

H E G E L I A N A S T R O L O G R

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Eleventh Series in the Astrology of Concepts

A COMPLETE SYSTEM OF NATAL READING

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HEGELIAN ASTROLOGY I -- THE SOCIAL ORGANISM

This lesson is the first of a series of twenty-six (Class 47 in the Philosophy of Concepts; lessons 1175-1200) and it inaugurates an eleventh group of students in the "stellar science". Of the ten preceding series ("Sabian Astrology", class 21; "Pythagorean Astrology", class 24; "Temple Astrology", class 26; "Professional Astrology", class 29; "Divinatory Astrology", class 31; "Symbolical Astrology", class 34; "Theosophical Astrology", class 36; "Directional Astrology", class 39; ~~class 39~~, "Arabian Astrology", class 42; and "Hermetic Astrology", class 45) the three series, Sabian, Theosophical and Hermetic Astrology, or their equivalent are necessary for the present work. This is the fifth of the "advanced" departments into which the "Astrology of Concepts" is divided, and to it the student must bring--in addition to the ability to erect a chart easily and without appreciable error, and a developed capacity for identifying any and all events of life in terms of astrological coordinates--a reasonably trained gift for considering both the phases of life and experience and the facets of selfhood upon various levels of being and expression, so that all elements of existence are subjected to analysis by the astrological or occult spectrum made possible in this advanced study; in other words, the philosophy of the Theosophical astrology is an absolute prerequisite of the present work. There will be no definite ^{reference} ~~work/has/~~ to prior series, and if the general idea of the preceding work has been gained, and the present lessons are taken in proper order, the student will have no difficulty with anything now to be presented. This is the first of eight lessons on the Organic Man, and it introduces the student to the purely physical side of individual being, or to that one of the five "personal" zodiacs which charts the visible channel of selfhood; the animal in which man dwells for his objective expression.

Here is the social organism as such, the racial pattern in its broadest aspect. From the Organic Man is built, with assistance from the Microcosmic Man, the conventional Zodiacal Man of popular astrology, and from many points of view the Organic Man is perhaps the most important of the five "personal" zodiacs. Study has begun with the Neural and Glandular "men" (Theosophical and Hermetic Astrology, respectively) because through them the active personality of the individual is met where it is most individual or most impressive of its own social identity. The Organic Man is of greater importance in connection with the function of the individual organism within the periphery of its own being, and it is this point of view that lifts the Microcosmic and Cerebrospinal "men" to a similar importance, creating "Hegelian Astrology". The name "Hegelian" may with intire propriety be applied to the whole of Sabian work, but it is in the present branch of astrology that the "stellar science" approaches most closely to the technique of Hegel (in a constant synthesis of all things in the focus of immediate being) and therefore it is convenient to make special use of the name here. The personality which primarily is a creature of the environment is properly handles by itself in a complete series of lessons, and this, the Neural Man, has biven "Theosophical Astrology"; in like manner the personality which primarily is the creature of heridity, the Glandular Man, has justified "Hermetic Astrology. Now the student faces the task of rounding out his conception of "personality" as painted by a broader brush, and it may help him to consider "Hegelian Astrology as a whole of which the "Theosophical" and "Hermetic" studies are branches or highly specialized parts.

In the Organic Man the vissible channel of personality is met, the "animal" in which the spirit of man dwells. This is not a reference to the "animal nature" of common occult terminology, an inept term for the "lower nature" as a whole, and a term which also, in

contrast with the divine indwelling spirit, is synonymous with the "personality" or purely human "will" of man. The Organic Man is not the body in an inert purely substantial sense (such is given no rulership by astrology because such resolves to cosmic force, atomic and molecular structure; loses all identity when removed from its sphere of usefulness) but rather is the body as a functioning organism: the rulership is of basic function per se. In the broad scheme of nature the animals may never live wholly to themselves (except where they have touch with the human kingdom and anticipate the development of personality) although in their own kingdom they largely act in terms of pure organism, or as expressions of the "group spirits" of occult teaching. The animal exists to be socialized, and when mammalian form is borrowed by the human "life stream" this process is developed to its ultimate. Socialization takes place through the sense interchange of animal life. In "Hegelian Astrology" proper the first task must be to consider the senses of man and animal, to identify physically what in Theosophical and Hermetic astrology has been a matter of direct or intuitional sense of interchange. This requires material of which some will have to be explained after it has been employed, particularly the distinction between the five and seven groupings of signs in the different "zodiacal men".

The five signs from Taurus to Capricorn inclusive, reading in "cosmic order" (or backwards through the zodiac) are the expression gamut" in the Organic Man, and these rule the "outgivings" of personality in terms of organic function. Under Taurus is the facial expression, under Aries the voice, under Pisces is movement and location or grace, under Aquarius is the aura and mood as a projection of the libido from the blood, and under Capricorn is the emanation of the order of the "psychic call" of the personality. The senses of man are the foundation of his awareness and in astrology awareness is a func-

tion of opposition. The opposite signs to the above therefore give the related "intakings" of personality: the eyes or visualization under Scorpio, the ears of understanding under Libra, touch or contact under Virgo, taste or knowledge under Leo and the nose or pure animal awareness under Cancer.

The planets that are "exalted" in the signs of outgiving are the "positive" exaltations, and the "negative" exaltations are opposite. In the table (given for convenience of comparison in the following lesson rather than here) it may be seen that the department of life (sun and moon) is represented in outgiving and above the torso; the department of circumstances (Venus and Mars) in outgiving below the torso, the social department positive (Uranus) assisting.

The department of soul (Saturn and Jupiter) with the focus of mind (Mercury) assisting here rather than with circumstances, and the department of social cooperation in its negative phase (Neptune) also assisting, dominates the torso or self-contained being proper.

The eyes organically are set off apart by the exaltations, serving the crucifixion of selfhood in experience and in the Organic Man being related to the base of the torso or the spatial situation of the individual, his "four-squaring" to life. The exaltations of the Dragon's head and tail in the signs ruling the appendages or "extremes" of the torso involve later material in their explanation.

HEGELIAN ASTROLOGY II -- THE SOCIAL CONSCIOUSNESS

This lesson is the second of eight on the Organic Man, and it introduces the student to the whole astrological pattern of the human senses. The "five expressions" of the Organic Man are the basic distribution of the social organism in its environment, and the rulership of the senses here is of the animal structure; primarily a matter of the keenness and efficiency of the senses as such. The planetary rulership is not of the senses directly, but of the social adaptation of them, positively and negatively, and in the interpretation of the chart it will be necessary to keep this very definitely in mind if hopeless confusion is not to result. While it is quite simple to see the root of known trouble in a chart, by means of all the rulerships now given to the student, it is extraordinarily difficult to know what the physical expression of any trouble might be from a mere examination of the chart of an unknown case. Difficulty with seeing, hearing and the like is as varied according to the social experience as according to the organic deficiency, and the skill of the astrologer comes into account when he is able to balance the two factors (organic trend towards weakness and social condition in such direction) and determine the degree and nature of help that may be given. Study of the sense and ~~degree and nature of help that may be given. Study of the~~ functioning perhaps is quite the most advanced of all phases of "personal astrology", unless a detailed investigation of mental upsets (the field of psychiatry) is undertaken. The senses are primarily the operation of the social consciousness, and through the Organic Man they become the social organism.

THE ORGANIC MAN: THE FIVE EXPRESSIONS (BY PLANETARY EXALTATION)

THE OUTGIVING POSITIVE EXALTATIONS THE INTAKING NEGATIVE EXALTATION

Taurus	Facial expression	Moon	Scorpio	Eyes Visualization	Fortuna
Aries	Voice thought	Sun	Libra	Ears Understanding	Saturn
Pisces	Movement Location	Venus	Virgo	Touch Contact	Mercury
Aquarius	Aura Mood	Uranus	Leo	Taste Knowledge	Neptune
Capricorn	Odor Emanation	Mars	Cancer	Nose Awareness	Jupiter

Gemini Head exalted: The process of being in calcification

Sagittarius Tail exalted: The result of being in carbonization

At this point it is possible to go back to the Neural Man of "Theosophical Astrology", and to tabulate the senses from the point of view of their employment by the "indwelling personality" (touching this, however, only in its conditioned nature, because whatever man may possess by way of sense capacity, above the social organism of the he inhabits animal ~~Nazits~~, is purely the result of his conditioning, or his part in the social consciousness). Behind organic efficiency and de-
ficiency is social experience as this gains direct cooperation in the sense pattern, and such is a function of the "solar breaths" or the basic "circulations" of life per se. In apt phrasing it may be said that the senses are "negative reflections" of the social breaths, and a table may be constructed from that point of view:

THE NEURAL MAN: THE FIVE SOLAR BREATHS (AS SENSORY RELATIONSHIPS)
THE FIVE FACULTIES (and Sixth) THE SIX SENSES (and their Agencies)

Cancer	Expression	Brain	Leo	Sensation	Lights	Intuition
Gemini	Balance	Ears	Virgo	Illusion	Mercury	Hearing
Taurus	Revelation	Eyes	Libra	Perception	Venus	Sight
Aries	Resonance	Nose	Scorpio	Emotion	Mars	Smell
Pisces	Poise	Flesh	Sagittarius	Reflex	Jupiter	Feeling
Aquarius	Appetite	Mouth	Capricorn	Assimilation	Saturn	Taste

Because it is in the Neural Man that the rulership of the signs by planets is determined, the senses are here (although entirely a matter of function) largely given their practical association with the planets, and from some points of view it may be said that the senses are the "pure activity" of man's functioning, insofar as man primarily is a social ^{creature} ~~structure~~ in his objective expression. It was this which the medieval astrologers divined, somewhat inchoately, when they gave the rulership of the senses directly to the planets. The ears, associated with hearing and so the inner and eternal being, of the individual, were correctly given to the planets of soul: and the right ear assigned to Jupiter, the left to Saturn. Actually this means, as will be seen by the above tables, that the left ear (in right-handed or "normal" individuals) is the sense of pure being, and the right ear linked with the feeling of esthetic adaptation of the social experiences. Alertness is of the left ear, appreciation of the right, in a typification of this detail of the sense pattern. The eyes are ruled by the "lights" in the medieval books, and by this their linkage with pure sensation, or space awareness and "character awareness" is traced in terms of basic activity. The left eye, more related to the conscious self, is ruled by the moon in the male and the sun in the female (showing a greater conscious social awareness by the male). In the female the rulerships are reversed (a greater subconscious social awareness is significant of the sex). In the terms of the sun, the male is more subconsciously and the female more consciously moved by thought, or ideal consideration. The rulership of the nose and sense of smell by Mars is the most simple phase of the sense pattern. The medieval rulership of the cheeks and chin by Venus, and of the tongue and mouth by Mercury, is suggestive but of lesser importance (the blush a phenomenon of Venus, but the putting of things to or in the mouth for aid to sense identification too inhibit-

ed by modern culture to be noticed except in children or abnormals. For the Sabian student, except in diagnostic cases where the foregoing is of tremendous occasional value, the most helpful approach to the senses is in terms of their reflection of the Solar Breaths (the responsive social activity of these "floods" of selfhood). In the table of the Neural Man above the faculty of "expression" and the sense of "intuition" represent a generalization of the whole sense pattern; there is not and should not be a correspondence to any of the Solar Breaths. But the inner being, manifest through the hearing, is in terms of social existence wholly a reflection of the "etheric double" circulation (of the manifestation of the life force itself, the delicate balance of the individual in his social predicaments). Sight is the broad human spatial sense, directly related with consciousness and the structure of man as a specialization of the food duct. Smell, the most simple and yet in some ways the most complex (most universal) of direct social being. The sense of feeling (a group of "senses" which in terms of the body are the most universalized is linked with the lymphatic (most thoroughly animal-self) circulation, and the sense of taste, subject to the most delicate culture, is related to the blood circulation.

HEGELIAN ASTROLOGY III -- THE PHYSICAL ORGANISM

This lesson is the third of eight on the Organic Man, and it introduces the student to the nature of function in terms of an animal existence: an existence capable of free or independent movement and so of true individual experience. It is customary for the occultist to regard the animal form he inhabits as a limitation, and to dwell fondly in realms of subjective or "transcendental" experience, but such is a form of self-annihilation for the reason that in the subjective realms of factors of existence are social or shared to a degree far greater than in physical or objective embodiment, and that, except as an individuality is established in the world where sharp identity is possible, the merging of self into other-self, imperceptible though it may be, results inevitably in a loss of selfhood. The importance of the Organic Man to the advanced student of stellar science is that through it he may approach directly the actual identity of individuality of a native and help substantiate the practical divinity of being. Function as an abstraction seems to be of very little importance to the seeking mind, but this is because the superficial rather than the deeper significance is seen. In the consciousness, and in all matters of larger value, the evolution of character is always from complexity to simplicity, from regularity to the irregularity of definite individuality. Thus the process is particularly to be noted on language, which is entirely of the higher character of man. Function may be very perfect in the most simple form, as is the best observed in primitive forms of life. The slipper animalcule (paramecium) is highly organized functionally and yet is a non-celled or non-celled animal. The amoeba is very directly simple and without organic organization, and yet functionally is a complete and highly successful organism. The purpose of the great specialization of organs in higher life is not for the function per se but for the individualization or

objective freedom of the individual, and a study of the Organic Man must be based upon the real and not the apparent purpose of function. Therefore the masters of the senses or servants of individuality must be tied more to the Organic than the Neural Man in astrology, and must be largely expressed in pure activity or through the planets; and the study of the Organic Man itself is best begun with the senses because they suggest more definitely the individuality, less commonly the animals standardization or "form bondage" of the average soul. Function is the process of being, and its various tasks are mechanisms of self-differentiation or (in terms of pure metaphysics) the development, manipulation and maintenance of consciousness. In the table of the five expressions of the Organic Man (in the prior lesson) the two signs which are ^{not} opposites of any of the five are (as in every "man" of the zodiac on this five-seven division) the grounding factors of the seven manifestations of organic function, and in them are exalted the nodal points of the moon or the interaction symbols of the functional lunar and pure-being solar planes of selfhood. Here the intuition of the medieval astrologers has caught the key to the root idea of function.

There are seven "organs" in a man, to be sharply distinguished from glands and nerve structures, and from mechanisms of the bones and muscles. Function begins with the Dragon's head and ends with the Dragon's tail in the sense of a "gamut" opposite from the expression of self through the senses. The distinction made here between "expression" and "manifestation" is that the former is primarily a result of consciousness and the latter is a result in consciousness; both contributing equally to consciousness as the basic task of the Organic Man. Here are not body, mind or spirit "powers", but primitive necessities. If such a distinction and terminology is needed, there are here the "body necessities", with the mind and spirit necessities

in the two other "men" to be studied in the present series. Identity must exercise itself in order to be, and for that purpose the senses exist; but identity must also function in and of itself to support itself and make itself capable of self-expression. The organs complicate function and increase the capability or dimension of identity, exactly as the whole social scheme of the universe is a development of complication or predicament to create the larger and larger identities of spiritual being. The polarity of self in terms of pure identity is established in animal form by the interaction of the "food" and blood circulations, the latter an evolution out of the former (at the dawn of higher organism in the history of life). Function is wholly established on and around the general food duct, or the basic "inside outside" of man, identified by a type of primitive "germ layer" as distinct as that of his "outside outside" (the endoderm in contrast with the ectoderm). Function begins with the lungs, under Gemini where the Head is exalted, and the lungs are a specialization (out pouching) of the food canal. Astrologically life begins with the first breath, or function galvanized into individual being or definite identity with the first breath, or function galvanized into individual being or definite identity with the first breath. The lungs are not necessary to respiration. The frog has lungs and yet can respire comfortably through his skin directly. But they make the key contribution to consciousness and man cannot live without them.

The stomach under Cancer marks the seat of man's individualized consciousness, the second step. Visceral motion of this organ is the keystone in any conditioning of self-consciousness; in symbol and allegory the stomach is the "way to man's heart", i.e., inner being. The intestines under Virgo mark the astrological seat of all the experience or assimilation of man. Here the body selects or secretes that which it uses in the system, and places it in the blood stream for distribution. Here the various "men" meet most intimately, for here

nerve centers, glands and organs are interwoven in mutual interdependence. Even the microcosmic and cerebrospinal men are here brought to the primitive identity of self, and in the grand cosmic allegory it is here that "the virgin conceives" and the "son of destiny of self is exalted. The drama of individuality is completed in this phase for social contribution in terms of offspring, psychological creative activity and completion of the reciprocal chemical cycles of the various levels of life.

Interwoven with the three negative organs of the previous paragraph are the three other "positive" organs (of which the lungs were the first). The heart is the first organic specialization of the embryo (an evolution of "stomachs" i.e., aortic arches, when it remains the element of "eternal first things", heredity in a functional sense. The kidneys are a similar early specialization representing the "ultimate eternal" of identity.

The coccyx is an astrological "organ", requiring with the heart and kidney some further explanation beyond the present lesson. As the "organ of movement" under Sagittarius it is the key to the whole of the "animal existence" of man, Sagittarius here taking on an important equal to that in the Neural and Glandular "men".

HEGELIAN ASTROLOGY IV -- THE PHYSICAL CONSCIOUSNESS

This lesson is the fourth of eight on the Organic Man, and it introduces the student to perhaps the most difficult of all metaphysical considerations in astrology: the nature of ordinary "every day" consciousness. The key to understanding is found in organic evolution, although the picture of this process in conventional science is a little too much out on a straight line to be exactly true to nature (or even when patterned, as usual, on a branched tree arrangement). The evolution of higher life, especially as this is shown in its embryonic recapitulation, is charted primarily in the segmentation which in the vertebrates is fixed in the segments of the spine but which is more typical in the earthworm (annelid). The story may be put somewhat in the following manner (although such remains only a story, and accurate only in bare idea). In the evolution of consciousness there was the development of the organism in which the individual could function, and also the development of the sphere in which individuality could become actual. The latter would require a social interchange, so that with the evolution of animal form there came the evolution of the community; and the higher form of itself also at the same time became a community: i.e., "cellular" forms as opposed to equally functional but less social one-celled or non-celled forms). In form itself the development of the community idea became segmentation (little "communities" within self in which a distribution of social experience could be made: so that in the Cerebrospinal Man the first study will be of the "brain segments"), and in social experience the means of experience became segmentation, but segmentation as a "succession in place awareness", i.e., experience based upon movement free alteration of situation among the factors of spatial awareness. The coccyx obviously is not a physical organ in the usual sense but in

consciousness it is the "handle", as it were, of the original development of segmentation along the primitive food duct, segmentation of the duct of higher or social food as this is built in terms of form into the notochord and then into the spine of higher life. The coccyx separates experience (in metaphysical fact, for there are no words or terms to express this properly) and in the structures at the base of the torso there is a symbolization of both the penetration and straddle of experience, exactly as the pelvic girdle under the same rulership (Sagittarius), linked with the pectoral or separated arm girdle under opposite rulership (Gemini), provide the appendages of individuality in terms of arms and legs by which spatial mastery of an environment is gained. Every slightly in physical "fact", a very potentially in "actuality", the coccyx is the basis of movement in man, i.e., animal individuality. Therefore under some circumstances a person will "flounce" out of a room; both shame and dignity will be expressed by the manner in which the coccyx is held (as shown by the position of the ~~hams~~ and general carriage). This is the part-fact part-allegory surface consideration of the organ, the coccyx. Actually the rulership is of the whole process of segmentation in self, so that not only are "broken bones" nearly always ruled by Sagittarius (empirically discovered by the medievals; who knew nothing of coccygeal balance) but also all the "flesh" of being, or the alignment of selfhood upon the segments of self.

Flesh involves several factors, and these are ruled by the positive organs: lungs, heart, kidneys and coccyx. The senses, under the five expressive signs (Capricorn to Taurus, inclusive), involve the skin and its specializations, the ectoderm or "outside outside" of man; the negative organs (stomach, intestines and excretory) the gut itself or the "inside outside" of man, the endoderm. Flesh is the true "inside" or third germ layer, mesoderm, only found in higher life

and the basis of the bones as well as flesh, and also of the real functioning elements in all organs. The great difficulty here is to give sharp pictures to the average occult student without doing any great violence to scientific knowledge. Flesh must be seen as segmentation per se and this primarily is a chemical process, an equilibrium in terms of the compounds of carbon in which all organic chemistry lies. In other words the alignment of the cells of being in terms of their relationship to their neighbors, the underlying "form" or intelligence of nature itself, is expressed, in the Organic Man, as the "cellular equilibrium". Practically the problems of "over" and "under" flesh conditions, the chemical foundation of the whole visible selfhood, is found in Sagittarius. The kidneys, in their development, are a parallel segmentation of secreting function along the spine (to be noted easily in primitive forms and embryology) and they furnish the next step in positive consciousness, the "life equilibrium", by means of their control of the blood condition: particularly the function of the blood as a carrier of oxygen. The heart and lungs carry the whole process of self-segmentation a step further (as will be explained in Lessons VI, VII).

Physical consciousness is itself in its positive stage (as a matter of convenience in thinking) but it is sustained in its negative stage, and this centers, as has already been pointed out, in the intestines under Virgo. Chemically this is the "heat equilibrium", which will be explained, in the following lesson. The balance of the native functioning, the "equilibriums" controlled in the stomach and excretory organs, will be explained in Lesson VIII. At the present point, however, the key table is needed as follows:

<u>THE ORGANIC MAN: THE SEVEN CHEMICAL EQUILIBRIUMS</u>				<u>THE VIA COMBUSTA</u>	
Gemini	Lungs	Mercury	Ca	Calcium group	Tone equilibrium
Cancer	Stomach	Venus	H	Hydrogen group	Water equilibrium
Leo	Heart	Mars	Fe	Iron group	Energy equilibrium
Virgo	Intestines	Jupiter	Cl	Chlorine group	Heat equilibrium
Libra	Kidneys	Sun	O	Oxygen group	Life equilibrium
Scorpio	Excretory	Moon	N	Nitrogen group	Decidual equilibrium
Sagittarius	Coccyx	Saturn	C	Carbon group	Cellular equilibrium

The greatest difficulty for the student will now lie, if he is observant enough, in the fact that he has a relationship between planets and signs that is neither one of "lordship" nor "exaltation". Actually the regular relationships advanced in conventional astrology, and in less advanced phases of the Sabian system, are for the sake of convenience (to make it possible for the beginner to get hold of something that he can remember and use while he is in the first phases of his study). But every planet has a special relationship with every sign, and many of them have several. As these are known there are greater depths of understanding to be gained from each individual horoscope, naturally. Here the relationship is of the Chaldean five planets to the original five out of these seven signs or organic manifestation. In a ten-sign zodiac (a symbolical entity impossible of literal existence) there is no Libra or Scorpio, these constituting two hidden, purgatorial or "burning" way, (the "vial combusta" known to conventional horary astrology. Here, the "lights" have a special function to be explained.

HEGELIAN ASTROLOGY V -- THE PHYSICAL PERSONALITY

This lesson is the fifth of the eight on the Organic Man, and it introduces the student to the heat equilibrium or the physical personality of the human individual (and its significance in terms of general type). For the four lessons now remaining in the study of the "zodiacal gut" of human constitution the principal task will be the establishment of the "rising types" among individuals as the manifestation in the social sense of the basic functions of visible or animal being. The idea is that pure physical function itself is too general and too basically alike in every person to be learned in other than empty academic fashion. The student gains nothing by mastering the long series of rulerships of "advanced" astrology for no purpose than to know them; intellectual curiosity. They must be related to his experience, and to the experience of all men, in order that he may diagnose various difficulties and so give actual and efficient aid to those who appeal to him, whom he seeks to help by means of the "stellar art". It is never the normal situation or life that needs aid, and if it is the abnormal that calls for assistance, it must be the abnormal that must be learned primarily. Organic functioning is abnormal as the rising type. Every man has all the organs, and all the functions, even in extreme cases, pretty close to normal expectation. But as a man exists because of his organs as a whole, so he is an individual according to which one of them is the center of his individuality. Thus some men are lung-like, breathing in life to a great degree of social appreciation, making a broad respiration of experience possible through their social contributions; and the picture may be taken similarly through all the signs. Seven of the signs directly are organic, five are ^{or socially} sensory organic in their nature. The approach cannot be made primarily through the senses because of the lack of immediate physical basis in function; therefore

the rising types in the Organic Man are conveniently reached through the triplicities. Of the four of these, earth alone is characterized by the fact that it has but one organic representation; that two of its signs are in the sensory five-sign gamut. It is in Virgo, that sole earth organ, that the physical or "earthy" side of man's nature is entirely centered, therefore the consideration properly begins with the heat equilibrium or the definite physical personality.

The curious fact that will drive itself home to empirical observation in astrological study is that a preponderance of emphasis of earth signs is very necessary for outstanding "psychic ability". Among spiritulists it has long been noticed that physical bulk and a great fleshy or earthy development is often the first mark of a "psychic type". Earth consequently is not stolidity of being, a burying of the spirit in a hopeless accumulation of matter, but rather it is a particular emphasis of the practical consideration by the spirit incarnate matter. The "indwelling spark" is most manifest in the triplicity most emphasized and if earth is prominent in the chart the manifestation of the spirit lies in the most fundamental things. That two of the earth signs are on the expressive rather than manifest "side" of the Organic Man scheme is pattern-certification of the real nature of "earth", often overlooked by the student.

Virgo as a rising type is the "virgin" or the physical or unspoiled personality per se; it is the emphasis of pure existence. Organically this is that heat equilibrium which with higher life is the one eternal step in freedom from environment. Man shelters himself against cold or heat, storm or root hazards of life because his organic existence is constant; and it is in Virgo that the constancy of selfhood is centered in physical fact. Virginity is not innocence so much as it is a capacity to transcend experience by eluding bondage to experience as such. In the intestines (the "worm" or eternal sym-

bol of base selfhood) is the "inside outside" of man where the secretions of himself are most potent in breaking down the material passed through self. Hydrochloric (muriatic) acid is formed to attack resistant substances, so that the symbolical "salt" of character is here paralleled by the common salt (sodium chloride) needed chemically by the system at this point. In chlorine is the astrological link between the capacity of the being to resolve all things to itself and to resolve itself to all situations, i.e., remain constant. All body fluids contain salt and the point at which life splits off in evolution from non-living existence is a point of separation of life-fluid from primitive sea water, ^{or salt water} a point symbolized in chlorine equilibrium. Assimilation is the functioning of the intestines and assimilation is permission to a merging in identity by which substance of non-self becomes substance of self. Processes in nature possess capacity for "short-cuts" in both chemical and social structures, so that the astrological symbolization may recede from immediate facts, but any mastery of immediate fact is a basis of a universal understanding; that and the capacity to make in the mind the adjustments from symbol to fact and fact to symbol along the track followed (or that could have been followed) by evolution.. Chlorine is a powerful oxidizing agency and its equilibrium is the heat or constancy equilibrium of the body through the interaction of basic body plasma and the respiration in which individual life and identity is symbolized (and actually established). Virgo as a rising type is a physical personality of constancy or virginity in habits and temperament, the "fussy conventionality" of man per se. It is the type of deepest unattached or basic interest in all things, it is the most practical or constant exponent of the immediate social ideal.

Of the other two earth signs, Taurus is at the head of the expression gamut (the two remaining earth signs between them bounding

and so controlling expression as such) and as exaltation of the moon it "exalts" function (the moon) per se. Facial expression is the individual "reason for being" in the sense that the "face of man is his social constancy". Hence among all primitive peoples, as yet intuitively founded in their knowledge, the control of the face and a strength in remaining constant to a social situation have been regarded as the prerequisites among all other things for a real citizenship. Therefore Taurus as a type when most true to itself is most seeking to hold to idea, if this be not more than a "notion".

Capricorn is at the other boundary of the expression gamut in the Organic Man, in rulership of the more physical rather than more social expression; the odor or direct psychic emanation. In its rule of the skin Capricorn controls all the sense organs, for all are specializations of skin (ectoderm) primarily, but it is in its permission of the being to come out of itself chemically, contrasting the outcropping of the being, socially at Taurus, that it creates its rising type. Criticism in the sense of absolute physical discrimination, inexhaustibility in the sense of absolute literal physical true-to-selfness, gives this sign a definiteness of type that is unmistakable. It is not by any means the persistent odorous goat, which aptly symbolizes it, it is the virginity of self relaxed, exactly as Taurus is the virginity of self tensed.

HEGELIAN ASTROLOGY VI -- THE TRANSCENDENT PERSONALITY

This lesson is the sixth of eight on the Organic Man, and it introduces the student to the iron equilibrium or the transcendent personality of the human individual (and its significance in terms of general type). The approach is now to the fire triplicity, and in the Organic Man this triplicity is the primary expression of the divine pattern in man, or the cosmic organization of the individual as a free-moving entity, an actual identity. "Fire in organic constitution is a great difficulty because of its intangible nature. Heat has already been identified through the earth signs, for it is in a constancy of temperature that the substantiation of free-moving animal man is established: and this heat is not the fire of being. In fire, rather, is to be seen the element of spirit ~~in~~ as far as pure spirit is to have any representation in absolute physical constitution. Spirit is not physical fire, or chemical action, but is the "fire" of realization or absolute selfhood; it is in the blood that this must be seated. Like the others of the three remaining triplicities, fire is represented by two signs among the seven in the manifest gamut, but is unique among them in the fact that one of these two is a symbolical rather than an actual "organ", Sagittarius and the coccyx. But Leo is primary among the manifest organs exactly as Aries is primary among the expressions. Man has his whole "spirit being" through his heart, the articulation of the "mysterious fluid of life" or the blood, and through his voice or his definite articulation of his social being through his voice and language. The divine pattern is represented by man's spatial organization of himself and his environment through Sagittarius, his physical administration of his consciousness through his blood at the heart under Leo, and his social administration of his personality by means of language through Aries. The iron equilibrium

is expressed only symbolically at the poles of Sagittarius and Aries ("iron" of selfhood in skeletal pattern through segmentation under Sagittarius; and in "iron" of character in the "brave words" of real manhood under Aries), but it takes on a literal importance in the blood. Iron here is a convenience (this some crustaceans use copper instead). In the extraordinarily delicate chemical make-up of hemoglobin in the blood, it is possible for the being to transport oxygen in one direction and carbon dioxide in the other, and for the being to remain constant in equilibrium of general pattern through the efficiency of blood functioning.

Sagittarius as a rising type is perhaps most interesting of all because of its considerable indefiniteness as this is seated in the Organic Man. The old empirical rule of an older generation of astrologers was that whenever a person was encountered that could not exactly be placed with satisfaction under any of the other eleven signs, his ascendant could be Sagittarius. Here life is at its greatest point of "sport" in growth, an idea quite different from Cancer as growth because in the latter instance the growth is a faithful filling in of pattern while Sagittarius is a growth into that which is new or unique, well expressed in the botanist's term "sport". The coccyx as an organ is hardly to be seen as more than the "handle" of self-development, and whereas in the individual this is normally the direction of the expansion of being into its destiny it is abnormally the experimentation of nature, the race engaged in occasional developments of new types. Sagittarius is therefore a constancy of potentiality, and on the outer planes of social being there is here the sportsman and outdoors-lover, the one who among men is the "good fellow", always ready and willing to encourage the "fire of character" to find real social place for itself.

It is in Leo that the iron equilibrium is centered, and in

Leo as a rising type the human character per se is given its sharpest typification. Therefore Leo is often an unpleasant person to the others of the zodiacal family. Self-centeredness here is good-natured but inwardly and quietly inflexible in a baffling fashion: what often seems a pliability of personality will turn out to be stark iron when too much pressure is attempted. The transcendent personality is not the emotionally exalted or intellectually distant type of person but is merely the comic disinterest akin to that of the blood's corpuscles, all going their own way and intent on their own business whether it be big or little. Here, however, is the real genius of human character. Men must have social interchange in order to grow and develop, and to expand their social structures, but behind it all must be inflexibility of character, constancy to the intangible. Stubbornness this may be when it is in the way of something desired, but extraordinarily comfortable it is when there is need for something among men on which to lean. Leo is the most quiet in its own strength, the most noisy in its occasional self-assertion, of all the signs, and to be known at its best it must be met in its quiet inner being. This is reflected in the rising type; apt like Sagittarius to be elusive and indefinite, but unlike Sagittarius more apt to be quite detached from what is going on. Leo is always the "heart" of the situation, whether this takes on an aspect of the "grandeur complex" or is a comforting and stabilizing "big brother" to a situation. Sagittarius is the penetrator and divider, the participator; Leo is at the head (administratively) on the sidelines (to advise). These signs and Aries with them are "beyond approach" only in the fact that they are fire and that "fire" itself can never be reached. When an attempt is made to plumb these people to the depths the intruding questor finds nothing, but when they are accepted on the basis of their self-establishment, delicate and unstable but yet inflexible in social or individual self-constitution, they are perhaps among the most delightful of all the signs.

Aries in the Organic Man as a rising type is the voice of self and is in many ways the most definite touch that can be made with the iron or character equilibrium of self, for it in the voice (and in the head which Aries rules in the Microcosmic Man) that personality gets most out of itself and so is least conscious of self. Aries is almost as open as Leo is closed, as collected as Sagittarius is scattered. In Aries the element of fire is at its point of greatest human direction and application; hence here the iron equilibrium is most greatly shared socially, and in Aries is a general leadership impossible to Leo or Sagittarius because not either of these signs forget selfhood, whereas Aries may plunge into something quite alien to itself, and carry it out. Voice is not an articulation of itself, normally, but is the means whereby a man may be other than himself and thereby expand himself: he tells a tale, he lies, he expresses and makes his imagination real, he boasts, he becomes an orator, and learns to move others. Fire is here and iron rod reaching into the depths of social affairs, to make them "alive".

Aries as the peioneer or the distributor of fire is the legate of spirit in human constancy, the "voice of God". Leo is fire made individual in pure selfhood, the transcendence of environment; in Sagittarius the fire is social, a transcendence of heredity.

HEGELIAN ASTROLOGY VII -- THE CONDITIONED PERSONALITY

This lesson is the seventh of eight on the Organic Man, and it introduces the student to the equilibrium which are at the root of the conditioned personality of the human individual. The approach is now to the air triplicity, the first of the two that are represented by two actual organs each on the manifest side of being (that are a matter of balance between two definite chemical equilibriums). And at this time the nature of the second actual organ or equilibrium of these two triplicities makes possible also a furtherhand practical consideration of the "way of combustion" or via combusta of medieval astrology. The principle might be put that no triplicity may actually have more than one direct organic representation. In the case of earth, Virgo alone is represented on the manifest side. In fire the representation by Sagittarius is symbolical and the "organ" as such has no definite visceral function. In the cases now to be presented in this lesson and the next (for air and water, in order) the secondary organs, the kidneys and excretory bodies, are to be seen as special "organs of super-erogation", and that which is "beyond duty" in their function is the direct contribution of physical being to conscious or superphysical existence. The organs have taken on physical function, but such is merely their sustainment that the higher or "spiritual" function may be possible (it is only in the symbolism of astrology, the tracing of root ties that they may now need to be considered as other than purely physical bodies in their functioning). The "purgatorial or burning way" is expressed in the conceit that the zodiac was originally of ten signs, and that Libra and Scorpio were expanded out of Virgo. The first step towards higher life from the pure being of Virgo is an assimilation, not of physical substance to be poured into the blood stream for the nourishment of the cells, but an assimilation of an "essence of experience" out of the blood by the kidneys: a process be-

yond physical analysis but typified in the purification of the blood stream and the control of its chemical constitution. What is poison to the system is food to hisher consciousness (again in principle, be this remembered) and here is a key to the mystery of toxins, drugs and specifics of all sorts (a survey far beyond present scope). But the spiritual effect of kidney secretions, and of various excretions, is well known (intuitively if not otherwise) by many eastern occultists, and their practices (as in the religious use of cow urine and the like in India, or of body secretions in the esoteric habits of certain classes of perverts in the Western world) are employment of the powers latent in the lower-to-higher functioning of the via combusta. The conditioned personality is largely the result of experience by which the factors of life are given their functional significance to consciousness, and in general an intelligent occultism puts down the safe rules to avoid all chemical or purely physical influence upon consciousness, whether drugs, diet or esoteric tampering with body functioning. The doctrine of purgatory (astral lower worlds met after death) is clear allegory of the processes of moving from experience to consciousness, and of taking consciousness back to experience for the deriving of greater benefit from living. It is the latter effort that is the natural or largely unconscious "function of superogation" of the kidneys and secrets: therefore the evolution development of the kidneys to their present form through a sort of "jacob's ladder" climb along the developing Sagittarius segmentation is one of the most fascinating of all deamas evident in the development of vertebrate form in organic evolution.

The sun, as a planet, is forever the significator of will-- man definitely seeking a definite goal, life as progression or change in understanding--and in this aspect it has particular connection with the kidneys, the "straining of essence from experience" or the build-

ing of will in permanent endowment of itself as personality. The air triplicity is represented in the Organic Man by the blood circulation or the carrying of "life" in its practical or air aspects (as compared with fire, spirit, ideal) to all parts of the organism for the expression of identity. The mood in temperament is the state of the "blood" in terms of consciousness, and the "aura" of the occultist is the essence of this mood, the employment of the emanation under Capricorn for making visible to the eyes under Scorpio (of the other individual) of the higher state of consciousness. Air is further represented by the kidneys (Libra, always coupled with the secrets, Scorpio; explained in the following lesson) as a sublimation of lower into higher being, and by the lungs, Gemini, in the giving of oxygen to the blood circulation and the accompanying release of carbon dioxide.

Aquarius as a rising type is possessed of a basic vitality that the negative aura function would indicate; it is in air the legate for Leo in fire, the distributor of cosmic life-force. The Aquarian individual is inclined to be "solid" and well poised, with perhaps the most natural and normal interest in ordinary life of any of the signs, the individuality of the "average", the common ideal used by many occultists to symbolize the new age just ahead.

In Gemini and the lungs the student possess the "normal organ" of the air triplicity, and it is here that the calcium or tone equilibrium of the body is centered astrologically. Calcium is needed in the bones and in higher life is obtained from foods, and from the calcium salts present in all natural drinking water as well as in the cells of all plants and animals. Breathing in higher life is a development of the gills ^{where} ~~xxx~~ linked visceral and aortic arches, and gill clefts, bring an astrological although not admitted scientific correspondence between bones and lungs which while expressed in the rulership of skeletal balance at the opposite sign, Sagittarius, is of no direct use in astrological practice. The processes of blood-

corpuscle manufacture in the marrow of the bones is under Gemini (as is this place for the process, under necessity of the evolutionary picture) and it is to Gemini that the astrological physician must look for the control of the body's calcium well-being.

Libra as a rising type expresses everything put down concerning the kidneys, their function and evolutionary significance. Here is the most volatiel and enthusiastic and yet the most intense (if least self-sustained) sign. The life equilibrium or oxygen balance of the being is centered here rather than at the lungs (as might be superficially seem logical) because the lungs merely permit the gas interchange determined by the state of the blood, controlled in turn by Libra and the kidneys. Life is virile or not according to the essence that is gained by experience (and promised to the consciousness by the appearance of things to the senses). In the same way that the higher life is largely controlled, physically speaking, by the hormones of the glands poured into the system through the basic pattern of consciousness, so such is made physically possible in the being by the clearance and maintenance of the blood, the elimination of non-personal hormones (toxins) by the kidneys.

HEGELIAN ASTROLOGY VIII -- THE SOCIAL PERSONALITY

This lesson is the last of eight on the Organic Man, and it introduces the student to the equilibrium which are at the root of the social or focal personality of the human individual. The approach in new to the water triplicity, the second of the two represented by two actual organs on the manifest side of being (and so a matter of balance between two definite chemical equilibriums). Of the two organs it is Scorpio that is the "organ of superogation" (in terms of the prior lesson) and already much has been given concerning the significance of the Li bra-Scorpio segment or the via combust a of the zodiac. These sixty degrees (the horary via combusta from Libra 15^o to Scorpio 15^o is limited to thirty degrees for horary purposes, and is an empirical narrowing of the "burning way" that is convenient to leave undisturbed in divinatory astrology) are the basis of the real or social personality of man, in terms of the Organic Zodiac, because it is here that character burns itself inot itself; that the social experience or the conditioned nature is enabled to meet and "commune" with the desires and ambitions or inner stirrings of the real or higher self. As in Li ra the experience is distilled into the essence of personality, so in Scorpio the ideal and will of self is embodied in actuality, in a measure of reverse process. Scorpio, in the picturesque allegory of the ten-sign zodiac, is the "second step" out of the Virgo of pure being. First was the personalization of experience, now is the evaluation or realization of experience in terms of enduring or immortal selfhood, the achievement of the initiation which from many other points of view is also given response in the natural eighth sign or "regeneration" or "rebirth", the ordeal of selfhood in the "accursed sign" of self-discovery. The evolutionary picture embodied in Scorpio begins with earlier forms of life in which the axretaq of the body are identified in one organic function ("supererogation" in the sense

of giving of functional attention to that which is no longer of the body, or of potential worth of the body, as a social or clearance service both to the body and its environment), and in which the creative functions of reproduction come to share the common channelship. Even to-day in man, the bladder and seminal duct share a common external passage in the male. Sex enters here as a basic function of "supererogation" (uncovered to considerable extent in Hermetic Astrology in connection with Aquarius and Pisces, "signs of supererogation" in the Glandular Man). The association of sex with elimination is not a necessity of nature (there is wide variance in other forms of life) but of higher consciousness, so that experience may give of self both in terms of what is not wanted and what is of the highest of self, in almost the same motion. Social life does not discard waste matter but creates in its waste a benifite to all in which and to which it deposits of self. This is more perfectly illustrated in the oxygen carbon-dioxide interchange of plants and animals, and more remotely in the nitrogen or "fertilizer" cycle. Sex is a creative function, but its physical creation is only incidentally organic (an off-shoot of pure elimination, with the same rulership: Scorpio*; it is basically a lifting of the whole being in the child to a moment with the cosmos. To give birth to a child is to serve self more than the cosmos and, when life reaches its proper level, to live is to serve self more than the cosmos, because to serve "real" self is to establish immortality (a cosmic service in larger dimension). When men live to live--i.e., to eat and enjoy the senses--the key to their well-being is Scorpio or healthy elimination, and employment of the senses above the habit level, and when men become immortal, Scorpio or creative function, is still the key to their well-being as sense-exaltation or genuine estacy, higher religion.

The water equilibrium of the body is controlled at the stom-

ach rather than at Scorpio, although the bladder under the latter sign is a check-valve of importance in higher life. Water is the basis of all life, and also of all chemistry, and it already has been seen that life is an evolution from non-life at a point or degree of salinity of ocean water. Creation demands water; birth under Scorpio is in a water medium. The moon, as the basic plant of life in its negative aspect, is pure water in the sense of pure function (the planet of change in circumstances or self-consciousness in environment in the way that the sun is will or simple consciousness in itself) and its organic manifest relationship is with Scorpio. Here the purgatorial path or via combust a in its second step out of pure existence under Virgo is the mastery of function or the lifting of self to a cosmic functional point in being; i.e., social or focal personality under Scorpio. Under Libra personality, as a type, reaches the social or general human idea: under Scorpio it reaches, individually, its own ideal. Under Libra all pure personality is preserved, under Scorpio personality is created and recreated.

Libra is the sign of the expression side of human organic character, and as a rising type it is the collective function of pure personality, or the poetic and idealistic temperament of the deeper and broader emotions of man. The movement of man as a free animal his sense of location or appreciation of the values of environment, is here established in a social type; the lyrical and epic idealism of humankind. There is therefore an intense dependence upon outside considerations, but an inner and quiet and "mighty stubbornness" due to the centering here of the basic chemistry or "water" of selfhood. Here is the subjective sustainment of all character.

Cancer as a rising type offers the water equilibrium of the being, the "thirst" after values which gives the crab (Cancer) its remarkable tenacity (even to losing a claw of self rather than compromis-

ing in the consciousness of self) There is little that need be said of the role of water in life or in nature, of the importance of the stomach in consciousness and in development of character. In the functional ascendant under Cancer the being is found at its point of absolute sense of source in self--an immobility that is beyond any movement by outside consideration, that is far more outwardly evident than the similar watery constancy of Pisces.

Scorpio as a rising type brings the deciduous or nitrogen equilibrium to a point of emphasis so that under Scorpio there is strength of character which is not of the ideal, nor of source, but of the conviction out of experience. Pisces is steward of the race experience in the individual, Scorpio is the individual experience in the affairs of the race. Cancer is the ~~steward~~ of the primary drive, Scorpio of the ultimate drive in character. The nitrogen cycle makes possible a definitely "solidity" of living form (it is the chemical basis of all psychological fixation, of the incarnation of character in flesh, as it were). Scorpio eliminates to make room for creation, and creates to replace that which is eliminated. Scorpio exists to manipulate, and remains forever true to its Organic association with the moon by centering the pure function of higher being or consciousness as root channel of awareness.

HEGELIAN ASTROLOGY IX -- THE IMAGE OF GOD

This lesson is the first of six on the Microcosmic Man, and it introduces the student to the most remote or impersonal of the five "personal" zodiacs, the zodiac of "amn" or uperererogation in individual being. Curiously enough the Microcosmic Man is the most familiar of all, due to the fact that in medieval times, when it was necessary to apply astrology almost entirely to superficial or outside facts this offered a simple surface charting of the human form. It suffers, therefore, because it seems too easy and inconsequential, and it is very seldom that the student gets very far below the surface of its point of view. The conventional zodiacal man is almost wholly constructed out of the Microcosmic pattern, and in religious symbolism the importance of this one of the "personal zodiacs" has been given unconscious recognition from the time it was first said that man was "created in the image of God". Here is the divine image in a practical fact, and there is an unused basis here for the taxonomist (the scientist who classifies and orders forms of life) in what might very successfully offer a clear "way out" of the present puzzle in any understanding of "organic evolution" as a definite historical process. The "image of God" is the cabalistic "man" here given astrological identity, and there is in the recognition of the cabalistic significance of human form a basis for the understanding of the whole of the occultism of the Egyptian school (the approach to a study and mastery of the cosmos through a study of man, especially self and the intimate sensations of life). Black art was first made possible by study of this sort, and also modern "black art" especially, the psychology of modern science and its "cousin" modern advertising. The fine arts themselves are largely dependent upon the human form and its capacity for suggesting the ideal, of which "black suggestions" is apt demonstration of efficacy. Form in the greatest development of nature and its

recognition and appreciation of the highest type of human talent. The draping and ideal enhancing of the high points of form where they do not exist in nature is the basis of the practical art of the fashion expert, and the employment of form, both to represent the ideal and to portray emotion and various situations in human life, is the basis of the theatre. The span of life from youth to age is portrayed in the disintegration of form from the ideal, and the upbuilding of character or ideal from is portrayed in the consequent death and disintegration by the creation anew of self in offspring, in works of self and in definite art. Sex becomes handmaiden of art in giving value to form and in substantiating the suggestiveness of form, at first on a low level contributing to the disintegration and finally upon a high level of restraint, recognition of beauty and conservation of form both in body, character and social institution. As a man drops away from the ideal in form there is the creation of comedy, and this, shading into humor, gives the race its saving and purely human and exalted capacity to laugh at itself and so free itself from bondage to the ugly and disintegrating. Tragedy, or the "portrayal of men as better than they are" (according to the apt designation of Aristotle), leads to sacrifice, or the throwing of self into social movements and situations that exalt self and give immortality to the race by the form of immortality in the individual.

Here the student reached the Mind Necessities in the make-up of Man, and these are linked with the Mind Powers of the Glandular Man; both giving touch with the universal element in the individual being. By mind "necessities" is meant the factors in self by which other-self is known. In the mind "powers" the mechanism of the mind in its own operation is charted; in these "necessities" the outside form of selfhood is charted and a foundation gained for an identification of social values in the individual: that which already has been sketched in

is given rulership in Gemini, the bottom in Scorpio. Such is the ideal pattern. However, that the seven signs of the manifest side of being may "embrace" the torso, and the five expressive signs distribute the physical being, the sign Taurus is best taken for symbolical purposes, as ruling the top in the way Scorpio, its opposite, rules the bottom of physical base of the body proper.

In ideal pattern the appendages would be ruled by two signs in every case. The head or internally paired appendages, is ruled by Aries and Taurus, but Taurus becomes it duality only, ruling its touch with the body, the neck, and providing the body's touch with external substance at the mouth. Taurus becomes the seventh or "odd" sign of the torso and Microcosmic key to mastery of the body. The upper appendages, free moving, have only the general rulership of Gemini; they are wholly of the social base or "top base" of selfhood. To compensate, four rather than two signs of rulership are given the lower appendages, but two of these, ankles and feet (Aquarius and Pisces) are the symbolical "hands" of the lower being.

By the table in Lesson XXII it will be seen that Aries touches Pisces rather than Taurus: the "hands of lower being" support the head of being. Mind necessity is primarily a need for experience.

HEGELIAN ASTROLOGY X -- THE ANIMAL TYPIFICATIONS

This lesson is the second of six upon the Microcosmic Man, and it introduces the student to the whole question of the relationship between the human and animal kingdoms. The fact that man has borrowed a mammal form for his visible expression, that he has come to inhabit an animal body, indicates that there is some very basis relationships between the two kingdoms. Moreover, it is obvious, on the analogy of the great circles of living form (as the oxygen carbon-dioxides, the nitrogen) that the relationship is reciprocal, and that man must give as much to the animal as the animal gives to the man. In the case of an interchange between animal and plant from what is given and taken is chemical and actual, but between man and animal it must be subjective, psychological, spiritual. Superficially, if man (this one specialization out of all animal forms) is the "image of God", the contribution of man to animal might be said to be a touch with perfection, idealism, and the contribution of animal to man an experience in a world of objective sense, but it is necessary to go much deeper than such an interchange, for it would be meaningless to the animal. Actually the clue to the problem is afforded in the language of man, and in the ease with which he associates animals with the facts of his own character. In other words, whereas man shows a diversity of character, the animal on the other hand is more likely (unless highly socialized, or domesticated) to exhibit a norm or standard of character from which he seldom deviates. Man can call his fellow a "pig", a "fox" or even a "snake", and there is no question of the meaning. Man a "free being" with focus of consciousness in psychological realms, has a diversified character, the expression of which is made possible by the "image of God" as this is developed by the animals in physical form, and in compensation for the use of this man gives "character" to ani-

mals, but a "character" which must be expressed, on the animal level, in "single traits". It is from this that astrology gains its animal typifications.

THE MICROCOSMIC MAN: THE ZOOLOGICAL ZODIAC, and the Focal Beasts

	Mammalian,	Monodelphian Zodiac	Aquatic	Reptilian	Aerial
Aries	RAM	UNGULATA Ruminant			
Taurus	PANTHER	Carnivora Felidae	Walrus	Tortoise	Roc
Gemini	Terrier	Carnivora (Caecum)			
Cancer	BEAR	Carnivora (No caecum)			
Leo	LION	Carnivora Felidae	Seal	Chameleon	Swallow
Virgo	HARE	Rodentia Duplicidentata			
Libra	BEAVER	Rodentia Simplicidentata			
Scorpio	LYNX	Carnivora Felidae	DOLPHIN	CROCODILE	EAGLE
Sagittarius	HORSE	Ungulata Non-deciduate			
Capricorn	GOAT	Ungulata Ruminant			
Aquarius	ELEPHANT	Ungulata Longgestation	WHALE	SERPENT	OWL
Pisces	BOAR	Ungulata Non-deciduate			

The sign Aries is given above Taurus rather than below Pisces (where it belongs in the Microcosmic Man) in order to give the student a table in more familiar form. Ungulata, or "hoofed" is contrasted by "unguiculata", or "clawed" and the seven unguiculata signs are given as the five "carnivora" and two "rodentia" of which they consist. Except for the division of the fixed or focal signs into the three cats ("felidae" and one sacred hoofed animal (elephant) the other zoological distinctions are valueless to the astrological student unless he is also a zoologist. The distinctions of general importance are those of broad animal traits, which may be used for symbolizing the facets of human character; therefore the focal signs of four other great zoological zodiacs are given in addition to the familiar mammalian zodiac (modified into the conventional or classical zodiac by giving

human characterization to Gemini, Virgo and Aquarius, arthropod characterizations to Cancer and Scorpio, a mechanical one to Libra; and by the substitution of the cow for the cat at Taurus, together with a mythological modification of Sagittarius and domestication of Pisces.) The Roc, of course, is a wholly mythical bird, but it is well fixed enough in Arabian legend and imagination to retain its very convenient place in the aerial zoological zodiac.

The key to any mastery of the animal typifications is primarily through the fixed signs, and it must be remembered that the table above really starts with Taurus, and each quadrant with the fixed rather than cardinal sign. It is the panther that is key to the nature of the terrier and the bear; the common beast carrying deadliness of interest in life to a point of extreme superficiality, the cardinal beast to an extreme of self-contented depth. In the same way the lion is key to the natures of the rodents; the regalness of the royal cat expressing itself superficially in the hare's capacity to reproduce itself and especially to survive in areas that are of little appeal to most other animal life (as in the great western "deserts"), deeply and strikingly in the beaver's remarkable self-sufficiency or cardinal genius again. The lynx is key to the next type animals in order; the fixed beast manifesting the supreme "drive" of the cat here in the horse through the common capacity for continued expenditure of energy to superficial need, and in the cardinal goat through the excess of depth of energy and self-giving and self-survival in the purest of animal existence. The one fixed sign in the hoofed animals, the elephant, is the key to the boar and the ram, the boar representing the sheer expression of animal being superficially and the cardinal beast representing the same thing in depth as symbolized in the ram or familiar sacrificial animals.

The fixed focus at Taurus gains additional light from the three other zoological zodiacs given (for the fixed sign only) in the

table accompanying this lesson. The walrus in the sea, the roc in the air, and the tortoise among the "cursed" creeping animals (the group moving from the sea out upon the land) all express the odd internal intensity of the panther. Here is a preying upon life almost for the sake of preying, and yet a ponderousness and slowness that is highly significant. At this stage of character building the inner reality is becoming "fixed", but it is not yet self-sure and it must "sharpen" the teeth of self" upon other-self. Life moves forward at the expense of other life, but lazily on the whole; and the movement is often in imagination and intention only. The focus at Leo is intense but the intensity has gained its first assurance, and it wishes merely to exercise itself. The seal, the chameleon and the swallow express a sense of self-excellency in their respective realms. The focus at Scorpio displays the restlessness of self reaching out in realms of superself, and the dolphin, crocodile and eagle give symbolization to a preying upon life, not for survival, but for the expansion the aggrandizement of selfhood. Here is the quarter of rapacity, primarily. Then the focus at Aquarius gives the higher inner peace of man which primarily is content to preserve its outer place in life to prey upon life only for the needs of what at all times it knows to be the lower level of selfhood.

HEGELIAN ASTROLOGY XI -- THE TRANSCENDENT TYPIFICATIONS

This lesson is the third of six on the Microcosmic Man, and it introduces the student to the first of four lessons which will be in part a review and summary and in part a foundational analysis of the most difficult of all astrological procedures: the judgement of the external or superficial appearance. The difficulty here lies in the fact that appearance is more largely a matter of social macrocosmic than individual or microcosmic considerations. The individual "borrows" a mammalian form, and this form has been modified for him (when it is turned over to him at birth) by factors of family and racial heredity (of environment and climate adaptation) that have far more to do with the striking differences of human appearance than anything inherent in the individuality itself. The most basic reason for terming the present zodiac the "microcosmic man" is this very fact; that by it the native of a chart is shown least of all himself, most of all the pattern of his non-personal background: the pattern of factors that will have no individual effect in his life at all. There are tendencies that may be translated into definite sign expectations, but it is because they are executed by functions which ^{are} definite in sign rulership. Such are deformities and changes in appearance as the result of accident; factors that obviously cannot be predicted upon the basis of the ascendant alone. The hunchback is rather commonly found with Scorpio rising, and with an "affliction" of the planets involving Mars and the sign Leo, either through Mars or planets in bad aspects to Mars, but this is merely an empirical rule and an example of the most striking modification of outer appearance by the make-up of self. In the present series reference has been made to the rulership of basic balance by Sagittarius, and the consequent association of that sign with broken bones, but straight "accidents" are hardly modification in a-

pearance. Moreover, these factors cannot be predicted from the chart of an unknown, although the possibility may be anticipated. The individual modification of appearance according to rising sign is less than racial and sub-racial (even family) modifications of more permanent sort; therefore the student must first of all learn racial modifications and know, aside from the chart itself, the racial pattern of the native. After all, appearance in an astrological sense will prove to be of value only as a rectification of ascendant possibilities, and as an aid above the chart in the interpretation of the general or "microcosmic pattern" of a given case.

The approach to appearance as an astrological problem must be an approach to character, primarily, and appearance itself must be seen as a symbol of character. The blackness of a negro, or the "sun tan" of a young lady at a summer resort, are of no significance. The whiteness of an albino or paleness of a sick person again are purely a matter of condition modification that has nothing to do with astrological delineation of character (except as pathological conditions are significant of the personal pattern). But tallness or swathiness is non-trast with racial and family expectation, and all phases of appearance as modifications of individual background, are highly significant, and are the first phase of any true character delineation. The study now is of the signs from this point of view, and in the fire signs the approach to character is with the expectation that the indwelling spirit of a fire-sign ascendant individual will be "intrusive" in every affair of life and circumstances

Aries in appearance is properly characterized first and above all other things by its channelship as the "voice of self", and this is marked by striking, but usually subconscious awareness of the resonance mechanisms of the voice. The head is used in talking (but the butting of the ram), the nose properly is quite prominent due to the de-

velopment or symbolization of resonance chambers (Mars as lord of Aries and Scorpio sealing this linkage), and the "character of Aries is "speech" (i.e., action) before consideration: on the lower plane, pure action, the aggressor of life, on the higher plane, speech and, finally, internal speech or thought. Thinking has been developed in Aries (the head) and is the ultimate of the sign's contribution to character, so that Aries "thinks ahead" and this gives a superficial mood which is not a drawing within self so much as it is an intentness upon what is to be done; first of two great ruminant types. Rumination in appearance gives a desiveness but awareness of movement, with the pendulum swing to action and then to thought; this consumes a vast amount of nervous energy and gives a tendency to leanness and even a drawn appearance. The intensity of life darkens the type as a whole, the self-projection has a tendency to lengthen it. Aries is an open and yet collected sign, the "distiller" of Hermetic astrology, unafraid of life and surcharge with energy; thus giving the type a tendency to "raw bones" and a generous frame in its own pattern. Here is the TORCH of the zodiac, Aries loving to shine of its own light.

Leo in appearance is properly characterized by its rulership of the spine and upper back, so that the external physical aspect is modified by a latent inward consciousness of a "quartered security" in life (i.e., the "lower nature" is not primarily disturbing and the "sense of backbone" gives the marked self-sureness). Here is the great cat both self-sure and self-centered. The body is apt to retract in upon itself and the tendency is for the stature to be less, the body curves to be emphasized. A gorilla-like power is often seen and the frequent "broad arms" are the result of the emphasis in consciousness of the shoulder over both the ribs and the pelvic girdle. Symbolically there is often the wish and effort to embrace the whole of the world (little or large) within the arms of self, and there is a social or external softness of character reflected in appearance much as the

self-groomed native smoothness of the cat. The literal and psychic senses are most refined at this quarter (upper back), so that intuition is high and taste and knowledge apt to be well-developed, (assumed or claimed by lower types). In appearance Leo is therefore comfortable, the "circumcized" or full "conformist" of its own world, the DYNAMO of the zodiac.

Sagittarius in appearance is properly characterized by its rulership of the thighs and hams (flesh in general) and it is the most indefinite of all signs in appearance because of its determination to be a part of things as they are, to "embrace and penetrate" the world that is. The rulership of the long thigh bone (of the appendages of "standing up") gives the sign a tendency towards erectness and tall stature which, operating psychologically also creates many tiny Sagittarians. Growth is apt to be generous and if physical to fill out the being, especially at the abdomen. The type is a life-lover but inclined to burn itself out, so that preceding hair at the temples with two upper front teeth quite prominent ("penetrating" virility manifest in palate formation) give neat "indications" of the sign's influence, It is the BASKET in which self attempts to gather everything, an "enfleshment of all life.

HEGELIAN ASTROLOGY XII -- THE PHYSICAL TYPIFICATIONS

This lesson is the fourth of six on the Microcosmic Man, and it introduces the student to the personal appearance of the individual as this is modified by the group of three earth signs, the most physical typifications out of the twelve. If there is to be any profitable study at this point it will be necessary for the astrologer (whether a young or a veteran in his pursuit of the "wisdom of the stars") to draw together everything that has been given to him (or that he has gained for himself) in this matter of appearance, and to see that it is wholly a matter of adaptation of pattern-form by individual differentiation. To conceive of ascendant appearance as something "given by the signs of the zodiac is to lose any mastery of the matter, irrevocably. Difference in appearance is the outer indication of inner necessity of form and function; the key to the appearance is to be found in the factors that make it up. The difficulty lies not in the esoteric nature of the subject, for there is nothing hidden in this, but in the complexity of the factors that comprise the pattern. The student needs a first clue, a beginning, and that is supplied by the scheme of the Microcosmic Man: the geometrical divisions of the "human sphere". Max Heindel, an occult writer who plunged himself into astrology (quickly, and with no competent background) caught a view of the whole as a whole because of his occult training, and promptly symbolized man as beginning his evolution (and ending it) in a body in circular form, the heels touching the head with the spine side out at the "involutionary" stage, a separation between toes and head in the period of experience and the head and toes touching again with the visceral or ventral side out at the close of evolution (achievement of "rounded" perfection again). This is excellent allegory, perfect symbolism. A fundamental clue is now given to the nature of Aries; the

sign is detached from its proper place, reattached elsewhere for experience and development. Therefore Aries is forever at war with its "immediate Taurus"--its appetites, self-functioning and the like--and forever engaging in seeking its "own Pisces": new "footing", or a pioneer establishment. For Leo the being is forever a "chair", a support holding him facing "backwards" (i.e., spiritually or ideally), and yet Leo is a part of the real being, the torso, and so is sustained in actual comfort. Sagittarians have a distinct evolutionary responsibility; it has taken men from the eternal waters to the hazardous land, and the sign is forever engaged in serving the desire of self to "place" itself. By this sort of approach to the matter of appearance it is possible to see the reason for difference, and to "know" them, positively.

In the earth signs the student meets the definite virility of man. This force of being, in the fire signs, has been transcendent. Both Aries and Sagittarius are detached, the former by its nature (permanent separation) and the latter by its position (the necessity of its "pincher function", grasping and getting hold of life, the need to penetrate into the new environment while the lower of Scorpio-like "tail" of the evolving "merman" has been bisected and made into limbs, articulated for objective or "land" experience), and Leo is remote, held "up" and "back" and made transcendent by its microcosmic or geometrical place. But in earth the picture is quite in contrast. The focal sign, Virgo, is in the midst of all experience, a "front" and "down". While Taurus has inherited the top administration of the physical being Capricorn has specialized the lower "pinchers of experience", the limbs, and developed the patellae, or knee-pans, by which the being can get "down on earth" even in spiritual devotions. Earth is a purely typical of the personal medium of being as fire is typical of the personal essence of being.

Taurus in appearance is properly characterized first and

above all things by its stewardship of the "appearance of self" as such is summarized in the broad revelation by the face of the moments of social consciousness, but its nature is greatly controlled by the general function of Taurus as "mouth" or head of so many of the circulations of the body (all of them, if "symbolical fact" be accepted). There is no need to repeat here the details driven home throughout these series of lesson, but when it is realized that in the sense of sight as ruled by Libra, the ciliary muscle (sole actually striated involuntary muscle of the body), making possible the focus of the eye (adjustment to an object's distance), is ruled by Taurus, so that the "mouth" or approach to spatial judgement even here is placed at the "top" of the swaring of being, the positional symbolism reveals again its importance. Taurus is the seventh or "odd" sign on the manifest side of the Microcosmic Man and the Taurian is therefore "odd" always, in the sense of a docility or helpfulness as "mouth" of a situation, and yet an ideal free physical expression that no other sign can touch or understand when the situation itself is free flowing, or "ingested". Taurus tends to be compact, therefore, "stubborn" in character perhaps, but certainly the "average" or pure divine pattern in appearance as man is able to develop this. there is a tendency to "doll" (average) features and solidity of form, a suggestion always of strength and endurance, either physical or psychologically, the PILLAR of the zodiac.

Virgo in appearance is properly characterized by its rulership of the abdomen, and this in character produces intimacy and in appearance delicacy. When the scale of personal focalization tips to bondage to things of flesh, intimacy becomes grossness and delicacy becomes looseness of form, for Virgo is the truly physical and most modifiable ~~and~~ of the signs. An excess of interest in all things, a willingness to listen and a desire to touch, gives a sign that is flower-like in ^{YOUTH} ~~young~~, "criss-crossed by life" with the years in most normal

cases. On the analogy of the Organic Man Virgo is the sign of "super-erogation" here (with Libra), and the so-called "lower nature" of man (ruled by these two signs) is an "added value" to existence rather than a destructive element; hence the idea of "virginity", a capacity to enter into and uplift things, giving the characteristic "fussy conventionality", the tendency is towards short and stout individuals, brown or light coloring; but recognition is easiest through traits of character, for here is the SIEVE of the zodiac.

Capricorn in appearance is properly characterized by its "externality" of rulerships, as the knees and skin, and it is a "skinny type" with protruberances generally; angular, knotty and goat-like in extreme cases. When smooth and "feminine" it is marked by narrow but long jaw bones, and by sweeping mouth movements which are reflection of the sign as real "appendage" of the "lower" or practical nature. The great critical sense is the "trait" mark of this sign: more than outer appearance itself is the excessive dignity of Capricorn, through which indeed it may elevate the lowliest of situations. Roundness of skull and often of face and a tendency towards tall and slender individuals, is a result of its rulership of the deftness of the touch of spirit with life and the inherent or inner "skeletal" strength of being. Here is control of being, the VALVE of the zodiac.

HEGELIAN ASTROLOGY XIII -- THE CONDITIONED TYPIFICATIONS

This lesson is the fifth of six on the Microcosmic Man, and it introduces the student to the personal appearance of the individual as this is modified by the group of three air signs, the most superficially adaptable of the twelve. The approach again is convenient by means of allegory and symbolism, in terms of the ideal "circular" nature" of man in its leaning towards its dorsal or ventral side "out" when the toes and head again touch. In a broad way it might be said that when the dorsal or spine side is "out" (that is, made most typical of the immediate consciousness of being), there is an emphasis of the transcendent typification, and that when the ventral or "stomach" side is "out" the emphasis is of the pure physical type of personality. Taking these as the two basic types, it is possible to know both of them better when the two remaining type-groups are taken as their modifications. The danger in "thinking it through" in this way is that the student may become too literal and say that a fire sign ascendant indicates an "unadvanced" soul, and an earth ascendant a very "advanced" one (actually there is a tendency to consider the fire types very spiritual and the earth types very gross); therefore it must be affirmed and reaffirmed that there is no indication whatsoever of spiritual advancement or evolutionary place of an individual by the nature of his ascendant sign alone. It cannot be reiterated too often that the ascendant type and the emphasis of signs in general is an emphasis of an individualization of function, not a classification by means of function. If the student is inclined to think of the head as spiritual because it contains the brain and the higher senses, let him reflect also upon the fact that its content of pure "bone" is very large and that properly it is about the most "hairy" or purely animal part of the body; if he is inclined to see the feet some-

thing lowly, let him observe the consummate delicacy of the foot when the form is utterly refined, the grace that it exemplifies in the most expressive of all arts, the dance, and so on. Fire is "transcendent" and earth "physical" in the sense of an emphasis of lack of presence or presence, inherently, of selfhood in its general predicament. Fire has its strength "elsewhere" and so its strength is intuitive, earth has its strength "here" and its strength is practical.

The distinction between the elements is brought home by their arrangements in the "quarters" of the torso proper. Fire is upper and back (leo) and earth lower and front (Virgo). Air like fire is back (i.e., of the dorsal side "out") and so of the spirit contributed to man, the spirit which he is "endowed# with through his "evolution". Man, coming down, knows his divine estate, intuitively at Leo, where he sits in the "chair" of selfhood, but he knows it practically at the lower back where Libra rules and where he has his second sign of "supererogation". In the superficial fashion it is possible to consider "air" always as the zodiacal indicator of the qualities of wisdom, "wise knowing" on whatever level it may be. But it may be more profitable at this point to think of air as a fire which is found in the separation of man (between his head and toes); in his projection of the being into the full of its self-conscious experience (practical everyday being). With "air" comes the real assurance of selfhood, not an intuition of the sources of selfhood, but an intuition of selfhood's capacities and resources.

Gemini in appearance is properly characterized first and above all things by its practical rulership of the top of the ~~chest~~ torso. It has surrendered the actual gateway of ~~the~~ being because this has become specialized under earth (towards the evolution into a ventral or experience-endowed "out" of the zodiacal circle, established in a neck or "collar" and "atlas" of self and given to Taurus). Gemini is

therefore lacking in native constriction and it is by far and all the most socially expansive of all signs. The Geminian is at home anywhere, with the least provocation. In compensation for its surrender of the gates of the life circulation, Gemini has been given the pectoral or arm girdle, the purely social or upper appendages of man. The legs, as a whole ruled by Sagittarius, are the "pinchers" of being, the arms by contrast are the "collar" of being. What Gemini has lost inwardly it has gained outwardly, and here is the drama of the evolution of fire into air. Gemini seeks to embrace of "collar" all experience, and it cheerfully puts its "finger" into everything. An enthusiast (as all air signs) Gemini is the enthusiast of the moment. It loves most what it has in its arms and so, superficially, it is fickle; but actually is the deepest, in immediate interest, of all signs. The lower limbs in their separation may yet fold together pincherlike and have a semblance of the "merman" tail (i.e., they are fire). but the arms are permanently separated, and therefore Gemini is straddled by life instead of straddling life and is always divided, the twins, or two minds; a double realization in all things. This doubling of self makes life embrace possible on a real scale; therefore the being "breathes in" life at Gemini, and the fire of being is aerated here by means of the blood. Gemini, the "conqueror", is "arms and legs" in appearance, and has the nervous vitality of the "administrator" of "life". As vivifier the sign directs its energies outward, and has little for self. It holds to tall, leanness generally, and often to delicacy and sometimes even to shortness, as though begrudging energy for itself. In coloring it is inclined to neutrality, browns; it is the PENCIL of the zodiac.

Libra in appearance is properly characterized by its rulership of the "air" quarter of the torso, and it swings between the delicacy of air and the heaviness of its "back and lower" position. Gem-

ini is out in life, Libra wholly in self. Libra, "straining" out experience through the kidneys, is a Gemini less nervous but more intense, often as tall and slender, either darker or sharper in coloring, more inclined to curves but still delicate in frame (usually with some "swayback" spinal curvature); energetic when aroused, enthusiastic when inspired, lazy and moody in the face of disinterest. Its "supererogation" nature is seen in capacity for oxidation, burning both itself and life. In capacity to awaken terror ("black Libra" of moods) it is exceeded only by Scorpio. It is the VANE of the zodiac.

Aquarius in appearance is properly characterized by the sign's rulership of the blood circulation; except for those who prefer blonde beauty (as Taurus and Libra say culture) or delicate charm (as Mercurial Gemini or Virgo oftenshow), Aquarius produces, when "on its best", the striking full-blooded and perfected beauty of the twelve signs. Generally the sign is "square", too "blooded" so that there are awkward angles, profuse hair, solid features, an excess of flesh in a frame inclined to be slight. There is the heavy "feel" of the aura about the type. It can become more sheerly animal than Sagittarius; it often marks the "average" of balance between "involution" and evolution. In temperament good natured, strong-desired but slow in being aroused, it turns to science at its best, and is a keen or steady observer, the LENS of the zodiac.

HEGELIAN ASTROLOGY XIV -- THE SOCIAL TYPIFICATIONS

This lesson is the last of six on the Microcosmic Man, and it introduces the student to the personal appearance of the individual as this is modified by the group of three water signs, the most superficial self-conscious of the twelve. The approach again is convenient by means of allegory and symbolism, in a final adaptation of the "quartering" of the torso proper. Here is the genius of any analysis in the Microcosmic Man, for the human pattern is forever geometrical at root: the basic spatial placing of the individual in life or conscious expression. When a man lives he faces forward into evolution to a definite dividity, and the ventral side of his being patterns this for him. Thus the astronomic nervous cords stand to the ventral side in the Neural Man, and the social being is almost wholly a matter of visceral conditioning, as the behavioursits rather too literally affirm. Similarly, in the Organic Man, the stomach and the intestines push to the front, as though seeking to escape the limitation of the embracing arms of the spine from the rear, and man again begins to "find himself" in the forward push of his being. In the Glandular Man the relationships are generalized in the independence of the individual through his social ~~orxxxxxxxxxxxx~~ ^{emotional} being, but the same picture is clear in the fine embryonic details of human development. Experience therefore is forward, and endowment is back. The transcendent personality has been seen focused up and back, so that it is the endowment in the consciousness or upon the upper level of selfhood. The conditioned personality, or the disciplining of the individual into life has been seen likewise to be a matter of the endowment, an inner linking of what outwardly may appear as environment upon the one hand and heredity on the other; but it is an application or utilization of the transcendent endowment, the taking of the fire of the upper being

down into the lower realm of slehood where ~~it is~~ "air", the wisdom of applied endowment, the "essence" of experience as experience fades from veiw as such and becomes part of life's permanent contribution to selfhood and so a phase of endowment itself. The physical actuality of self has meanwhile been seen to lie "front and lower" in Viggo, the one spot where the skeletal frame presents the being open and unafraid, "virgin", soft and alluring, at once covert and obstrusive. Here was the lower level of life "innocent" and capable of full etching at the hands of the conditioning of the individual by society. Now there remains the last quarter, "front and upper", or the focus of the water signs. At the spine the evolutionaly picture is down, and this is called "involution" by occultists. Ventrally the direction is reversed, and in water is to be seen the modification of the basic earth of Virgo. (A parenthaetical note is needed here, and it will be an annoyance to all but the ture student. Fire is always the basic spiritual element, but earth and wter transpose places according to the point of view in any elemental charting of life. For the cosmos water is the basic compelement of fire; for anything that is a part of some greater whole, earth. There are always "two" parents in literal expression, the sustainer as earth and the creator as water; but there is only one source of individuality, the fire of selfhood. Air is not a different aspect of selfhood, it is awareness of selfhood; and there is no necissity of thinking that makes traspostion of fire and air ever necessary. The whole difficulty lies in the structure of thinking itself; once the simple fact of the cosmos the progress is from water to earth, and all is ceaseless inbolution--i.e., time vanishes--but man's evolution is a process cancelling space, diagrammed as here from earth to water.

Water is the upper or social level of conscious being, therefore. It is emotion, consciousness per se. Man is able to be "chest-

y" (Cancer), to have a functional base (Scorpio) and to take social place of "standing" in life (Pisces); he is a "personage".

Cancer in appearance is properly characterized first and above all things by its dominance of the torso (actually by a woman's breasts, symbolically by a man's "stomach"). The type is inclined to the square and full, the arms often abnormally "separated" in the "crab" type. The being, uplifting itself, generates the wasp waist and tapering form that is ideal in the prize-fighter, a "hitting mechanism". From a torso or "physical self" point of view the Cancer ascendant is the most self-conscious of all, an open and self-exposing individuality on the whole; shameless at times in its revelation of either character or person, or else suffering in the inhibitions which make impossible a desired "stripping" of self. The types under this ~~max~~ sign are apt to be extreme in among of flesh or in emaciated or ascetic appearance, but in an age when racial consciousness is very aware of physical form the pressure of convention modifies this (as all the susceptible water signs). Generally Cancer is one of the short types because of a denial of focal interest to length, an excessive interest in breadth of being. Protuberances of person, especially in facial features, tenacity of idea and way of doing (self-conscious stubbornness), mark this MIRROR of the zodiac.

Scorpio in appearance is properly characterized by its rulership of the base or foundation of the torso. Scorpio above all other signs seeks to be "under" things. In stature and build it takes much after Cancer, but without emphasis of the upper chest wall, remaining more definitely square in every dimension. It is apt to be far more certain in coloring, darkening both the general paleness of Cancer and the undercoloring of Pisces (that now "shows through" the skin and often in the eyes of the latter). Scorpio is the most swarthy sign, at times superficially black and very terrifying; temper-

amentally so when joying in the secret things of life. All water signs are heavy in temperament, and of these Scorpio is the heaviest; its moods do not so vampirize others (as marked in Libra) as they gain odd but real enjoyment from their misery. The strength of Scorpio is conviction out of experience, and this the mood gives. Scorpio must clear away, distribute, create, be a part of things; it is the FURNACE of the zodiac.

Pisces isn't appearance is properly characterized by the pole of the sign as the "hands of lower being" which, in the actuality of the soul, "hold the head" in its proper place in being. In literal type the Pisces ascendant is not unlike Scorpio, but it is apt to be less compact and more lymphatic; also its vitality is somewhat less fundamentally, and it may be smaller and softer. It often turns towards the gay rather than the brown of Scorpio and the ash of Cancer. There is a greater insensitiveness to external or social factors than possible to either of the other water signs, consequently there may be a deep sympathy with all life as marked in the poetic temperament of the sign. Because they "fact the wrong way" in terms of evolution, Pisces is a lover of tradition and established values. Its devotion may be wasteful or graceful, as its general background may dictate, for here is the GAUGE of the zodiac.

HEGELIAN ASTROLOGY XV -- THE SPIRIT POWERS

This lesson is the first of seven upon the Cerebrospinal Man, and it introduces the student to the fifth and last of the "men" of the "personal zodiacs" (in this, and the two preceding series related to this one. In Theosophical Astrology the Neural Man was presented to the student, and in it he learned in terms of "body powers". In Hermetic Astrology the Glandular Man was similarly presented in the form of "mind powers", fundamentally. There remained for study the "spirit powers" which are inherent in the Cerebrospinal Man now to be examined. In the present series the consideration began with the Organic Man, in which was found the "body necessities" of human existence, and this was followed by the analysis of the Microcosmic Man, which supplied the "mind necessities" or the visible reality of man. There was left for examination the "spirit necessities" which are now to be discovered, also, in the Cerebrospinal Man. It is in this last of the five "men" therefore, that the real focus of the human scheme is to be located; and to the identification of this focus the initial lesson on the cerebrospinal system must give first attention.. In any normal charting of a scheme of five, under the number systems of the Solar Mysteries, the central factor is always the focus, But here the analysis is not of the number scheme itself but an application of the "five" to a problem of life diagramming in which here is not a distinct self-containment but rather a definite and eternal drive in one direction, that of evolution. In a parenthetical note of the prior lesson it was pointed out that man exists in evolution only, that in "involution" his identity is quite lost in a timeless and purely cosmic point of view. Astrology is wholly a science of time. It analyzes space, but in doing so destroys space as such, so that evolution may here be identified as the "spaceless" or personal point of view.

When the key table to the Hegelian system as a whole is given (Lesson XXII) it will be observed that there is a marked movement expressed from left to right as from earth or "pure space" to water or "pure time", identifying as mostly of earth the common and outer space-directed microcosmic form and as mostly water the wholly unpatterned thought-stuff which ~~lies~~ lies in the emotional or Glandular Man when of self, in the mental or Cerebrospinal Man when of the predicament or definite cosmic "pattern particles" employed by self. The point of view has its foundation or its object in the outer form of man, his establishment as definitely objective, therefore its focus is in the inner undifferentia of man (pure subjective being), and the focal place of the five is therefore at the extreme right in the diagram; in the Cerebrospinal Man as embodying both the powers and the necessities of the spirit in man. The body powers and necessities stand side by side, the mind powers and necessities equally on each side, the spirit powers and necessities wholly on the side of subjective or transcendently functional being (the necessities in fact expressing what spirit "would be" on and beyond the outer or social form of man, the "higher man" in physical relationship, something that cannot possibly of itself be diagramed). To the astrologer more convinced by the "accident" of the arrangement of the signs on these various tables and charts than by any amount of reasoning to eternal relationships subjectively, in the certification of the focal nature of the Cerebrospinal Man is seen in the fact that the five signs upon the expressive side of its gamut are the signs that, taken downward in proper or cosmic order, are the five ruling the "root races" of occultism: leo to Aries inclusive. More important, however, than the identification of the focal "man" as such in the remarkably self-perfecting schemes of "personal astrology" will be the recognition of the nature of this focal functioning in terms of practical every-day life. How may the "spir-

it powers" be combined with the "spirit necessities", and expressed in concepts of definite human experience? To anticipate what is now to be brought forth and demonstrated, such is the "asttology of will".

Except for the genuinely advanced student, the "body powers" and the Neural Man offer the finest approach to the unlocking of the mysteries in the natal horoscope. The reading technique is simple primarily, for all the "men" (so that in the present series the key meanings of the planets suggested for the Theosophicla and following systems have not been repeated) but what lies behind the technique is not simple at all; the knowing of the full significance of each of the signs in each of the "men", so that the whole of the being of a native is opened for "fine dissection" in understanding. The autonomic nerve centers and the basic circulations related to them, together with the system of planetary "lordships" of signs which they set up, provide the most direct of all charting of human nature (for the reason that the "human" element in man's nature is here seen on its most objective level). The organs chart the necessities in which the human functioning takes place, a negative and valuable double-check upon body state, but the being as society has "substantiated" it is shown in the Neural Man; the native of the chart, thro gh it, is touched where life i self most touches him.

The Glandular Man of the Hermetic system is more subjective but it catches the individual being in i s own focus (the center of what occultists term the three fold soul: the focal personality of self) and all that may be comprised in "mind" as a practical identification of the activity of selfhood is here astrologically charted. The general exterior patterning of self--expression of the cosmic image of maind for man, the MicrcosmicMan--is the negative and very valuable reflection of thés, but it is in the Glandular Man that the being is met most "personally" and so most effectively if there is to

be an effort to get at more than superficial conditions.

The Cerebrospinal Man is a further step towards the subjective (a touching of the subjective at the very limits of objectivity, or possibility of actual touching) and if it is to stand at the limit of subjectivity there can be no actual negative of itself, no "necessities" of its "powers" to be more "negative": a paradox, of course. "Will" is a convenient term for "that" which is wholly of the subjective and eternal of self, and yet which is the most objective element of selfhood in the sense of being the most inflexible. Thus the microcosmic pattern in self in terms of self is as subjective as the emotional nature, but it is more objective than the organs as shown in the almost utter elusiveness, astrologically, of the matter of personal appearance. And the organs are more objectively than the nerve centers and yet are far more "negative" because they are helplessly in the control of the nerves. Man brings both matter and spirit to a meeting point in selfhood, and is the Will which in selfhood is both of these and yet neither of these.

The practical value of the Cerebrospinal Man is the measure it gives to Will; its suggestions to the individual who finds his Will divided, apparently non-existent. Through control of his "body-powers" man achieves initiation, and through "mind powers" a real technique of living; but through "spirit powers" mastership is gained.

HEGELIAN ASTROLOGY XVI -- THE FIVE CONTROLS

This lesson is the second of seven upon the Cerebrospinal Man, and it introduces the student to the actual anatomy of the brain of man. There will here be a division between those students who now or at some later time will have a far more complete knowledge of the brain structure than can here be given, and those who will desire a minimum amount of scientific and fundamental physical information. Actually, for the purpose of astrological interpretation of the natal horoscope, nothing more is needed than the symbolical relationships of the physical parts; and as a matter of fact nothing more than the symbolical relationships of parts, supplemented by some small measure of physiological knowledge of their functioning, has been given in the case of the prior zodiacal "men". The student is under training as an astrologer, or a symbolical analyst, not as a medical doctor, and at no time is he equipped, unless by work supplementary to this, to undertake any sort of healing technique other than psychological or symbolical. But in the case of much of the prior material he has been facing function thoroughly familiar to him. It is the exceptional individual that does not know in a general "layman's sense" how his lungs and heart, his stomach and intestines, "work"; and it is an exceptional occultist who does not feel quite as familiarly acquainted with the "chakric centers" and neural focalizations of consciousness in his own being. For this reason it probably has not been apparent to all that the lesson have given but a minimum of information concerning the anatomy and physiology of the body parts used for astrological symbolism. But with the Cerebrospinal Man, the student faces material that is quite unfamiliar to him in the main, and as in the case of the glands, compared with the organs and "nerve centers", but to an even greater degree, there is need for a considerable amount of

descriptive information to make the symbolism real. This involves several difficulties, of which the first and by no means the least is a paucity of definite information in the hands of medical science itself. Almost nothing really is known of the interaction of consciousness and the body, per se., and if anything, less than nothing of the nature of consciousness. Secondly, the occult insistence upon a radical distinction between autonomic nerve structure (Neural Man) and "volitional" nerve structures (Cerebrospinal Man), a difference as great as that between organs and glands, or either of them and nerves, will be accorded little sympathy by a scientifically trained mind. The nerve systems are inextricably interwoven, as are glands and organs at spots (e.g., the pancreas), and even nerve and glandular structure will blend (e.g., the neural origin of part of the pituitary); but the astrological scientist, intent upon an analysis from a larger pattern (in order to build a symbolism of practical value) must hold to the sharper distinctions. Thirdly, it is necessary, therefore, to utilize purely occult material to give ~~the~~ body and suggestiveness to the more unfamiliar structures, as in the Cerebrospinal Man particularly (but already illustrated in the hierarchies patterned by the glands, on the "mental sub-worlds" charted by the Neural Man, and so.).

The patterning of the brain in terms of its basic embryonic divisions is one of the most characteristic and constant pictures of the organic evolution of higher life; and therefore of the greatest occult importance (i.e., the greatest symbolical value). Whether taken through the human embryo (ontology) or mammalian form (phylogeny) the "falling" of the "three", into the "five", preceded by the eruption of the "one" into a third dimension on the plane surface where the primitive streak has laid down the "keel" of individuality, and (with prompt development of the first "threefold"), is fundamental occultism as well as physical fact (and most convenient place for observa-

tion of physical manifestation of the principle). Linked with this is the persistence of the middle element (of the three, or five) in its primitive form to all intents and purposes, revealing the potency of Source or its legate in foundational being. Thus man may know that the "is" as he "was" at center, and that therefore he may continue to "be", no matter to what heights the evolutionary process may yet establish itself as real. In the table following a minimum of information is given, some of which will be without explanation (given merely for reference for those of the students who have or will have definite background in anatomy).

THE CEREBROSPINAL MAN: THE FIVE CONTROLS, or the Senses of Identity

	Forebrain	Double	Volitional	
Leo	Telencephalon	Cerebral hemispheres		Consciousness
	Interbrain	Double	Sympathetic	
Cancer	Diencephalon	Optic thalami		Association
	Midbrain	Quadruple		
Gemini	Mesencephalon	Capsules; Quadrigemina		Relation
Taurus	Hindbrain (upper) Metencephalon	Distributive Pons varolii; Cerebellum		Movement
	Hindbrain (lower)	Decussative		
Aries	Myelencephalon	Medulla oblongata		Life Arc

The astrology of will necessarily must have its foundation in the control of being by "that" which has being, and such has a triple indication in the scheme of fivefold control of self. As has been pointed out now for three lessons, the central point and also the end point may, in a scheme of five, be focus; with both "ends" considered this means three points. Of least practical importance, but greatest evolutionally and spiritual significance, is the central or normal point of focus, In the Cerebrospinal Man this is the function of "relation" (base spatial actuality), and it is ruled by Gemini or the sign of the "portal" to life, the great fififier. Then there is

the focus of growth into awareness, or the "involuntary" progress of the individual towards the full of his destiny, the rulership of which is at Leo or the "spiritual head" of the zodiac; the function becoming "consciousness". And thirdly, there is the physical focus or the base of life itself, and this is found in the function of the "life at Aries or the "practical head" of the zodiac; the sign of the "present race" (as will be brought out later)

The functions of "association" and "movement" are secondary or linking functions. Association is the cooperation of the basic spirit of being with the focus of identity in incarnation, it is spirit introduced to matter, and the control of being through Cancer, sign of growth, is the willingness to "get into" experience. Conversely, movement is the cooperation of the basic substantiation of being with the spirit of identity, and the control of being through Taurus is fundamentally a willingness to adjust self to social situation. There is here also an interesting bit of occult teaching for which there is no possible present scientific verification; that in the medulla oblongata there is a sort of "arc light" where the "points" of being are twisted to "strike the flame" of life actuality.

HEGELIAN ASTROLOGY XVIII ** THE SEVEN LEVELS

This lesson is the third of seven upon the Cerebrospinal Man, and it introduces the student to the rationale of "occult material" as such, the great problem of that substantiation of the "relationship of all things to all other things" in an absolute science (astrology, or its fragmentary parts as found in general "occultism"). It is evident in the embryology of higher form, in animal phylogeny in general, that the core of evolution is segmentation. While everything in its own nature is "spherical" (actually or symbolically), everything "grows" on a straight line by definite stages of projection of self through segments of self. Occultism diagrams this in its various schemes of worlds and planes, vehicles and centers, and the like; conventional astrology diagrams these same factors of being around the circle. Actually the "straight line" is a convenience but a symbolical impossibility (otherwise an infinite regress would be established, and formal astrology comes to the rescue of superficial occultism by "curving" all and straight-line relationships. Behind all occult astrological structures is the principle which Thomas Aquinas stated most effectively: that a higher "segment" is form or pattern to a lower, a lower is substance to a higher. In the prior lesson of these related series it has been seen that the habit nature ("etheric double", "vital body") of man has been patterned by the emotional ("astral", "desire") nature (Glandular Man), and this nature in turn is now to be patterned by the mental nature (Cerebrospinal Man). In each of these "natures" the patterning is in terms of a sevenfold, the astrological "manifestation gamut" in contrast with the astrological fivefold "expressive or control gamut", and in conventional occultism these sevenfold "sub-world" series are a familiar part of the substantiating material (basic symbolism). In a scheme of four, however, as in the necessity somatic divisions of the human organism, or in a scheme of three, when the point of

view is of the activity rather than the structure of body, it is necessary to "curve" what otherwise would be an infinite regress of higher and lower; and the lowest of the series may be taken as the "higher" of the highest, and conversely. (In the sevenfold schemes the necessity does not exist for the groups of sevens are curved in the group units). The sevenfolds of occultism, the sub-worlds, are phenomena of consciousness, and therefore the physical world itself is properly ignored (although popular occultism often confuses the "physical" and "etheric"). The series is a three, and the lowest "Neural Man" consequently charts the highest (through the "mental sub-worlds"). Here is unprofitable ~~segments~~ material except for a student in whom this "rounding of segments" strikes a chord of interest; and he should review Theosophical Astrology, Lesson XXII, and Hermetic Astrology, Lesson XXIV.

It now becomes necessary not only to borrow the occult sevenfold of which the rationale has just been given (so that there may be substabiati~~on~~ a ~~substantiation~~ of the operation of pure spirit, or the Will of man; in a symbolical representation of his conscious control of the processes of selfhood) but there is also the necessity to borrow terms from the physical world to describe ^{the basic} process of will. The operation of conscious being has a double reference, which is at the root of the present charting; and a great difficulty of terminology is concerned. Throughout the Sabian lessons the will is taken as operating on the plane of personality, and as of no part in the mental nature. Now it is introduced on the mental level, in the Cerebrospinal Man. Actually the will is expressed through the charting of emotion (desire, personality) by means of the ideas or concepts of being. Philosophically it is most simple to think of the will as operating on the level of self where it has to be charted; analytically it has to be identified through the mechanism of its expression, the ideas which are its agents. Actually the will exists on all planes of self, equally; but

if it is taken too generally it cannot be grasped, the task of charting is hopeless. This, of course, is not as involved as it sounds. The student has no difficulty ~~xxxxx~~^{thinking} of the expression of a man's "heart" knowing at the same time that the function so identified is of the "brain" in terms of organism, and knowing further that whatever it is that "feels" (that he calls "heart") is really no more of the brain in turn than it is of the heart. A Touch has been made with eternal "indwelling spirit" and the whole matter is symbolism, on different levels.

THE CEREBROSPINAL MAN: THE ASTRAL SUB-WORLDS, THE PATTERN OF WILL

	CHEMISTRY OF WILL		"DESIRE REGIONS" OF ASTRAL WORLD"	
Virgo	Sublimation	7	Attraction	Soul Power
Libra	Distillation	6	Attraction	Soul Light
Scorpio	Transmutation	5	Attraction	Soul Life
Sagittarius	Solution	4	Feeling	Interest or Indifference
Capricorn	Volatilization	3	Repulsion	Wishes
Aquarius	Liquefaction	2	Repulsion	Impressionability
Pisces	Crystallization	1	Repulsion	Low Desire

The actual correlation of the "astral sub-worlds" are of value only to the student who is digging deeply into conventional occult structures. The description of these regions (with what allowances must be made for the special point of view there employed; and with constant realization that this is symbolism of consciousness and its experiences, and nothing more) is best gained from the "Rosicrucian Cosmo-Conception", by Max Heindel; and because of the depth of substantiation of the symbols in his mind it has been convenient in the charting of these, as well as the other two sevenfolds, to employ the terminology invented by him (acknowledgement for which is now made). For the general student the present goal need be no more than a realization of the problem of giving reality or substance to the symbolism

that is employed in any charting of the character and destiny of man, i.e., in any practical use of astrology.

The chemistry of will, however, is a vitally important detail of analysis by means of the Cerebrospinal Man, complementing as it does the "five controls" of the prior lesson, and completing the first of three differing and mutually strengthening substantiations of the symbolism of this most remote of the zodiacal man; "remote" in the sense of most removed from common or conscious experience of its functioning. With the advanced student there should be no longer any need for a detailed exposition of any series of relationships. Let him note that Sagittarius here, as in all the "men" is the core of conscious individuality on the level under consideration. Will, in its "chemistry" is first of all self-conscious and then socially conscious. Self-consciousness finds life repelling: ("freezing" situations, washing them away, evaporating them) and the will in the lower signs learns detachment or discrimination on the three root levels of consciousness. Then will becomes social, with power to change things (in their solidity, liquidity and essential nature).

HEGELIAN ASTROLOGY XVIII -- THE WILL IN IMAGERY

This lesson is the fourth of seven upon the Cerebrospinal Man, and it introduces the student to the second of three "differing and mutually strengthening substantiations of the symbolism of ^{most} this remote of the zodiacal "men", the study of the cranial nerves in their direct astrological significance. The material now of importance will be covered in two lessons, and it will be convenient to give the table in the second of these. The division is, as usual, into a fivefold and a sevenfold, of which the former is of primary importance. The nerves themselves need not be learned, as no more than a few ~~of~~ that can be retained in the mind with symbolical or graphic actuality. While in the human structure the cerebrospinal system involves far more than the cranial nerves, these alone are utilized for the astrological symbolism (except in deeper work, far beyond present scope, for the specialist with full medical training). That these cranial nerves are twelve in number is true in large part, but yet is symbolical because it is quite possible to count them otherwise. The medieval anatomists with a flair for "occult correlations", saw here the "twelve disciples" in the human body, and the idea has stuck (indeed, some occultists take the idea to-day, but apply it with greater superficial ease to twelve "centers of consciousness" in the body). Actually it is both convenient and proper to take the number twelve as correct, because to change it according to one point of view would involve inconsistencies from other points of view; indeed, medical science is quite content to "let well enough alone". In lower animal forms there are only ten of these nerves, the eleventh and twelfth as yet not evolved out of the Vagus, the tenth; and in this fact there is established in the Cerebrospinal Man the two signs of "supererogation" found of special importance in the Organic Man and

in horary astrology (as the "via combusta": cf. Lesson IV, par. 5; Lesson VII, par. 1)/ It will be noted that there is no general pattern of the idea of "supererogation" as carried through the five zodiacal "men"; for the finding of such the full scheme of twelve "Hegelian zodiacs" is needed, and that is a study wholly beyond present scope and usefulness. But a great principle is here involved because it always is necessary as a certification of the "correctness" of some "pretty scheme" of correlation on a lower level that there be a "loop-hole" requiring for a complete "prettiness" a scheme of correlation on a higher level. This does not create but on the contrary stops absolutely any infinite regress of reasoning because the recession is to the "circle of completeness" inherent in the given point of view. The will is not "permitted" by the world in which it functions, but rather the world of will is created by it: in and through its imagery. It is the privilege of man to establish his wills in a dimension pleasing to him, the extent of dimension depending wholly upon his willingness to express himself in cooperation with the other entities (and the necessities of their will worlds as they are drawn into his social being). It is the duty of the Cerebrospinal Man to chart these will-worlds.

The idea of "supererogation" in terms of "loop-hole" or of a "factor of exception" to be disregarded in the establishment of any reality is of first importance in any consideration of the will and the Cerebrospinal Man. The first nerve is so numbered because it lies most to the front, but it remains forever primitive, and "animal" and is a part of the sevenfold, not the fivefold. Present consideration begins with the Optic or second nerve. This is the foundation of will because in symbolism all reality begins with sight, the basic substantiating sense, and this nerve is unique in being practically not a nerve at all but really a prolongation of the substance of the

brain itself (in a way that cannot really be said of the first nerve). Sight or spatial sense of being, is directly an operation of the brain; here the brain "reaches out" and "makes" its own touch" with the world in which identity is established. This is "supererogation" among the twelve nerves of a new sort; here Will is established and symbolically in the sign Leo, taken therefore as the "spiritual head of the zodiac" and becoming properly the home of the sun, a literal center of the universal system known to man.

The beginning of the will in imagery, or "personality" (in its highest sense; the point of view carefully restricted to the Cerebrospinal Man) lies in direct touch with life, and in and through Leo the native of a chart may be analyzed in terms of his capacity to make a real (actual, direct) touch with the reality of the external world: social capacity in its most spiritual sense. The second great step in the operation of the will as imagery must be a capacity for discrimination in spatial relationships, and this is symbolized and largely established in lateral fact by the next of the cranial nerves, the third or Oculomotor. Here the enervation, of the muscles of the eye-ball proper, is of four and six of them--^{the} the major part in general eye movement--and in addition of the one muscle in the body which strikingly enough is of non-volitional type (non-straited) and yet is subject to will control: the ciliary, by which the eye focuses upon an object. Also this nerve enervates the iris of the eye in part, in adjustment to this same focus upon objects in the matter of distance (the most direct of all spatial relationships, and the most simple). Here is more "supererogation"; indeed, supererogation is the most common factor in astrology once the eyes have been opened to it. The rulership of this third nerve, the second of five controls, is Cancer, and it is in this sign of "growth" that the will builds its domain; placing ~~objects in terms of balance, one's general discrimination; strikingly the~~

objects in terms of distance or basic discrimination; strikingly the home of the moon as ruler of the general function of allbeing, or all immediate reality.

The fourth and sixth nerves, the third and fifth controls of the fivefold, may be considered together. The sixth nerve (fifth control: be careful not to mix these numbers) is in a measure "supererogation" again, functioning on the "sub-being" level of the general ~~(fourth)~~ Hegelian scheme to be given in Lesson XXII. The Trochlear nerve (fourth) and Abducens (sixth) enervate the superior oblique and external rectus muscles of the eyeball respectively, concerned respectively with movement downward and outward and with internal squint and its prevention; Gemini and Aries in order, ruling the appreciation of balance in spatial reality.

The Trigeminal (Trifacial) or fifth nerve, the fourth control is the will in imagery upon the direct plane of physical being, and there is here, under Taurus, rulership of the enervation of the muscles of mastication, eating, the highest ~~and~~ specialization in the evolutionary scheme of the "animal side" of man, together with rulership by this same sign and through this same nerve of all the superficial sensory structures of the face and front part of the head, and in part of the lachrymal faculties or the capacity to cry. This is the focal point in the Cerebrospinal Man for the real, or "psychological" and continuous "descent of spirit into matter", and it is here that the will finally certifies its images of reality.

HEGELIAN ASTROLOGY XIX -- THE WILL IN ADMINISTRATION

This lesson is the fifth of seven upon the Cerebrospinal Man, and it introduces the student to the "pseudopodial" cranial nerves, or those of the "twelve disciples" which administer the will of the being in terms of "personal astrology". Under the present consideration (this lesson and the one previous) the "astrology of will" is expressed in a contrast between the nerves that go to the eyes (the fivefold, including the trigeminal although its direct relation to the eyes is only in connection with weeping) and those that turn in other directions of function (the sevenfold). The will is seen to be basic in its imagery, but real in its experience; and it is in this latter phase of the operation of the spirit powers that the lesson now turns. The "experience" of the will is to be learned as a fundamental "outreaching" or "pseudopodial" activity of selfhood.

THE CEREBROSPINAL MAN: THE CRANIAL NERVES, OR THE "TWELVE DISCIPLES"

THE WILL AS IMAGERY: THE CRANIAL NERVES TO THE OPTIC VESICLES

II	Optic	Leo	Special nerve of sense of sight
III	Oculomotor	Cancer	4 of 6 orbit muscles; ciliary, iris
IV	Trochlear	Gemini	Superior oblique muscle
V	Trigeminal	Taurus	Head-face; mastication; lachrymal
VI	Abducens	Aries	External rectus muscle

THE WILL AS EXPERIENCE: THE "PSEUDOPODIAL" CRANIAL NERVES

VII	Facial	Pisces	Motor nerve of facial expression
VIII	Auditory	Aquarius	Special nerve of sense of hearing
IX	Glossopharyngeal	Capricorn	Tongue (back); tonsils; swallowing art
X	Vagus	Sagittarius	Voice; respiration-digestion; heart
XI	Spinal Accessory	Scorpio	Shrugging shoulders; turning head
XII	Hypoglossal	Libra	Motor nerve of the tongue
I	Olfactory	Virgo	Special nerve of sense of smell

The five "senses" of man cannot be considered as other than a symbolical distribution of his awareness of his outer environment, for the reason that there is so vast a difference in the functioning involved. In a broad characterization, through the Organic Man (and the Neural Man as cooperating in this regard), the senses may be taken as factors of equal weight, but when it comes to the "astrology of will" it is necessary to distinguish among them in a rather radical fashion. The sense of sight has therefore been seen to be the whole foundation of the fivefold control in the Cerebrospinal Man, with a certain part of the sense of taste assigned to a role subordinate to sight; the whole point of view has been that of the will in its awareness of the external world as desirable, as somehow complementing itself and making real, through outer symbols, that which is inwardly grasped and "sensed" rather uncertainly. Sight is par excellence the external sense of the two major faculties of consciousness (sight and hearing), but in the "astrology of will" it is brought into service to chart the self-realization or the inner or eternal reality in selfhood; an inversion due to the special point of view. Now the approach is to the experience of the will, the means whereby the will gains reality not so much for its imagery, for itself, as for the world of reality it is creating in which to expand itself, in which selfhood may flower. Here is the technique for the charting of the "outreaching" of being in terms of the operation of will. At the top of the picture is the motor nerve of facial expression, the seventh and the first outreaching into experience of the will is a revelation of self to the world into which self intrudes. This is Pisces as "first" liaison of experience, the poetic temperament or primary sensitiveness of self understood as a function of will.

Next comes the eighth nerve, the specialization sense of hearing, and in this is the root of coexistence or a capacity for

experience per se. Aquarius here rules the true sense of inner being, as well as the bold circulation or inner and real sustainment of individual life. Following social obedience comes social desire or a willingness to admit the world to the domain of selfhood. This is partly ~~in~~ a symbolical act, since what of the world is taken into self through the mouth and passed at the anus is only admitted to the "inside outside" of self, but it is in this very symbolical act that the importance of the reaching of will lies. Here is Capricorn and the ninth nerve, or the development of discrimination through an experience of will. The ninth nerve controls the major part of the sense of taste (the less important from two-thirds of the tongue being enervated by the fifth* and the all important act of swallowing. And then the student is brought to the focal nerve, at tenth or Vagus "wandering" nerve which he should remember, if all the others be forgotten promptly after reading about them. Here under the rule of Sagittarius, is the core of the operation of the will. In evolution in lower forms, this nerve includes the function of the eleventh and twelfth. It is longest of the cranial nerves, and in the general function of the body the most important. In its intimate association with the main trunks of the autonomic nerve system it is the most active administrator of the Cerebrospinal Man, justifying from this angle the characterization of Sagittarius in the phrase "executive ability". The tenth nerve controls the organs of voice and so of active social being of man outwardly, for man becomes a social being as, figuratively or literally, he develops language. The nerve is sensory to respiration, and digestion, therefore the will, by it, breathes in, as it were, the essence of both symbolical and literal social experience. But, above all these, the nerve is inhibitory to the heart and is a key factor in the holding of the being and its functions at the command of social situation or even at the idea which the will is cre-

ating. sagittarius is focal point of practical being here because the nerve it rules is most closely akin to the whole operation of the glandular system: here is personality in terms of pure will.

The three remaining nerves belong to the operation of the will in fields where the will has more or less established its control of situation. The first two of these are known to higher life only, of them the most interesting is the eleventh, which it is convenient to remember as the nerve making possible the shrugging of the shoulders, the symbolical act by which man preeminently shows his superiority to any situation in which he finds himself. Here is Scorpio not so much self-contained as spiritually free (so that this is the most accursed of all signs when the individual is in bondage to the fagaries of his own will). The twelfth nerve is motor to the tongue, a factor in speech (also a symbol of freedom: when a man can "stick out his tongue" at life). but primarily it is a point of refinement of appreciation, Libra as the will in its inward and outer assertion of power. When the will is torn in itself the being is torn in its moods, is "tongue-tied". Finally is the first nerve, the special nerve of the sense of smell (which means also the major part of what the average man thinks is taste), and here, under Virgo, is the will at its point of most intimate discrimination.

HEGELIAN ASTROLOGY XX -- THE FIVE RACES

This lesson is the sixth of seven upon the Cerebrospinal Man, and it introduces the student to the third of the three "differing and mutually strengthening substantiations of the symbolism of this most remote of the zodiacal "men", the recapitulation of the great cosmic cycles (of the earth and the physical universe to which it belongs, as occultism commonly charts these), in the body and experience pattern of the individual human being. This is perhaps the most pure symbolical material of "personal astrology", and yet the most fruitful of all to the student whose imagination is captured by the wholeness of the drama of human nature and human consciousness. For one who is left cold by the correspondences the tables and explanations now to be given can be dismissed lightly as special considerations of no value to the temperaments of other than the inflexible occultist. For the casual student the only point of value in this and the following lesson is the explanation offered of the curious fact that the zodiac (for the Aryan race) "begins" with Aries, whereas the sun, the major planet, has rulership in Leo.

THE CEREBROSPINAL MAN: THE RECAPITULATION OF THE COSMOS IN THE BODY

	NERVES AND BRAIN DIVISION		RACES	KINGDOMS
VI	Lower hindbrain	Aries	Aryan	Elemental
V	Upper hindbrain	Taurus	Atlantean	Mineral
IV	Midbrain	Gemini	Lemurian	Vegetal
III	Midbrain	Cancer	Hyperborean	Animal
II	Interbrain	Leo	Polarian	Human
	NERVES AND BRAIN DIVISIONS		PERIODS	PLANETS
I	Forebrain	Virgo	Saturn	Saturn
XII	Lower hindbrain	Libra	Janus	Jupiter
XI	Loewer hindbrain	Scorpio	Diana	Mars

X	Lower hindbrain	Sagittarius	Tellus	Sun
IX	Lower hindbrain	Capricorn	Jupiter	Venus
VIII	Lower hindbrain	Aquarius	Venus	Mercury
VII	Lower hindbrain	Pisces	Vulcan	Moon

There is a double point of view in the fivefold table, the consideration of the present lesson: the cosmos charting in the races, where the signs are taken in cosmic order (the reverse of the Aries, Taurus, Gemini usual succession), and the mundane charting in the kingdoms. While there is an overlapping of the races, and so the presence of the survivors of older races among the present dominant Aryan stocks, the kingdoms are all wholly present upon the earth at the present time. The races are therefore, fundamentally, a time distinction in evolution, and the kingdoms a spatial characterization. The races deal with the consciousness within the outer form, the kingdoms with the outer form itself. Therefore, when it is noticed in the key table (Lesson XXII) that Aries is on the sub-being level it will be at once apparent that there is a vital first difference between the kingdoms and races in view of the fact that the kingdoms are an evolution away from the sub-level of being, and the races an evolution (really an "involution") into such a state of being. The implication of this is that racial evolution is an evolution of the individual, not of the race, and that the goal of an individual is out of bondage to racial form and discipline, and into a state that must be charted in a larger realm of being. The "astrology of will", therefore begins with Aries, and in the conventional first sign of the zodiac shows the pioneer, the non-conformist, the individual who for better rises above his circumstances and who for worse plunges into deeper bondage to them (by fruitless anarchistic protest). The other races represent steps towards this consummation of self-realization, and in terms of will begin with a state of no-will or complete shadowy par-

participation in the general environment. This is Leo, a strong sign but a sign not strong to its own weakness and the necessity of its own being. The dangerous self-satisfaction point of the zodiac is now found. In this sign the individual is apt to find himself at the apex of things and so be willing to let everything drift, "first and foremost and all the time" for the maintenance of superficial advantage. But properly Leo is a beginning, not an end, and the astrologer is empowered to carry the imagination of his client into the "spiritual zodiac" where Leo is the head, at a beginning, and to unlock the real spiritual power of an otherwise rather unlucky sign. After the Polarians, in occult evolutionary history, came the Hyperboreans, the people who "dwelt to the north" and had shadowy etherial bodies, who creamed away their time, not within themselves but in their environment. Cancer therefore is the point of immolation of self in the pleasures of external being, and in the "astrology of will" the sign Cancer is seen as the point at which life in self is made interesting to the mind of man (he is swept, ~~and~~ properly, out in the reality of things as they are, and away from the tie to things that have long been dead), Cancer and Leo may become signs of complete withdrawal from life, of utter separation from reality, and this must be prevented at all costs.

To the occultist the "historical" or tangible evolution of man is expressed in three racial currents. The Lemurians are to-day by occult tradition, identified in the black and brown man, the Atlantean in the yellow and red, and the Aryan in the white. Such a picture of course is not a matter of literal differentiation, because all lines are mixed. But the Lemurian tendency was to live in blind and unreasoning bondage to environment, man at the foot of the ladder of experience after his two sort of Garden of Eden stages (Polarian and Hyperborean), and in Gemini is seen man's capacity to get to the very foot of things, to become hopelessly enmeshed in multitudinous

details. In the "astrology of wills", Gemini must be stabilized, given a true ~~xxxxxx~~ and a long vision. The Atlanteans were not so much hopelessly sunk in physical life as hopelessly in bondage to their own inner passions, and ambitions; and to Taurus the astrologer presents the necessity for a life in openness and generosity, not one completely sealed up in self. Liberation is found in Aries, but Aries, like the races of the world today (predominately Aryan, among those with political and economic power) is apt to under-estimate ~~xxxxxx~~ ^{its} birthright, to fail to "reach out, and take what belongs to it. Aries has to be given discrimination, wisdom, real personality.

The reverse process to racial evolution is shown by the occultists in the great kingdoms. The "microcosmis" or "elemental" kingdom is the great realm of free consciousness (substance of being before its course of being is determined) and the great danger in Aries is the lack of equilibrium and stability in the world of visible every-day. Taurus, as ruler of the mineral kingdom, is weak in being too stolid; its stability and power of substantiation must be used. Gemini is apt to spread out too much, to "grow all over" like a wild weed. The power of Gemini to manufacture reality must be put to account. In similar fashion the "animal" nature of Cancer and the "human" or smug nature of Leo must be given real and constructive outlet.

HEGELIAN ASTROLOGY XXI -- THE SEVEN PERIODS

This lesson is the last of seven upon the Cerebrospinal Man, and it introduces the student to manifestation as a fundamental and basic "rounding" of the being. It has become evident, slowly, through the progression of these lessons, that Hegelian Astrology, to be true to its name, must turn everything in upon center, must adapt every procedure of astrological art to the enhancement of the power and potentiality of the present situation, and present constitution of every entity in its present situation. In the fivefold presented in the previous lesson it has been seen that while the genius of the five is always a "straightaway" yet fivefolds properly exist in complementary or mutually reversing series, as the races and the kingdoms, and it may be seen that it is possible so to treat every five fold scheme in the Sabian systems. The lessons already have shown that in a five fold there is a focus at the center and also one at each end, since the five is always an "expression" or a direct straightway. In the balance between race and kingdom the sign Gemini is found at the unifying point, and it is Gemini, the true "twin" of the zodiac, that offers the best and most perfect blending of time and space consideration in its power of "vivification" or putting the past and present in the now and the "there" in the here. But when attention is turned to the sevenfold, the "manifestation gamut" does not so much offer the two ends and central focus, the three, as it reveals a turning on a central focus of a relationship between a first and seventh, a second and sixth, a third and fifth: there is here the "arc" and familiar "fourth position" of occultism. The infinite regress is defeated by a balance between twin points of view. Visualization of this is easiest in terms of time; the most remote past akin to the most remote future, the next remote past to the next most remote future, and so on.

Such is the familiar series of occult "periods". These are only conveniently expressed in time, however, as they are spatially expressed as the "chains" and "rings" of the Theosophists. Actually an "arc" blends time and space, for the factor of unity for a first and seventh, a second and sixth, and so on, is found in space position by cosmic "plane" or "world". The "arc" presents a complementary downward and upward diffusion (simplicity) to personal integration, and from the resulting identity to simplicity (diffusion) of consciousness or an evolution of the "astrology of will", practically charts visible or objective actuality, and the seven, invisible or subjective actuality; again an inversion from the usual astrological point of view but quite correct and proper, because will (and identity behind it) is intangible in everyday fact. The "manifestation" of will is in the seven, but the seven as turning in on "first cause" in personality and individuality, a manifestation of pure selfhood per se.

There is an awkward confusion in the conventional presentation of the "periods", through a confounding of the period names with the planets. Actually there are two series. The Chaldean order (the planets) does not belong exclusively to the Cerebrospinal Man but planets for analysis carried down into fine points of correlation. The moon is the "will ruler" of Pisces (and Aries) as Will in the sub-level of being, i.e., inchoate or pure poetic outpouring of self (subjectively in Pisces and objectively in Aries). Mercury is the "will-ruler" of Aquarius (and Taurus) as Will in pure practical ^{apperception} ~~apperception~~ on the root physical level of being, creating the scientific genius of Aquarius (and the pragmatism of Taurus). Venus is the "will ruler" of Capricorn (and Gemini) as Will in schooled wisdom on the habit level of consciousness, creating the critical discrimination of Capricorn (and the vivifying or adaptive genius of Gemini). The sun is the "will ruler" of the focal Sagittarius (and Cancer) as Will in the ani-

mal-vitality of the emotional level of being, creating the executive ability of Sagittarius (together with the emotional self-exploitation of Cancer). Mars is the "will ruler" of Scorpio (and Leo) as Will in ~~Sagittarius~~ dynamic power on the human level of being, the burning selfhood of Scorpio, the sign of which it has; in the Neural Man, the commonly accounted rulership (and creating also the self-conscious selfhood of higher being, and in Libra establishes Will as the freedom enthusiasm-
of omnivore; dominity. Saturn is the "Will ruler" of the second and upper sign of higher being, and in Virgo establishes Will as the depth of pure or eternal and transcendent selfhood.

The periods of occultism are named after the Italian gods (one of the few remaining bits of symbolism surviving from the Etruscan Mysteries) consequently their names have nothing at all to do with the planets, although Saturn's period and the planet Saturn have correspondence in the Cerebrospinal Man. Venus and Jupiter give their names to both periods and planets, which must not be confused. Max Heindel, whose Rosicrucian Cosmo-conception has been quoted, ineptly preserved the name "sun period" (Janus) and "moon period" (Diana) to force an imperfect correspondence with the days of the week. If there seems sufficient "unutterable" confusion in all this to the student who is having ~~the greatest~~ difficulty anyway, let him reflect that nothing is of value to him unless he can use it; that he handicaps himself woefully by attempting to remember a host of details that do not themselves "sort" into orderly place in his mind.

The Tellus or focal period is the period of "fourth position", or of the present, the status now of things "on earth" and it is ruled by the focal Sagittarius. It is from present status of being that experience upon the one side is utilized by will, and upon the other that vision and expectation rectifies the judgement and contributes to present reality. In Sagittarius the estimation of the will

begins for here the will is seen in its normal retraction in upon it-
se;f, here the wil-focus of personality is situated.

The Saturn period of beginnings and the Vulcan period of ultimate consummations are linked wūpon the highest plane of consciousness or in terms of will as identity. Virgo therefore presents the will in its purest sense of itsslf as inherent in itself, the familiar pure being again, and Pisces presents this pure being of will in terms of its dreams and anticipations of itself. The Janus period of personality sources and the Venus periods of personality realizations are linked in will as pure personality. Libra therefore presents the will in the enthusiasm of experience and Aquarius in the enthusiasm of the -ory. The Diana period of individual excitement and the Jupiterperiod of individual gratification are linked wū will as self-discipline. Scorpio therefore presents the will in an experienced firmness of character and Capricorn in an idealized firmness of charxter, that make these two perhaps most difficult of all signs in ordinaty analysis.

HEGELIAN ASTROLOGY XXII -- RHE ZODIACAL PATTERN

This lesson is the first of five on cosmic patterning, and it introduces the student to the key table and some key principles of Hegelian astrology. Certainly it is true that through three related series of lessons (Theosophical, Hermetic and Hegelian) the advanced student has had an infinite ramification of zodiacal correlations presented to him. What is the usefulness, ~~in~~ the justification of these, from a broad perspective? Primarily it has been necessary to make clear the fact that measurement around a circle must be infinite, that is limitless in possibilities, and yet not a hopeless infinite regress. With a fixed starting point on the ecliptical or zodiacal circle there is established a fixed start in life, and such presumes a cause, requiring another cause, and so on: the regress. But with any point on the circle a start, and especially with a definite and simple demonstration of this through the largest of the circle units, the signs, the resolution is not to a specific point in time or space, even though the natal horoscope is erected from a special birth moment and location, but to the centrality of being as such. The very definiteness of physical being is limitation, a limitation which creates the mechanics of analysis. But the analysis is not to confirm the limitation but to chart the freedom which exists in and through all limitation, to reach infinity as a supporter rather than a destroyer of self. Astrology is a microscope or a telescope for the mind, as the mind may desire, and the remaining task in Hegelian astrology is to give an added demonstration of infinity as centrally, not ~~peripherality~~ ^{peripherality} ~~peripherality~~ ^{peripherality} The key table follows:

HEGELIAN ASTROLOGY: THE FIVE FUNDAMENTAL SCHEMES OF PERSONAL BEING

BODILY FORM	PHYSICAL BODY	HABIT BODY	EMOTIONAL BODY	MENTAL BODY						
MICROCOSMIC MAN	ORGANIC MAN	NEURAL MAN	GLANDULAR MAN	CEREBROSPINAL MAN						
PATTERN	COMMON SIGNS	CARDINAL SIGNS	FIXED SIGNS	WILL						
Taurus	Gemini	Cancer	Leo	Virgo						
Gemini	Cancer	Leo	Virgo	Libra						
Aries	Cancer	Taurus	Leo	Gemini	Virgo	Cancer	Libra	Leo	Scorpio	
Pisces	Leo	Aries	Virgo	Taurus	Libra	Gemini	Scorp.	Cancer	Sagit.	
Aquar	Virgo	Pisces	Libra	Aries	Scorp	Taurus	Sagit	Gemini	Capri	
Capri	Libra	Aquar	Scorp	Pisces	Sagit	Aries	Capri	Taurus	Aquar	
Sagit	Scorp	Capri	Sagit	Aquar	Capri	Pisces	Aquar	Aries	Pisces	

There is no possibility of calling attention to all the possible ramifications of analysis made available by the table, nor is it practical in any general work on astrology to offer a complete table of the twelve "zodiacs" under the Hegelian scheme. The five schemes that are given here are created by the five root races of mankind (because the five vehicles of the individual are recapitulations of these root races). The other seven zodiacs, together with associated and differing arrangements of the above five, are the basis of the classification of life in general, and they are of primary value to the taxonomist, but not to the astrologer per se, nor the general occultist. They may be used telling in a refinement of mundane astrology, but there is no statistical organization in existence to make possible the research work to put such a mundane astrology upon a practical basis (moreover, the cost of such an organization would be prohibitive in view of any present possibility of its usefulness). Attention upon purely practical grounds must be held to the fivefold scheme of "personal astrology", so far as the Hegelian system is concerned, and the student will observe that practically the whole of individual life is charted in the three central "men" of the group. The Microcosmic Man offers a tie to universal pattern and the Cerebrospinal Man a touch

with universal will (extraordinarily valuable in learning the potencies of the natal horoscope and for research work, but of little value in the detailed examination of a particular personality). The common signs dominate the organic being because they stand at focal ~~ax~~-central points of both the fivefold and sevenfold and because they bound or stand at the ends of the sevenfold. In similar fashion the cardinal signs dominate the conditioned being and the fixed signs the emotional being of the personality proper. By taking the signs bounding the fivefold it will be observed that the Organic Man touches spiritual being emotionally, and physical actuality through his conditioning; that the Neural Man touches spiritual being organically (by a functional union with inspiration), and physical actuality emotionally; and that the Glandular Man touches spiritual being by a reflex (i.e., experience) and physical actuality organically (by a functional union with facts, or experience in the other direction). The personality of Glandular Man therefore alone is free, independent in its experience, and all Solar Mysteries work must primarily concern itself with personality. The Organic Man is dependent upon social discipline for growth, and the Neural Man upon "instruction by authority" for illumination.

Supererogation among the signs has been presented according to the necessities of convenience rather than the dictates of orderliness. Presentation from the latter point of view would require the twelve Hegelian zodiacs. However, the "signs of supererogation" belonging properly to each of the "men" may be seen in the table, in those that stand above the level of normal fourfold being: the two of each sevenfold that are not parallel to any signs in the fivefold. The relationship around the circle of the "practical supererogation" to which reference has been given at points through the series may be traced out by any student who cares to construct his twelve tables and

indulge in a form of pure abstract theorizing that would be strikingly stimulating to the creative mind. It will be noticed that threefold or creative "sould being" stands in the center of the fivefold scheme (viewed horizontally) but that it is impossible for fourfold or objective being to stand in the middle of either the fivefold or sevenfold (viewed vertically). Fourfold being must be sustained "within" both manifestation and expression and what the fivefold and sevenfold share in common is the "loophole" tie to the "sub" levels of being, so that the fourfold of being is established a step up in both schemes. Manifestation of the sevenfold is completed in the "supererogation" to which reference now has been made. Expression is completed on its "lack of completion" in the realms above fourfold being, in its very capacity to "express" (there is nothing to hold the "steam" in the "kettle" of being here as on the "manifestation" side). Fourfold being presents, reading up, the physical, habit, emotional and mental levels of Sabian terminology. The sub-being level is of great importance, and there will be further reference to it (Lesson XXVI).

There remains for necessary consideration the sevenfold as such (Lesson XXIII) and the fivefold (Lesson XXIV). And then perhaps the most important principle in occultism, and "personal" or advanced astrology, the "step up and step down law of consciousness", will have further consideration (Lesson XXV). In terms of the table this is the phenomenon of the progression of the signs through the five and sevenfolds with each new "zodiac".

HEGELIAN ASTROLOGY XXIII -- THE SISTER SIGNS

This lesson is the second of five on cosmic patterning, and it introduces the student to a final examination of the "manifestation gamut" in the natal chart. By reference to the table in the preceding lesson it will be seen that in "personal astrology" there are only three signs that are always to be found in the sevenfolds, and that only one of these is, in addition, never set apart as a sign of supererogation. These signs are Virgo and Libra, with Scorpio as the "forever personally "manifest" sign of the present structure of man. Obviously the signs named are typical of the gamut however it may be situated (even when the twelve "zodiacs" are used, for as the form of man is allegory of the universe, so these five "zodiacs" are pattern for the twelve), and consideration should be given with them. Characteristic of the three signs is the fact that they figure in the little story of a time when the zodiac had ten signs; that they in essence and symbolism may be regarded as one: manifestation per se. Manifestation therefore, at the beginning, must be learned not as something that is bestowed or granted from without, but as something which is a operation from within. Virgo is the sign of pure being, and from its the other two are derived. Pure being is by the necessities of the term self-contained, self-sufficient, self-independent. But this is supererogation; i.e., it is not real. Indeed, the great characterization of Virgo is the fact that it is unsure and yet self-~~contains~~ certain, that it is "pure" or virgin, and yet cannot "know" its own purity or virginity as such without losing them. Here is supreme unwillingness mixed with willingness, the clinging to the unwanted, the wanting of that which the being cannot bring itself to grasp, the dependence upon others and yet dislike of whatever is actuated or dominated at core by others. This is the focus of the Organic Man (the central "fourth"

of the "manifestation gamut"). What, then, is the "way out" for over-objective delicate-temperament Virgo. In the prior lesson it has been seen that the Organic Man has its spiritual outlet emotionally, and its physical aactuation through its conditioning. Virgo is too spiritual within itself, too much of pure being (its delciacy of temperament), to turn to the emotional outlet primary (although Scorpio, the emotional factro, is its secondary creaion or emanation, as will be seen); hence it seeks outlet in a conditioning, ~~from~~ which fact comes the "fussiness" and outward "instability" or opportunism of Virgo at any great issue of life. The process is towards Libra, the focus of the "manifestation gamut" in the adjoining Neural Man. Libra offers enthusiasm, or the ~~vac~~apacity for intense clinging ro the ~~un~~wanted, but the wanting of that which is yet to be grasped, the supreme willingness only now mixed with unwillingness, the dependence upon others and yet intense liking for the dependence and the "release" which such gives to self. Here is still supererogation, but a surer sense of selfhood. Virgo in Libra consumates itself in part, but not wholly. The spiritual need of Virgo in emotion must yet be met, and this Scorpio supplies as focal ~~xxx~~sign of the "manifestation gamut" in the Glandular Man.

Scorpio is forever the wholly manifest or definite creative sign in "personal astrology", the "accursed sign" in the sense that it has and offers nothing but a more full and deeper participation in the "here and now", but the sign of the mythological eagle, the phoenix, in its capacity to "rise from its own ashes" and also, as in the Egyptian myth to "live for five hundred years" and then be renewed, i.e., to know immortality of the personality, or to know genuine reincarnation of the personality. Again at this point the whole pattern of "personal astrology" is seen to point to the importance of the personality. It is not in its self-stirring at Virgo, not in its enthusi-

asm and great social sense of cooperation at Libra, but in its sheer burning selfhood at Scorpio that "pure being" gains its consummation. And here, Mars, or a genuine spontaneity of life and living (the first impulses of being exalted ~~xxx~~ into action), gains the greatest practical spiritual importance among the planets because it is Mars that is lord of Scorpio, and also of Aries, the sign that in similar fashion will be seen forever imprisoned on the "expression gamut" side of being in the following lesson.

To view the dominating three signs it is now possible to gain a threefold general typification of the nature of the signs in a "manifestation gamut", no matter of what particular "zodiac" it may be. First is the Virgo character of all manifestation. This may be expressed in the word "internal". It has been pointed out (Lesson XXI, par.1) that the sevenfold is rounding and that it tends to turn everything in upon ^{itself} ~~himself~~. This is an emphasis of the "internal" or pure being phase of individuality. When Virgo laterly is focus, the rulership is of the intestines and the assimilation of the being, the drafting from the outside for the sustainment of the inside life. This phase in the "gamut" is, in the Microcosmic Man, the spine or whole support of being, which in internal (opposed to the exoskeleton of lower forms); in the Neural Man it is the cardiac center or the support of the enthusiasm of being, which are properly internal; in the Glandular Man it is the islets of Langerhans or the "energy control" of emotion, which is internal; and in the Cerebrospinal Man the Vagus nerve or the coordination of the being in face of idea or ideal, a control which is internal. Therefore manifestation, from a whole point of view, is the internal reality of existence.

This makes possible the next step in understanding, a further realization that manifestation is not bestowed from without but is a contribution from its own self-containment, because under the

contribution to manifestation by Scorpio all operation of a sevenfold is fundamentally secretive. Scorpio, without a direct supererogation in the five human Hegelian zodiacs, always is interested in life as it is, and so accepts things at their own evaluation in order to judge them; refrains from exchange of information or whatever would upset a status quo. The secrecy becomes vicious when the sign develops its worst side, but in manifestation as a whole the secrecy typified by Scorpio is a respect for reality which is at the basis of any definite creation of reality. Manifestation is secretive because, after all, what ^{it} can express of itself. Virgo's indefiniteness is gone, but reality is assumed, uninteresting, overlooked.

Manifestation is really not to be to be checked either at Virgo or Scorpio, the former an extreme of self-sensitiveness, the latter an extreme of self-consciousness; rather it is to be known at Libra, in social cooperation, and this gives the best of all terms from any of the signs in a given sevenfold: they are "sisterly". There is in manifestation an unconscious cooperation with all other manifestation, according only to level and grade of consciousness, and in this is the quiet support and sustainment to life and experience which is ideally represented by a sister, the admiring and yet critical heart of one who knows the bold, the strength and weakness, but seeks always to encourage and bring forth; to warm, soften and enrich every conceivable relationship of personality.

HEGELIAN ASTROLOGY XXIV -- THE BROTHER SIGNS

This lesson is the third of five on cosmic patterning, and it introduces the student to a final examination of the "expression gamut" in the natal chart complementing the considerations of the preceding lesson on the "manifestation gamut". The fact that Aries alone of the signs is always found, in "personal astrology", on the side of the expression gamut has already been stated, therefore it may be expected that Aries will yield the key information upon expression per se; indeed, upon the analogy of the previous lesson it might be possible for the clever student to work out most of the implications for himself. There are, however, a number of essential differences between the situations of the fivefold and sevenfold in Hegelian astrology. There are no signs of supererogation on the expression side; nothing to be brought into contrast with Aries in order to gain perspective in point of view. Nevertheless there is an equally efficient device. Rather than taking the sign that is at a center point of focus in the fivefold the place of Aries is taken in the various "zodiacs" on its level of fourfold being. Only the three more active "men" can be used, because expression is an active of "soul" faculty, not a static exercise of being. When this is done Aries is found to lie only on the physical, habit and emotion levels of fourfold being, i.e., a step in outer reality below the level of inner being. To state this in a different way, Aries does not touch the human level or mental realm in the three active "men", and the first factor in expression is therefore a groping towards ideation or mental reality. This sheds immediate light upon the nature of expression. As manifestation was wholly of the inner, self-creative, so expression is wholly of the outer, stimulating the inner to greater reaches of self-always. Real expression is determined not by the content of the inner-self, eager to "express" itself, but by the makeup of the exterior com-

plex as a whole, calling to and creating that which is real and at the same time "apt" in the inner being. Here is justification of the primary Solar Mystery technique, demanding that the aspirant not so much seek to tamper with the inside of his consciousness as that he put himself in situations ("selective conditioning") that will call out of himself that which his Will would conjure forth. Expression, of and by itself, is a product of the social whole and not of the individual part; and for proper expression the native of a chart must exercise the choice that his particular makeup reveals as possible.

There is nothing revolutionary in the idea that the exterior and not the interior factors of life determine the individual self-expression. Not dreaming or longing to be a musician primarily makes one, but training and opportunity. The manifestation of the music, the real "art", is an interior and eternal thing; but even in real art the expressive factor is an external. Therefore it might be expected that Aries would occupy the focal position and in the fivefold it ~~is~~^{the} Neural Man or the conditioned or habit nature, and actually it is in the nerves that the whole center of expression in the human mechanism is to be found. The function of the neural organism in the development of skill needs no exposition, but the fact that all expression is dependent upon a conditioned element in the racial experience itself is not as obvious or well understood. Yet language and the actual interchange of feelings, ideas or solid substance is dependent upon racial coin. Where the interchange is instinctual the Neural Man is very directly involved in the organism's functioning. Language is the Neural Man of the race; and Aries is its fivefold center, hence ruler of voice and all first emanation of being. Astrology is primarily a racial language (the whole consideration of Rosicrucian astrology: the series following, and climax of the present presentation of astrology), and it is interesting to note the necessary prominence of the Neural Man

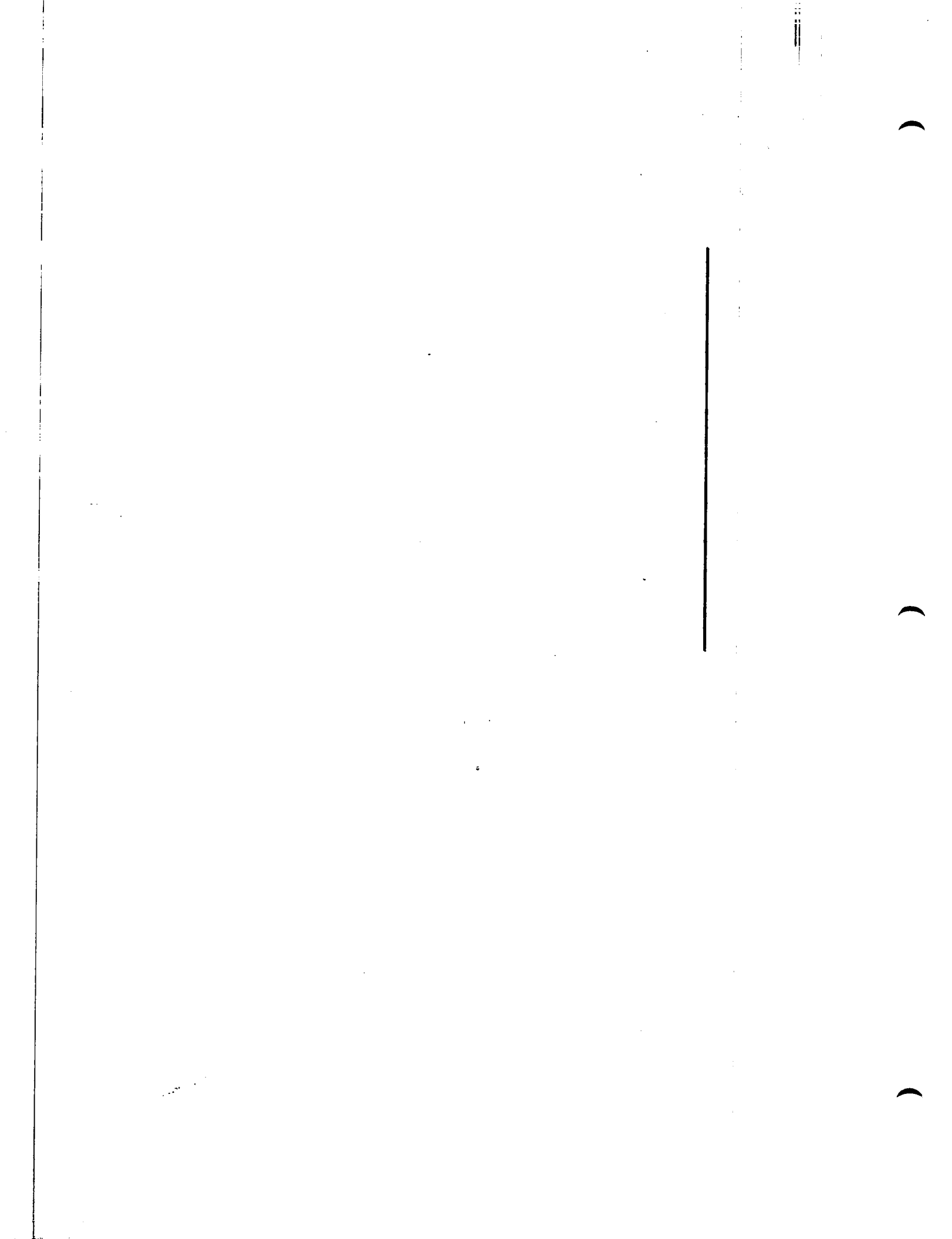
in purely conventional astrology, through the "lordships" or common and practical relationships between planet and sign and so between the planet and houses in turn.

It ~~may~~ now becomes possible to give a basic threefold typification of the expression gamut in any "zodiac", akin to the analysis of manifestation in the prior lesson. Expression of its own nature is pure reflex or individuality (fruitage of cultured personality); response to recognized opportunities of social situation, "aptness" per se through accustomed action. In the organic functioning expression is an emotionalization of the individual's actuality, because Aries in the Organic Man is at the emotional level. Therefore expression demands feeling in this basic sense, emotion contributing not to itself but the organic reality of the given situation. In the emotional functioning, conversely, expression is an incarnation or depositing of the substance of selfhood into the situation, because Aries in the Glandular Man is on the level of root physical being. This means that when emotion comes into expression it must at once embody itself: symbolize itself in an object, attach itself to a goal, direct itself to a tangible actuality. Mere emotion for "emotion's own sake" is not expressive at all; it is amusing or disgusting, evidence of lack of control in self, unmoving of others. But when emotion is true expression, as action and environmental sensitiveness, the result is a wholeness of the being's self-evidence. Therefore it is now possible to say, first of all, that expression primarily is unifying.

Then it must be said that "expression" is overt or active. It is called forth by a situation, but once called forth, it is a projection not of the situation but of the individual. As manifestation is secret and withdrawing, and expression is open and unifying, so the visible scheme of things. This is the necessary physical embodiment of genuine expression. For this gamut of the fivefold there must

always be a definite objectification, and it is this and not the manifestation gamut that makes astrology possible: the senses, circulations, controls, and the like; the link of the individual with his external or measurable universe.

But expression after all is best typified in fraternalism or social interchange, "brotherly" in contrast with the "sisterly" nature of the signs in the manifestation gamut. As a sister sustains, primarily, a brother stimulates and aids, definitely, the enterprises and activities of the self. The brotherly nature of the fivefold in any of the twelve zodiacal men of the Hegelian scheme will be marked in their rulership of social cooperatives and ramifications of the influence of the individual among his fellows, whether ^{personally} ~~personally~~ or in larger social groups. These are the brother signs in any given scheme in the sense that they supply the "password" to the larger life and broader consciousness of man. Aries here is at the emotional level of the Organic Man and the organism itself displays both its need and possession of feeling in everything it does: expression becomes the root significance feeling of life itself.



HEGELIAN ASTROLOGY XXV -- THE PATTERN IN EVENTS

This lesson is the fourth of five on cosmic patterning, and it introduces the student to the final rounding out of the root principles of Hegelian astrology. Because in man himself there is the greatest laboratory for the study of cosmic patterns, the greatest attention, in the Hegelian system, has been given to the signs and human functioning. To the signs alone a full three series of lessons has been devoted (Theosophical, Hermitic and Hegelian in order), with Symbolical Astrology preceding. In man's functional form, and in the symbolism of his typical affairs, has been seen the cosmic pattern at close range; and the chapter of examination may now be closed, because in the human social patterns, the circumstances of life wherever they may be taken, will be discovered the most convenient approach to cosmic principle (perhaps in a statistical rather than laboratory sense; standing apart, to observe rather than dissecting, to measure), a full series of lessons will be devoted to the examination of pure circumstances through the houses (Rosicrucian Astrology, following the present series), preceded by Divinatory and Arabian astrology. In the charting of man's immediate affairs has been seen the cosmic pattern in its elements, and consciousness has been seen as a capacity to pattern and to pattern potently, i.e., in a genuine creative fashion. The chapter of examination here will be closed at the end of the succeeding series, when the last word in the present presentation of astrology will have been said. Of course, in all this, it has been neither practical nor wise to draw the lines too closely, and there has been a great employment of the signs in the lessons where the point of view is primarily of the houses (a discussion of which follows in Rosicrucian Astrology). In general it has been necessary to issue lessons without any primary emphasis on sign, house or planets (Sabian, Temple

and Professional Astrology). And because in the larger human racial patterns (events in a broader perspective than possible in the social make-up of the moment) there is also an approach to cosmic pattern (to cosmic pattern in its activity of greatest observable magnitude, other than the sheer mechanical movements of the heavenly bodies themselves), it is necessary to devote these final two lessons of Hegelian Astrology to the planets and the charting of racial patterns in terms of time (or inner race actuality). The planets, apart from signs and houses, have been given specialized consideration in Pythagorean and Directional Astrology (in the first of which the lines were as sharply drawn as in the Hegelian triad of series up to this point). The good student will have no difficulty in keeping his lines clear, for the convenience of point of view has never been sacrificed to any slavish conformity to superficial or too literal orderliness.

The purpose in the present more or less parenthetical turning to the planets, and closing the chapter there at the end of the succeeding lesson, is threefold. First, it is necessary to tie the key label of Hegelian Astrology (Lesson XXII) more definitely into observable racial phenomena (to make it a more real, a more "living" and useful tool for the younger "advanced student"), and this is the task of the following lesson. Secondly, it is advisable here rather than elsewhere to give some introduction to the type of cosmic patterning which distinguished Hegel the philosopher (1770-1831) in his philosophy of history. His work was the pioneer attempt by human thinkers to chart the underlying orderliness in all racial development and, irrespective of the correctness of his judgements, and the success of his disciples and followers in taking conscious control of the processes (Marx, Lenin et al), the possibility of such an effort in accordance with astrological principles should be shown the student, especially when Hegel is the inspiration of the whole present ~~series~~ astrological p-re-

sentation. In general, as has been stated a "full-fledged" mundane astrology is beyond present scope of possibilities, but its potentialities may be shown in the department of "pure activity" (i.e., as a logical extension of Pythagorean Astrology) perhaps more graphically than in the department of "pure function" (theorganic, neural and glandular "geography" of special legat work).

Thirdly, it is necessary to give greater graphic suggestion to the "step up and downlaw" of consciousness (the "law" of aberration" of the Codex Occultus) and this is the principle task of the present lesson. No more illustration need be given of the spatial aberration of the Hegelian scheme itself, nor of the philosophical operation of the law (which has been so well stated by Aquinas in his abberation of substance to consciousness and the reverse: the higher always form to a ~~aberration of xxx~~ lower and the lower always matter to a higher. But temperally (in time) the aberration is of great importance in astrology, a sort of "spererogation" in all basic time cycles. Thus the rotation of the earth creates the day, but it is not quite a complete rotation because the sun (creator of the "day") "meets" itself" in moving about the other circles, to create the tyear. In this other cycle there is not only the aberration of 360 degrees in comparison with 365 and a fraction days, but a moving backwards of the equinoxial point or a "precession of the equinoxes" which, while slow, yet indicates that a year's revolution, like a day's rotation, is not a complete movement about a circle. It is the precession of the equinozes which is at the base of the breat astrological "ages". Aries ⁰ is now well back in the constellation Pisces, creating the "Piscean age", and an "Aquarian age" is imminent.

Among the planets the application of the Hegelian principles is the measurement, in terms of hyman events, of the great cycles set up by the aberrant heavenly movements. The precessional cycle is too

long for practical worth; but it is convenient to distribute it by means of the cycles of the planet Neptune, an exception (aberrant) to much of the planetary expectation. Its orbit is not in proper place by the empirical "Bode's law", it rotates in reverse upon its axis: it is primarily a cosmic factor. If thirteen of the complete revolutions of Neptune be taken (by apparent motion) and then it be permitted to go forward one sign more, the result is that this motion approximates one precessional age. Loosely it may be said that Neptune reverses precession, and distributes it. The distribution is through the ingress of Neptune into various signs, approximately every thirteen and two-thirds years.

By thus "stepping down" the precession cycles through the Neptunian ingresses it is possible to observe the relationship between cosmic cycles and historical happenings. Eventually a complete analysis of this correspondence through all leading nations, and in all walks of life, will be the privilege of a proper mundane astrology, but for the present only graphic suggestion can be offered; and it alone if of importance. Thus, by ingress in fire signs, Neptune measures to the greater American wars (Aries in 1861, Leo in 1914) and to physical rather than political fact. Water signs brought commercial development at crucial points (1847, 1901); earth, inflation (1874-1928); and air, psychological revolution (1887-1928).

HEGELIAN ASTROLOGY XXVI -- THE PATTERN IN DYNASTIES

This final lesson is the last of five on cosmic patterning, and it introduces the student to the observable racial phenomena as they may be most directly charted in time (historical groups) through the cycles of the basic aberrant planet, Neptune. Here again is an anticipation of a "proper mundane astrology", touched for the purposes of general suggestiveness only. It is seldom that the activities of men, as determined by a particular reference, reveal the same absolute time distinction. Usually there is overlapping in every direction, and except for individual difference brought about by variations in the cosmic pattern of the moment, the groups are apt to be distributed spatially. Mundane astrology cannot be simple, nor can it be constructed in practical shape without elaborate statistical work; this is merely a striking exceptional opportunity to demonstrate the process employed. By "dynasty" is meant not the succession of kings or rulers in a literal sense, rather the ruling or dominant groups of people in time succession as they are actuated by "facets of kingship" in their own character. The value, in actual or practical natal work, of the knowledge gained by study of the Neptune cycles (and the cycles of other planets in order) is, of course, very great. It is in a practical way, however, an extension of the natures of planets and signs as they are learned under other points of view, and the present benefit to the student is that of review. If he gain a sense of the genius of mundane astrology over and above such, he is able in his interpretation to take into account very vitally the significance of political and world events, as well as the significance of social and geographical placing, in every individual case. It is to this (without any formal Sabian mundane astrology at the present stage) that the student is to be stimulated. There are many other "dynasties" than that set up by Neptune, but it is a convenient conceit to take Nep-

tune's very seriously, to advance it out of all proportion to literal truth, in order to create, in general suggestiveness, a potent technique.

The first step in understanding the Neptune "dynasties" is to gain a sense of the real mundane nature of the planet's influence. Here is a charting of the sub-level of being, so important in the key table of Hegelian Astrology (Lesson XXII). Occultism presents all evolution in terms of a prior "involution" or dip of potentiality into actuality, which in man is "four times true", because "he" is in his nature a fourfold. The mineral, vegetal, animal and human principles of his being represent a time succession or an "advancement" in evolution of each over those preceding. Yet obviously, in the individual, this is not true except symbolically (that is, as geographically but in accurately taught in the coming to maturity of the principles: at birth physical; at seven years, etheric; at fourteen, emotional; and at twenty-one, mental). While it is satisfactory to draw all these factors apart in general occultism, to separate them in time and space, this cannot be done in astrology where the goal is a pragmatic measurement of facts. A baby has emotion, palpably, and a young child manifests through a very clear order. It is still necessary to symbolize these processes, for what mortal mind can articulate the processes of pure pattern without symbolism (i.e., occultism per se), but there can be an exchange of symbolism to avoid separation in time of factors that have to be analyzed in time (i.e., by astrology). The sub-being level of Hegelian astrology has done this. It differentiates the "involutionary" processes wholly in space; it gives them "pioracy" in terms of level of being as "no-level" or a transcendence of level in potentiality. The Organic, Neural and all the "men" have prioracy below their substantiation, both expressive and manifest. Neptune is primarily ruler of the sub-level of being, which rulership is most marked with

will-manifestation in the sign of Pisces (of which Neptune is often erroneously given as "lord"). Aquarius thus is the basic manifest priority of emotion, hence the sign of "desire" to the Hindus; Capricorn is similarly basic priority of skill, and Sagittarius or organic function of literal physical being. Scorpio, the creator, is priority of form, the "bestower of form" to an incoming entity through the creative act.

The second step in understanding the Neptune "dynasties" is the translation of this subjective or social support of the individual into an individual experience factor, and this is accomplished by the simple device of taking the individual, in time, as significant of the spatio or general social emphasis of which he is a part (due to the time in which he is born), and utilizing the placing of Neptune in his individual horoscope. Thus it is necessary to take people in groups, and by the word "dynasty" reference is to groups of people, all of whom have Neptune in a given sign.

A certain arbitrary line of demarcation has to be established in order to take the Neptune groups at periods of social dominance. The thirteen odd years cannot be measured from the moment of ingress because the oldest individual with Neptune in that sign would only be thirteen at the end of the period, obviously of little influence in social affairs. In any case there is a wave that reaches its crest more or less at the middle of a period. Unquestionably the rise to influence of a major group is at an early type age; men generally influence their times before they begin to "settle down" or lose all enthusiasm for the "reform of the world". Actually it seems fairly accurate to presume that the age of twenty-five marks the period of the average individual's greatest subjective influence upon his age. It is not true in the case of the leaders, the one out of a hundred (or out of a thousand, or million), but it proves strikingly accurate

of the mass. Therefore from the time when the oldest person with Neptune in a given sign reaches his twenty-fifth birthday, up to the time the youngest with Neptune there present reaches the same age, will be the arbitrary period of the Neptunian "dynasty" of that sign.

The year 1859, on the basis of the assumption above, begins the dynasty of Aquarius, and developments in the western world should therefore be marked by the Aquarian genius. Actually there is here delimited a great emphasis of the age of science and invention. In the year 1872, on the basis of a similar approximation, there is ushered in the dynasty of Pisces and a great wave of dominance of Piscean discursive reasoning: i.e., an emphasis of higher criticism and "searching out" of intellectual sources. In 1886 may be seen the rise of an Aries dynasty, and the ascendancy of the great "cult movement" taken as a whole in its present manifestation. In 1899, with the dynasty of Taurus, came the rise to a peak in popular imagination of the active or the "strenuous life". In 1915 came the dynasty of Gemini, and the rise to dominance of the great and typically "modern figure", the efficiency man. In 1926 came the rise to dominance of the Cancer dynasty, humorously anticipated and typified by the "flapper", and in 1939 will come a marked Leo dynasty.