brought to the astrologer, one and often both of the parents will still be living. Obviously, astrology, or any other art, has to be taught upon the basis of ideal conditions; then the ideal may be made the point of departure for understanding details which by themselves would be beyond grasp. A little reflection will show the student that either Mars or Saturn will make an anaretic aspect by primary direction to the midheaven axis

every forty-five years of life (conjunction, semesquare, square, sesquiquadrate, opposition and back again) and since there are two of the planets, and since also they work in both directions of motion (a matter to be explained in the succeeding four lessons). It is possible were the two planets so placed to produce an even spacing, for a parent to die every eleven years; and they do not "die that frequently". Death of parents, in other words, is only one of many critical moments in the vitality of mother and father, and where there is no death the same principles may be applied to lesser moments in the souls of these elders. Other planets may be employed, measuring to business difficulties and other details of life, but in such case, of course, great skill in the recognition of events in their proper astrological nature is necessary. Incidentally, this will show that it is impossible to predict the literal "death" of a parent.

A final word is necessary for cases where the direction of the moon to the ascendant in the secondary system cannot be brought to a correspondence with actual geographical or residence change (the "psychological change" of Lesson XVII, par.1). Adroit questioning of the native will reveal the moment of change to the astrologer who has sufficient skill in analysis, but when it does not show in the life as a literal great change it is seldom evident to the native in his own experience as a "great change".

The ancients, possessing no telescopes, and restricted to "Chaldean planets" were unable to go deep into analysis of unusual cases of the anomalies in life brought about by hidden or superior "social" influences. These may often be measured to Neptune and Uranus with profit by modern astrologers, although unless the judgement is keen this is dangerous. In such cases normal canons of judgement give a safe and accurate if distorted chart.

DIRECTIONAL ASTROLOGY XIX -- THE MEASURE OF MOTION

This lesson is the first of four dealing with primary directions, and it introduces the student to the least organized and most definitely controversial department of the stellar art. In the present lessons a system will be put down for the use of the Sabian student, with first attention given to the rationale and the details of the operations explained to him, but because it will be necessary for him to employ tables in astrological books in which the various features of controversy will be obtruded upon his attention, even if he is not of the temperament that properly weighs all points of view and comes to his own decision upon the ^{basis} ~~basis~~ of its own judgement, some space will later be given to the points of outstanding difference of opinion among astrological writers (Lesson XXII). For the present it is vitally necessary that the student understand the general mechanism with which he is dealing, for while it is not at all necessary in competent professional or amateur work that primary directions be used at all in the judgement of the nativity, their employment to a slight degree in the Sabian's scheme of rectification requires that their principle be mastered and that the student be equipped to employ them in the exceptional case. Indeed, for the student who never is able to go deeply enough into astrology to gain the fine point of understanding by which the relation between events and directions reveals itself to him absolutely (judgement of a point finer than words, such as a skilled specialist in medical or other scientific fields will frequently display), the primary directions are truly essential as a double check upon what otherwise would be too broad an application of the secondaries. In general the primary directions are more difficult to calculate, and as usually taught they are far beyond the grasp of the average astrological student, due to the employment of logarithms. A stu-

tually they are far more simple than believed, and from some points of view are considerably easier than the secondaries, since all the factors in primary directions move at approximately the same speed. As has been pointed out (Lesson XIII. par. 1) the primaries are by far the strongest of the directions; because of the fact that the personal evolution of character and destiny, or the motion of selfhood which they express, is entirely the creation of the motion of the earth upon its axis; they refer to the self-contained or more inherent elements of the being. What makes them difficult in calculation is, of course, this very factor. The planets actually exist in the ecliptic or zodiac (in the larger sense) and their positions are projected into the equatorial circle, giving rise to all sorts of possibility of difference of opinion as to how this is properly expressed mathematically. Therefore it has been pointed out (Lesson XVII, par. 3) that the longitudinal projection factor is vital in primary directions. The student will avoid much difficulty if he will keep a few simple facts in mind. All primary directions are "equatorial arcs" (as Robert DeLuce aptly insists they should be named in the first place), and this motion, irrespective of what distortion maybe produced by the obliquity of the ecliptic (zodiac) in the first place, and by the tilting of the horizon due to geographical position in the second place, is a motion which exists in the equator and in the equator only, and so is expressed by purely equatorial factors, actually or in principle.

The principle or primary directions is the correspondence in principle of a degree of motion to a year of life, and there are two different methods of expressing this relationship, both of which are valid and both of which operate in producing actual correspondence between the aspects formed and the events of life. In the first place there is the motion in the equator itself, produced by the earth and creating aspects between the places of the planets as these are ex-

pressed by the projection of their actual places in the heavens into equatorial position. By some strange feat of the astrological mind of recent centuries these have come to be called "zodiacal" primary directions, in an evident attempt to express the idea that they are "celestial" or operative independently of the place upon the surface of the earth (geographically) at which birth has taken place; or where the native later dwells (a point explained in Lesson XXII)/ But they are calculated in the equator (whereas the "mundane" aspects to be considered in the following lesson, and explained in a moment, are, practically, calculated in the zodiac; so that the terminology is hopelessly confusing) and therefore this first group of directions will here be termed "equatorial". In the second place there is the motion of the planets, caused still by the motion of the earth in the equator, but expressed in the orbits of the planets in each case, as these orbits are trisected into mundane houses (the reason for terming these "mundane" aspects) by the horizon which is tilted by the geographical position of the native. The explanation of what is here put down follows in the succeeding lesson, and this second group of directions in these lessons will be termed "ecliptical".

For the calculation of equatorial primary directions it is necessary to have the right ascension on equatorial positions of the planets at birth. Astrological books with tables for the R.A. (right ascension) of planets are numerous, and the labor of computing these by trigonometric formulae may be avoided. Where a planet has latitude, and its position is therefore not correctly represented outside the ecliptic ~~and~~ by its longitude, the tables make the correction for the student and give him the exact R.A. position. For using these tables in addition to longitude, the student needs planetary latitude; therefore he has begun to place a "speculum" at the bottom of his horoscope, consisting so far, in order of (1) declination, which he has needed

for computing parallels, (2) latitude, and (3) right ascension or R.A. With the longitude and latitude, both taken from the ephemeris and corrected to exact, he obtains right ascension from the "tables of right ascension" correcting in two ways (in longitude and latitude) for any difference.

The measure in motion in primary directions is the calculation of the patterns of aspects formed by these equatorial or right-ascension places of the planets. The student must be sure to keep in mind the place of the planet as projected into right ascension is considered to be the planet for the purpose of equatorial primaries, and further, he must remember that it is the motion of the earth which produces the aspects and therefore the planets all move at the same rate of speed. More than this, either place may be considered as moving towards the other, in the case of two planets between whom an aspect can be formed, because each planet continues to occupy without motion and statically, the place imprinted with its nature at birth (in R.A.) and also to move forward (the celestial sphere is lifted upward in the east with the planets, which therefore move backwards in the reverse order of the signs; but expressed in R.A.) and to carry a point forward in the normal order of the signs (in R.A.) to form an aspect with another point considered as static is a convenient and valid if "reverse method" of figuring an aspect.

Judgement of the equatorial aspects is very simple because the planets may thus be taken in either direction (direct or converse in old terminology) and because a degree of the T.S. in which their positions are expressed will measure to an approximate year of life. With the T.A. of each planet given in the speculum the differences between them in R.A. may be divided into aspects as expressed in years. Thus a difference of sixty degrees indicates approximately a sextile at thirty years of age and a conjunction at sixty.

DIRECTIONAL ASTROLOGY XX -- THE DIRECTION OF MOTION

This lesson is the second of four dealing with primary directions, and it introduces the student to the most interesting, and at the same time most difficult, of all the phases of this particular branch of predictive art. The intervention of the factor of terrestrial latitude in the formation and application of directions. In the case of secondary directions, the patterns of aspects formed by the stars are the creation of the earth's motion in its orbit, utilizing the actual movements of the planets as these can be modified by the globe's revolution; they are utterly uninfluenced, therefore, by any factor concerned with the surface of the world. But in primary directions the aspects are wholly brought about by a motion imparted to the planets by the rotation of the earth. Not only does any motion of the planets itself lie outside the realm of consideration, bringing planetary "motion" down to a point of direction wholly upon the surface of the globe; but ~~position on the~~ position on the surface is also brought into the consideration, sharply dividing primary directions into "equatorial", or simple motion measured in the plane of rotation, and into "ecliptical", or motion as directed into patterns by the place of birth (and place at the time of maturity of the direction, a point for later consideration: Lesson XXII). Equatorial directions are properly quite simple, and what appears to be this type of direction (a point explained in the following lesson) is taken in the instance of aspects of planets to the midheaven as a feature of the Sabian system of rectification. If the student will follow carefully through the explanations of primary directions, as they are given, and will at all times keep carefully in mind a picture of what is being taken into consideration in any and all calculations, neither the calculations and use of primary directions upon the one hand, nor the tremendously di-

vergent and confused outlines and directions in the various books upon the other, will upset him. In these lessons the student and not the astrological scholar is given first consideration, and matters will be presented "so much at a time", using the method of later consideration of factors which would hopelessly complicate matters at the beginning. Constant practice with these directions must be the basis of their mastery, and these four lessons should be taken slowly, and accompanied by much work (remembering that they require the conventional astrological books for the formulae or tables needed), or else the whole subject of primary directions should be passed by; the procedure really recommended for the average student.

For a visualization of ecliptica ("mundana" in the usual but unsatisfactory terminology) directions, the student should remember that they are still formed by the rotation of the earth (the rising of the heavens, the ambient, in the east) and that since all planets therefore move at the same rate of speed, any one can be taken conveniently as moving either forward or backward to the place of another. forming what have been falsely termed "direct" and "converse" directions. Already it has been seen that the patterns formed in the equator (into pure right ascension) are valid directions, the equatorial (or "zodiacal"), which are easily and conveniently calculated by the taking of the simple differences in right ascension. But actually the planets hardly ever make a course over the place of birth (by residence) which can be said to lie directly in the equator (or in a plane exactly parallel to the equator, mathematically the same thing) but rather in all but the most exceptional instance their rising, culmination and setting is irregular; due in part to their own positions in declination (out of the plane of the earth's rotation) and in part to the tilting of the horizon as this is created by the terrestrial position of the birthplace (or residence). In this form of their

primary activity, quite different from the patterns formed when all the planets are projected in pure right ascension and there allowed to move, each identically with the others, the planets are again individualized, more in keeping with the secondary system, and this form of direction, in the primary system therefore becomes quite difficult, and is of value in only very fine work.

Each planet's motion must be handled separately, and its motion as created by the earth's rotation from horizon to midheaven, midheaven to horizon, horizon to nadir, and nadir to horizon again is taken in quarters of the whole circuit, the quarter of such motion being termed the planet's "semi-arc". The diurnal and semi-arc is from horizon to midheaven or vice versa, the nocturnal semi-arc from horizon to nadir or the reverse. Aspects between the planets here are not direct but are proportionate in terms of parts of their semi-arcs, and what the student must remember at this stage, if he is not to be confused, is that the semi-arcs are not only expressed in "right ascension" (the logical convenience, mathematically) but that now right ascension, as here used, has a neat approximate correspondence to the years of life because right ascension is the root expression of the motion. Each semi-arc divides into three "houses" and the aspects are formed, when the planet that is taken as moving has moved to a position in a given one of its "houses of semi-arc" which is directly proportionate to the position of the other planet in that one of its own "houses" or semi-arc which identifies an aspect. This can be understood clearly when taken in terms of the cusps of the houses. If Jupiter moves to the cusp of its eleventh house of semi-arc it has moved to the square of Mars if Mars is situated exactly upon the cusp of its own second house of semi-arc, and so on. The time of the aspect in years of life is obtained by an approximate equating of a degree of semi-arc of the moving planet (expressed in right ascension) to a year of life. When the moving planet crosses from one semi-arc to another

of a different time equation(from a diurnal to a nocturnal, or vice versa) the years of motion are taken at the one rate in the one hemisphere and the other rate in the other. The semi-arcs are calculated either by formulae or tables from the "ascensional difference" which in turn, is obtained by formulae or tables from the declination of the star and the terrestrial latitude of the birthplace (or residence, as will be explained).

Judgement of ecliptical primary directions is fascinating because the individuality of the planets has been restored and there is a difference between Jupiter to Mars and Mars to Jupiter, both in terms of events and in terms of time or maturity. What is different in these directions is that they are intimately tied with circumstances and there will be several matters of importance to point out in connection with this (Lesson SSIV). For calculation of these aspects the simplest method for the layman is to consider the positions of all the planets in terms of "thirtieths" (or whatever fractions will give the fineness of work desired), but to remember that while proportionate parts of houses determine the aspects, the degrees of right ascension of the moving planet determine the years required for the aspect to come to maturity.

A fourth factor has now been added to the speculum (cf. Lesson XIX, par .3) the "semi-arc" of the planet, and it is often advisable, especially if the planet is anywhere near the horizon, to give both the diurnal and nocturnal semi-arcs, although one is easily gained by subtracting the other from 180° . Whether one or both are given, they should be distinguished from each other with the letters "D" and "N".

DIRECTIONAL ASTROLOGY XXII -- THE BALANCE OF MOTION

This lesson is the third of four dealing with primary directions, and it introduces the student to some additional elements of importance in the system, and to a general tounding out of the whole consideration. Perhaps the greatest difficulty in astrology as a whole is a failure to keep ~~diverge~~ ^{diverge} nt elements separate, and so to avoid a hopeless mixture of factors. This is especilaly true in primary directions, and whaat immeasurably complicatex thewhhle situation is a curious obsession wihci marks nearly every modern wtitern the subject of astrology: a determination to adbance the cusps of the houses to a postion of prime influence as astrolobical factors. Everything in astrology is motion, and the basis of astrology is the motion of the planets, of which the ea rth is the most important. The cusps of the houses are mean s for the measurement of the axial motion of the earth, and as such they are vitally important, but they are not moving factors and do not and cannot possess the "entity value" of the planets, to be taken as on a pa r with the planets in the making of either aspects of directions. The midheaven and horizon have special 2bvalue because of the degree of their participation in motiion, rather than because of their measure of motion, which is theiir role for the major part and that of the other cusp s for the entire part. The midheaven gathers and collects, or unifies, the distortion of the various factors of motion-direction in the chart, and so stands in a sort of living parental or spiritual-supervision position in the life, exactly as the horizon divides and distorts motion and so stands in a sort of individualizing position in the life. To this extent these cusps have "entity value" and certain aspects may with profit be taken to them. But a cusp~~as~~ a cusp is a distribution of division of the results and influence of motion; aspects to cusps are confusing because not based upon a proper balanceing of astrological factors. Ingress

inot a house, or conjunction with a cusp, or ingress into an opposite, opposition to a cusp, are effective, but not as aspects merely as a phenomenon of a moving factor changing from one to another sphere of being.

Aspects to the midheaven and ascendant are valid when the correspondence is to the influence in the life of the root pattern of the life; spiritual and material supervision respectively. This applies only to directions, however, and in directions only to the primary system, because, in the first place, the pattern of the life is through the whole figure in the natal reading, requiring no distribution in terms of events and, in the second place, because secondary directions are wholly a matter of interplanetary relations that can hardly be concerned with cuspal factors, wholly a creation of the earth's rotation which in the progress of life must be distributed through the primary directions, or rotational development. Because the midheaven collects all influences, and eliminates the distortion which as such is most manifest at the horizon, a careless point of view is apt to associate the midheaven with equatorial (zodiacal* directions, and this is a common mistake in astrological writings, but a harmless one because directions to the midheaven can be calculated as well in pure right ascension as in semi-arc, for all practical purposes (that is, the planet distributes the midheaven's own "houses" to it with almost more efficacy in affairs of the midheaven than it measures to events of concern to the midheaven in terms of its own semi-arc relations of square, trine, or sextile--whatever they may be). But the ascendant cannot be handled this simply, and for the sake of a proper and deep-found understanding, even through the taking of events to the midheaven for the purpose of rectification is made simple to the point of slight inaccuracy both in principle and

results (to make it possible for the non-mathematically minded to handle to the necessary approximate accuracy the problem of rectification* it is best for the student to understand thoroughly that aspects to the angles are part of the ecliptical (mundane) primary directions, and are not safely considered in other departments of astrological reading, because of the slightness of their influence otherwise.

The midheaven and ascendant are of the most vital influence in astrology, and in ecliptical primary directions, in connection with the balance of motion in the development of the horoscope's out-working in the life. This is measured in the parallel. The student already has become familiar with the parallel of declination, and is presumably able to visualize the balance of force when two planets are at a position of equipoise in plane, equally distant from the surface of every-day existence. He knows that the parallel of declination marks a spiritual cooperation between the planets involved, according to their natures in the natal and directional (secondary) systems. The primary directional system presents a parallel not dissimilar, except that the cooperation of the planets in parallel is specially directed. The parallel of declination is a general blending of the forces of the life; it is an aspect of personality, contributing to the selfhood of the native and his affairs. Parallels of declination constitute almost a separate system of both natal and directional reading; one that does not need, however, any special series of lessons for its explanation. Midheaven primary parallels are specific in indicating a cooperation with, or a stirring within, the pattern of spiritual responsibility in the life --the mind, or the mental world exclusively--and ascendant parallels are specific similarly in relation to the physical responsibility or the literal or social conditioning of the being--the habit realm, or automatic reflex-self.

There are two ways in which these parallels may be taken, and both are efficacious. Either star may be taken as moving to the position of the other (the usual "mundane" parallel of the books) or both may be taken as moving to each other (the "rapt parallel" of the books), and this gives a possibility of three different times in the life for the parallel to operate; establishing a trilogy of events under usual circumstances and giving an interesting department of ^{not} interpretation to the student baffled by the mathematics. In the books it is usual to take these parallels for the midheaven only, but they operate in connection with both the axes of the houses or the horoscope proper. Calculation of them is by means of proportion, and the semi-arcs of the planets are used. When they are at distances from the angle directly proportionate to their semi-arcs they are parallel. The degrees of right ascension that must be moved will give as usual the approximate measure of years. In the case of rapt parallels the computation is always from the midheaven, irrespective of the angle to which the parallel belongs, because if in parallel by rapt motion to one angle they are in similar parallel to all. Full details of computation are given in astrological books/

A fifth factor may now be added to the speculum (cf. Lesson XX, par.5) the "meridan distance" of the planets, as this is expressed in right ascension from the midheaven axis, taking the difference between the right ascension of the planet and the nearest midheaven axis point (M.C. or nadir)/ This information is merely for convenience in a "by the eye" rectification of the chart more or less constantly by observation of the influence of the spiritual pattern in the day-by-day events of a subject's life.

DIRECTIONAL ASTROLOGY XXII -- THE JUDGEMENT OF MOTION

This lesson is the fourth of four dealing with primary directions, and it introduces the student to a necessary further consideration of the time equation factor, the element of geographical place and one of two general considerations which are vital if any sort of a general grasp of primary directions is to be gained. It is due entirely to the narrowness of many of the early writers on the subject of primary directions, as Didacus Placidus de Titus, father of medieval astrology, together with the fact that few if any astrologers of research ability and other than purely occult training have given in the modern world any appreciable attention to them, that this department of astrology is so unsatisfactorily represented. So far as the Sabian student is concerned he may, for other than rectification purposes in a limited and proved single use of them ignore the primaries altogether. These lessons will give him sufficient basic knowledge to permit him to understand them in general, and to fit into any situation where they are brought up and discussed. If he desires to go further, he is equipped with a groundwork that will save him confusion; certainly it is not the function of these lessons, in the limited compass of the twelve series, to go any further than this. Without recourse to other than tables of declination and ascensional difference (for which "Rectification of the Horoscope" by Robert de Luce will serve admirably, and perhaps most competently and inexpensively; although lacking the computations for parallels) he may calculate primary directions simply and accurately, and discover for himself the degree to which they are useful to him in his astrological practice or investigation.

An important question of time equation has been left out of the consideration up to this point. There are three hundred sixty

degrees in a circle, three hundred sixty-five and a fraction days in a year, so that astrologers generally have seen that a degree for a year in the primary system is not really the equivalent of a day for a year in the secondary system. Symbolically the degree for a year is the correct equation in the primary system, in actual practice there must be an adjustment for finework. This involves an additional mathematical operation in which the right ascension of the sun at birth is taken, the degrees of right ascension necessary from birth-position of a planet to complete a primary direction aspect added to this, and then the day after birth when the sun reaches this position taken for a year of life. Superficially this may seem to be a mixing of primary and secondary directions, but it is only using the daily motion of the sun in right ascension to equate the time measure. Since the ephemeris shows the sun's right ascension in hours, minutes, and seconds of sidereal time of the midheaven a translation back and forth from right ascension to sidereal time must be made, either by multiplying the latter by fifteen or using a table (such as is found in the deLuce book). For rectification by the midheaven, where approximate results only are needed, and where the fine pointing of the ascendant is accomplished by the lunar conjunction, the degree for a year is sufficient, and in general the degree for a year will serve in equatorial directions, unless we go towards the twilight of life, but for all truly fine work the day rather than the symbolical degree divisions of the circle must be used.

Of complications of general currency and acceptance in the field of primary directions, there are others that either have so obscured the principles behind them that they are of no practical worth or else they are the product of incompetency and the heritage of ages when astrology has been wholly in the hands of the incompetents and charlatans. Somewhere in this category is the whole matter of di-

rect and converse directions. Since either the planet may be carried through the heavens by the rotation of the celestial sphere or else it may be left as though frozen and static in the abstract place in space where it was at birth, and since all planets move at the same rate of speed, or with only slight variance ^{in the case of the semi-arcs--but} ~~that in terms of aspect-forming is no~~ there is avariance that in terms of aspect-forming is no variance at all (the aspects are proportionate parts of house positions in the eclip- gical or "mundane" aspects)--it is wholly academic whether the planet moves to a place of aspect or the other factor is moved to an aspect of its place. All is a function of the revolving ambient taken as both moving and static. ~~///~~ Again there are directions in some books for calculating equatorian (Or zodiacal) aspects with latitude when the proje ction of planetary position into right ascension ha already bak- en latitude into account, and when the aspects are between positions in the equator that do not decline from each other. The drawing up of special rules for "crepusculine" or "twilight positions " the work- ing of some aspects in ascensional difference and others in pure right ascension, and many other details to which the student will be sub- jected in investingating conventional books, any all be put down as un- necessary complication, due fundamentally because the "stellar art" has come donw by tradition from the groping medieval ages, and its principles have not as yet been fully reasoned o t by the more mompe- tent minds of the modern world.

Of all the fa scinating phases of primary directions, none is more interesting than the fine charting out of the ecliptical (or mundane" aspects in their geographical modifications. These particu- lar primaryes maybe taken upon the basis of the birth place, and the normal expectation; and to the degree that a man is influenced wholly by his backgrou nd and early conditioning, to that degree it is impos- sible to take the eckiptical arcs otherwise. This is the normal

situation of man, man as he was known in the medieval world, content to live, die and breed ~~this~~ kind in the domain of his fathers. With the development of more enterprising human kind a different situation has arisen. Man moves to new locations, he expands his interests, he makes himself a part of a realm to which he gives bolitional support and in part creates. Astrology must ~~be~~ take this into account, and it is in ecliptical primaries that this tie of the individual and the larger social sphere is found. Instead of taking the ascensional difference upon the basis of the geographical latitude of the birthplace the directions are figured upon the basis of the terrestrial latitude of the place of residence at the time of maturity. In this way there is at times a considerable modification, and in some lives the results are striking. Thus Max Heindel, a figure of influence, in more modern astrology, towards simplification and popularization, was able to compute that he had added four years to his life by a change of latitude in residence, and in his own case he seemed to have selected properly the anaretic (killing) aspect.

Before turning to the final two lessons, and matters of general summary, it might be well to close the definite outline of the directional factors with an appeal to the student to get the "feel" of directions rather than a "by rote" grasp of the procedures. In the end his skill will not lie in computing directions but in knowing the application of each in the way an artist knows the "feel" of a color or a line. There are so many "directions" that may be calculated that the superficial astrologer always can find some aspect for an event; but this is no real interpretation of the life, and it promises nothing by way of a real foreshadowing of events.

DIRECTIONAL ASTROLOGY XXIII -- LIFE ANTICIPATED

This lesson is the first of two upon the strictly Sabian point of view in directional astrology, and it introduces the student to the problem of the proper balance in life between the inner and outer faculties of being, and to the whole matter of integrity of predictive art, both ideally and practically. Life anticipated is life understood, and the understanding of life consists of the ability to balance factors, and to see what effect they may be expected to have upon one another. Astrology utilizes an interplay between time and the outer complex of existence, or space. Time is the inner or eternal sense of things, as Kant made so very clear, and to "be" is to have the capacity to "endure", as Bergson so well states. The whole structure of the astrological chart is the heavenly motion as this is the backbone of time and all objective existence, and directional astrology is preeminently the branch giving attention to the enduring and self-sustaining progression or time factor of life. The question is the fixity of the manner in which the time or enduring and personal element of being can stamp itself in the spatial or objective reality of every-day. The integrity of predictive art lies here. It is not a question of events foreshadowing themselves, and competency alone needed for interpretation, but rather the degree to which there is an actual foreshadowing in the events of life and being. Obviously the ^{stronger} ~~as the longer~~ a tendency the surer the pre-indication, but to say that all events in life and being are foreshadowed is to destroy the intelligence, the free-will, the personality of the world. Astrology does not fall down on the score of skill but upon the fact that events themselves are only relatively fixed, and that within wide limits they are greatly subject to change and modification. Time is seen as expressed in waves of strength and weakness, and space or circumstances

in corresponding periods of stability and pliability. When the cycles are strong the possibility of literal prediction is greatest, and the substance of the prediction lies in the prior stability of outer circumstances contributing to the native's manner of launching himself upon the predictable cycle.

Ideally the astrologer has a thorough knowledge of the affairs of his client's life plus a thorough knowledge of the chart; in such a case pure divination is flanked by solid common sense and an estimation of known facts. But in practice there is demanded of the astrologer an operating almost without any known facts at all, and if the astrologer wishes to avoid psychic faculties and "intuitions" to give him factual background it is necessary that he go deeper in the predictive art, taking advantage of greater and greater interrelationships of time factor. In part this may be accomplished by the blending of primary and secondary directions, but a still greater grasp of the anticipated life must be gained, preferably from the chart itself. The greater the degree of cooperation in time cycles, the greater the inevitable expectations of the character of the life and personality, and the surer its course in events can be judged. With this in mind the Sabian system turns back to the period before birth in secondary directions and embraces the "anticipatory" cycles of a day before birth corresponding to a year of life. This is a revelation of the elements nature as put into the final conditioning of the soul about to be born, an inverse picture of the promise of the life brought out by normal secondary directions. Instead of an outlining of the expression of the will, or basic time factor, in and through manifest being, or the space factor, these converse secondaries show the putting down ^{of} the space or outer manifest potentiality of the life-to-be as this is wrapped up in and around and made an integral part of the individuality or time factor. These secondaries give the limit-

ing perspective in the way ~~of~~ the normal secondaries give the self-expressive potentialities. The balance of these, together with the balancing of all secondaries against all primaries, reach deep enough in the soul and its pattern to make all prediction possible in pure abstraction, and to give detail enough of such abstraction to yield the positive, or definite foreshadowing of any reasonable period of life ahead in the light of any immediate sufficiently detailed cross-section of the life, and its affairs. The calculation of these inverse secondaries is puzzling to one who attempts it for the first time, but it is merely the reverse procedure all the way through, beginning with an inverse "adjusted calculation date".

In the manner that the student is coached in natal reading to get the "outstanding determination of focal emphasis" of their equivalent before proceeding, so that he will not make initial mistakes and lose dignity or sacrifice the confidence of his client, in ^{coached} directional astrology the student has to be ~~retrained~~ to some extent through these lessons to get a basic grasp of the directional pattern of the individual life, in order that he may have foundation in his interpretation of the current directions. Under it all of course is and must be a knowledge of the natal chart, but in the field of directions there must be a basic cycle emphasis and this has not been provided in all but the most extreme cases, in the changes or directions of Mercury, the warp of consciousness as it runs through all the pattern of consciousness. Here is merely review reference to the Mercury cycle in passing, but a reference necessary because of the importance of getting a directional interpretation properly keyed. With Mercury the great cycle of all the other planets must be considered, and certainly two or three of the "great moments" of every life should be traced out and recognized by the native as well as by the astrologer.

Perhaps the most vital things for the young astrologer to

learn is his dependence upon his medium and a maximum of its details upon one hand--so that he can pass with lightening swiftness from one to another factor in rectification of an sustainment in his growing judgement--and yet his complete independence, upon the other hand, of any specific or particular detail. Thus, ~~when~~ ^{with} the directions, the natal chart in essence can be deduced, or with the natal chart the problem outcome of any phase of ~~experience~~ may be anticipated. This is an ^{orderly} ~~ordinary~~ universe and, as Cuvier said that from a single bone he could reconstruct the whole animal, so from a few factors the experienced astrologer should be able to reconstruct the whole life. Therefore the student is trained in all possible factors, but not called upon to keep more in his head and mind than he can employ--permitting each student to develop wholly in accord with his own genius--and is trained, also, to get along without each and every ~~particular~~ ^{particular} factor.

Because the present emphasis of rectification, as well as the use of symbolical degrees, implies the necessity of a correct chart, it must be said that even this is not a necessity/ there has been reference to the distorted chart (cf. Lesson XVIII, par. 5) where there is a measure of correspondence. and it will be seen that even as a distorting mirror has rules and order in its distortion, so that erroneous chart has a more limited but yet strikingly efficacious application.

It is not meant that careless work or incompetent work will serve as well as good work, but that the cosmic pattern is so widespread in its ramifications that if a chart fits in part it will, to the extent that part is a real segment of the whole, enable the astrologer to grasp the whole correctly. Here is a fluid science, an art, in fact, that has its center in pure knowing.

DIRECTIONAL ASTROLOGY XXIV -- LIFE CONSUMMATED

This final lesson is the second of two upon the strictly Sabian point of view in directional astrology, and it introduces the student to the puzzling problem of the degree to which it is possible to operate correctly upon faulty information or upon workmanship either ~~in~~ incompetent or involving errors that have not been caught and corrected. The idea is that, from one point of view, an absolute perfection is impossible. Granted that the exact moment of birth is known, it cannot be known that the real desire of nature has been expressed in this climactic moment of the first breath. A distorted chart, with a conformity in directions to events, might be wrong by many minutes from a birth time absolutely determined. All of life and being is related, an approximation, and astrology operates with approximation at every stage of analysis. Life is consummated in a squating of intent, or the time factor, with events, or the space factor, and the practical element of the absolute lies always in the moments of life-fullness from which directions operate forward and backward. Rectification ~~xxxx~~ ideally may often correct the birth time to the time that should have been rather than to the actual moment, because birth is not a beginning, but rather a focusing, and there are innumerable focusings of only slightly less importance throughout the life. It may be well be objected that this point of ~~xxxx~~ view gives no certainty to astrology, and the answer is that there is no certainty to life itself. What is certainty? No more than the degree to which relationships are called into being and sustained. From the standpoint of astrology the life that is most withdrawn from all events of life is the life most uncertain, although it may seem the most fixed. Charts may be cast for animals, inanimate objects, and if these non-human subjects

are enough a part of their environment the directions will operate, but if the subjects are trivial the chart is worthless; and so it is with human beings. Rectification in the normal case ~~xxxxxx~~ ^{squares with the} birth time rather accurately, if the time is known; but in the abnormal case the rectified chart is a distorted chart, and the astrologer must know that ~~its~~ is not the accuracy of the birth time or of his information, but the manner in which the life under observation corresponds to the pattern erected for it, that binds him his surety. His science; is a psychological, not a physical ~~xxxxxx~~ his is the art of interpretation, not a gift of prediction. Therefore he does not worry about the accuracy of his material but about his success in keying inot the problem he is analyzing; coming to know the life he seeks to serve. To this end, therefore, Sabian astrology begins in the middle--the subject and his situation as reflected in his chart--and works backwards to a pattern of character that explains such a situation. and forward to a ~~predicted~~ consummation by which the life may, and probably will, complete itself as thus self-revealed.

The Sabian directional system therefore seeks to make possible the greatest possible degree of cross-sectioning of the immediate moment, in order to build understanding and rectify the life from the point of view of foundations, and in order to open the potentiality of the being to the fullest extent. For this purpose the being is analyzed in fourfold fashion, using the fourfold being of the other phases of Sabian study. Normal secondary ~~directions~~ are presented for the average student who does not care to go deeply, and they are seen to square with the ordinary physical side of being which alone interests such a student. Here is astrology on its convenient plane or ordinary astrological practice, all the directional system that is employed in the professional or "fourteen point" method of natal interpretation.

The converse or backward secondary directions are not known to the modern world of astrology, and so are a unique feature of the Sabian system, as is the Pythagorean branch, which is such a help in understanding these lessons, and some other features obtained from direct Babylonian sources. The conventional point of view of an actual or literal "influence" of the stars is of course the barrier to any acceptance of these, but when it is seen that everything is relative and that astrology is the science of the relationship of all things to all other things, then the idea of a coming of tendencies to a focus before birth is not untenable. Converse or backward secondary directions measure to the conditioned or habit side of life, the facets of character that are basically social and more or less automatic. This is the directional system that concerns what to occultist is known as the "etheric double" or the "vital body", the whole social sensitivity is here shown in a rather amazing degree. Indeed in an unusually socially-conscious individual it is often possible to rectify the chart rather amazingly with the crossing of the converse secondary moon over the angles, and then uncover the less obvious physical or psychological changes that indicate the passage of the moon over the angles in regular secondary directions. For sensitive or "occult" individuals these directions are more valuable than the normal secondaries, and in fine analysis they are invaluable supplement/

The equatorial (or zodiacal) primary directions are those which are particularly associated with the personality of man or his emotional nature--that which in occultists term the "astral body" or the "desire body", and which some psychologists call the cognitive self--and there is here the most fluid and clear-cut outworking of the being. Some astrologers of modern times, such as A.J. Pierce, have worked wholly with these directions, although not always computing them or considering them as here put down; and except for the necessity of shortening the time of the arc shortly through equating the time

through the sun's motion at a day for a year, if fine work is to be done, these are even easier ~~than~~ to calculate than the secondary directions. and far easier to tabulate. The difficulty is that there is not the same sure correspondence with our events as is marked in the secondary system. The secondary system is less an inner psychological thing, a personal outweaving of selfhood, and so is far more practical. Every student should, however, calculate at least these out of the primary directions in his own chart and those of perhaps a half dozen very close intimates, in this way possessing an active grasp and understanding of the system.

The ecliptical (or mundane) primary directions are by far and all the most difficult of the directions to calculate (except for the simple arcs to the midheaven that hardly count in the scheme of their operation, handy as they are for rectification). It has been pointed out (Lesson XIX, par. 2) that the primary directions are the strongest because they refer to the soul-contained or more inherent elements of the being and it has been shown that the ecliptical directions in particular are more intimately tied with circumstances (Lesson XX, par. 4) and therefore are closer to the root pattern of being than any others. They relate to the highest vehicle of man, what Plotinus terms the "intellectual principle" and what to occultists is known as the "mental body" that part of man in which his true individuality resides. Here the plants within man are actually created and given active being; here the "God-man" awakes, and this fourth group of directions is vital in showing the cosmic or larger potentialities of the individual case. Circumstances are here seen in their spiritual or genuine potentiality.