

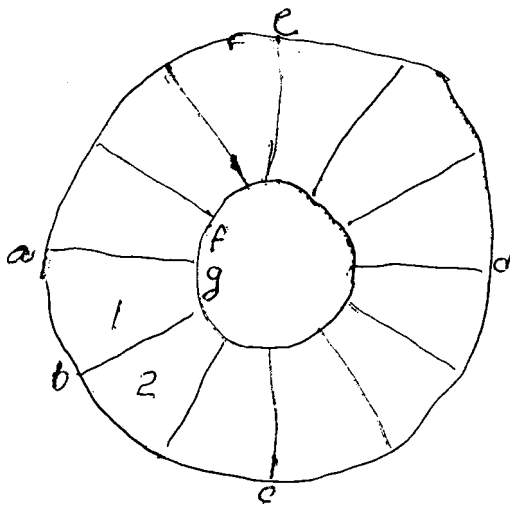
## SABIAN ASTROLOGY I — ERECTING THE WHEEL

Marc Edmund Jones

This lesson is the first of a series of twenty-eight (Sabian Class 21; lessons 447-474) inaugurating the presentation of the astrological work in written form (and by expanding the material given orally only in Class 4, lessons 39-45, making available to present students the whole of the Ancient Mysteries material released to date through the Sabian chancellship). This work will be complete by itself, but it may very well be supplemented, for students unable to attend the class-work, by any convenient textbook giving more detailed examples for "putting up" the chart than is possible here. An ephemeris (table of planetary positions) for 19---, a "table of houses" covering latitudes in the United States and a small atlas will be necessary for each student, in addition to these lessons.

Astrology is the science that determines the relationships existing among the complicated details of normal human life by a measurement of these in their coordination to the relatively simple movements of the earth and heavenly bodies which make up the solar system.. Prediction of events is impossible, by astrology, without the aid of intuition. The use of intuition and higher faculties (the development of which is aided, tremendously, by the study of astrology) is regarded as legitimate, but as wholly apart from present objectives. Moreover, if astrology is to be mastered as a science, the use of intuition is a real handicap during the period of study and drill. Astrology reveals tendencies and abstract relationships, the interpretation of which into concrete expression is a matter of individual skill in judgement. It remains scientific in abstract realms but in lower departments of being it becomes an art. The horoscope (or "figure", or "chart") shows the pattern of a man's life, but it neither guarantees

nor compels any definite physical circumstance; it must be interpreted ("read") in the light of the individualization ("free will") of the native (the subject; hence the term "nativity" for the horoscope). The key thought of astrology may be expressed thus: "Man is not what he is because he was born when he was, but he was born when he was because he was, potentially, what he is". His fate is landmarked in "tendencies, not in facts.



♈ Aries.....	♎ Libra
The ram	The scales
♉ Taurus.....	♏ Scorpio
The bull	The scorpion
♊ Gemini.....	♐ Sagittarius
The twins	The archer
♋ Cancer.....	♑ Capricorn
The crab	The he-goat
♌ Leo.....	♒ Aquarius
The lion	The water bearer
♍ Virgo.....	♓ Pisces
The virgin	The fishes

At this point the student must learn the commonly-used form of the wheel or chart together with the twelve signs of the zodiac as they are paired in opposites, practicing so that he can make the 12 symbols with ease. In order to visualize the wheel in its essential nature, let the student remember that astrology is the translation of the relationship of life into the motions of the earth, and the measurement of these relationships by the movements of the planets around the two great circles created by the earth's motions (anything more technical than this must be left for far later work, on astrological theory). The swifter motion of the earth, on its axis, belongs as it were to the earth itself, and creates that first circle which is printed or drawn on the horoscope blank; it is shown. In this circle the houses are created, and the astrologer sees with his eye in what house a planet may be. The slower motion of the earth, around the sun, is

a year, is indicated by the device of writing at the beginning of each house the symbol of the sign, and the particular degree of that sign, showing at each of twelve points on the house circle what point on the other circle lies correspondingly in the heavens. This second circle is the zodiac and its twelve "houses" are called "signs".

The sheet of paper on which the chart is placed represents the plane of the earth's equator as this would be if extended out to the outermost boundaries of the universe; the student, in looking at it, is standing metaphorically at the outer boundary of the universe at a point reached by an extension of the earth's axis, and he sees all stars and planets as they fall in the houses, which are not so much divisions of a circle as they are watermelon-sliced segments of the entire sphere of the heavens, as diagramed upon a circle. The other circle, the zodiac, lies in the heavens in a slanting position relative to the plane of the houses so that the signs as shown upon the houses are distorted frequently with one sign shown on two houses and some other sign "intercepted", that is, not shown on any house cusp (the "cusp" is the beginning of the house). The difficult work of calculating what point in a sign will correspond to the cusp of a given house is already done for the student in the "Table of houses". Each student to whom astrology is new should take an orange and slice it through its equator, or with a piece of paper and any round object make the above clear to himself. He will have no difficulty if he will remember that he is compressing the universal sphere onto a flat surface.

The form of the horoscope itself is a convention; that is, the manner of diagramming it has been developed by usage. The directions reverse those of a map. "e" is south and "A" is east. The line "a-d" is the horizon (a circle seen sidewise, that is) and "e-c" is the zenith meridian, or that which passes through the point overhead at the moment of birth. "a" is termed the ascendent, where the first house

(a-b-g-f-) begins. The other houses number around in order. "a-f" is the "cusp" of the first house, and so on. "e" is the midheaven or "M.C.", "c" the nadir and "d" the descendant.

In order to avoid confusion with the circle of the zodiac, which is divided into degrees (twelve "signs" of thirty ~~degrees~~ each), all position on the circle of the houses is indicated in hours, minutes and seconds. This is called "sidereal time", but it is not time ----- that is, all time is measurement in a circle of motion, but not all measure upon circles in hours is time. To erect the wheel of the chart it is only necessary to know the "sidereal time" of the "midheaven" or tenth house at the moment of birth. With this the student turns to the sidereal time nearest to it in his table of houses and in the place for the proper latitude (geographic latitude modifies the distortion of the signs as corresponding to the houses), and copies the cusps of the six houses (10-3) given; the others are exactly the same points in opposite signs. The tenth house rather than the first is used in all computing for the reason that geographic latitude does not modify the midheaven correspondences between the houses and signs, but it almost always modifies all other houses. The problem of "putting up" the chart to this point (one-half of the process) becomes merely a matter of finding the sidereal time of the tenth house, and learning how to copy down the symbols from the table of houses (and to put in the six opposites).

The ephemeris (table of planets' places) always gives the sidereal time of the midheaven for mean noon <sup>at Greenwich</sup> at Greenwich, England, and the calculation for any chart for any birth other than mean noon at Greenwich involves a simple calculation. The rule is as follows: To the sidereal time for the previous mean noon add the correction for longitude, add the hours that have elapsed since that noon, and add their correction; the sum is the sidereal time for the chart (with which the

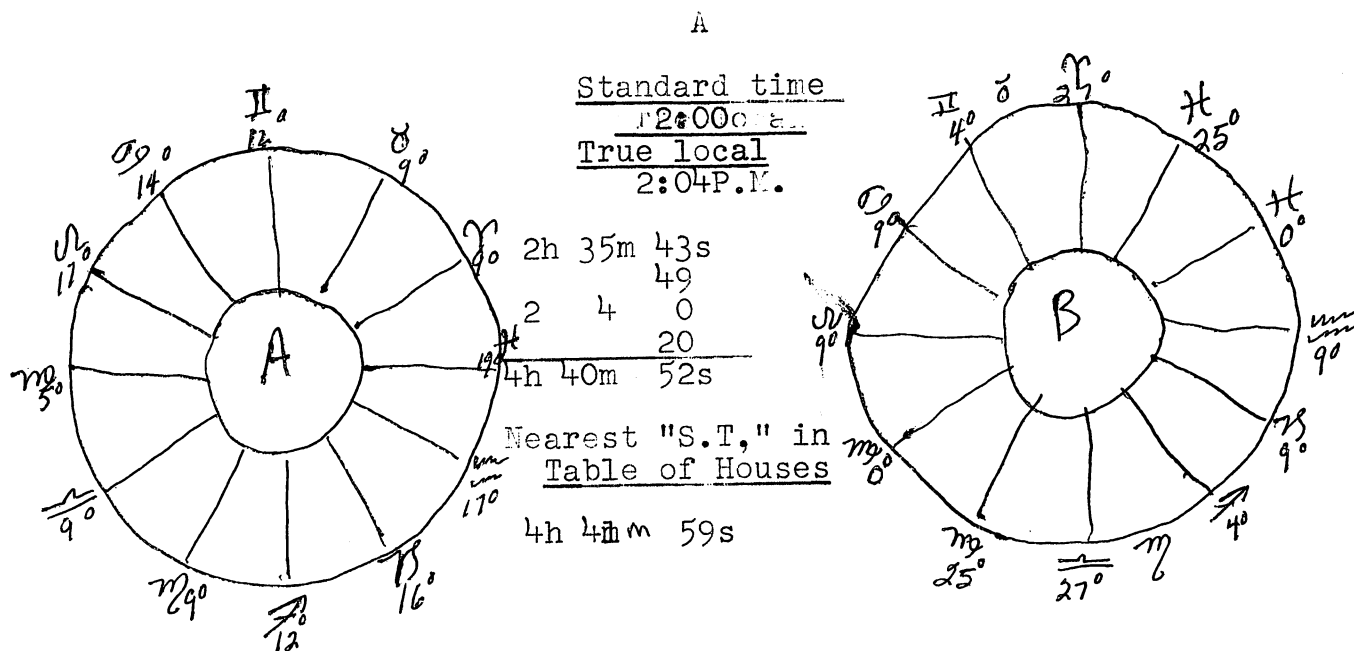
student turns to his table of house, and proceeds as he has been explained). Where the time of birth is given in "standard", "daylight savings" or "summer" time, it must be corrected to true local. The standard time meridians are established fifteen degrees apart, for each hour, but each degree of longitude creates four minutes of time difference. (Thus New York City clocks are four minutes slow; for the city is located at  $74^{\circ}$  west but uses Eastern time, which is for the 75th meridian. For further information upon time zones the student is referred to the encyclopaedias and almanacs, or he can make himself a diagram and puzzle it out alone with little difficulty.) Astrologers usually work from the previous noon, always, because there is less chance for carelessness than when the operations are performed sometimes one way and sometimes another -- the astrologer's mind is largely on the problem rather than these routine mathematics.

Put down the sidereal time for the noon previous to birth in hours, minutes and seconds (put down "0" seconds if a Rosicrucian Fellowship ephemeris is used). <sup>to</sup> this add the correction for longitude at the rate of ten seconds (9.86, exactly, but the 10.0 is more than sufficiently accurate) for each fifteen degrees of longitude west of Greenwich to the place of birth. If the Birth place is east the longitude correction must be subtracted. The reason for this correction is that noon (for which sidereal time is given) is created by the sun, and the sun is a moving body; so the noon point, expressed in sidereal time, moves as the sun is forced to move to create noon at some <sup>point</sup> other than Greenwich. The whole movement of the noon point in twenty-four hours <sup>is</sup> ~~is~~ approximately four minutes, and four minutes divided by twenty-four gives the approximate ten seconds for each hour of time difference (or fifteen degrees of a circle position, the same thing). Then the hours that have elapsed from noon are added, and, since these hours are solar or time hours, created by the sun (which moves four minutes towards itself each day, as it were).

they are each shorter than a true circle hour ( or one twenty-fourth of a circle) by the approximate ten seconds which must therefore be added to each.

(Note: Tables of houses are constructed for northern latitude; in southern the distortion is reversed, so that, to use the northern tables for places with south latitudes, it is necessary to add  $180^{\circ}$  to the midheaven to get the proper distortion, but to use the sign opposite to the one the table then gives for each of the six houses, This is practically impossible for the beginner to grasp, but it is really quite simple. Very high latitudes north or south require special formulae; there is no distortion at the equator, so the houses for low latitudes may be estimated from the lowest latitude available.\*)

EXAMPLES: Chart "A" below is put up for New York City, May 1, 1929, at 2:00 P.M. standard time; chart "B" for Chicago, June 6, 1929, 8:32 A.M. standard time. The calculations in the first instance are shown. (If a Rosicrucian Fellowship Table of Houses is used the twelfth house cusp in both cases will be one degree more.)



## SARAN ASTROLOGY — COMPLETING THE CHART

This lesson is the second of two dealing with the complete erection of the natal figure, and its particular consideration is the placing of the planets in the wheel. (Again let it be stated that the student who is unable to attend classwork should supplement his study with a textbook, for the sake of its additional examples.) The calculation of the position of the wheel in the heavens, and of the planets by their place in the chart, must remain separate operations for the reason of a difference in the time factor upon which they are based (unless it be the exceptional case of an individual born upon the Greenwich meridian). The wheel itself is created by position upon the surface of the earth (which by mathematical correspondence, such as would only be a difficulty to the new student, is transferred to the center of the earth) and it therefore must be calculated by true local time of birth; whereas the planets, as moving bodies are placed in the heavens by the actuality of their positions and are uninfluenced by the turning of the earth upon its own axis. In other words, since the places of the planets are shown in the ephemeris in terms of Greenwich time, their places for any time of birth, anywhere, must be obtained by a translation of such time into Greenwich time; and by a proportionate adjustment in the planet's position if this time does not happen to be noon--a simple proposition of straight proportion, or "rule of Three", which will be illustrated shortly. The whole of the operation in "casting" the natal chart with assured accuracy should not require more than ten or fifteen minutes. The average student allows himself to be handicapped by a sense of complexity that does not exist; the operations are unfamiliar rather than difficult. At the outset much trouble will be avoided if the student will remember his "golden rule"; the houses are cal-

culated from true local time; the planets from Greenwich mean time (usually referred to as "G.M.T."; note that the word "mean" is unnecessary, since mean is the only kind of time known outside of particular nautical or astronomical calculations based upon observation of the "apparent" sun. The sun's actual "movement" is erratic, because of the elliptical shape of the earth's orbit, and this use of the word "mean", by bringing out astronomical considerations of no importance to the chart, illustrated how astrology is made unnecessarily difficult for the beginner; however introduced, this detail will explain why the sun is not exactly on the midheaven at noon except about four days in the year--a matter puzzling to the uninitiated.)

The student must learn to recognize and make the symbols of twelve planets and points usually put in the chart. (He must be accustomed to considering the sun and moon, astrologically, as planets.)

☾ Noon	♂ Mars	♆ Neptune
☿ Mercury	♃ Jupiter	♈ Dragon's Head
♀ Venus	♄ Saturn	♉ Dragon's Tail
☼ Sun	♅ Uranus	♊ Part of Fortune

The calculation of the planet's places for the moment of birth consists of two operations; first, the determining of the distance in ~~longitude, as position around the zodiac is term~~ longitude (celestial longitude, as positioned around the zodiac is termed) moved by each planet in twenty-four hours (the position of each is shown for every day at Greenwich noon in the ephemeris of the year) and, secondly, the adding to the prior noon position of that part of this distance which is proportionate to the time elapsed from the prior noon. Thus, if the sun happens to be moving exactly sixty minutes in twenty-four hours, then, when the G.M.T. is midnight, the sun's position will be thirty minutes more than at the prior noon, and when The G.M.T. is 6:00 P.M. the position will be fifteen minutes more than

at the prior noon, etc. This fractional method of calculating a planet's place is used by all astrologers when the elements are simple enough (and there is, taught to advanced students, a "double fractional" method which permits lightning-like work) but for the beginner (even in the simplest cases, as a matter of practice) the use of logarithms is insisted upon as a matter of accuracy.

First of all the student must understand what he is doing; otherwise his blind following of rules and instructions will lead him into very serious trouble sooner or later. The putting in of the planets is wholly a matter of direct proportion (the "rule of three"), thus as the hours and minutes from the previous noon to birth (in G.M.T.) are to twenty-four hours, so will the movement required of the planet (to put it, beyond its prior noon place, into its place at the moment of birth) be to its whole motion in the twenty-four hours ---  
 elapsed hours : 24 hours :: motion required : whole motion.

Now, secondly, let the student understand what logarithms are. Put down a series of numbers as shown below, the upper row showing the twos with their powers indicated by superior figures, the lower row showing the powers or results of the continued multiplication of the two in itself. The superior figures are the exponents of "logarithms" of the numbers (while it is true that two cannot be used practically as a base for logarithms; the illustration by its very simplicity will make the nature of logarithms clear). By the use of logarithms numbers may be multiplied by adding, or divided by subtracting, at a great saving in mathematical labor.

1	2	3	4	5	6	7	8	9	10
2	2	2	2	2	2	2	2	2	2
2	4	8	16	32	64	128	256	512	1024

Suppose it is desired to multiply 16 by 64; the logarithm of 16 is 4

of 64 is 6, and the addition of 4 and 6 gives 10, which is the logarithm of 1024, the product of the multiplication desired. If it is wished to divide 512 by 128 it is only necessary to subtract 7 from 9, which is 2, the logarithm of 4, the result of the division.

In astrology the problem is the simplification of the proportion of rule by three which the planets' places are calculated, Expressing the suppositional case of the sun already used, the proportionate statement would be as follows:

12 hours: 24 hours : : "x" : 60 minutes of arc

and with the eye it may be seen that the "x" is 30 minutes of arc, to be added to the prior noon position of the sun. The "rule of three" the product (by multiplication) of extremes (outer qualities:

12 and 60) is equal to the product of the means (24 and "x"). Since "x" is missing we multiply 12 by 60, gaining 720, and divide by 24 to get "x", which therefore is 30. By the use of common logarithms for this operation it would be necessary to add two of them, then subtract another from their sum to get the logarithm of the number required. But since the 24 hours is always involved in the calculation of planetary places we use "diurnal proportional logarithms" in which the 24 is already divided into each number, as it were (that is, the proportional logarithms are the result of the subtraction of the common logarithm for the given number of minutes from the common logarithm of 1440, which is the 24 hours expressed in minutes) and it is only necessary to add the proportional logarithm for the time from noon to the proportional logarithm of the planet's motion in the 24 hours to get the proportional logarithm for the distance the planet has moved in that time. Thus:

Elapsed time == 12 hours 0 minutes -- 30103

Motion of the  $\odot$  in 24 hours --  $1^{\circ}$  (60') -- 1.38021

Motion required of  $\odot$

1.68124-- 30'

Five-point proportional logarithms are given in Chamber's and other mathematical handbooks; wholly satisfactory four-point proportional logarithms are given in the ephemeris of each year. (The Raphael ephemeris gives the proportional logarithms for 16 hours only, and must be supplemented by the Rosecrucian Fellowship ephemeris, for this reason, and its lesser cost, is more satisfactory for the beginner and non-professional, but the Raphael's is necessary for work of professional accuracy.†)

Because the motions of the planets used in astrology are those in reference to the position of the earth a planet will, at times, seem to move backwards in the heavens, and it then is said to be "retrograde". In the calculation of its position the motion obtained (by proportional logarithms, or the use of fractions) is subtracted from the prior noon position, rather than added. This apparent backward motion is indicated by the symbol R; and if a planet is changing its motion from direct to retrograde, or vice-versa, it is stationary, indicated by the symbol S, followed by a symbol to indicate what its motion is about to be, thus SR stationary, going retrograde, or SD stationary, going direct.

Orderly astrological work demands a rigid adherence to certain conventions which, by the general uniformity of their usage, are an aid to the eye in examining the chart. The rule here, as in mathematical operation, is that everything possible must be done to standardize routine details. The astrologer's mind is on the meaning of the chart, as this reveals itself, so the difficulty in making out any of its details is, like bad handwriting, a handicap to understanding. The symbols for the planets must always be placed immediately inside the circle of the wheel itself, so that the eye may travel around the circle and see all twelve points in their general relationships at a glance. Their degrees and minutes must always read from left to

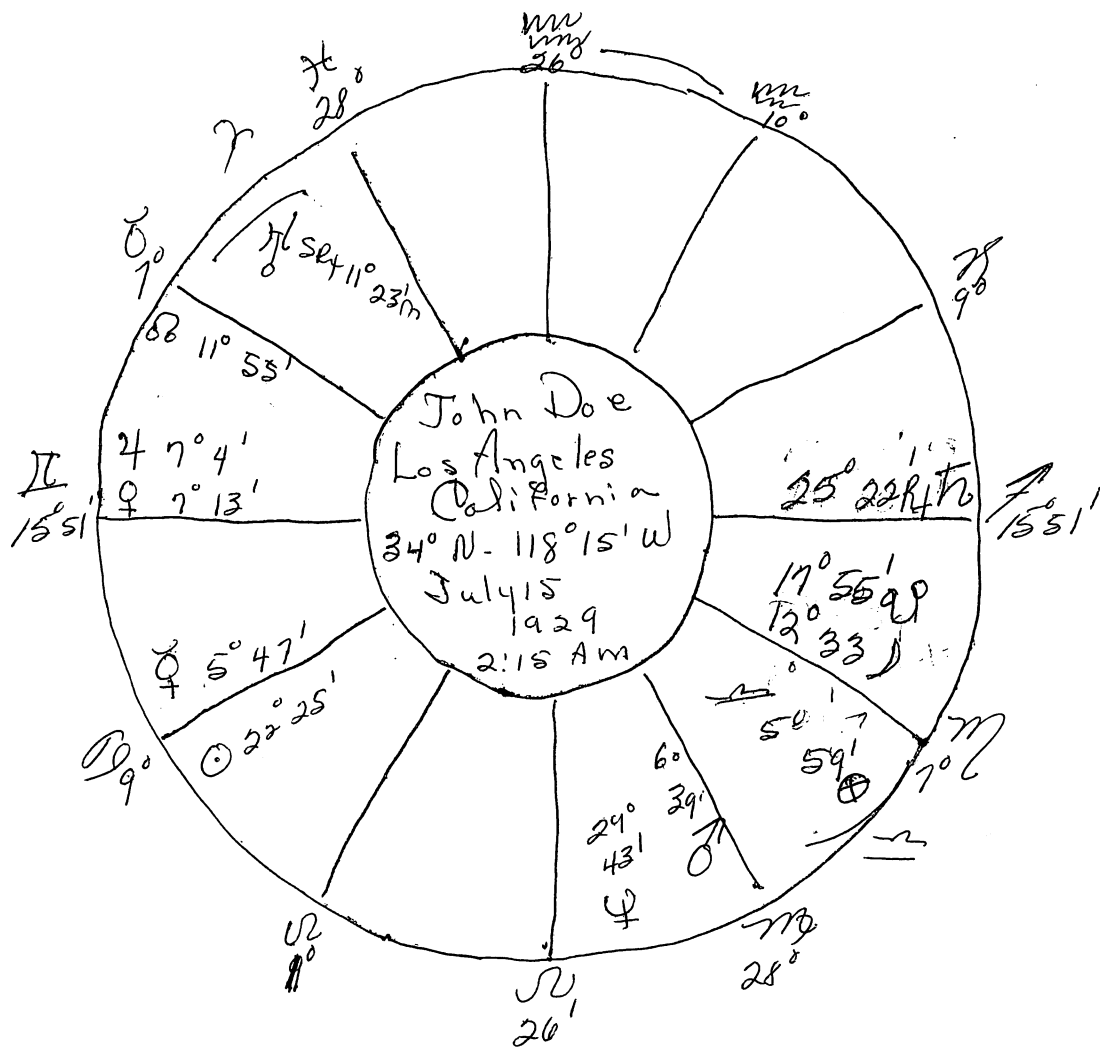
right, or down, but must be written so as to be between the symbol and the center of the wheel. The symbol of each planet must be placed as close as possible to the line of the house division, above the line if found in an earlier position in the sign, below if found following the house cusp; if there is more than one planet at any point, they must be crowded close to the line in proper order. When one sign is found on two houses it is an aid to the eye to draw a heavy dash between the sign symbols, as shown in the example chart accompanying this lesson, and, similarly, when a sign is "intercepted", it is an aid if there are planets in the sign to draw a heavy line or parenthesis in the house, repeating the symbol of the sign next to the degrees and minutes of the planet's position as is done in the example chart. The symbol ~~B~~ S should always be in preferred place next to the planet, as shown. In every single instance the symbols ° (degrees), ' (minutes of arc), " (seconds of arc), h. (hours), m. (minutes of hour) and s. (seconds of hour) must be shown, to avoid dangerous confusion. As a matter of general caution, let the student remember that there are 30 degrees in a sign (so that ~~32~~<sup>32</sup> is 72); that there are 60 minutes in an hour (not 100) and 60 seconds in a minute: that there are 12 signs in the circle and 24 hours in a day. In computation of position around a circle the 24 hours may be added or subtracted whenever necessary, since this is distance from an artificial or arbitrary point; likewise the 12 signs.

The Dragon's Head is the moon's node (often given merely as the "node"); the Dragon's Tail is exactly opposite. The part of Fortune is a point which is just as far from the moon as the ascendant is from the sun; to calculate it the longitude of the moon and ascendant are added, and the longitude of the sun subtracted from that sum, giving the longitude of the Part of Fortune. In the example following (the calculation for the example chart) the mathematically correct way is

shown at the left, but most astrologers prefer putting down the number of the sign in most instance (as at the right; this  $\text{♏} 233'$  is 7 signs,  $1233'$ , but  $\text{♏}$  is always remembered as the eighth sign of the zodiac, and to put the longitude down as one sign too much in each case will work out to the same result.

$\text{♏} = \text{♏} 12^{\circ} 33'$	7s $12^{\circ} 33'$	8s $12^{\circ} 33'$
Asc. $= \text{♏} 15^{\circ} 51'$	2s $15^{\circ} 51'$	3s $15^{\circ} 51'$
$\odot \text{♏} 22^{\circ} 25'$	9s $27^{\circ} 34'$	11s $27^{\circ} 34'$
	3s $22^{\circ} 25'$	4s $22^{\circ} 25'$
	6s $50^{\circ} 59' = \text{♏} 5^{\circ} 59'$	7s $5^{\circ} 59' = \text{♏} 5^{\circ} 59'$

On the example sheet a complete chart is given, with every mathematical operation shown (except the Part of Fortune, which is above). The matter of parallels of declination, aspects, and directions are left to such times as they may be needed in the reading. All terms will be explained and defined as the occasion for their use arises.



Standard time 2:15 A.M.  
 Correction 1 45' W 07  
 True Local Time 2:22 A.M.  
 Hours from noon 12 hrs.  
 to midnight  
 From previous noon 14h22m

S.T. (7/14/29) 7h 27m 28s  
 Corr. longitude 1 18  
 Time from noon 14 22 0  
 Corr., time 2 24  
 S.T. of M.C. 21h 53m 10s

Nearest S.T. 21h 53m 0s

Difference in time

Difference in time between  
 Los Angeles and Greenwich

(118x4, plus 1) 473 min.  
 473 minutes 7hrs 53 min.  
 True local time: 2:22 A.M.  
 Add W of Green. 7:53  
 Greenwich Mean 10:15 A.M.

From previous noon: 12H 0m  
 10h15m  
 22H15m

Proportional logarithm for  
 22hrs. 15 min. .0329  
 This is used for all the  
 planets in a given chart  
 and is called the "per-  
 manent logarithm" or, by  
 some students, the "per-  
 petual logarithm" of chart.

July 15, 1929, noon (GMT) 14a 13 27'  
 July 14. 1929, noon 1 10'  
 Daily Motion of Moon 12 17  
 Permanent Logarithm 0329  
 Prop. Log., daily motion 2909  
 Motion since noon, (p.log) 3238  
 which is found to be: 11h 23m

July 14, 1929 noon 1 10  
 Motion since noon 11 23  
 July 15, 10:15 A.M. 12 33

perm. log. 0329 21° 32'  
 d. motion 1 4025 53

1 4354 22° 25'

perm. log. 0329 21 32'  
 d. motion 14025 53'  
 14354 22 25'

0329 412' 0329 6 34'  
 1.455135 1.3660 57'

1.7849 547' 1.3989 7° 31'

0329 6 5.4 0329 6 33'  
 1.5902 34 2.0792 11  
 1.6231 639 2.1121 74'

0329 As Saturn is 2526'  
 2.5563 retrograde 4  
 2.5892 we subtract 2522'

0329 2941' Uranus has no  
 2.8573 2 motion so is  
 2.8902 2943' put down 58

Dragon's head (and Tail) is  
 similarly calculated, and is  
 always retrograde (is omitted).

# SABIAN ASTROLOGY III — THE AXES OF THE HOUSES

Marc Edmund Jones

This lesson is the first of twenty-six which will deal with the reading or interpretation of the horoscope. There are three elements employed for this purpose; the two wheels or circles of the twelve houses and twelve signs, respectively, and the twelve planets and points that are shown by place in house and sign. The two preceding lessons have outlined the operation for finding the position of these houses, signs and planets in their relation to any individual life. What now remains is to learn the principles upon which an interpretation of earthly circumstances, by means of heavenly phenomena, may become an actual possibility. For reasons already brought out a reading of a horoscope by rule and rote is dangerous; that is, if the student proceeds without thoroughly understanding what he is doing, in every essential detail, it is only a question of time before he will plunge somebody (if not himself) into serious trouble. The emphasis here, therefore, will be upon principles rather than empiric observation; upon understanding rather than any fallible surface skill.

The first general principle, to the uninitiated, will seem little more than a quibble; but it is of vast importance, and it may be stated as follows: the stars do not influence human life and destiny, they merely measure the influence at play in any given case. The idea that individual fate is fixed or foreordained is repugnant to anyone who thinks clearly, and this has been true in every age of history. Were the events of life foreshadowed to such a definite or concrete degree, predictive science would have grown in recent years as has meteorology and government weather prediction. Astrology remains a science of the abstract or inner realities of life; so understood and mastered it becomes an agency of tremendous power. To teach that at the moment of birth a baby draws in with his initial breath a "tinc-

ture of the heavenly influences" that will determine his character, or that any one of the planets by the "inclination of its rays" (with a distinction among the infinitesimal dots upon this globe at so great a distance away from it in space) can cause an individual to commit murder, or to inherit a million dollars, is perhaps true as an allegory--but humanity has grown beyond pseudo-scientific picture-language in the exact realm of every-day. A persistence in presenting astrology allegorically and spiritually has served to keep the archaic science in disrepute among most practical thinkers.

The mystery of astrology is the mystery of birth, and of all beginnings, for it is the science of inceptions (and so of initiation, which means "beginning"). Something cannot be created from nothing; thus physical life begins with a specialization of a cell that actually has not beginning because the cell, before specialization, is split off from like substance. Similarly the force of activity that goes into creative processes may be explained. But character, because invisible and wholly intangible in its essence (that is, abstract) is eternally baffling to the physical scientist. Without entering upon any technical discussion or form, as an element as indestructible as matter and force (a detail of much work later), let it be said now that character is the cosmic ingredient in individual man, and that at the moment of birth he is in character identical with the cosmos; an emanative image of the entire solar system, as it were, in potentiality. He is a "cell" of character, recurrently separated from the cosmos for specialization. He cannot be born until such time as he fits into the scheme of things as they exist for the moment, because birth is a projection of something that cannot emanate from nothing; birth is a moment of identity between producer and that which is being produced; outwardly the producer is the general pattern of the cosmos, inwardly it is of course the essence of any preexistent character.

Knowledge is the result of an organization of known or received

facts and relationships, and the efficient road to knowing is a dividing of that to be known into clearly defined parts that may be separately recognized and mastered. Therefore the whole instruction in these lessons is split up, constantly, into smaller and more minute sections until each may be grasped, absolutely, (that is, perfectly) of and by itself. The key to Sabian Astrology lies in its fundamental threefold ~~and~~ division into houses, planets and signs--each of these major departments being brought to a point of skill, eventually, where it may function without the other two--and a constant division of each of these into many divisions and schemes of division. The student will learn that the houses correlate to circumstances, the planets to activity and the signs to function; all of which will be explained in its proper place. The beginning of the work with the reading lies in the houses because this circle of the heavenly mansions is created by that motion of the earth (upon its axis) which is most intimately a part of the earth, and which corresponds logically to that part of life which is most intimately individual; the circumstances, or day by day outer status of being.

As a start toward a mastery of the houses a fundamental twofold distinction is made between that which is directed towards the earth (or toward the self, or by the earth to another body) and that which emanates from the earth (or from the self; originating, that is on the earth). These two elements provide the basis of the axes of the houses. Mathematically, they are created by the zenith meridian and the horizon, respectively. The latter, as a matter of convenience in point of view, will be considered first. Since these two circles are seen sidewise in the house-circle, which they each bisect, it is an aid to the student to give to the major lines which represent them in the chart the terms "axes", and to forget spherical and mathematical factors which would only be confusing. The very power of astrology

lies in the fact, that, logically and efficiently, it compresses a three-dimensional universe into the two dimensions that may be put down simply upon a piece of paper and studied without the need of a brain trained to "higher learning".

There are, active upon the surface of the earth, magnetic forces that belong to the globe and are part of its internal functioning. These are termed "animal", and they function through the horizon (and horizontal) axis of the chart (when measured through the horoscope) for the reason that the horizon limits (and so defines) the on-the-surface forces and influences of life. (All manifest life of the globe exists on its surface.) There are, active through the earth, more cosmic magnetic forces that represent the interchange of influence between the earth and other planets. These are termed "spiritual" and they function through the meridional (and vertical) axis for the reason that the zenith defines (and so limits) the extreme of away-from-the-earth tendency of mundane forces and influences. This latter may be explained another way, while still avoiding technicalities, by saying that any force drawn to the earth (or away from the earth) will be attracted by the center of the body and so reach the surface vertically, as a plumb line points toward the center of the globe.

The application of the horizontal and vertical axes to the houses will be the basis of the following lesson. There remains for present study the beginning of an application of these elements of the chart to human elements of existence. The normal axis of man is, of course, his spine, but the student must learn that (though the slight "S" in the average spine tends to make two axes of the bony life-magnet core) man lives by the change in spinal position; thus he reclines to sleep or relax, and the magnetic or horizontal forces of the earth pass inductively through his being; and he stands erect to assert himself or to function consciously and divinely (by his birthright as a creator) and the cosmic forces similarly are able to function through him by induction.

## SABIAN ASTROLOGY IV THE THEORY OF HOUSE RULERSHIP

Marc Edmund Jones

This lesson is the second of four outlining the meaning and use of the houses; the creation and signification of the axes of these "earthly mansions" has already been uncovered. Many students will find used, from time to time, terms which will make the work needlessly difficult, such as "interception" and "inscriptions", if these happen to be unfamiliar. The lessons will be kept as simple as is compatible with accuracy and intelligence, but they are written for study, not for light reading, and no one is supposed to substitute intuition for a dictionary. The houses are (to quote older writers) a "division of the earth"; that is, a dividing of the heavens created upon the earth is contradistinction to the signs; a "division of the heavens" or an application of celestial interrelationships independent of any position of factors upon the earth. In other words, the houses are the indicators of differentiations upon this globe, and they rule circumstances, of the individual elements of existence. The signs, by contrast, rule function, or the general elements of existence which are common to all differentiations upon the earth. Thus the first house, for example, rules personality, and no two personalities are particularly alike, whereas Aries rules heads and everything in nature has a head identical with every other head in its function "everyone has a head that is, but everyone uses it individually, due to a difference in circumstances. In a given order of life, therefore, heads are structurally the same--as the human skull, with but the slightest of root variations through thousands of years of evolution--and even in the lowest of manifest forms the head is present and active in its functions, as the nucleus of a cell). The houses correlate to the personal realities of being; therefore they are the most logical point of beginning for the new student. In later work they are almost completely ig-

nored, as holding the consideration too closely to the immediate and limiting affairs of the moment.

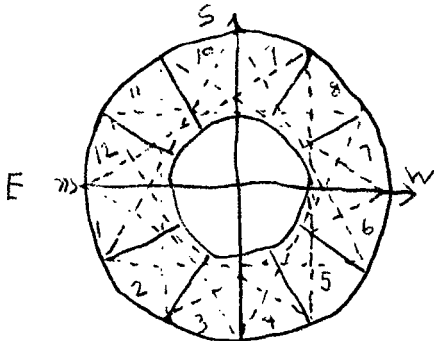
The houses and signs are exactly alike, except for their application to elements of being. Both are divisions of the eternal sphere in circles created by the motion of the earth. Measurement of position upon both of these circles begins at the same point (the vernal equinox, the one of their two points of interception arbitrarily selected for this purpose by astronomy). Both are divided into twelve mansions. But beyond this all likeness ceases, and application begins. The signs are always reckoned from the same point, and Aries is always the first thirty degrees of celestial longitude from the vernal equinox, whereas the first house may be a thirty degrees beginning at any point of right ascension (the astronomer's and mathematicians term for position on the equatorial or house circle, usually given in hours and minutes of "sidereal time" as already brought out), because the first house is created by the horizon in the east, and this may be at any one of three hundred and sixty different degree points of the circle itself. (With that possibility of combinations between house and sign circles, modified by the differences in distortion produced by at least seventy inhabitable latitudes north and south, multiplied by the innumerable possible combinations among twelve planets and points, each to be found at one time or another upon any one of the different three hundred sixty degrees of celestial longitude, the student may see the impossibility of any duplication in horoscopes.)

Each of the two circles is divided into twelve mansions, the houses in the one and the signs in the other. A house or sign is therefore always a twelfth part of a circle, although when the houses are "projected" upon the zodiac or sign circle they vary in size as there bounded by the degrees of celestial longitude. The division of the circle into twelve is brought about by the trisection of the quarters created by

the two axes of its application. The fundamental difference between houses and signs lies in the fact that the axial elements in the signs are self-contained (as will be explained in the proper place), whereas those of the houses are created from without, by the position upon the earth's surface. (Mathematicians among the students again are warned that "axis" is here used in a philosophical or convenient sense; correct mathematically, but only in technical analysis far too theoretical for any early stage of study.) The axes are created by the extremes of definition; in the case of the signs, extreme of conjunction with and separation from the coordinate house circle (establishing the equinox and solstitial points); in the matter of the houses, extreme of conjunction with and separation from the earth's surface at horizontal and meridional points (outlined in the preceding lesson). The axes (at right angles to each other because of mathematical necessity among the elements of their creation) inscribe a cross in the circle (here is the origin of the cross as a spiritual symbol; representing manifest or defined being) and divide the circle into quarters.

The trisection of each quarter is produced by the inscription in the circle of an equilateral triangle at each of the four points where the axes are defined upon the circle. (The philosophy of an inscription of triangles, and also squares, etc., in the circle will follow--indeed, no point will be referred to, even casually, in these lessons without a thorough explanation at some proper point, but divergent points must be held back until a foundation in more simple understanding may be laid down.) This trisection in the case of the houses adds to the ideas of placing (existence, or being in terms of space or sustenance) and contrast (awareness, or being in terms of centralization or selfhood), created by the axes (the meridional and horizontal, respectively), the idea of progression or time. Here is the determinative element in house rulership, a distinction between angular

houses, axial in nature; and those that lead to angels, the cadent houses, or those to which the angels point, the succedent houses. In terms of time, the angle houses deal with the present; the cadent, the past; the succedent, the future.



<u>Cadent</u>	<u>Angular</u>	<u>Succedent</u>
Ninth	<u>First</u>	Fifth
Twelfth	<u>Fourth</u>	Eighth
Third	<u>Seventh</u>	Eleventh
Sixth	<u>Tenth</u>	Second

The "animal" or forces of awareness in life enter the being at the east (where the heavens "rise" to meet the individual, as it were) and leave, tintured by the self, at the west. The three houses dominated by the eastern angle (9,1,5) therefore rule the details of the individual's plunge into experience; and the three centered at the west (3,7,11), his direct acquisitions from experience. The "spiristual" or "forces of sustenance" in life enter at the north, (where the heavens "stand under" the individual), and the houses created at the north (12,4,8) rule his inner sustenance or lack thereof, as the houses of the south angle (6, 10, 2) rule his outer placing among men. The results of this interplay of forces determines the applied rulerships of the houses.

## SABIAN ASTROLOGY V \*\* THE DEPARTMENTS OF LIFE

Marc Edmund Jones

This is the third of four lessons outlining the meaning and use of the houses, and it follows the analysis of the fundamental axes upon which the houses are built (the first of the four lessons) and the development of the theory of house rulership (the second). The student has learned that this equatorial circle is related directly to the life of every day and that the houses therefore are most closely concerned with the manifest circumstances of life. What he must now grasp thoroughly is the real difference between circumstances and functions, or that which is revealed through the houses and signs, respectively.

The planets may be ignored for the present, since there is seldom any difficulty in a realization of activity as an element separated from its concomitant factors (that is, as an example, the motion of an automobile may easily be considered apart from any analysis of the automobile itself). It is extraordinarily difficult, however, for the average individual to separate the status of every-day life from self, and so to consider it dispassionately. Indeed, to learn to do this is almost the prime objective of occult initiation, for which reason astrology (usually referred to as "the cycles" in writings upon personal illumination) takes on a role of supreme importance in genuine "esoteric" teachings. How, then, may the student gain any idea of circumstances that will be, at the beginning, of service to him.

Apart from activity (and time, the agency of activity or motion, per se) all life divides into two main divisions; that which is present in every manifestation of being, and that of which it may be said the participation of presence in manifestation is optional. Thus an individual is dependant for existence upon the fact that his heart, lungs and other organs must be ever participant in his affairs (and that this is largely subconscious is merely an accident of conscious-

ness, a point of no importance in root considerations), but he may be at his home in perfect separation from business, or vice versa; he may have children, or not; be married or single, and so on through a multiplicity of detail. Up to this point the student should have no difficulty in following the reasoning, or in seeing that "function" is that which is concurrent (or necessary) part and that "circumstance" is that which is variant (or optional) part in life. The hurdle is the relating of the former to the signs, the latter to the houses. However, one half of the leap has been taken (in the prior lesson) by realizing that the signs, uninfluenced by any "upon the earth" factor, must correlate to that which all individuals upon the earth must have in common: i.e., functional participation in life as a whole, or organic being as known in the wholeness of self. There remains but an accounting for the variant or "accidental" element in circumstances.

Analogy is obviously the key to all higher understanding, and it is the very essence and nature of astrology. Therefore, if the student will plant firmly in realization as -a foundation for the whole of his reasoning--the idea that there can be no actual accident or chance in the universe (that all must be in response to law) he will be able to proceed. Let him take the point of view of an atom in his own physical body. This little entity will have, within itself, all the functions necessary to life. Its circumstances will, however, be dependant upon the "accident" of its place in the various functional parts of the larger organism to which it belongs and that which might therefore have been termed "accident" in its point of view may be seen to be a proper and essential part of the larger whole that sustains it in "circumstance". So it is with the outer affairs of human life; in detail they are part of a larger functioning which, belonging to the globe as an entity, are controlled wholly by factors inherent in and upon that globe. It should be easy to conceive of a change in circum-

stances for the little atom in the physical body by its transfer from one to another organic part; likewise, by a change from one "consciousness" to another, the human "atom" may control his circumstances at will. In the light of this proper realization, therefore, it may be seen that astrology, far from a fatalistic or "fundamentally) predictive science, is a means to a real liberation of self and enduring mastery of life.

The "psychic raptart" existing between identical ~~ats~~ at identical times, as rather generally recognized by psychologists, is an indication of the functioning of some larger organism, either the globe or a subordinate "group consciousness". Circumstances are nothing more than the potentialities or functioning of the group rapports of being; and the houses of astrology are a scientific organization of these. They are the basic departments of life itself. There can be no manifestation of any sort whatever except through the mesh of their pattern or evolution of interwoven relationships. With this in mind it becomes possible to continue on from the prior lesson.

THE INTERPLAY OF GROUP FUNCTIONING IN THE REALM OF CIRCUMSTANCES The esoteric (hidden) significance of the houses of the chart					
ANGLES: TRANSMUTING		CADENT: EXCITING		SUCCEDENT: RESULTING	
I	LIFE FORCE	IX	INWARD IMPULSE	V	LIFE EXPRESSION
IV	SPIRIT FORCE	XII	INWARD OBLIGATION	VIII	SPIRIT EXPRESSION
VII	LIFE RELATIONSHIP	III	OUTWARD IMPULSE	XI	LIFE CONSUMATION
X	SPIRIT RELATIONSHIP	VI	OUTWARD OBLIGATION	II	SPIRIT CONSUMATION

Man primarily reveals himself in manifest form as an "urge" to be , so that self-preservation is considered the first law of nature: this is Life Force or the basis of the individual plunge into experience, the transmuting of evolving element in self ( the first house as a fundamental department of life, the occasion for and actual sustenance of manifest being). Exciting this plunge of man, or contributing to it, as the Inward Impulse: the mellowed past, or latent element in all desire to be (the ninth house as reservoir of experience). Resulting is Life Expression: the outpouring or "splash" of self in the exercise of being (the fifth house as the creative element in experience) To the first house therefore is given the rulership of personality: and all elements in being or experience that in any manner and to any degree serve to identify an individual in distinction from his fellows are here found, because of which the house rules appearance, together with the early environment and all "influences" similarly identifying of self. The ninth house rules the resources of personality--for the present these may be summed up as conscious (religion) or understanding--whereas the fifth rules the offspring or personality and physical or manifest self--self-expression in transient things, whether simple amusement or a more serious speculation or gambling; also more tangibly, children.

## SABIAN ASTROLOGY VI --- THE DISTRIBUTION OF SELF

Marc Edmund Jones

This lesson is the last of four outlining the meaning and use of the houses, and it will give the student the first foundation upon which he will be able to begin, to a limited extent of course, the actual and accurate reading of a natal figure. The interplay of group functioning in the realm of individual man, becoming "circumstances or the distribution of self in objective or manifest being", has been shown diarammatically in the prior lesson. Also the evolution of the fundamental rulership of three of the houses (9, 1, 5) has been there outlines, by way of illustration, and this need not be repeated. The normal rulership of the houses may now be given.

THE SIGNIFICATION OF THE HOUSES	
I PERSONALITY: BODILY FORM EARLY ENVIRONMENT	VII LOVE; MARRIAGE: PARTNERS OPPORTUNITIES: FINE ARTS
II WEALTH AND PROSPERITY: LOSS AND GAIN	VIII REGENERATION: REBIRTH DEATH: LEGACIES
III BROTHERS: SISTERS: LOWER MIND: SHORT JOURNEYS	IX HIGHER MIND: LONG JOURNEYS: RELIGION: CONSCIENCE
IV HOME: SOUL: END OF LIFE: FATHER (REMOTE LINK PARENT)	X HONOR: BUSINESS (PROFESSION) MOTHER (CLOSE LINK PARENT)
V SELF-EXPRESSION: PLEASURE OFFSPRING: SPECULATION	XI FRIENDS AND FAVORITES: HOPE AND WISHES
VI SICKNESS: LABOR AND SERVICE: SERVANTS AND DEPENDENTS	XII SELF-UNDOING: HIDDEN ENEMIES: IMPRISONMENT

The triangle of circumstances may be summarized as follows:

East triangle: Life or impulse distributed within self: Personality  
 West triangle: Life or impulse distributed outwardly: Individuality  
 North triangle: Spirit or obligation, within self: Soul or selfhood  
 South triangle: Spirit or obligation; outwardly: Recognition by life

The "urge" to be, by which man primarily reveals himself, is the functioning of the eastern triangle because it is the operation of the Life Force which enters manifestation at the East. This has been detailed in the preceding lesson: Self has been introduced as that which has been in distinction from other selves, and its operation has been seen to be through the specialization of force or "urge" to its own use. A man's appearance, his fundamental attitude toward life and his manner of doing things ( houses 1,9,5, respectively) are the circumstances of his simple identity. But, since life is cooperative in its basic nature there must be also in man a manifestation of the force utilized by him in being in its revaluation of the cooperative elements participating in this being; and to an understanding of simple physical force must be added an analysis of the reflex or mirroring of this force in other individuals--that which must be termed life relationship.

Life Relationship in its simple or present fact is summed up in partnerships, whatever the occasion for the relationship may be. Thus the seventh house rules both love and business ties, and, since life is fundamentally social in its higher aspect, rules opportunity in general; also, since these exist only to interpret life and to add to the individual's link to higher things, the fine arts. Exciting partnerships is the house of environments. Outward Impulse or the reservoir of social ties; the third. Figuratively the house rules partnership out of the past, now to be seen as blood ties: brethren. Actually it is the distribution of self through everything near at hand; it is the placent of opportunity, hence availability or things known handily--lower mind--or things within reach--neighbors affairs, and short journeys that put them at hand. Parenthetically, since relationship is closeness and life "urge" is an outreaching, or the contrasting idea, it may be seen now that the ninth house, ex-

citing outreach of self, rules long journeys and the higher or abstract mind. Resulting from partnerships in Life Consumption, the eleventh house or the future of partnerships. The rulership here is of friends, or partners in the making, and of hopes and wishes, or opportunity in the making.

As brought out in the study of the "axes" of the houses (p.4, par. 2), there is "spiritual" as well as "animal" forces emanating through individual man as the foundation of his visible manifestation; that is, he participates in a higher and slower evolution which sustains and makes possible his differentiation as an individual in the lower or "animal" and physical life cycle. To the North triangle, therefore, is given the term "Spirit Force", represented at the fourth house which, consequently, rules the home or that extreme of withdrawal, as it were, from outer life and affairs. This house is also soul, the same idea, and the end of life (for the reason that personal life is an evolution from a physical birth to a development of an outwardly manifest inner or sustaining reality, from pure appetite, lack of distinction, and dependence upon outer environment, to relatively absolute intelligence and a degree of perfect self-support). Exciting the creation of self-sufficiency is the house of repressions. Inward Obligation, the twelfth, which rules the resources of soul itself; self-undoing, when they are lacking; together with the protective restrictions from inner or hidden elements of being. Resulting is Spirit Expression, the eighth house, or the potentialities of soul which are usually made clear to the student under the terms regeneration, rebirth or death--an inner or real evolution. The eighth house rules legacies because it is the second or money house of relationship, and there are many subordinate house rulerships similarly derived but of no importance now. (This interrelationship between

houses will be brought out in Lesson XX.)

The South triangle, remaining for consideration in this lesson, centers at the tenth house, and through Spirit Relationship shows the place of the individual in the social scheme--that is, his ties to others and his cooperative activity with humanity at large in the realms that lie above physical or animal being. Here is honor and outward recognition for inward merit or real evolution; therefore business, profession and self-manifestation contributed to wholly by others. The house rules the mother, ordinarily; that parent which gives the child its outer heritage of worldly consciousness. (And, parenthetically, it may now be seen that the other parent, or remote or greater subconscious influences, is ruled by the fourth house, or the department of soul and inner reality.) Exciting the individual's rise to his "place prepared for him" in outer life is the sixth house, Outward Obligation or labor. All induction of effort among individuals or stirring up of associative obligations, is here ruled; and this includes sickness because any deviation from normal form or function of the physical vehicle is by reflex from soul state--or social obligation to self. Resulting is Spirit Consummation, or the house of "posessions", the second. It rules the putting in or taking out or maintaing in things of all consciousness or spiritual essence of self, the basis of all wealth and all gain or loss thereof.

## SABIAN ASTROLOGY VII --- THE ANALYSIS OF PURE ACTIVITY

Marc Edmund Jones

This lesson is the first of five dealing with the planets, and outlining their meaning and use, and it is necessary at this point in the work to introduce a certain measure of philosophy in order that the student may not proceed blindly or unintelligently. The only difference between superstition and science is that the former knows, but does not know what it knows and so is never certain just what it is doing (or exactly what it is to do) with the signatures that have drifted into consciousness, whereas science refuses to know that which it cannot relate to what it already knows, and which it cannot analyze or utilize with at least a degree of conscious direction. Knowledge is useless when it cannot be mastered, while mastery per se (trained abstract or unlimited intelligence) is more or less independent of will. The trained student is able, first of all, to summon out of memory the facts that he has placed therein efficiently enough or with organization enough to keep them in his conscious control, and then, secondly, he gains a sufficient grasp of the general perspective of knowledge to be able to go to the proper place to get any detail of fact he does not possess and, thirdly, he knows how to ask a question and to make inquiry intelligently enough to get knowledge from new sources thus made available to him. By no means an objective for the student at this early stage of the study, yet illustrating the higher potentialities of astrology, the result of the later and wholly optional training is that (as it was once stated) a man "may know (understand) what he knows, know what he does not know, and know what he does not know ~~he does not know~~". Even after the present series of twenty eight lessons the student will discover that his cognitive powers have

been advanced to the point where he is able to appreciate life as an integral whole, with all its phenomena seen as cognate parts; he will not be baffled by the multiplicity of the facets of experience, and so he will be equipped to get that organized realization of all life which alone creates an astrologer and a philosopher. In other words, the purpose of this work is not to equip some sidewalk fortune-teller for catering to the superstitions (it will give any student too much respect for the inner workings of the cosmos, and for himself, to permit him to deal more than experimentally with the down- and - outs and spiritual window-shoppers of life) but is to give each seeker a mastery of affairs, his own and others, that will win him and his art an increasing respect from the hard successful world of everyday.

As has already been brought out, the key to Sabian astrology lies in its fundamental threefold division into houses, planets, and signs, as correlating to circumstances, activity and function in order. The work upon the reading of the chart so far has dealt principally with the houses, bringing out the meaning and nature of "circumstances" in contradistinction in "function", and therefore it will be possible for the present to concentrate upon the planets as the focal factor in all interpretation of the horoscope. The independent nature of pure activity (as it may be expressed, philosophically) has been stated in Lesson V; at the same time the student was shown two main divisions of life (that which has to do with being, and is necessary to existence--function, the signs--and that which has to do with intelligence, cognition or individuality, and is optional with existence--circumstances, the houses.) Between these two items of the fact of manifestation lies activity, or that which is manifestation per se or in essence, apart from the agencies revealing it. Function or existence is the sustaining regularity or "expectedness" in all things which enables circumstances to be active or to reveal themselves; or which permits

manifestation or activity to be identified in change or progression. that is, circumstances. Circumstance or individual differentiation, upon the other hand, is the kaleidoscope irregularity or stimulation<sup>9</sup> in all things which enables existence or selfhood to recognize its unchanging reality by contrast with the unceasing change about it, or which permits manifestation or activity to be known (recognized in sustaining unity rather than applied or useful differentiation) in its underlying reality, that is function. Activity or manifestation, similarly, is the essence of actuality--the regulation of the being in all things--which enables function to be known and used, and which permits circumstances to be created and moulded into the purpose of existence. This is an extraordinarily difficult paragraph, from nothing but the skeleton of meaning can be derived by the beginner. It has already been stated that the lessons are designed for study, not for light reading; and the student, with each real step in growth, is expected to return to these earlier lessons for new fullness of meaning. So far as is possible, the principles are stated simply, but terms are used that without being wholly unfamiliar are yet enough removed from the current carelessness of speech and writing to serve a technical purpose; all of which may make it hard, yet infinitely valuable, for the new student.

As activity per se is the individual revealing agency (the personality) intermediate between immutable law (function) and evolution (circumstances), in the chart itself it might be expected that the planets would similarly serve as an intermediary of revealing cooperative factors between the signs and the houses. That is so, for the reason that the planets, as moving bodies in the heavens, are situated in both the great circles in which the heavens are platted--no more in one than in the other. They are essentials of existence or personal being itself, linking the determinate and indeterminate fac-

tors of self into an actual manifestation or present reality. By means of the planets the student gains a living mastery of his life factors.

And by the planets the student must not refer to the physical bodies of the sun, its satellites and the moon, but to the principles which the heavenly bodies represent and measure for him (as already brought out), and which in time (in very advanced work) he comes to use independently of the chart and of the orbit-bound globes of the solar system. For the present it will be satisfactory to define life as pure activity (it cannot be identified either as law--signs--or matter--houses), and to describe the planets as factors or facets of simple life or activity.

Sabian astrology proceeds logically, therefore, to the use of a device which is unbelievably potent through its very simplicity. Leaving for the later and synthetic study of the entire heritage of astrology (such as cannot be included in the present series of twenty-eight lessons) the whole conventional structure of planetary description, this modern reconstruction of the original Chaldean system takes life in its most simple aspect, and in this form of life uses the root of first forms of inwardly-stimulated stirrings as the basis of the planetary types. Here the "Protoplasmic Planets" of the Sabian system are created upon a structure originally used by the Atlanteans and best preserved to us through the Mayas of Yucatan. The theory, well confirmed by modern science, is this; the more simple life becomes, the more invariable typical its activities become. By using the simplest life unit available, the amoeba (little more than a nucleated mass of protoplasm, but with a distinct cell wall), basic types of activity are identified. Through these the student is enabled to map the whole of manifestation intelligently, he has been given the "living astrology" (*astronomia viva*) for which Sir Francis Bacon plead.

## SABIAN ASTROLOGY VIII — THE ACTIVITY OF SOUL

Marc Edmund Jones

This lesson is the second of five dealing with the planets, and covering the first of the root classifications of the heavenly bodies. In the work no further effort will be made to drive home to the student the fact that the actual globes of the solar system are measuring factors rather than physical potencies; and for the ease of expression it will be said (as it is generally necessary to say to the superficial inquirer) that "Mars does so and so" rather than that "Mars by its position in the heavens measures a point of phrasing in the individual cycle of impulse which is manifest in so and so". The student now is ready to consider the phenomenon of life itself, and to apply this at once--in a limited way, of course-- to the reading or interpretation of the horoscope he has learned to cast.

Astrology, in its practical application to human life and destiny at least, deals directly with the visible and outer phenomena of being. This is but another way of saying that man as he exists is recognized through that aggregate of him known through the sense and evidenced by sight, sound, smell, touch, and taste. The inner self and higher being are analyzed by indirect evidence, and so in astrology are measured through contributory relationships. It is fatal in any of the occult sciences, for that matter, ever to depart from a clear realization and appreciation of the focal fact of tangible and here-present physical evidence. Philosophy may discourse most learnedly upon the greater "sub-conscious" reality of man, nevertheless the greater is not to be reached in terms of comprehension, or any volitional grasp of mastery of it, save through the lesser. The man may be a spiritual giant, and the very incarnation of deity, but his

actuality, as known to other men, began in that babyhood in which he was to all intent and purposes identical with all other babies at their similar point of first beginning. As in the prior lesson it was seen that the measurement of life must begin in simple activities common to all manifestation of livingness and that the planetary types must be "the first forms of inwardly-stimulated stirrings", conveniently made graphic by the use of one of the simplest available forms of living creature, the amoeba, so now it must be seen that this and all measurement or interpretation of activity must start with beginnings. The differences existing between the individuals are evolutions (however inherent or foreshadowed they may be) from the physical state of pure potentiality or babyhood. The first identification of type of activity through the Protoplasmic Planets must deal with the very phenomenon of beginning itself. If activity must be traced back to its simplest expression of itself, certainly the most simple idea in connection therewith must be the fact of starting to be and, of course, the complementary and equally fundamental ceasing to be. Before and differentiation of activity may begin, and prior to any identification of the most basic elements of being, there must be this out-breathing of self into manifestation, or this coming into physical actuality, together with the eventual inbreathing or withdrawal from manifestation.


But if there is to be a coming into manifestation, as a birth (for nothing can emanate without being something offspringing from something), and a ceasing of manifestation (for that intangible individuality which is the "I" cannot either, by the same token, just revert from something back into nothing), there must obviously be "That" which is born and which dies. It is convenient here to use the term "soul", and since astrology wholly concerns itself with physical facts in the physical world (aside from a relative measure-

ment of higher things) it is wholly necessary to go into any consideration of the makeup of this soul, other than to realize that in astrological work, it denotes all of the individual not encompassed in his outer or transiently manifest physical body, or in the functions and circumstances sustained in reality through the fact of his being manifest through this body. The soul is born and dies, physically speaking, but does not begin or cease to be in any consideration pertinent or possible at the present point. The first task of astrology, therefore, is to be able to identify the first or simplest and most invariable manifestation of this soul, the inner factor of individualistic activity.

What in the chart marks the entering in and going out of the soul? What marks the involution (in the sense of coming into tangible and definite manifestation) and evolution (in the sense of a development of selfhood, or differentiation among men) of the soul? All other activity must turn upon this simple and universally identical fact of beginning to be, and ceasing to be. By a study of the amoeba and similar simple cell bodies it is learned that these possess two odd qualities apart from all the ordinary activities of being or moment-by-moment expression. One of this is known as spontaneity, the other as equilibrium or encystment. Since these cells come onto their separate being by a splitting off from other cells they do not possess birth in the sense known to higher forms of life, and this fact serves excellently to show that higher birth, or objective and formal ushering into manifest or outer being, is a secondary phenomenon created by the complexity of the so-called higher life and not a true fact in terms of simple activity. (Physical beginnings are matters of detail and will be part of the consideration in the following lesson.)

Is there not a contradiction here? Not if the student will grasp the revelation of fundamental activities in and through the proplasmic cell. The amoeba or similar simple-cell organism possesses the

power to lapse into a quiescent condition of equilibrium or encystment wherein, in terms of activity, it has ceased to be. Then it will demonstrate the capacity to resume activity again, often without the slightest ~~trace~~ if change in temperature or outside stimulation of any sort or kind. Its life, or pure activity, may start or cease independently of outer circumstances or function; there is something here apart from physical actuality. The soul of man does not begin with birth, for physical birth is purely a physical detail; such is, from the point of view of soul, a manifestation of spontaneity. Taking a larger perspective of the whole of life it may then be seen that any furtherance of the expression of soul per se through the body is an act of spontaneity--a revelation of pure being. Similarly a death in the physical body must not be held to terminate the existence of the soul or real man, but to mark rather a passing of his pure activity into equilibrium or encystment--a condition of non-incarnation that makes possible his reemergence into freshened manifestation through spontaneity. Conscious life therefore becomes a complicated pattern of interwoven, outbreathings and inbreathings of self, from common-enough sleep and waking to the outwardly fundamental physical birth and death.

In horoscopy the two "remote" planets (of the original Chaldean seven, the two that have  juxtaposition to either the earth or Sun) become indicators of soul. Saturn, the outermost, is the factor of equilibrium, and Jupiter the ruler of spontaneity. Jupiter always shows in the chart the point where the soul constantly and recurrently enters into outer and physical things, giving spontaneity to the life and yielding soul to the expression of self. Saturn always reveals the point of equilibrium or reservoir (encystment) of self; where the soul mobilizes itself in outer form--that is, creates consciousness and sustains, or supports subjectively, the whole outer and physical expression.

## SABIAN ASTROLOGY IX — THE ACTIVITY IF SITUATION

Marc Edmund Jones

This lesson is the third of five dealing with the planets, and covering the second of the root classification of the heavenly bodies. The student so far has been given two factors which he may already have put to use in reading the chart--Saturn and Jupiter--and to these another three will now be added--Mars, Venus and Mercury. As an indication to himself that he is grasping the work thus far each student should before any thorough study of the present lesson, take understanding he has gained of Saturn and Jupiter from the preceeding one, and put it to work. Not until later will any use be made of the signs, other than in casting the chart (and showing in what house each planet lies) but by the house alone considerable information may be obtained about any individual, even with no other planets than the two soul indicators. Thus Saturn shows through its house position the department of life in and by means of which the individual is able to withdraw within himself (for self refreshment or regrasping control of circumstances). "What will this person do if embarrassed?" the astrologer might well ask, to train himself in the interpretation of Saturn.

If the planet is in the first house, the native will seek to puff up his personality; that is, make a smoke screen of his feelings so as to hide within them, and, subconsciously make a bid for sympathy. If in the second, he will either smoulder or fret within; that is, "possess" the essence of the embarrassment. If in the third, he will compromise or truckle to the circumstances; that is, seek to draw within or merge into the immediate environment. Here is the genius or heart of astrology--its application of the abstract orinciples to concrete fact--and everyone who attempts any study of the arcane sci-

ence must realize at the very beginning that this concreting of abstracts cannot be taught, or given in detail. Here words vary too greatly in their shades of meaning to make possible the expression of detail of fundamental reality which, as a matter of fact, is hardly to be put into words. Each student will construct for himself his own scheme of comprehension and explanation, and it will be the simple composite of his intricate grasp of abstract pattern that he will give into concrete description as he reads the chart. Even at this elementary stage of his study he must begin to practise the art of interpretation; and it is well for him that he has but the two planets as a start, and nothing other than the relatively simple house rulerships into which to fit them. He should cast charts, borrow them and copy as many as possible from astrological publications. He should balance his nascent idea of Saturn in the first house with the known facts of the examples he is able to get--then in the other houses, then Jupiter in all twelve--over and over again, constantly returning to these earlier lessons and the preliminary exercises until at length he has a living idea of the elements of this science. If Jupiter is in the first house he will see that the "soul comes out of itself" in personality; that is, that it always depends upon creating a liking for self in order to achieve its point. If this planet of spontaneity is in the second house the soul will always seek to make a showing; that is to "possess" whatever freshly claims its interest--and so on. The student, too will learn that these things are not literally true, but that the facts as here concretely stated for purpose of example are always present in essence, and in principle may easily be recognized.

From soul it is now possible to pass to situation. When attention is turned once more to the simple protoplasmic cell, as the amoeba there are seen three essential properties that mark its place in all the circumstances of its being. Of these the first is its power of movement, and to this biology gives the general term "contractility".

Through the ability of all living matter (with varying degree, of course, in higher specializations) to contract within its own substance and by this either to draw something to itself or else to draw itself to some point to which it has made affixture, all self-motion is to be traced. In the amoeba the operation of this contractility, rather than in specialized muscle fibers, lies in the general substance of the animalcule itself. It projects parts of itself from itself, as it were, in retractile armlike appendages to which the name pseudopodia ("false feet") is given, and by means of which it draws itself one way or another. This is Mars, the planet (of the present three) situated outside the earth and so ruling the outreaching element in direct human experience. The beginner will be puzzled, perhaps, by the fact that the "outreaching" impulse of man is "contractility" (a pulling to itself), but in higher life the self must be first placed that towards which the consciousness directs itself (the object must be "perceived", in other words). Motion is the basis of all tangible manifestation. It was the beginning and will be the end of creation as a whole; and to lesser degree, of everything that takes on manifest being. Mars is the planet of pure motion per se (abstract contractility) takes primal place in the activity of situation. It rules the first impulse of being in all outer revelation of self, it is the manner in which the native of a chart will start things, or set them into tangible motion. As such it may be interpreted by the student through the twelve houses, duplicating the procedure used with Saturn and Jupiter and double-checking the conclusions against actual charts of cases thoroughly known to him.

The second essential property of an amoeba is situation (circumstances) is its power to reflex of reaction to stimulation from external contact. This property biology names "irritability" and it is because of this quality that growth becomes possible, for the reason

that through its irritability the protoplasmic cell draws external matters within itself and thereupon begins that process of metabolism which will transform the alien matter into its own substance. Through this sensitiveness to touch as, with its pseudopodia, the protoplasmic cell gropes its way aboutk and through the resulting indrawing of material of impression, and the modification fo form and condition in response to this minutia of circumstances, the inner being of the cell gains its tangible expansion. Venus, the planet situated next to the earth on the inward side of the earth's orbit, represents this inreach-on (in contradistinction to the outreaching of Mars) in the situation and affairs of every man. It rules not action but the results of action, and the whole of the general attitude toward things external to the self--it is the planet of inward response. It show, in every horoscope, the manner in which the native will finish or complete things. Here again the student shoud carry the idea of the planet through the twelve houses.

In addition to the outreaching from self and inreaching to self of the tangible or practical realm of every-day there is that which, intangible in the department of soul, is very definite in this realm of circumstances--the construction of self; the cellularity or conductivity of being which is under the rulership of Mercury, a planet next to the sun and so ruling that which is closest to the inner self-containment. In bilolgy the most surprising of all phenomena is the one of selfhood, exhibited even by the simplest of living substance. No matter how lacking in organs or visible structure, the simple cells of protoplasm are perfectly organized, and this fundamental organism which underlies all phenomena (and is the unapproachable mystery of all being) is ruled by Mercury. Biology gives to this self-sufficient individuality of all life the teem differentiation, as each unit is completely marked apart from all other units and at the smae time is completely differ-

entiated as to function and (in higher life, visible) form within itself. Mercury rules the ever-present status of the whole of self as in cooperation with the ever-present status of the whole of circumstances apart from self, and as the planet of cooperation or organization it should be taken also, in drill, through the twelve houses.

## SABIAN ASTROLOGY X — THE ACTIVITY OF EXISTENCE

Marc Edmund Jones

This lesson is the fourth of five dealing with the planets, and covering the third of the root classifications of the heavenly bodies. These fundamental realms of activity are (in order of their consideration) (soul, situation, existence and consciousness. The scheme of analysis in its completeness is as follows:

SOUL	Negative	Indrawing	Saturn	Equilibrium
Activity of manifestation	Positive	Outreaching	Jupiter	Spontaneity
SITUATION	Positive	Outreaching	Mars	Contractility
Substance of manifestation	Negative	Indrawing	Venus	Irritability
			Mercury	Differentiation
EXISTENCE	Positive	Outreaching	Sun	Nucleation
Form of manifestation	Negative	Indrawing	Moon	Adsorption
CONSCIOUSNESS	Negative	Indrawing	Neptune	Meiosis
Awareness of manifestation	Positive	Outreaching	Uranus	Syngamy

In the case of the activity of soul and of consciousness the negative or sustaining factor is considered first; in the other realms the expressive or positive. Mercury, alone of the planets, is neither positive or negative, and so is an extra or third element in the activity of situation. As a matter of fact Mercury is a binding or "emulsifying" agency in astrology, and it is merely convenient to study and classify it under "situation" because it is through situation that the organization or binding together of the different factors of life is most thoroughly identifiable. In more advanced work Mercury is termed the "planet of mind" and mind (in Sabian usage not to be confused with mental power) is the very lens or focus of being itself. Mercury as strikingly reveals the organization of being from the standpoint of soul, existence or consciousness as situation (which merely most neatly and most clearly reveals it).

In soul the student has seen the fundamental activity of personal being, revealed through That which is neither limited nor defined by

tangible manifestation. The key to Sabian astrology is the eternal division and subdivision of all analysis, and where the analysis is of absolute or eternal factors any subordinate division must be recapitulation of major divisions (since nothing can exist in the part that is not inherent in the whole). Therefore, if the fundamental distinction is between planets, houses and signs representing activity, circumstances (substance) and function (form) in order, all minor division must carry out this same scheme. This present analysis of pure activity more conveniently uses the philosophical terms (activity, substance and form; as expressed in the Golden Truth, "All things are related to all other things in activity, substance, and form") rather than the general astrological designations (activity, circumstances and function). Activity must divide into activity-activity, activity-substance and activity-form, and from "soul" as activity-activity (actuation per se) the student has been carried, in the prior lesson, to activity-substance or "situation" in terms of the substantial part of the individual in life (his outreaching power, Mars) or of life in the individual (his indrawing capability, Venus). Now activity-form must be introduced, or the purely functional detail of personal being--that is, individual functioning (pure personal activity) in absolute differentiation from all other individualization. To this the simple term "existence" can best be given; the basic "form" (formation, in this sense) of being or selfhood.

There are two foundational factors that distinguish the protoplasmic cell (the amoeba as typical) in its simplest living being; these together are its life and so are the symbols of all life or existence. First is the nucleus or center; second is the spread of surface by means of which adsorption (nutriment) becomes possible. Center and surface are the basic elements of all manifestations, representing spirit and matter in metaphysical understanding and revealing the outreaching (controlling) and indrawing (self-expanding) ex-

tremes of individual being. From a higher point of view it is obvious that here is a limit to the amount of matter that may be held in bondage to a particular indwelling spirit, determined of course by the degree of evolution of the "ego", and this is no less true in the physical manifestation of the most simple living cell. There is, moreover, in the case of the cell, a fixed relationship not only between the nucleus and the whole cell (the nucleoplasmic ratio) but between the cell and its environment. The nucleus is forced to increase its surface within the cell (as spirit is forced to increase its facets of being) to meet the growth in volume of the cell (the amount of matter ensouled) and the cell is forced to increase its surface extent, by a change in shape, as it gains volume. Only the most elementary type of life can function in the globular or auric form. Higher life is in essence a development of complexities of surface, permitting the multiplicity of variant adsorptions necessary to support that myriad-faceted nucleus which is identified in essence as the human soul. The presence of the nucleus, as a focal or controlling center, together with its evolution or outreaching of self (establishing the "metabolic rate" which, rather than time, marks the life of the cell) is the positive basis of all existence. This is the sun.

Sol is fundamentally the marker of vitality in all astroligical work, but it is a vitality which is to understood not as a "quantity" of driving force in being (the layman's usage) but as the essence of existence itself. The sun indicates the will factor in human expression, and to this planet the keyword "nucleationW" is given. That is, the sun shows in the chart the department (by house) and the details of functioning (by sign) through which the individual meets and maintains his center; it shows how he may "put himself into things". Because of this markedly distinctive activity identified by the sun,

and because the sun is at approximately the same point of function (in the same degree by sign, that is) upon a given day of each year, it is possible to delineate character rather surprisingly by nothing else than the birthday (the so-called "sunscope" of "sidewalk-astrology").

Of equal importance with center is the factor of surface, especially in its evolution of extent and complexity. The student must realize that by surface not the outer epithelium (skin) alone is meant but the actual lining of every individual part of the organism. Adsorption, or the concentration of gas or solution at a surface, making possible the passing of food or excreted substance in or out through a cell or tissue wall, is as much a basis of existence as centralization by the nucleus. Experience, the substance or negative factor or existence, is wholly adsorption, properly understood (that is, a "surface" or "personal" exchange of the substance of being); supporting "existence" from the general evolution of a human individual as a whole down through the very last details of his vital processes. This is the moon.

Luna is fundamentally the marker of sensation in all astrology, but this is a sensation which is to be understood as a partaking in the details of being rather than as a specialization of sensual acuteness. All individuals have equal vitality, potentially, and similarly all have equal sensitiveness in essence. Individualization lies in the use and employment of those two elements of existence. The moon indicates, therefore, the feeling in the chart; and since all growth is through individual personalization (response or "feeling") the moon gives the cycles of all the subordinate affairs or minutiae detail in every-day being.

## SABIAN ASTROLOGY XI — THE ACTIVITY OF CONSCIOUSNESS

Marc Edmund Jones

This lesson is the fifth of five dealing with the planets, and covering the last of four root classifications of the heavenly bodies. It will be followed by six lessons introducing the use of the zodiacal signs, and it completes a rather difficult section of instruction. The student is about to have a respite from the abstract principles of being itself (which a study of pure activity necessarily involves) and he will now be able to turn his attention to the fascinating and simple intricacies of Macrocosmos--the heavenly man. In the meantime it is essential that he practise constantly with these fundamental concepts of the planets, using drills of the sort already suggested (or else those he may work out for himself) and ever remembering that it is impossible for him to grasp any more than the vaguest appreciation of the elements of activity at the outset of his study (that he may, therefore, return to these lessons over and over again and even after years of progress still be able to see new light upon root being itself through these planetary symbols). The planets are the heart of astrological work. The real measurement of an astrologer's skill will always lie in his understanding of the pure elements of activity (or life stirring) in and through all manifestation.

The two planets that remain for consideration are of little direct influence in human life and destiny, and for that reason they were not included in the original Chaldean system (although the original Chaldeans were too expert mathematicians not to have been aware of the eccentricity in the movement of Saturn and so of the existence of Uranus and perhaps Neptune also, in principle). Astrology is understood by the ancient initiates, in its entirety, was regarded not so

much a physical as a mathematical science, and the planets were merely convenient as measuring bodies--exactly as the two motions of the earth and the somewhat pictorially-suggested arrangement of the fixed stars were likewise convenient. Visibility was the first essential upon which the usefulness of a planet depended in that age without telescopes. The elements in the horoscope brought out by the two outermost bodies in modern astrology were gained with but slightly less convenience by the early Chaldeans; indeed, as a matter of fact, any one or even several of the planets may be omitted from the chart and the chart yet read with complete accuracy and perhaps only with a shade less detail, provided only the astrologer is skilled enough. This is possible because of the recapitulation of everything in everything else, as is demonstrated in advanced study following this present series.

Uranus and Neptune have become visible to men (if only by mechanical means so far) coincident with the development of a real racial or globe-wide consciousness, and they measure fundamentally the relationship in activity existing between the individual and all individuals; they reveal the social factor in horoscopy. When the student turns to his simple amoeba or the protoplasmic phenomena (for a parallel by which to make the functions of these two planets clear) he is brought at once to the question of a group cooperation which in its most objective form is sex reproduction and in its purely subjective manifestation is awareness or that group mood or sustaining being to which the term "consciousness" gives the most apt designation. That sex or reproduction is purely social in nature is obvious enough, but only after a moment of thought and reflection; it is the lowest form of direct cooperation between individuals. That consciousness is purely a group phenomenon is no less obvious, but it may be a little more difficult for the student to see it at first thought; in other words, he may not have realized before that what dwells within himself in a reality of

awareness is wholly due to its picturization either within himself because of its recognition there by others (and their expression of the fact to him) or because of his recognition of its counterpart (or identifying opposite, the same thing) in others. Man's social awareness in an earlier age was vicarious; that is achieved through the agency of the gods and powers of nature. He dwelt within a divine world, the center of which really was himself, and since he lacked any social consciousness (such as was manifest only by the exceptional man, as some great thinker or initiate) he did not need Uranus or Neptune. In the present age man has come to dwell wholly in the outer world and he therefore is entirely dependent upon group activities and realities; he has consciousness, such as is remoulding and transforming a whole world, inside and out--therefore Uranus and Neptune are functioning, and the modern astrologer must consider them.

In entering upon the study of the social phenomenon of reproduction and consciousness there is much that must be left to more detailed or advanced work, for here is the mystery (so called) of the maintenance of life and being itself. The consideration, however, does not so much concern the physical or definite offspring of an individual--the providing for his succession--as it is with his regeneration or constant reorientation with the existing scheme of things during his normal span of apparently unchanging outer being. Sex only in its narrowest and most animal aspect is concerned with physical association. The larger view is perhaps best expressed in the often quoted simile of Huxley (1878) in which he compares an organism to "a web of which the warp is derived from the female and the woof from the male". In other words, the astrologer may say that Neptune identifies the warp and Uranus the weft (woof) of consciousness (outer and social sustaining structure of being). Somatic mitosis (a bodily equal division of the

elements of being) is the basis of nearly all reproduction (occultly of all, for amitosis is merely an apparent phenomenon), and it is marked by an intensification followed by what is in effect a reduction (meiosis) from double normal to normal in both parent and offspring. It is as though, for reproduction, the being must be doubled in consciousness in order to be divided into halves, each of which is equal to the double until reproduction is complete, whereupon each of which is reduced to normal. Thus: one plus one equals four, which divided into twos, each of which equals one. That is, life is outwardly expanded (at the expense of inner reality) for all contribution to life, and outwardly diminished (to the benefit of inner reality) at the close of any service to outer or group being. This is Neptune, the insidious planet that draws man out of himself (sexual excitement is the lowest type) and at length inverts (turns within) all its benefits. It is the measure of man's obligation to consciousness, the warp of his understanding; it is his reduction to root individual reality--meiosis.

As each of the pairs of planets has been seen to be mutually operative, so it must be understood that the expansion of all awareness under Neptune is due to the positive stimulation of Uranus, likewise it must be seen that Uranus is drawn into action by Neptune. Meiosis is one of the two exceedingly important crisis in the life cycle (whether of a single cell or of a man); the other is syngamy (conjugation), or the union of nuclear elements. In higher life, with large female and smaller more active male gametes this is recognized as the fertilization of the egg by the sperm (pregnancy, that is), but it is in the most simple cell that the real exactness of this reciprocal relation may be seen and the whole visualized apart from sex or purely physical reproduction. Here must be identified the function of the individual in joining himself to things; impregnating life with his understanding or yeilding pregnancy to consciousness. This is Uranus, the measure

of man's ability to weave himself into being, the weft of his understanding or his social or cooperative expansion out of root individual reality. It is his outer adding to himself as Neptune is an inner adding to self.

## SABIAN ASTROLOGY XII — THE GENERAL OUTWARD TYPE

Marc Edmund Jones

This lesson is the first of six outlining the meaning and use of the signs, and (as a matter of introduction to the chemistry of function, or an analysis of the factors that create and establish the signs as such) this one lesson will introduce the zodiac in its most simple aspect; the differentiation of individuals from each other in terms of outer appearance or general characteristics of selfhood. The philosophy of the zodiac will be left until the student has first been drilled in the fundamentals of its elements, and before even the consideration of these elements themselves it is necessary that he gain some measure of familiarity with the signs in general, and be able to distinguish their types one from another. The easiest approach to these is to learn them in their greatest degree of distinction, which is found in the "rising signs"—that is, through the particular one found upon the cusp of the first house or ascendent of the individual chart, and thereby creating one of the "twelve tribes of Israel". The fundamental distinctions are not to be seen with sufficient lack of modification to make easy the recognition of any person's rising sign, but there are enough features in common to be found in the individual's constituting each of the "tribes" to make the learning of the twelve types the very best possible introduction, for the beginner, to the signs in general. The paradox is that this identification of ascendant, which often requires the very greatest degree of astrological skill, is at the same time the easiest initial approach to astrology.

Aries, the sign of the ram, gives the pioneer temperament; manifest in an extreme of detachment from or interference with his fellows upon the part of the person in whose natal figure this sign is rising. The tendency of Aries is toward tall and slender people, although all

give him any grasp of the signs greater than what he may know of them through himself it is necessary for him to use analogy and create a greater functioning scheme in the heavens hypothetically. This must stand to him as the signs to the houses; he cannot conceive of anything larger than self save in terms of self, and so he must project self into the heavens but give to the self a greater immutability than can humanly be known. This is the zodiac, or the signs personified as a heavenly man--in the perspective of which his own functions are quite circumstantial. It is this "housing" of the signs that makes the signs understandable; the ancients conveniently aided this by arbitrarily identifying this heavenly man through artificial "constellations" that have long since moved on from the positions they then occupied (by nearly 30° in the heavens). Thus Aries rules the individual head, but it rules the cosmic attribute of "head" made immutable and eternally potent. And from this larger and fundamental conception of the zodiac, removed from all modern superstition, the principal keywords of the Sabian system are gained. These the student may now learn in preliminary fashion.

Aries--the TORCH as a rising sign, and as the Ram symbolizing the forceful entrance into things--rules the head of the Zodiacal Man, creates a cosmic seat of consciousness, and gives the keyword ASPIRATION.

Taurus--the PILLAR as a rising sign, and as the BULL symbolizing the energizing of self--rules the throat of the Zodiacal Man, creates articulate consciousness, and gives the keyword PHYSICAL ENERGY.

Gemini--the PENCIL as a rising sign, and as the TWINS symbolizing objective duality or the utilization of situation--rules the arms shoulders and lungs of the Zodiacal Man, creates sensation and gives the keyword VIVIFICATION.

Cancer--the MIRROR as a rising sign, and as the CRAB symbolizing ingestion--rules the chest and stomach of the Zodiacal Man, creates the substance of being, and gives the keyword GROWTH.

Leo--the DYNAMO as a rising sign, and as the LION symbolizing self-centering--rules the heart and spine of the Zodiacal Man, creates the form of self, and gives the keyword INNER BEING.

Virgo--the BOX as a rising sign, and as the VIRGIN symbolizing conscious receptivity--rules the intestines and abdomen of the Zodiacal Man, creates activity of consciousness, and gives the keyword ASSIMILATION.

Libra--the LINK as a rising sign, and as the SCALES symbolizing judgement--rules the kidneys and lower back of the Zodiacal Man, creates a sifting of consciousness, and gives the keyword EQUILIBRIUM.

Scorpio--the FURNACE as a rising sign, and as the SCORPION symbolizing self-seeking--rules the "secret part" of the Zodiacal Man, creates externalization, and gives the keyword CREATIVE ABILITY.

Sagittarius--the LAMP as a rising sign, and as the ARCHER symbolizing conquest--rules the upper limbs and flesh of the Zodiacal Man, creates tangibility, and gives the keyword EXECUTIVE ABILITY.

Capricorn--the SLATE as a rising sign, and as the GOAT symbolizing differentiation--rules the skin and knees of the Zodiacal Man, creates boundaries of being, and gives the keyword CRITICAL DISCRIMINATION.

Aquarius--the MANTLE as a rising sign, and as the WATER-CARRIER symbolizing self-expression--rules the ankles and circulation of the Zodiacal Man, creates stimulation, and gives the keyword DESIRE.

Pisces--the GAUGE as a rising sign, and as the FISHES symbolizing vertebration--rules the feet of the Zodiacal Man, creates foundation in fundamental being, and gives the keyword POETIC UNDERSTANDING.

## SABIAN ASTROLOGY XVII — THE ZODIACAL SCHEME AT WORK

Marc Edmund Jones

This lesson is the last of six outlining the meaning and use of the signs, and the final one of two giving definite practise for the student in a full preliminary mastering of the department of function in the horoscope. The keywords which are to be the basis of his practise have now been summarized for him, and he is ready to put the zodiacal scheme to work. It is merely necessary for him to make sure that he has grasped the fundamental idea of functional analysis, as illustrated in considerable detail in the preceding lesson, and that the potency of the houses, planets and signs in order has now become somewhat of a living fact to him. The space given to pure philosophy, and to desperately abstract considerations, in this outline of Sabian astrology, is not to be begrudged; although it may be true that the student will be forced to come back to these sections again and again before they are thoroughly clear to him. It may be put down as an axiom that nothing is truly learned until it appeals to the imagination. This result may be achieved in either one of two ways; through a grasp of the philosophy of any given matter, or by actual experience with it. Two temperaments are represented, therefore, in all study.

There will be those students who will master each step of explanation and make the science of astrology a reality within themselves before they will be able to put it to much use, and there will be those who will be compelled to make a halting and definite use of the factors given them until the philosophy of each detail grows, or rather springs into being, within. The former group will slight until later the drills given with the lessons, the latter group will but half-heartedly force their way through the explanations at the beginning. The lessons must be written for both, and there may indeed be those few who

will be able to operate over a happy middle ground.

The material upon the signs so far given, while sufficient for a very thorough analysis of any horoscope, is only a very small part of the whole, as included in the Sabian system. It is a beginning, calculated to implant the general idea, and to be the basis of drill. The student at this point must realize that the all-important task immediately ahead of him is the stimulation of his imagination. Thus, in the case of Taurus (as summarized in the preceding lesson) he must see that the throat, the point of ingress for nutriment and energy elements (food, water and air), is naturally to be seen as the sign of the twelve to be associated with physical self-support or tangible energy; and he must no less see that as the point where expression is given vocal form upon a pillar of air Taurus is equally associated with articulateness which, as the basis of social being, is the actual sustainment of selfhood (justifying the keyword "pillar", which marks the specialized outer type). These things are neither a matter of accident, nor of convenience, and at a proper stage in the work the whole of this consistent interrelationship of things will be explained and demonstrated. But first the young astrologer must stimulate his imagination, and see these things, at least in minor degree, for himself. He must put his astrology to work by learning to apply it to every detail of everything.

Practise with the horoscope itself is the most valuable drill in astrology, and a particular method that will make this sort of experience available under ideal conditions will be the basis of the group of lessons immediately following this series. At the present stage in his study, however, the student should be able to read to a considerable degree by a consideration of the planets by their place in the signs exactly as he has used these planets by their place in the houses (e.g., as Saturn in the first house will cause a native to make a smoke screen of his feelings--cf. Lesson IX, par. 2--so the planet

such designations must be seen to be relative and modified by general racial and climatic types. The nose is apt to be prominent, the nature unsettled. The keyword is TORCH, symbolizing the fundamental capacity of this type of person to carry or direct his enthusiasm where he will.

Taurus, the sign of the bull, gives the political temperament, manifest in an extreme of indwelling or inarticulateness in respect to its own fundamental reactions to life. The tendency is towards short and stout individuals, although the term "short" is apt to be misleading (especially in America) since stature is more than any other trait a racial (life stream or "ray") characteristic. There is here a tendency to old-fashioned doll-like features. The keyword is PILLAR, for as a type these people like to feel or constitute themselves the stand-by for something.

Gemini, the sign of the twins, gives the manipulative temperament, manifest in an extreme of concern over momentary detail. The tendency is towards tall and slender people, and as a type Gemini might be said to be marked by dexterousness and a chameleon nature; that is Gemini is not so interested in itself as in the impression it gives to others. The keyword is PENCIL, symbolizing the love of this type for making its mark with the minimum expenditure of self.

Cancer, the sign of the crab, gives the transmitting temperament manifest either in an extreme of generosity or of self-seeking--that is, in seeking to pass things on from self, or to pass them to self. The tendency is towards short and stout individuals, and there is in this type a marked development of protuberances and angles in form and feature together with an unusual tenacity of character. The keyword is MIRROR, because of the generally reflecting nature of the type.

Leo, the sign of the lion, gives the dominating temperament, manifest in the regal characteristics of these people. The tendency is towards short and slender persons, although with the slenderness there

is usually a considerable development of curves. The slenderness is nearly always to be noted, however, in the flat frontal surface of the hips. The type possesses an inner surity which permits it to use its energy to the uttermost, thus giving it the keyword DYNAMO.

Virgo, the sign of the virgin, gives the critical temperament, manifest in an extreme of real interest in all personal affairs. The tendency is towards short and stout individuals, although this is one of the types unusually subject to modification and so best to be recognized by traits of character--the most striking of which are gregariousness and fussiness. This type is most interested in itself; it loves to tuck things away, and the keyword is BOX.

Libra, the sign of the scales, gives the adjusting temperament, manifest in an extreme of changeability and transitory enthusiasm. The tendency is towards tall and slender people, and the physical peculiarity of Libra is an intensification of the curve of the spine--generally given a "dip in the back". The keyword is LINK because the type is extraordinarily active in coupling things together--lifting and dropping interests, and generally balancing considerations.

Scorpio, the sign of the scorpion, gives the creative temperament, manifest in an extreme of self-containment and inscrutability. The tendency is towards short and stout individuals, but it is in the "Egyptian eye" (a faint exaggeration of a drooping lid at the extreme outer corner of each eye) that the type is most characteristically revealed. Scorpio has a silent stubbornness that is most annoying; its keyword, because of its deep inner intensity, is FURNACE.

Sagittarius, the sign of the archer (centaur), gives the administrative temperament, manifest in an extreme of "good-fellowship" and free social intercourse. The tendency is toward tall and stout people, and the type is apt to show large bones, and also at times a protuberant abdomen. The keyword is LAMP, because the Sagittarians shed

their light freely--they are the most social of all signs.

Capricorn, the sign of the goat, gives the analytical temperament, manifest in an extreme of dignity (or giving of dignity to things; and operation of the same characteristic). The tendency is towards tall and slender individuals, and the physical type is distictively marked by a narrow jaw (the goat's striking intellectual head formation) or by a roundness of features which this skull formation permits. The keyword is SLATE, because of the sharpeness with which Capricorn registers all things.

Aquarius, the sign of the water-carrier, gives the seeking or scientific temperament, manifest in a quiet inner strength marked by its simplicity and its impersonal operation; Aquarius asks the thrill of life first, and is willing to wait for understanding. The tendency is toward short and slender people, and the keyword is MANTLE because of the fondness of this type for dressing itself up in the various fabrics of life.

Pisces, the sign of the fishes, gives the interpretative or idealizing temperament, manifest in a capacity for devotion to an idea or a cause, such as often fools the astrologer into considering this (one of the strongest) to be one of the weakest types. The tendency is towards short and stout individuals, and they are marked by full eyes or by a quite characteristic lymphatic development. The keyword is GAUGE because of their extremes of response to the actualities of conditions within or around and about them.

## SABIAN ASTROLOGY XIII — THE CHEMISTRY OF CHARACTER

Marc Edmund Jones

This lesson is the second of six outlining the meaning and use of the signs, and the first of three designed for the careful grounding of the student in the constituent parts of the zodiac. During his study of these zodiacal elements he should assiduously practise with the fundamental concepts of the planets (as outlined at the beginning of lesson XI, or first suggested at the beginning of Lesson IX), and at the same time he should seek to familiarize himself as far as possible with the general outward types (outlined in the preceding lesson) by seeking to recognize them among his friends; in order that he be equipped to begin the interpretation of the chart by the positions of the planets in the signs--the real heart of Sabian horoscopy. As a preliminary step, prior to the reading and study of this present lesson, the student should review carefully Lesson IV and V (the first three paragraphs in each instance) in order to refresh his mind upon the fundamental nature of the signs, in their distinctive form, the houses; and he should also make sure he understands the foundational threefold division of the chart into houses, planets, and signs (or into circumstances or substance, activity and function or form--or Lesson III, par. 4: Lesson X, par. 3--the "key to Sabian astrology"). He must realize that the outline of the rising signs in the previous lesson is but an anticipation of a real mastery of the third basic department of this arcane science--only given to him as an aid in yielding some measure of life and reality to the zodiac, and to create thereby a necessary beginner's interest in the twelve signs--and that the individual ascendant actually is but a very minor and relatively unimportant detail of zodiacal rulerships.

As the houses are derived from a blending of the threefold and fourfold elements in the circle, so likewise are the signs; and this

has been stated (par. 3, Lesson IV) in the case of the zodiac as "a trisection of the quarters created by the two axes" established by the "extreme of conjunction with and separation from the coordinate house circle" at the equinoctial and solstitial points. Here, however, is no case of a measurement of forces at play within the life and circumstances of man, as is true of the houses. The elements in the signs are self-contained, measuring to the details of self-containment or function in the individual--as has been the burden of the explanations so far. For an analysis of the two axes that create the signs of the zodiac it is necessary that the student take an entirely separate or fresh point of view, and conceive the basic necessities of selfhood as in contrast with the fundamental cooperations of self. An individual is optionally concerned with the details of his cooperation with life, but the elements or inner being to which the seeker now turns his attention are each a matter of constant and equal importance, and this has already been pointed out. Through the axes of the zodiac, and the twelve signs established by triangulation from the four axial points (note again that axis is used, in this connection, in a special sense), human character may be subjected to chemical analysis, of a most surprising and successful sort.

When studying the houses, because ~~of~~ the equatorial mansions are ~~created~~ created by an external play of forces, the first consideration must be of the axes themselves: here, with the self-containment element of primary importance, the beginning of understanding lies in the types of signs created by the inscription of the four equilateral triangles in the ecliptic; that is, in a realization of the difference between the axial, pre-axial and post axial functions of manifest being. Since each one of these three divisions of the zodiac contains four signs it is termed a quadrate.

### The Three Quadrates

Movable signs      Axial  
(or Cardinal signs)

Fixed signs      Post-axial  
(or Foundation signs)

Common signs      Pre-axial  
(or Mutable signs)

Movable:

Fluidity without depth

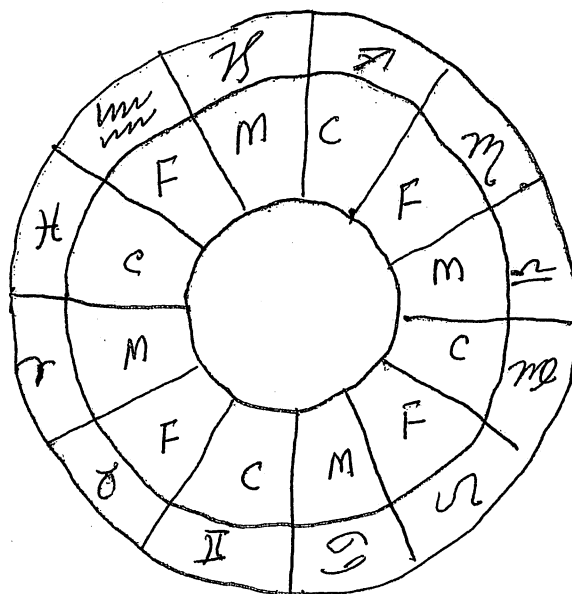
Fixed:

Depth without fluidity

Common:

Depth becoming fluidity

Quadrate is the special emphasis  
of activity in the department of  
function.



The real nature of function or form will have to be gained as a matter of gradual evolution in the understnading (which is true, of course, of all abstract elements of being), so that the student need not puzzle his head further, at this point, over root realizations. As pointed out in Lesson X (par. 3), there must be a constant subdivision of factors in analysis, and a grasp of function per se may be achieved by its approach first through its specialization in activity (this lesson), then through its recapitulation of circumstances (next lesson), and finally through the blending of the elements (Lesson XV) which is in essence form or function itself. It is necessary now for the terms "movable", "fixed" and "common" to be learned, together with the four signs identified by each.

The movable signs (Aried, Cancer, Libra and Capricorn) are the axial or focal elements of character. They establish the quality of

quadrate in the zodiac and therefore are more associated with activity or the revelation of character than any of the other signs. Among the ascendants they give an essentially active type, and in their rulership of function within the being they control the surface or superficial emphasis of self; they are fluidity without depth.

The fixed signs (Taurus, Leo, Scorpio and Aquarius) are the post-axial or established elements of character. They create the foundations or reservoirs of being, and so (by a sub-division of a sub-division) they are more associated with the form of the activity of function than any of the other signs. Among the ascendants they give within the being they control the latent or subconscious emphasis of self; they are depth without fluidity.

The common signs (Gemini, Virgo, Sagittarius and Pisces) are the pre-axial or changing (evolving) elements of character. They create or maintain the reactions of being and are most associated with the circumstances of activity of function than any of the other signs. Among the ascendants they give an essentially adaptable type, and in their rulership of function within the being they control the sensitive or overconscious emphasis of self; they are depth becoming fluidity.

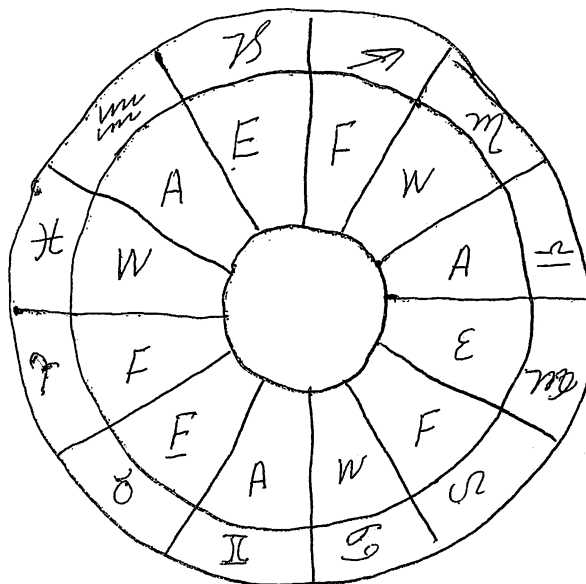
## SABIAN ASTROLOGY XIV \_\_\_\_ THE ESSENCE OF CHARACTER

Marc Edmund Jones

This lesson is the third of six outlining the meaning and use of the signs and the second of three which deal with the constituent parts of the zodiac. Its particular consideration is the axes of the signs, and in presenting these it is assumed that the student, through his study of the houses, has thoroughly familiarized himself with the scheme of root differentiations established at the axial points of the wheel--the basis of all astrological circle analysis. Because each one of these four divisions of the zodiac contain three signs it is termed a triplicity.

The Four Triplicities

Fire signs	Hot and Dry
The emanative triplicity	
Earth signs	Cold and Dry
The revealing triplicity	
Air signs	Hot and Moist
The reflective triplicity	
Water signs	Cold and Moist
The sustaining triplicity	



Hot signs:	Masculine
Cold signs:	Feminine
Dry signs:	Precipitating
Moist signs:	Evaporating

Triplicity is the special emphasis of circumstances in the function department.

The axial elements of the signs have been termed, since the earliest writer (but not with great felicity), "hotness" and "coldness"; the polar element within the axes has similarly been distinguished by the terms "dry" and "moist". For the first pair of designations there is already current in astroligical writings the alternative "masculine" and "feminine", which are little better but at the least are convenient and practical. For the second pair of terms the Sabian system substitutes "precipitating" and "evaporating", as shown in the diagram. The four essences of character, created by these axial elements of being, are variously emphasised in the establishment of individuality--their circumstances of emphasis constitutes the substance which, with the activity of the zodiacal specialization through quadrature, blends into the function form of character, over the pattern underlying all manifestation of the being--and it is necessary that these be grasped in a general way (as movable, fixed and common signs, the general elements of quadrature were learned in the previous lesson) before any detailed grasp of the distinctions between the twelve signs is possible.

The emative triplicity (or fire signs: Aries, Leo and Sagittarius) is the precipitating masculine element of character. The quality of hotness or masculinity is not a matter of physical sex definition, as between men and women, but it is a fundamental difference in the direction of approach to life. A difficulty at this point is that while the polar emphasis in the axes is no less a matter of positive and negative (as particularly employed in the case of the houses\* the axes themselves to a certain extent are first of all to be identified from each other in terms of polarity. Here again, of course, is a matter of subdivision of a division, and astroligical fire might be called subpositive-positive selfhood precisely as it might later be quite convenient to term air subnegative-positive, water subnegative-negative and earth subpositive-negative emphasis of being. The difficulty in

such a nomenclature is that it is apt to lead to a mere playing with words. (Note that the vertical axis in the houses is positive from north to south, or upward; in the signs, south to north, or downward. This is the reversal in direction of influence which is the fundamental difference between houses and signs; that it, from self outward our upward and from self inward and downward, respectively.) The fire-air axis is positive in the sense of its persistent seeking to make the circumstances of selfhood dependent upon the fact of self--it is the a priori emphasis of individual being, or the emanation which is the identification of all eternality of being. The "hot" axis is created by extreme of coincidence with the circle of outer manifestation of circumstances (at the equinoxial points) and its fundamental positiveness is identified in the basic outpressing of self-or incarnation per se. It is distinction (compared with the water-earth axis) between the elements of being and of non-being (that is, these axes correspond to the material and spiritual axes of the houses, respectively, again showing a reversal in point of view because the signs are self-containment and the houses are self-sustainment; indeed, the weft of this constant weaving in and out of comparisons is confusing beyond belief if the warp of the fabric of understanding, the step by step grasping of the points, ever be neglected. The difference between the dry fire and moist air is between the elements of direct and derivative elements of being, or the subordinate positiveness and negativeness. Here the terms percipitating and evaporating are used, and they may be defined as a tendency in the first instance to leave a residue or deposit of self in every circumstantial involvement of the being, and in the second instance to absorb or take away some of the substance or circumstances in every participation by the self in outer details. Dry signs indicate the marking of the character by the self through expression, moist signs identify the moulding of the self by the evolution of character through expression.

Fire signs are therefore wholly emanative; that is, they seek to shape both circumstances and character to self.

The reflective triplicity (or air signs; Gemini, Libra and Aquarius) is the evaporating masculine element of character. These signs are fundamentally positive in the sense of a persistent seeking to make the circumstances of selfhood dependent upon the fact of self; but they seek rather than to bring about a dependence of outer elements upon the self to mould the being by an evolution of character through the expression of the self. Air signs are therefore wholly reflective; that is, they seek to bind circumstances to self by shaping self to outer estimations of character.

The sustaining triplicity (or water signs; Cancer, Scorpio and Pisces) is the evaporating feminine element of character. These signs are established from the "cold" axis, which is created by the extreme of separation of the ecliptic from the house circle (at the solstitial points) and their fundamental negativeness is the basis of outer manifestation of self--or experience, per se. The evaporating cold signs are always seeking to draw ~~to~~ self a posteriori. Water signs are therefore wholly sustaining; they seek to buoy self upon the surface of circumstances and character.

The revealing triplicity (or earth signs: Taurus, Virgo and Capricorn) is the precipitating feminine element of character. These signs are fundamentally negative in the sense of their dependence upon experience, but they seek to deposit a residue of self or to leave the mark of self upon all circumstances. Earth signs are therefore wholly revealing; that is they show the shaping of self in the reaction of character to circumstances.

## SABIAN ASTROLOGY XV \_\_\_\_ THE BLENDS OF CHARACTER

Marc Edmund Jones

This lesson is the fourth of six outlining the meaning and use of the signs, and the last of three which deal with the constituent parts of the zodiac. Its particular concern is the combination of various elements, which have been analyzed in the preceding two lessons in production of the individual zodiacal mansions or departments of function--the blends of character, or form factors in being, as they are created by the twelve root cooperations between the quadratures (activities of function) and triplicities (circumstances of function). At this point the student must begin to realize that the signs are traits of character, each subordinated or exaggerated to the slight degree necessary to produce an individual root pattern of being, and that (as already made clear in distinguishing between them and the houses) each is of equal importance in any given horoscope. He must, therefore, recognize in each a fundamental necessity of selfhood--not, except most incidentally, an outward general type of person. The facets of self-hood (which the signs henceforth are to be seen to be) will be outlined in this lesson and in the following one will be applied to the definite practice of horoscopy. For the present the problem is to see just what it is in the essence of each sign that has led to the familiar and convenient animal designation or typification that has given astrology (and language) the word "zodiac".

Aries is movable fire: that is, fluid, hot and dry. It is the facet of character which blends, with the eagerness of the cardinal signs, the determination to impress itself and also deposit an essence of itself upon every detail of life with which it makes contact-- it therefore produces the pioneer temperament in the rising signs, and in general creates the fundamental characteristic of all entrance into

things; symbolized in the zodiac by the butting male sheep, the Ram.

Taurus is fixed earth: that is deep, cold and dry. It is the facet of character which blends, with the self-consciousness of the foundation signs, the determination to profit from experience or circumstances and yet to deposit an essence of itself upon every detail of life--it therefore produces the political temperament in the rising signs, and in general creates the fundamental characteristic of all energizing or patronizing of self; symbolized by the strength-parading male cow, the Bull.

Gemini is common air; that is adaptable, hot and moist. It is the facet of character which blends, with sympathy of the mutable signs, the determination to impress itself upon life and to gain from life an essence that may be added to self--it therefore produces the manipulative temperament in the rising signs, and in general creates the fundamental characteristic of all utilization of situation or opportunity; symbolized by objective human duality, the Twins.

Cancer is movable water; that is fluid, cold and moist. It is the facet of character which blends, with eagerness of the cardinal signs, the determination to profit from experience or circumstances and to gain from life an essence that may be added to self--it therefore produces the transmitting temperament in the rising signs, and in general creates the fundamental characteristic of all ingestion; symbolized by the grim-holding claw-replacing crustacean, the Crab.

Leo is fixed fire; that is, deep, hot and dry. It is the facet of character, which blends, with the self-consciousness of the foundation signs, the determination to impress itself and also deposit an essence of itself upon every detail of life with which it makes contact--it therefore produces the dominating temperament in the rising signs, and in general creates the fundamental characteristic of all self-centering; symbolized by the king of beasts, the Lion.

Virgo is common earth; that is, adaptable, cold and dry. It is the facet of character which blends, with the sympathy of the mutable signs, the determination to profit from experience or circumstances and yet to deposit an essence of itself upon every detail of life--it therefore produces the critical temperament in the rising signs, and in general creates the fundamental characteristics of all consciously controlled receptivity or utilization of self; symbolized by the exploitation of latent potentiality, the Virgin.

Libra is movable air, that is, fluid, hot and moist. It is the facet of character which blends, with the eagerness of the cardinal signs, the determination to impress with the eagerness of the cardinal signs, the determination to impress itself upon life and to gain from life an essence that may be added to self--it therefore produces the adjusting temperament in the rising signs, and in general creates the fundamental characteristic of all estimation or judgement of experience; symbolized by a balance beam, or the Scales.

Scorpio is fixed water; that is, deep, cold and moist. It is the facet of character which blends, with the self-consciousness of the foundational signs, the determination to profit from experience or circumstances and to gain from life an essence that may be added to self--it therefore produces the creative temperament in the rising signs, and in general establishes the fundamental characteristic of all self-seeking; symbolized by an insect which stings its prey into a state of helplessness, the Scorpion.

Sagittarius is common fire, that is, adaptable, hot and dry. It is the facet of character which blends, with the sympathy of the mutable signs, the determination to impress itself and also deposit an essence of itself upon every detail of life with which it makes contact--it therefore produces the administrative temperament in the rising signs, and in general creates the fundamental characteristic of all

conquest or utilization of life's developments; symbolized by the bowman centaur, the Archer.

Capricorn is movable earth; that is fluid, cold and dry. It is the facet of character which blends, with the eagerness of the cardinal signs, the determination to profit from experience or circumstances and yet to deposit an essence of itself upon every detail of life--it therefore produces the analytical temperament in the rising signs, and in general creates the fundamental characteristic of all differentiations of experience; symbolized by the most indefatigable of all male animals, the Goat.

Aquarius is fixed air; that is deep, hot and moist. It is the facet of character which blends, with the self-consciousness of the fundamental signs, the determination to impress itself upon life and to gain from life an essence that may be added to self--it therefore produces the seeking of scientific temperament in the rising signs, and in general creates the fundamental characteristic of all self-expression, symbolized by a human figure engaged in a task of service, the Water-carrier.

Pisces is common water; that is adaptable, cold and moist. It is the facet of character which blends, with the sympathy of the mutable signs, the determination to profit from experience or circumstances and to gain from life an essence that may be added to self--it therefore produces the interpretative or idealizing temperament in the rising signs, and in general creates the fundamental characteristic of all utilization of inner reactions; symbolized by the opposite-facing linked denizens of the Great Deep, the Fishes.

## SABIAN ASTROLOGY XVI \_\_\_\_ THE PHILOSOPHY OF THE ZODIAC

Marc Edmund Jones

This lesson is the fifth of six outlining the meaning and use of the signs, and the first of two giving definite practise for the student in a full preliminary mastering of the department of function in the horoscope. He is ready now for a consideration of the philosophy of the zodiac (promised in Lesson XII, paragraph 1), as preliminary to his drill, but first he should reread carefully the fourth and fifth paragraphs of Lesson V. The houses are there described as "accidental" by nature in their cooperation with the signs, which all are "essential" from the larger view of the globe as a whole sustaining individual man. The distinction at that point is between houses, whose functioning is optional, and the signs, whose functioning is necessary. At the stage of study of eleven lessons ago the student could only grasp the fundamental immutability of cosmic or human-type functioning as the agency making possible the variation in circumstances for the measurement or interpretation of which the chart is primarily erected. Now the possibility of variation in the larger functioning scheme is to be recognized--and measured and interpreted in turn. While it is true, e. g., that every man ~~has~~ a head, and that his head functions, there is (relatively speaking) a circumstantial difference in its functioning. This is not to be described as "optional" in comparison with "necessary"--although such a description is exactly correct from the analogous point of view taken from the race or human life as a whole--but rather as a varying degree of cooperation with other functions. (Now let the student be careful to hold to his Ariadne's thread of understanding, taking this all step by step and remembering that with a growth in skill in celestial or spiritual mathematics it is always possible to interchange point of view and use signs

to interpret houses, and houses to explain signs, etc., to an unlimited fineness and breadth of analogy. And let him see that the purpose in all this is not to create confusion, but to chalange a depth and broadness of understanding that will lift astrology above the stage of superstition where it generally rests.)

The operation of the principle can be summarized to advantage. Some men are born with "better" heads than others. From the perspective of all lives this is "optional"--that is , the particular "good" head "happens" to be born as a matter of "accident"--but once coming into incarnation it is a fixed fact. The circumstances of life are changeable within the smaller cycle of an individual human life, the functions of life are changeable in the larger cycle of the racial types and life stream duration.. This is merely the factor that is so distressing to the younger astrologer, the national and race characteristics (Swedeqr Itilian, Chinaman or Negro, etc., etc.) to which the horoscope of individual birth gives no clue whatever. It is the element that would be revealed if the signs could be moved about as houses in a larger zodiac. (As a matter of fact this actually can be done in advanced word.)

Man stands between his houses and his signs (he is his planets, philosophically speaking, a fact that may now add new understanding to earlier lessons, but that is of no importance here). He is greater than his circumstances but his functioning pattern or being (the physical "vehicle" only in fifth part) is greater than he is; he may change his circumstances but not his fundamental cooperation with them. As life (the houses) is interpreted in the light of the immutability of the natal pattern of being, so eternal being or this seemingly fixed functioning of self( the signs) must be interpreted in the light of a greater immutability. This is supplied by the heavens. And since it is impossibel for man to rise to a superior point of view that will

in Aries will cause him, when meeting difficulties, to reinforce himself from within and so burn or inspire more intensely). This drill is strongly suggested to the young astrologer, but it can not be outlined for him because, if the words and phrases are given to him, his imagination is not challenged and judgements will be surface judgements. Moreover, forms of expression are individual and it ~~as~~ far from the purpose of these lessons to produce faithful carbon-copies of any particular method of astrology analysis. A special warning, however, must be given. Until a much later point in the work all interpretation of the planets in houses and planets in signs should be made separately, and the ideas so derived should only be combined after they are each thoroughly clear by themselves.

One more device remains that can, with most practical results, be given to the student to aid him in learning the signs as the living elements of all form. Due to the fact that the sun is<sup>is</sup> approximately the same place every year it is possible, by knowing an individual's birthday, to know what sign contains his sun and to tell much about him from that one factor. As, in Lesson XIII, the student was set to attempting to recognize his friend's rising sign, now he can greatly aid himself in learning more of the real nature of the signs by deducing facts about his friends from their birthday.

THE PILGRIMAGE OF THE SUN THROUGH THE SIGNS					
Mar, 21 to Apr. 21	♈	July 23 to Aug. 24	♋	Nov. 23 to Dec. 22	♏
Apr. 21 to May 22	♉	Aug. 24 to Sep. 24	♌	Dec. 22 to Jan 21	♐
May 22 to June 22	♊	Sept. 24 to Oct. 24	♍	Jan, 21 to Feb. 19	♑
June 22 to July 23	♋	Oct. 24 to Nov. 23	♎	Feb. 19 to Mar. 21	♒

The sun establishes the point of will or volition, and so the "sun sign" reveals the individual's physical or practical presentation of self. Here is the individual's spiritual calling-card, typifica-

tions which the student should see are derived from blending the idea of will with the keywords given in the preceding lesson.

Sun in:

Aries:	Impulsive, courageous, high-minded, passionate
Taurus:	Inflexible, confident, proud, thorough
Gemini:	Smooth, affable, responsive, persuasive
Cancer:	Impersonal, indolent, social, seductive
Leo:	Vibrant, restless, ambitious, magnanimous
Virgo:	Ingenious, sensitive, cheerful, orderly
Libra:	Earnest, reasonable, cautious, changeable
Scorpio:	Extravagant, decisive, dramatic, indulgent
Sagittarius:	Noble, ingenious, sentimental, comfortable
Capricorn:	Alert, active, observant, discreet
Aquarius:	Emulative, sympathetic, persistent, exacting
Pisces:	Reserved, elusive, intense, understanding.

## SABIAN ASTROLOGY XVIII \_\_\_\_ THE BLENDING OF ACTIVITY

Marc Edmund Jones

This lesson is the first of four dealing with "horary" astrology. The term "horary", meaning "concerning the hour" or "hourly", has reference to the ephemeral details of life. The branch of stellar science to which it has given its name is that wherein the whole of the matter (or whatever may be the basis of the astrological inquiry) is of a span short enough to be subjected to the direct or personal observation of the student in terms of the facts analyzed, and of the conclusions drawn and the actual or eventful outcome. Horoscopy when applied to the natal figure or the study of an individual life as a whole suffers as far as the young or new student is concerned, from an obvious limitation--the native or person analyzed will on the average live as long as the analysis himself, and a lifetime is required to gain any mastery of natal astrology unless other than purely empirical means are used. As a matter of fact it has been only the long years of stumbling and doggedly sincere persistence that have equipped the astrologer of yesterday. With all the recent decades of stimulated interest in the arcane science the gray-beards alone seem to have demonstrated that percentage of accuracy which reveals predictive or interpretive art must command to be taken seriously.

Horary astrology is a prime necessity to the new student for the reason that he may study a situation and then, upon his prediction of the outcome, see the correctness or error in his calculations or judgment in a period ranging from a few days to a matter of but several years at the most. Furthermore, while the getting of natal figures for study involves the acceptance of the charts calculated by others (as from printed collections, and prominent individuals) or the laborious enrolling of friends and acquaintances who will on the most part

refuse to take the matter very seriously (the newspaper-reading public still accepts anything subjective as "unscientific"), the use of horary figures for practice makes possible the continued cooperation of familiars and associates, and yields no end of experimental material. By means of this intimate branch of astrology the outcome of any matter, even if ridiculously trivial, may be learned (that is, if it is actually predictable--and the chart itself will most conveniently indicate whether this is so or not). Lost articles are located, the feelings of others uncovered, money and business affairs revealed in their various possibilities--and so on, through the gamut of human interests, horary art operates successfully in any detail where a direct question can be framed properly.

Astrology is the science of the relationship of all things to all other things, and it neither begins nor ends with the natal figure or root-pattern relationship of a person or living entity. The horoscope for a building, an enterprise, the start of a journey or anything else that has an objective beginning may be cast and interpreted as successfully as the natal figure. And in the higher branches of the science (which is then termed "absolute Correlation") it is possible to operate just as successfully through the details of pure relationship, and to subject to mastery any particular detail of the cosmic scheme which for the moment may be interesting or profitable. The value of horary astrology lies in its ready service to the individual facing some dilemma, and in the degree of practice it affords in the two channels of study necessary if one is to become a real astrologer--constant utilization of the machinery of the chart or the wheel, and equally constant critical (or observant) dealing with the details of every-day life from the point of view of the actuation, characteristics and generalities of tendency and outcome.

The horary chart is read, in general exactly as is any other horoscope. There are special rules and considerations which will be

the subject of the following lesson, and there is a radical difference in emphasis from the natal chart for the reason that while in that case the signs and planets are the fundamental basis of the delineation here the houses and planets form the principle elements in all interpretation. Horary astrology is circumstantial throughout, and it is this fact which gives it its unusual value to the beginner. The student so far in this series of lessons has been given a sufficient preliminary understanding of the houses, planets and signs to be able to read any chart in quite some detail. For his employment of the specialized horary figure, however, he must now be given some additional drill in the houses (together with further information about them-- this will be the subject of the second lesson following this) and also he must be coached in those interrelations of the planetary forces, the "blending of activity" to which astrology gives the terms "aspects". The summary of these aspects will be the basis of the final paragraphs of the present lesson, but these will be handles in superficial and somewhat kindergarten fashion in this first astrological series. (The reason for this is that a proper understanding of the chemistry of activity is impossible without enough experience in reading charts to be able to hold in mind the subtle patterns of these interrelationships. Therefore, this branch of astrology termed "Pythagorean" in the Sabian system, becomes the whole basis of the second series, and will be covered in the twenty-six lessons constituting the second half year of study.)

At this point the student must learn the names and symbols of the aspects. Of these the first five "Ptolemaic" alone are safely used in horary work; the parallel and the others are omitted for the present (and there are other minor aspects not brought forward at this time).

THE ASPECTS FORMED BETWEEN PLANETS AND THEIR SYMBOLS			
The Ptolemaic Aspects		The Kepler Aspects	
Conjunction 0°	Trine 120°	Semisquare 45°	Semiquintile 36°
Opposition 180°	Sextile 60°	Sesquiquidrate 135°	Quintile 72°
Square 90°	Parallel 0°	Semisextile 30°	Biquintile 144°
		Quincunx 150°	

A circle is divided into three hundred sixty degrees, and the position of the planets are indicated, in their relationship to each other, in terms of the matter of degrees of longitude between them. Thus, if two planets are in the same place on the circle they have no degrees of longitude between them and they are said to be in conjunction with each other. If they are exactly opposite they have one hundred eighty degrees between them and they are said to be in opposition. If one is half way to the opposition point away from another they are said to be in square. When a third of the circle separates two planets (120°) they are in trine; half of this distance, sextile, and so on. (For ease of calculation the astrologers usually express these distances in signs; thus, two signs distance is sextile; three, a square; four a trine; and six in opposition.) A parallel is a conjunction in declination; it is not used in horary work, and further explanation at this point would be confusing.

A planet need not be at the exact point of aspect on the circle, If it is within ten degrees of exactness it is said to be "in Orb", and the aspect will operate--indeed, when the sun is a party to an aspect an orb of 17° may be taken; the moon, 12° 30'. In horary work no distinction between aspects need be taken into account except that opposition and square are "bad"; trine and sextile, "good"; conjunction "good" except in certain cases which will be explained at the proper point.

## SABIAN ASTROLOGY XIX — THE SIGNIFICANCE OF TIME

Marc Edmund Jones

This lesson is the second of four dealing with horary astrology, and it covers the rules necessary for the erection of a horary chart and for the interpretation of the pure activity element in such a figure. At this point it is necessary for the student to gain a genuine time consciousness, as well as to understand rather thoroughly in at least instinctive fashion the durational factor in life. Time is the essence of any matter (*tempus anima rei*); the old Latin legal proverb) and in occult circles (the cycles of life ; or pure time element have long been taught to be the last-gained, the highest and most sacred knowledge received by initiates in the Mystery schools. The greatest practical value of horary astrology lies in its constant drill of the seeker in his estimation of this matter of time, and while an informal and lightning quick method of horary analysis is taught to advanced students of the Sabian Mysteries there yet is never a period upon the path to illumination when the aspirant is not required to keep his faculties alert by a constant drill in the analysis of the cycles; the time factor underlying the phenomena that sustain his manifest being, and that provide the objectification of his affairs and interests.













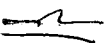











Time is the life of all being, and the recognition of the proper moment for action (or lack of action) is the basis of the familiar "to everything there is a season" (Ecclesiastes, 3;1-8) or the "tide in the affairs of men" (Shakespeare's "Julius Ceasar") which express among the myriad beloved quotations of men a basic understanding of cosmic law such as ingrained in the consciousness of the race itself. The student in the very erection of horary charts is training himself in cycle recognition. These charts are calculated for the moment of minor importance that serves as a clue to some major matter. Generally the

proper moment for the horary figure is said to be that "when the matter comes strongly to mind", and with skill this is not only satisfactory but is highly accurate. For the beginner, however, there must be a more tangible time basis and it is suggested that he demand the submission of each problem to him in the form of a definite question, and that he put up the chart for the exact moment of his receipt of the question--whether this be orally or by letter, telephone or any other agency. Just as soon as he realizes the fact that he is asked a question he should look at his watch and note the time. Later the very circumstances of these submission of problems to him will of themselves be almost as revealing as the chart itself; at the beginning he will be quite dependent upon the horary wheel. For the present he should only attempt the answering of questions which can be answered by a "yes" or "no", as will be explained later in this lesson.

It has already been stated that the horary chart will itself reveal the fact whether or not the matter submitted may be interpreted or predicted. This is the result of the "four" considerations before judgement" or the quadruple "O.K." which every horary figure must put upon itself. If none of the following inhibitory conditions prevails the chart may be relied upon wholly. For accuracy nothing more is required than a proper skill in the identification of the significant moment that gives rise to the question, and a reasonable efficiency in the interpretation of the astrological elements. The first consideration prohibiting an interpretation is as follows: If less than three degrees or more than twenty-seven degrees of any sign are found upon the ascendent (the cusp of the first house) that chart is said to be "not radical" and so "unfit to judge". (That is, the question is too "young" or too "old"; and does not possess the strength to reveal the essence of the matter.) The second consideration is that the moon by its movement forward through the sign in which it is found in the chart

must make an exact major aspect (conjunction, sextile, square, trine or opposition) to some one or more of the planets before leaving that sign; if it does not do this it is said to be "void of course" and the chart "unfit to be judged". (The moon is the administrator of affairs in all charts; if it has no blendings of activity in its functional situation, it lacks rapport, and again the matter is indicated as not revealed strongly enough for analysis.) The third consideration is that the moon must never be found, in a horary chart, in that section of the zodiac which lies between Libra 15° and Scorpio 15°, a section termed "via combust" or "the fiery way" by the older writers. If it is, the chart again is shown to be "unfit for judgement". (That is, if the moon is found in the section of the heavens which might be termed the "seventh house" of the constellations the astrologers, ruled by the seventh house, is indicated as unable to gain a proper perspective except in purely spiritual matters--which of course would constitute an exception to the rule.) The fourth consideration is that the house of the astrologer (the seventh house) must not be afflicted by Saturn. (It must neither contain that planet, nor have its "lord" in conjunction square or opposition to Saturn. If the astrologer is "afflicted" his judgement is not dependable, and the chart is "unfit to be judged".)

The "lords" of the houses are the planets which are "lords" of the signs found upon the cusp of the houses; thus, if a horary chart has Aries on the ascendant, the lord of the first house may be seen from the table following, to be Mars. Before he can proceed the student must learn these planetary rulerships of the signs. (They are derived from the "Neural Zodiacal Man" which is a detail of quite advanced work; therefore explanation at this point would be far more confusing than helpful, and is omitted.)

THE LORDS OR PLANETARY RULERS OF THE SIGNS					
	Capricorn	= 	Saturn		Aquarius 
	Sagittarius	= 	Jupiter		Pisces 
	Scorpio	= 	Mars		Aries 
	Libra	= 	Venus		Taurus 
	Virgo	= 	Mercury		Gemini 
	Leo	= 	Sun		Cancer 

For practise, at this point, the student should put up horary charts that may be answered by "yes" or "no". If the lord of the ascendent "apply" favorably (that is, move on through the zodiac either by direct or retrograde motion, without leaving a sign, to an exact conjunction, sextile or trine) to the lord of the house ruling the matter inquired about, the answer is "yes"; if it apply unfavorably (by square or opposition) the answer is "no"; if it does not apply at all, the question cannot be answered by positive "yes" or "no". As further practise in gaining of a mastery of the sense of time the student may note just exactly how many degrees such a planet in question must move to reach the exact aspect, and this number of degrees will indicate a time measure (if it is five degrees; five days, weeks, or whatever may be indicated) determined, from the table following by the sign and the other planet in question, and revealing how much time must elapse before the "yes" or "no" becomes an actual fact (when the matter inquired about reaches its issue).

THE HORARY TIME TABLE			
	Angular houses	Succedent houses	Cadent houses
Cardinal signs	DAYS	WEEKS	MONTHS
Common signs	WEEKS	MONTHS	YEARS
Fixed signs	MONTHS	YEARS	INFINITY

## SABIAN ASTROLOGY — THE RELATIONSHIP IN CIRCUMSTANCES

Marc Edmund Jones

This lesson is the third of four dealing with horary astrology, and it lays down the principles upon which a real divinatory reading more extensive than the mere determination of "yes" or "no" is to be based. In the final paragraph of the preceeding lesson reference was made to the "house ruling the matter inquired about", and it is with the exact determination of this particular house in any given case that the entire present consideration must concern itself; in fact, as already stated (Lesson XVIII; par. 4), horary or divinatory astrology is almost wholly built upon this factor, rather than the usually emphasized planets and signs. At the present point the student should review the signification of the houses, as given in the table upon page 13 of these notes; together with such part of the body of that lesson (and the three preceding it) as may be necessary for a freshening of his mind of all the elements that go into the constitution of the houses.

The study of astrology is fundamentally an organization of the faculties of mind, and it is for this reason that the stellar science is in reality an art that is almost wholly impotent in the hands of an unskilled or improperly trained operator. Claudius Ptolemy, author of the oldest known book upon astrology ("The Tetrabiblos", second century A.D.), and the man upon whose work the conventional modern system is almost entirely based (historically, that is), stated that "the mingles influences of the stars can be understood by no one who has not previously acquired the knowledge of the combinations and varieties existing in nature". Thus an expert psychologist with a smattering of astrology will delineate a given character far more skillfully than one who is a child in an understanding of human nature but deep and

devoted student of stellar lore. It is this fact, together with short-sighted refusal of to-day's astrologers in general to face or admit it, that makes possible the tremendous preponderance of witting or unwitting charlatanry in the field.

For the organization of the faculties of mind which a skilled grasp of astrology makes absolutely essential, it is necessary to organize life itself, and this is done in the Sabian system by the division of all being into activity, substance and form of the Philosophy of Concepts (see, Lesson X, par. 3). In horary astrology the emphasis is of the substance element (houses: circumstances) and in the three lessons of which this is the second the consideration is of substance-activity, substance-substance, and substance-form in order. Unfortunately, for a superficial sense of orderliness at least, the continued use of technical designation of this chart is fatal to the interest of the seeker. The student possessed of the sort of brain which would revel in long dry lists of correlations, and tangled threads of dull relationships, can never be trusted with the analysis or synthesis of life itself; forever alive and fraught with potentialities. Therefore as (in Lesson X) activity-activity became "soul", activity-substance became "situation", and activity-form became "existence", so now substance-activity has been seen (in Lesson XIX) as "time", and substance-substance may be described as "space"--the root potentialities of circumstances, expressed in relationship to the individual person or situation. The houses are, after all, no more than the spatial distribution of selfhood (as summarized in Lesson VI), and it is this element which horary astrology reveals so efficiently and strikingly.

If the preceding paragraph interposes any seemingly insurmountable difficulty to the student, let him pass it by until he has first drilled himself in the houses. The "ring around the rosy" to which he is now to be introduced is perhaps the most singly fascinating detail of

all astrological detail. More than anything else will this serve to drive home to the seeker the fluid and eternal nature of all relationship. With the following principles thoroughly in mind the student should begin to practise the erection of horary figures upon the basis of the most complicated problem he is able to attract, to himself, for solution. Until the following lesson he will still have to confine himself to "yes" or "no" matters, but it is arranged deliberately that this be so in order that he may have a certain amount of concentrated drill upon the house relationship alone.

The rule for "ring around the rosy" is this: The first or ascending house is always ruler of the matter at hand, and it also is always the person or agency that brings a matter to the attention of the astrologer. Frequently these two elements are not identical; that is, the question does not directly concern the personality of the querent (the astrological term for the person asking the question). In such a case the house ruling the matter asked about is taken exactly as though it were the first house in a reading of the chart. To illustrate: A woman asks, "My husband is anticipating something nice, and will not tell me about it. Will it work out all right?" The house ruling the husband is the seventh, therefore this is taken as the first and the paper upon which the chart is written is turned upside down, the eighth house becoming the second, and so on around. The lord of the first (formerly the seventh) is taken, and its application (or lack of application) to the lord of the eleventh (the house of hopes and wishes, or anticipations; formerly the fifth) is examined for the "yes" or "no" outcome inquired about. A man will inquire, "My son has made application for a position; will he get it?" The fifth house (ruling children) is taken for the first, the second becomes the tenth--and the aspectant situation of their lords gives the answer.

Sometimes the relationship is not so simple. If a question is asked concerning a cousin it is best to trace out the blood relation-

ship carefully, as though the question were "the daughter of my father's brother has received a proposal; will she marry the man?" The querent is the normal first, for his father the fourth becomes the first, for his brother the third of that first becomes the ascendent, for that brother's daughter the fifth of that ascendent becomes the active first whose lord is seen to be (or not to be) in aspect to the lord of its seventh as ruling the suitor whom she will or will not join. Here is real practise in keeping straight, in the head, a chain of relationship; there is no better drill for the intelligence. All that is necessary to remember is that all such astrological rulerships must be traced out around and around "counter-clockwise"--never in the direction of rotation taken by the hands of a watch--and that the Grecian or Oriental system of counting is used; including the house last counted as the first house of the next count; thus, in the above instance: 1,2,3,4,2,3,4,5, as modern counting would express it.

There are a number of special rules for house rulerships, important for horary work but involving principles which are of no importance at this stage of study (so that explanations may be omitted). The first house rules the "present state" of anything at all; where the exact rulership of a matter is in doubt the ascendent may always be used (or may also be used as a "double-checker"). The third house rules the oldest brother or sister, the second house following (the fifth) the next in order, and so on; similarly the fifth house rules the first child, the seventh the next, and so on--whether brethren or children are living or dead, whether born or miscarried. When the exact relationship cannot be traced out the third or fifth house is used with equal accuracy, or may also be used as a "double-check" (this is so because divinatory art wholly adjusts itself to <sup>known</sup> conditions). Relatives in general are ruled by the third house. Step-parents or second marriage partners are always opposite angles to first parents or partners, and so on. Prior states, following a change already made, or future conditions

following a change not yet made, are always indicated by the house or houses opposite to the house or houses ruling the matters in question.

SABIAN ASTROLOGY XXI THE RELATIONSHIP TO ASSOCIATES  
Marc Edmund Jones

This lesson is the last of four dealing with horary astrology, and it covers all operations necessary in the full determination of the outcome or status of any matter submitted to the astrologer--it definitely carries the stellar divinatory art beyond the "yes" and "no" stage. Three points remain for consideration at this primary stage in the study of the horary figure: (1) the philosophy of any analysis of circumstances apart from the life cycles of the human characters involved, (2) the recognition of the human cyclic factor in the chart as a precautionary certification of the accuracy of the interpretation during the process of reading and (3) the broad principles upon which the general foundation analysis of a divinatory wheel is based.

The importance of a proper understanding of time has already been stressed (Lesson XIX), but no more of the philosophy of horary art was given than to say that the figure was cast for the moment of minor importance that serves as a clue to some major matter. Now the student must see that prevision is a normal and practical exercise of selfhood--that it is no more than a reasonable demonstration of intelligence. Thomas Campbell expressed the principle upon which horary astrology is based when he said (Lochiel's Warning) that "coming events cast their shadows before". There is eternal cooperation between each and every last element of the manifest universe, and nothing can come to pass except that all necessary factors of cooperation are set into motion. To say these could not be analyzed would be to impeach the every-day faculty of judgement, to destroy the very orderliness of the universe.

Every manifest phenomenon is party to the eternal ebb and flow by which creation begins, sustains itself and ceases to be. From the encompassing Great Day of Plato (a manvantara) and its all-inclusive cy-

cle of ebb and flow, every other detail of existence is subordinately characterized by the same fundamental cycle structure of being. Thresholds of understanding are found upon the pause at each end of the swing in ebb and flow; cycles are measured at each point of beginning. The natal chart is dependent upon the actual and physical inception of a cycle of life but horary work may take a cross-section of life anywhere and, by being able to depend upon the absolute interrelationship of all things, get a point of analysis at any point of beginning--be it only the phrasing of a question. So potent is this inner tie between all things that in the divinatory branch of astrology the errors of the astrologer do not invalidate the chart (provided only, of course that he proceed definitely and with decision). His error is a part of the pattern of the matter as it exists in his consciousness, and so is a valid ingredient in the chemistry of his judgement. Here is made manifest the element of form in horary or circumstantial work. In terms of intelligence per se. It is that element which can at all times orientate itself absolutely in any given mesh of relationship. Intelligence is not so much a rising above the making of mistakes (since accuracy is a growth in an ability to catch and adjust all mistakes., inevitably).

This brings the student to the second point of present importance, the recognition of the human factor in every analysis of circumstances. Unless the people involved (with their differing natal charts) can be fitted into the horary delineation accurately and definitely the divinatory reading cannot be trusted. Here is the demonstration of rapport between querent and astrologer, or the proving to both of them that the chart is alive (not only radical, but inspiring "radical judgement"). The "lunar cycle test" is the most useful aid in the establishment of this rapport. The separation of the moon (the last aspect it made, while still in the sign in which it is found, before reaching its present position) and the application of the moon (see Lesson XIX,

final paragraph) will measure, respectively, to an extent in the past and an event in the future--determine by the time table, the nature of the aspect and the position of the planet separated from or applied to, in sign and house. Thus, if the moon separate by square from Venus in the eleventh, the event would concern a disappointment (square) through a friend (eleventh) described by Venus is her sign. All planets in the horary figure in this way indicate associates in their relationship to the querent.

#### TABLE OF GENERALITIES DESCRIBED BY PLANETS AND SIGNS

Aries	Lean, lusty, dusky	Mars	Taller, more active
Taurus	Short, full, swarthy	Venus	Shorter, softer
Gemini	Tall, sanguine, obscure	Saturn	Taller, more moody
Cancer	Low, round, sickly	Jupiter	Fuller, more open
Leo	Large, round, ruddy	Mercury	Thinner, fussier
Virgo	Slender, good, ruddy	Sun	Fuller, more centered
Libra	Tall, sanguine, slender	Moon	Thinner, more moody
Scorpio	Squat, corpulent, muddy	Uranus	Taller, eccentric
Sagittarius	Full, ruddy, bald	Neptune	Smaller, abnormal
Capricorn	Dry, narrow, dark		
Aquarius	Squat, sanguine, clear	These are tendencies and generalities only	
Pisces	Short, pale, fleshy		

The student may be disturbed by the fact that he possesses, so far, but the sketchiest knowledge of the nature of the aspects, planets, signs and houses. True! He yet lacks the years of study necessary for a complete knowledge; astrology is no concentrated food pellet to swallow and digest over night. At the least he has enough carefully outlined and explained material to enable him to start work, and with the aid of his friends and his horary figures to surprise himself by the measure of what he will be able to deduce from the chart.

Here are broad principles upon which he may proceed (the third point of the lesson). The presence of planets in a house concerning

any matter will describe people who (according to their good or bad aspects) can aid or hinder its outcome. (Note: the conjunction aspect is intensifying, "bad" or "good" only as this intensification could be so described). The house place of the lord of the house ruling the matter inquired about (together with any aspect between the lords of these two houses) will describe the circumstantial solution of the problem; and the aspects to this lord (of the house taken as "first" by other planets will describe people who will aid or hinder (the resulting house positions of these planets indicating the nature of their relationship to the matter; friends, children, etc.) The expedition of a desired outcome is indicated by the "dignities" of the lord of the house ruling the matter, and of the planets that house contains.

The presentation of "dignities" must wait for far more advanced work; for the present it may be pointed out that the angular position of a planet strengthens it (and "accidental" dignity) as does the presence of a planet in the sign it rules or in a sign in which it is "exalted" (a term to be explained in the following lesson).

## SABIAN ASTROLOGY XXII — THE PATTERN OF WELL BEING

Marc Edmund Jones

This lesson is the first of five dealing with the recognition of the fundamental attitude, of "state of mind", of the subject of a natal chart, and in turning away from the horary figure, so far as the present instruction is concerned, the student must realize that rather than leaving a practise stage of his study he is now called upon to apply the general principles of the last four lessons in a much more definite and important manner to the wheel of life itself; he has graduated from the cross-sections to complete elements of being. A mastery of horary art must be demanded of each seeker by himself because apart from its value in divination and easy rehearsal of astrological procedures, it gives him a perfect sense of the practical and almost casual patterning of all elements of existence and experience. Unless he wishes to adopt the "rule by rote" method of the illiterate fortune-teller, and put up and interpret his charts "out-of-a-book" learning the too definite aphorisms of some older astrologer--the student has been given all the principles necessary for a complete horary practise; all he yet needs is a realization of the importance of a constant use and development of what might be called horary or cross-section interrelation in natal work. Such is the astrology of attitude.

Attitude is the fixed pattern of approach to things, or the fundamental state of well-being. It carries a student logically to the consideration of the form element of being, as in distinction to the activity which was the general basis of study of the Sabian system for the first seventeen lessons, and in distinction to the substance element which underlay the consideration of the horary chart for the following four. Form is a property of That which comes into incarnation, and which shapes the conditions of the natal chart to its requirements long anterior to conception and birth; exactly as activity or the natal

chart itself is a property of the life through which the inner reality is made outwardly manifest, and as substance or the actual circumstance of being is a property of the intermediary interrelationships between the inner spirit and its outer manifestation--known perhaps more conveniently as consciousness, or the evident patterning of being. In an analysis of the form factor, or the fundamental shaping influences of a life, the astrologer gains an insight into the possibility of motives and self direction that will make any serious misinterpretation of a horoscope almost impossible. It is the revelation of the native's basic attitude, as a protection against error that the student now seeks.

A detail of the "Organic Zodiacal Man", advanced work which will follow at a considerably later period of study, is the so-called exaltation of the planets. At that time applied to the signs (and given no other application in conventional astrology), this "exaltation" is in reality a function of the houses, with rulerships that follow in the same order in either circle; that is the sun is exalted in the first house and in Aries, the moon in the second house and in Taurus, and so on. The table following shows both house and sign exaltation, and also gives keywords for the planets and thus exalted, together with the keywords of the houses from which the other series is derived.

THE FOCAL POINTS OF COSMIC FORCE IN THE REALM OF CIRCUMSTANCES  
THE exaltations of the planets as giving them circumstances emphasis

<u>Planets</u>	<u>House</u>	<u>Sign</u>	<u>House Keyword</u>	<u>Planetary Keyword</u>
Sun	I	(Aries)	Personality	"Voice"
Jupiter	IV	(Cancer)	Home	"Awareness"
Saturn	VII	(Libra)	Partnership	"Understanding"
Mars	X	(Capricorn)	Business	"Emanation"
Tail	IX	(Sagittarius)	Faith	"Release"
Venus	XII	(Pisces)	Imprisonment	"Location"
Head	III	(Gemini)	Environment	"Establishment"
Mercury	VI	(Virgo)	Service	"Contact"
Neptune	V	(Leo)	Expression	"Taste"
Fortuna	VIII	(Scorpio)	Regeneration	"Visualization"
Uranus	XI	(Aquarius)	Hope	"Mood"
Moon	II	(Taurus)	Wealth	"Face"

There is here a fixed relationship between the planets and the houses. The sun is always closely linked to the house of personality. The first house is created by the horizon, which discloses to the manifest universe both the physical sun of the realm of being at large, at the start of each new cycle of nature's expression or the day, and the spiritual sun of self, at the start of the cycle of life; and the houses and signs are similarly and obviously linked, since the sun rises daily at the first house and annually at Aries (from the point of view of the northern hemisphere, of course)/ The sun is therefore the planet of voice, or the articulation of personality.

The pattern of well-being in the life is founded upon the position of the planets by house in relation to their natural house affinities here given, and it is necessary for the student at this point to learn these exaltations (leaving their application to the following lesson). To do this should be easy, for the reason that the affinities in most cases are quite obvious. Thus Jupiter is exalted in the house of the more because it is the planet of the soul's dwelling in outer or tangible life--the outgoing of the inner or private being. It is awareness, corresponding to the point of the zodiac at the summer solstice, nature's greatest extreme of outer manifestation. Saturn, the planet of depth or capacity for relationship, corresponds with the house of maximum personal association, and with the sign of new descent into inner being (the autumnal equinox point), yielding understanding. Mars the first or constant impulse of being, corresponds to the house of purest (non-personal) participation in life, AND THE SIGN OF DE PEST tapping into self (the zodiac's winter solstice) : i.e., it is an emanation.

Much of this correlation will be difficult or even impossible for the beginner, therefore again it is necessary to realize that no more than a vague sense of these principles need be gained until actual practice has created the substance for their more thorough mastery. Explan-

nation of the Dragon's head and tail, and of the Part of Fortune (Fortuna) follows in Lesson XXV, and at that point the student will be able to grasp the rationale of their part in this scheme. Venus, as the planet of inward response, has affinity with the house "hovering over" or sustaining the ascendant, and with the sign of the season of spiritual or inner preparation--it is location. Mercury (differentiation) blends the department and season of outer preparation or maturing into the idea of contact. Neptune (reduction to normal or inherent things) blends the exaltations of man and nature to their vital essence, creating the idea of taste or culture. Uranus (pregnancy or excitement) builds the freshened stirrings or circumstances and of season into mood. The moon (nucleation) combines human and cosmic ideas of wealth into the sense of personal possession or the "face" man puts upon things.

## SABIAN ASTROLOGY XXIII — THE FACTOR OF HEALTH

Marc Edmund Jones

This lesson is the second of five dealing with the recognition of the native's fundamental attitude toward life (as a guide in a correct interpretation of the chart) and it deals in particular with health, or simple physical well-being, as the basis of any proper attitude of accomplishment or constructive "state of mind". At the outset a distinct line of cleavage must be drawn between health as the term is used here, and health which is identified by the unthinking as the absence of disease or a state of physical ill-being. Medical astrology is a detail of much later and more advanced work, and its purpose is a specialized analysis of the functional derangements of being--with the idea of minimizing or redirecting these when they have grown beyond the conscious control of the native. Disease is the identification of outer conditions of physical abnormality, and the underlying states of consciousness, to which these may give either constructive or destructive contribution, must be understood thoroughly. Health is not to be seen as an absence of disease but rather as a general efficiency in functioning--thus, if a person should inadvertently take poison, and not at once get "sick" enough to throw it off, he would be an unhealthy individual. Sickness is nature's method of concentrating consciousness where it is needed, or withdrawing it from parts of the being where its presence is destructive, and there is little use in studying its symptoms until the fundamental pattern of well-being is first mastered in detail.

Attitude, or the fixed pattern of approach to things, is best indicated by the relational pattern of circumstances because of the operation of the law of affinity. A man, for instance, may enter a poker game, but to say that he does so because he is tall, hisute, fat, blonde, moody--or for any reason inherent in his particular dif-

ferentiation of the cosmic pattern--is to present foolishness. Card games are social expressions of human consciousness that have no more essential pull upon our attraction for any one of the signs of the zodiac than any other. The individual attitude, or inner "accidental" expression of character, alone determines the "appeal" of the various details of life, and it is only from the interrelation of the house factors that any such detail may be determined even in generality. It is for this reason that in professional astrology the wise practitioner uses botha horary and natal chart for every proposition submitted to hi, (that is, until he has developed the skill to read the natal wheel as horary also--an art towards which this one lesson is a slight step, preliminary to a great deal of much later work), and that he demands as far as is practical the outside knowledge of enough characteristic experience of the native to give him a reasonal clue to the factor of this fundamental attitude (until, again, he has the special skill to derive it entirely from the chart).

Health or general well-being is not a fact which is revealed in its presence or lack in the chart per se; rather the figure indicates the special conditions under which it may be possessed or lost. As in the case of fondness for poker, a thin man may be healthier than a heavy one, or vice versa, and this is equally true of any particular physical condition of affairs--nothing is fated unless it be an abnormality so far carried down into physical crystallization that the physical circle itself has to run its course (such as, of course, would be subject for the medial analysis left for the advanced work\*). Any type or kind of condition may be healthy, or unhealthy. That condition is healthy which fulfillls its tendency, and the present study must concern itself, therefore, with the method of determining general tendencies or attitudes of being as these are established at birth.

There are three rules for the determination of the direction of health or recognition of the fundamental physical attitude. (1) The

affairs of any department of life are emphasized positively when a house contains its own focal point of cosmic force (that is, the planet which is exalted within it, according to the table of the preceding lesson), negatively when a house contains its own lord (cf. Lesson XIX for the lords). (2) The affairs of any department of life (call this house "A") are aided or exalted by that other department (call this house "B") which ("B") contains its ("B's") focal point. (3) The affairs of any department of life (now call this "Y") must aid or exalt that other department (now call this "Z") which "Z" contains its ("Y's") lord. Thus, if the house of opportunity (seventh) is under consideration, and Saturn is in the house of money (second), the native will use his financial resources constructively for the upbuilding of his opportunity, and if Venus (as ruler of Libra) should happen to be the lord of this house (seventh), and should be found in the house of place in life (tenth), the native will use his opportunities for the upbuilding of his business position.

This at least, is the healthy condition of his life. But if, this native in question should refuse to risk his money for the advancement of an opportunity, in the positive expression of his chart, or if he should not properly capitalize upon his opportunities in his dealing with business and the outer world, in the negative expression of his chart, the resulting condition is unhealthy and something must be done at once to help him bring out the potentialities of his natal figure. In any chart there will be houses strengthened over others in the concentration or direction of circumstantial relationships through them, and it is to these emphasized departments that the student must first look in determining the fundamental attitude of life. Whether or not the outworking is constructive or destructive may be learned at first by questioning the native in one of two instances--to see what the outworking of this pattern of well-being may be, in

general--but at a later stage of skill it is possible to deduce the whole from the wheel itself.

Fundamentally ambition is a mark of life pattern where there is an abundance of inner driving force; it is a mark of that individual who has at least a sense of his goal and who therefore may be expected to have, and will have, a sharply outlined direction of attitude towards outside circumstances--it is a healthy condition. But there are many cases where a life is hesitant, and an inner or soul confusion may be expected to be outwardly marked by more or less confusion in the direction of the interests as revealed in this method of reading. The astrologer identifies a condition that, rather than being called "bad" or "unfortunate" or "fated" may simply be termed "unhealthy", and that may be aided materially by pointing out the possibilities of the life-pattern--by showing how unpleasant stimulation at the hands of nature may be self-applied consciously and pleasantly through the very same pattern of eventualities.

## SABIAN ASTROLOGY XXIV — THE FACTOR OF FORTUNE

Marc Edmund Jones

this lesson is the third of five dealing with the recognition of a native's fundamental attitude toward life (as a guide in a correct interpretation of the chart) and it deals in particular with wealth, or simple social well being, as the basis of any proper attitude of accomplishment or constructive "state of mind". Ambition was seen to be (in the prior lesson) the fundamental or underlying expression of a healthy condition of being, but ambition by and of itself may be perfectly futile--as it often proves to be in actual experience. Therefore it is necessary to examine next, in any chart, the element of that response which each native must command from his environment in order to bring his ambition to consummation; and to this it is convenient to give the general term "competency". Here is the factor of fortune, or the whole of objective being's cooperation with an individual. Here is the idea of health carried out expansively to embrace not only his own being but the body of his associations. Simple well-being, identified as health, may now be seen as root or personal activity of form. The activity-activity, activity-substance and activity-form of Lesson X (par.3), and the substance-activity, substance-substance and substance-form of Lesson XX (par. e; also XXI, par. 3), are now paralleled by form-activity as health and form-substance as wealth, and to these will be added, in the two lessons following, form-form as happiness. No further reference, however, need be made to these triad (trinity) schemes; their consideration belongs more to abstract philosophy (cf. par.3, lesson XX).

The student will find it difficult to know where to draw the line between an emphasis upon principle and a concentration upon practice. Over and over again in these lessons the effort has been made to discourage those whose tendency is to go to either extreme, and at the

same time to reveal just enough of the fascinatingly complete inner structure of all relationship, and of the no less fascinating definite procedure of analysis, to launch the astrologer-to-be upon a self-sufficient ocean of his own understanding. The element of an individual's competency or wealth is a factor that must be understood largely in terms of principle for the very reason of its social nature, and as woven relationships of the houses among themselves--the pattern or their essential and accidental rulerships. brought out in the prior two lessons-- so the analysis of the expansive well-being or "competency" of an individual must be derived from ~~the~~ elements of expansion or substance in the form side of the astrological scheme. To enter upon a discussion of circles at this stage of the study would be to anticipate needlessly the work of the series following this (Pythagorean Astrology"), but without complicating the present work it may well be to explain that the houses, or substance element in all astrology, are an emphasis of the "plane deviation" or are the first step in the development of derivative circles (or cycles) of development. Thus the circle of the houses provides the contrast with the racial type or zodiac circle that identifies the characteristics of the individual in his distinction from the pure human type; and for an identification of the expansive or social characteristics that differentiate the individual of the race, it is necessary that we have individually derived circles (or cycles) corresponding thereto. Here is a difficult detail of transcendental mathematics that a student may pass, at his present stage of study if he will but get enough of the general idea to sense the reality of the principles. (The full exposition will follow in "Arabian Astrology").

In the analysis of "derivative circles " there is a root classification which provides the medium of contrast, and establishes a full and complete system of astrology (the "Arabian"). This is the divi-

sion into accidental and essential derelation, paralleling the accidental and essential house rulerships which made possible the special consideration of the natal chart from the standpoint of individual health or physical well-being. The accidental element of present consideration is found in the "parts" and the essential element in the "nodes", and in the degree of coincidence of parts and nodes is to be found the whole pattern of any native's expansive or social cooperation with life--his wealth or general fortune. To the much later work ("Arabian Astrology") must be left the full outline of partitive and nodal reading; for the present the part and the nodes of the moon alone are considered, and it is only these which have any dignity or place in the general Sabian system.

The moon stands apart from the other planets in view of the fact that it alone of the nine is actually, as well as by point of view, a satellite of the earth; a true astrological "planet". Therefore it alone possesses "fourfold Being" in analysis, and it is represented in the natal chart by its own person, by the Part of Fortune and by The Dragon's head and tail.. With the other eight "planets" this makes the twelve points at all times placed in the wheel. In the solar system there are twelve "layer centers" or planets (the sun replacing the earth, which becomes the center of the system in astrology), and this excludes the moon as the thirteenth body but gives the moon a consequently exalted individual importance. Since but seven of the planets can be physically manifest at once in any celestial system, the fourfold earth's moon and the onefold sun's "moon" (Neptune; a mystery, held for later instruction, so as not to complicate things here) are added to complete the twelve--therefore the twelve are given exaltation or accidental dignity, but no rulership or essential dignity as in the case of the seven (in the sevenfold scheme the moon replaces Uranus; a convenience adopted by the Chaldeans because Uranus was not visible to the naked eye, and one that does no

present harm except to the superficial appearance of logic in these schemes).

The nodes of any planet (the point where their orbits or "Circles" of principle motion intersect the ecliptic, the orbit or "circle" of principle motion of the earth; the zodiac) mark the essential or fixed foundation of relationship between that planet and the earth--for the individual this measures not the influence (accidental cooperation) of the planet but the presence (essential cooperation) of its nature positively and negatively--the polarization of its essence. The Dragon's head, or the moon's north node, is the positive centralization of selfhood--the point in the zodiac of protection or reservation of fortune. The tail, conversely, becomes the point of self-undoing--better expressed as the focus of utilization of fortune.

The parts (of which there are an infinite variety) mark accidental or individual relationship between the planets and outer circumstances of life, and the Part of Fortune is the point, in the zodiac, of emphasis of wealth or social cooperation. The moon, which is general ruler of the public in all astrological work (the thirteenth or centering element) becomes, through its part, the factor indicating the place of proper emphasis in all public or "fortunate" life expression.

## SABIAN ASTROLOGY XXV — THE PATTERN OF SELF CONTAINMENT

Marc Edmund Jones

This lesson is the fourth of five dealing with the recognition of a native's fundamental attitude toward life (as a guide in a correct interpretation of the chart) and it carries the idea of wealth, or simple social well-being, to the further stage of happiness, or simple spiritual well-being. These proper attitudes of accomplishment, or constructive "states of mind", must be thoroughly grasped by the student at this point in his studies. There is throughout nature an eternal relationship of all things to all other things, and when the pattern of self containment can be shaped to the normal outworking of these relationships, concurrently, in the three realms of consciousness-individual being, where the proper expression is health, social being or place among men, where the proper expression is wealth, or a fluidity of personal relationship that need in no way necessarily be expressed in terms of money; and eternal or spiritual being, where the proper expression is happiness or "realization", a conscious transcendence of physical limitation as such.

It is perhaps through the moon's nodes and the part of fortune that the interpretation of the pattern of self-containment is most simple, so that the student should practice constantly with the three points--rather generally ignored or belittled by modern astrologers of the more superficial schools. A grasp of the real potency of these indicators is to be seen through the rationale of their exaltations. The Dragon's head, as the point of conservation of fortune or the in-drawing of social relationship, has affinity with the house of environment, and has a tendency to make public things intimate--thereby creating the idea of "establishment". The tail, as the point of expenditure or the outreaching of self toward social relationship, has

affinity with the house of faith or understanding, and has a tendency to make intimate things public--thereby creating the idea of "release" or self-committal. The part of fortune "Fortuna", as the point of accidental or transitory emphasis of wealth or social cooperation, has affinity with the house of regeneration or self-analysis, and has a tendency to personalize all relationship at this point--thereby creating the idea of "visualization".

The element of derivative circle or cycle is obvious enough in the matter of the nodes to offer little difficulty to the student; but when this enters into the parts a paragraph of explanation is required. The part of fortune is usually defined as "an imaginary point on the zodiac(in longitude) which is as far from the ascendent in signs and degrees (counterclockwise) as is the moon from the sun (since leaving the last conjunction, or new moon), represented by the symbol for the earth--but just what the part may be is not explained except somewhat awkwardly in the older books as the "ascendent of the moon",; a phrase which is actually correct. Any relationship anywhere in life is inversely reflected in every other relationship, and fixed factor in a chart may be used for derivative interpretation of any other factor; this, indeed, is astrology per se, or the science of analogy. The ratio of the part of the circle of the zodiac lying between the ascendent and the sun to the whole zodiacal circle is of immense importance in every advanced work, because the ascendent is the "circle of point of view" or the horizon of life itself. It is taken to "belong" to the sun, the giver of life, and the Arabian astrologers (as did the forgotten Chaldeans or Sabians long before them) correctly saw that the moon or the public and social cooperation of being must likewise have an ascendent in analogously the same relationship to it. Fortuna is a derivative horizon, as all parts are likewise subordinate circles or cycles of point of view or perspective.

The reading or interpretation of the chart through these nodes and parts, and all setting up of subordinate cycles and rulerships, is an employment of the pattern of self-containment; and the facts concerning the native, so derived, are indicative of the nature and expression of his various fundamental attitudes. The head and tail, and part of fortune, ordinarily must be considered no more than to indicate points of protection and undoing, and of necessary or advisable principle emphasis of circumstantial interests (respectively) in the course of the reading--to which, of course, is added their special use in Lesson XXII. Students who care to make further present use of these elements, however, may note that the half of the zodiac following the head (counterclockwise) contributes positively, and following the tail contributes negatively to the wealth or social well-being of the native--aiding the astrologer in coloring his interpretation of planets lying in the one hemisphere and the other; and may note also that by using the latitude of the birthplace in the table of houses, and taking the part of fortune as the ascendent, the houses of the social being or expansive potentialities of the native may be made available for direct interpretation (the planets retaining their zodiacal position, of course, in these new houses).

The factor of simple spiritual well-being, as a proper attitude of accomplishment, or constructive "state of mind", is gained from the "form-form" element of astrology (cf. Lesson XXIV, par. 1), or the interrelationship among the signs. This introduces an advanced department of the science that cannot now be entered upon except at the price of tremendous confusion to the beginner; so that it is only necessary for the present to state the fact that the functions of being divided into fundamental departments of life each of which is wholly complete and separate functionally, so that as each is reflected into the others an infinite variety of individuality becomes possible--indeed, this is

the basis of self-existence. These basic "vehicles" of the self-(the "bodies" of the occultists: physical, etheric, astral, etc.) are called the "zodiacal men" in the Sabian system, and a combination of two of them (there are five) forms of the conventional zodiacal man (the one commonly used in astrological practise) which the student has been given in preliminary fashion in Lesson XVI, and must learn at this point.

### THE CONVENTIONAL ZODIACAL MAN

Capricorn

Knees

Skin

Sagittarius

Thighs

Hips, flesh

Aquarius

Ankles

Calves

Scorpio

Secrets

Excretory  
sexual

Pisces

Feet

Toes

Libra

Loins

Kidneys

Aries

Head

Brain

Virgo

Abdomen

Intestines

Taurus

Neck

Throat

Leo

Back

Heart, spine

Gemini

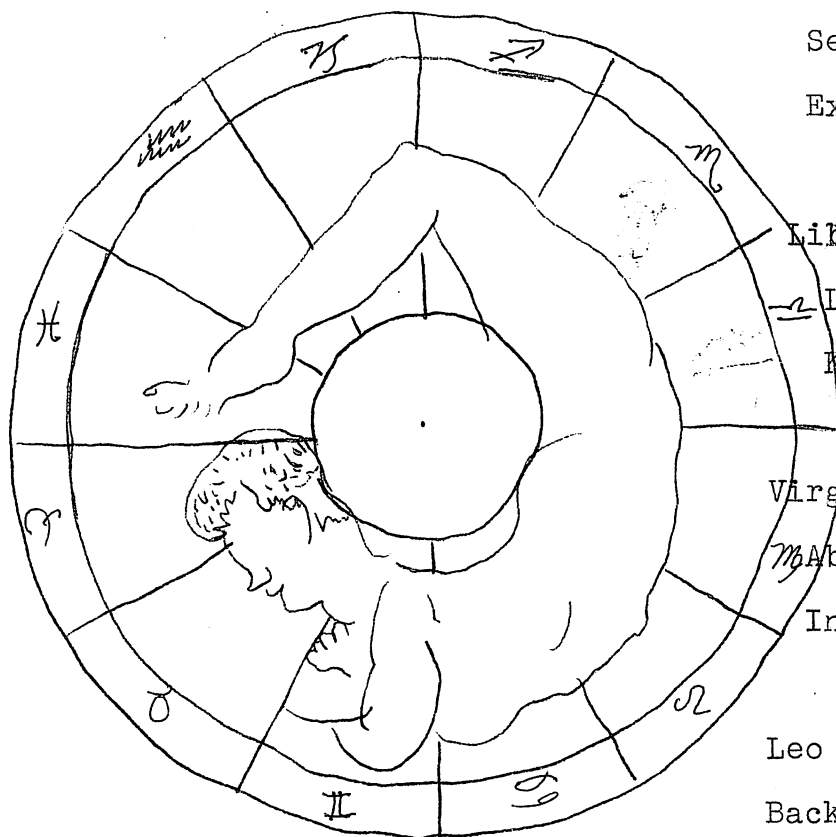
Shoulders

Arms, lungs

Cancer

Chest

Stomach, breasts



## SABIAN ASTROLOGY XXVI — THE FACTOR OF HAPPINESS

Marc Edmund Jones

This lesson is the last of five dealing with the recognition of a native's fundamental attitude toward life (as a guide in a correct interpretation of the chart) and it deals in particular with happiness, or simple spiritual well-being, as the basis of any proper attitude of accomplishments or constructive "state of mind". Ambition was seen to be (Lesson XXIII) the fundamental or underlying expression of a healthy condition of being, competency (Lesson XXIV) the basic manifestation of the ability to command a proper response from environment and association, and realization (Lesson XXV) a similar capacity to demand constructive cooperation from all the eternal elements of existence. There remains the determination of methods whereby the student may recognize and analyze the factor of happiness or realization in any individual case, through the natal chart. It is in preparation for this that he has learned, at the close of the prior lesson, the functions ruled by the signs in the conventional zodiacal man.

The reading in this astrology of attitude is by means of a distinction between accidental and essential elements in each of the three departments of being above inert chemical substance (physical or vital, social or emotional), and now spiritual or self-conscious), represented by a study of the interrelations of house rulers (planetary significance, or activity), of derivative circles and cycles (cusp and house of significance, or substance) and now signs emphasis (alternation of fundamental significance in response to stimulation, or form). The essential nature of the signs lies in their application to the external pattern form of the human body (a branch of stellar science that expands into the higher specialized Medical Astrology), learned for present usage in simple and convenient fashion.. The accidental naO

ture of the signs lies in their interrelationships as these are modified by the positions of the planets, as their lords, scattered about among them in vast myriads of distinct patterns (with even simple possibilities of combination that run into millions).

The two tables following are given the student at this point to enable him to interpret the inner or spiritual state of well-being to which the general term happiness can be given. At the beginning he may use a very simple reading method, with the first table alone, according to the preponderance of "good" or "bad" planets in each sign. In the Sabian system this distinction of "good and bad planets" is seldom employed, although it is the background of conventional fortune-telling by astrology; it is based upon the fact that planetary activity which contributes to the superficial status quo is much more satisfactory, to the average individual, than that which contributes to a reshuffling of things. Therefore Neptune, Saturn, Uranus, Mars and tail may be considered bad; Jupiter, sun, Venus moon, head and Fortuna, good. Mercury, like the conjunction as an aspect, is neutral and does not throw the scale one way or the other. If a sign contains only bad planet and points, or more bad than good ones, the destructive keyword is used; in any other case (with no planets or points, with as many good as bad, or all or mostly good) the constructive. This keyword will indicate one of twelve traits (for the twelve signs) and these, when taken together, most simply indicate the spiritual attitude.

By the second table, a more detailed analysis of the fundamental nature of inner self-containment is possible, adding twelve more traits to indicate the degree of basic happiness, or cooperation with spiritual and eternal things in any given case. With practice here the student will gradually learn the genius of the signs as root functions of self-hood. The destructive keyword in this table, is used when the planet has a preponderance of bad aspects (cf. Lesson XVIII,

par. 7: Lesson XXI, par. 6); in all other cases, the constructive.

# THE EMPHASIS OF CHARACTER

The specialization of human traits

Aries	Ruling the Head	Constructive keyword	Thought
	Brain	Destructive keyword	Rashness
Taurus	Ruling the Neck	Constructive keyword	Expression
	Throatm cerebellum	Destructive keyword	Stolidity
Gemini	Ruling the Shoulders	Constructive keyword	Dexterity
	Arms, lungs	Destructive keyword	Fussiness
Cancer	Ruling the Chest	Constructive keyword	Generosity
	Stomach, breasts	Destructive keyword	Selfishness
Leo	Ruling the Back	Constructive keyword	Loyalty
	Heart, spine	Destructive keyword	Conceit
Virgo	Ruling the Abdomen	Constructive Keyword	Sympathy
	Intestines	Destructive keyword	Timidity
Libra	Ruling the Loins	Constructive keyword	Exaltation
	Kidneys	Destructive keyword	Moodiness
Scorpio	Ruling the Secrets	Constructive keyword	Skill
	Excretory, sexual	Destructive keyword	Congestion
Sagittarius	Ruling the Thighs	Constructive keyword	Sleekness
	Hips, flesh	Destructive keyword	Corpulence
Capricorn	Ruling the Knees	Constructive keyword	Astuteness
	Skin	Destructive keyword	Cunning
Aquarius	Ruling the Ankles	Constructive keyword	Breeding
	Calves	Destructive keyword	Grossness
Pisces	Ruling the Feet	Constructive keyword	Grace
	Toes	Destructive keyword	Laziness

## THE ACTIVITY OF CHARACTERISTICS

## The cooperation of the planets

Saturn	The lord of Aquarius and of Capricorn	Constructive keyword	Balance
		Destructive keyword	Fear
Jupiter	The lord of Pisces and of Sagittarius	Constructive keyword	Optimism
		Destructive keyword	Bigotry
Mars	The lord of Aries and of Scorpio	Constructive keyword	Enthusiasm
		Destructive keyword	Dissipation
Venus	The Lord of Taurus and of Libra	Constructive keyword	Affection
		Destructive keyword	Selfishness
Mercury	The lord of Gemini and of Virgo	Constructive keyword	Alertness
		Destructive keyword	Foolishness
Moon	The lord of Cancer	Constructive keyword	Sympathy
		Destructive keyword	Moodiness
Sun	The lord of Leo	Constructive keyword	Realization
		Destructive keyword	Conceit
Uranus	Affinity for Aquarius	Constructive keyword	Independence
		Destructive keyword	Dishonesty
Neptune	Affinity for Pisces	Constructive keyword	Awakening
		Destructive keyword	Delusion
Pars Fortuna	Affinity for Scorpio	Constructive Keyword	Opportunity
Dragon's Head	Affinity for Gemini	Keyword	Protection
Dragon's Tail	Affinity for Sagittarius	Keyword	Undoing

## SABIAMN ASTROLOGY XVXVII — THE SABIAN READING METHOD

Marc Edmund Jones

This lesson is the first of two dealing with the psychology of the Sabian reading method, and it is a summary and analysis of the procedures necessary in the interpretation of the natal chart. It will be followed by a summarizing of the principles upon which this modern form of the Chaldean system is based. To the student now will be entrusted the lives and destinies of many souls, and he is only asked to remember that his role is the revelation of self to itself, and that he is neither God nor the voice of an inarticulate and inexorable fate -- in other words, it is not his duty to live the life of any other person for that person, or to seek to place any individual in bondage to the intricacies of stellar and spiritual art. The astrologer is a mirror to the pattern of eternal beings. His stewardship is great, and this therefore is a warning not to be lightly regarded.

There are three stages in the reading of a natal chart by the Sabian method; the sketching, the delineating and the shading of the characteristics. The sketching is by means of the ascendant types, as outlined in pages 39-42 of these lessons. The general outward type is the mark of the individual's greatest degree of conformity to the universal pattern of things, and it is in the recognition of this factor that the frame for the more detailed interpretation may be established. No true Aries or Leo individual exists, but there is a general tendency of appearance and character among all ARIES AND Leo individuals that serves admirably as a foundation for understanding. The student therefore, first of all, looks to the ascendent type, and seeks to be especially sure that the time of birth is accurate and that the ascendent therefore is accurate. (Indeed, if it is not the houses will be wrong and he will be appreciably limited in his reading--at

least with the present degree of skill. Rectification, or the determination of the exact time of birth when it is uncertain or unknown must obviously be the basis of later work. For the present the student will be able to gain considerable information by the use of the planets and signs alone, and in "Pythagorean Astrology", the work that follows this, he will be enabled to read wholly independently of the houses.)

The delineating of the characteristics is accomplished by means of the planets, taken in the order and with the keywords given in the table on page 30 . Each planet in turn is considered in accordance with its position in house and sign, and the result of the blending of the three keywords is fitted into the mental picture as this develops upon the frame supplied by the rising sign. Thus, if Saturn is on the first house in Aries the native will be characterized by the combination of "equilibrium-personality-aspiration". The "concreting of the abstract", the term for this blending of these terms into one characterization, such as may be stood upon the ascendent "torch" or "ram" idea, is obviously the most difficult detail in astrology--it is the fact or the essence of interpretation; it is not a "trick" that can be performed by the learning of rule or the following of rote but is a definite "faculty" of the judgement into which the astrologer grows through his constant practice, slowly and definitely grooving his consciousness to the synthetical assorting of the real or abstract elements of relationship and analogy. The student first casts, begs, borrows and appropriates the charts of people thoroughly known by him, so that he may guide his unformed judgement of these factors--possessing the "answer" to each problem as a guide in performing the operations of the problem. Later, conservatively, he may venture the interpretation of natal figures of people more and more estranged to him. As al-

ready stated, the deliniation begins with the planetary keywords in order, as these are given on page 30. The keywords for the houses are found on page 13, and for the signs on page 62. At the beginning it is well to write these out upon a piece of paper, in threes, each under the ascendant keyword--the mechanical part of the work--before settling to the attempt at interpretation.

The shading of the characteristics is gained from the determination of the native's fundamental attitude toward life in terms of his ambition (health), competency (wealth and realization (happiness)) --the work that has just been completed in the preceding five lessons. Here is the decicacy of the character, or the innate fineness that is either meaningless or too wholly general if made the sole basis of the analysis. In the sketching of the character through determination of the rising sign, and some degree of obvious modification in its type gained from the gradual development of instinctive or intuitional judgement, the astrologer sets or prepares himself. In the delineation of the chart, he strips the character of his client down to baroiories-sential characteristics in rough or exaggerated form, and makes his first analysis. Now it is necessary for him to polish his work, to gain a synthetic understanding of the native as a self-contained entity with some degree of spiritual completeness, and in the doing of this the astrologer becomes helpful--he may advise constructively in the definite details of every-day without placing his client under any stellar compulsion. The three procedures in determination of the shading of the chart have been given in Lesson XXIII (par. 3, 4; health). Lesson XXV (par. 4; wealth) and Lesson XXVI (par.s 3, 4; happiness). Here, in summary, is the rounded out application of the Sabian system (as the primary reading method is termed).

The student, to achieve any degree of mastery of Sabian system

must practise constantly--and must, from time to time, go over his lessons and the charts he has studied at any earlier stage, and do this thoroughly enough to understand just how he has grown and just what knowledge he has obtained. He should, at all time, give first interest to his own chart, and second interest, if this be possible, to those of his fellow students with whom he can exchange observation.

The first general practise should be visual; that is, through the attempt to observe (or guess\* the influences to be seen in people passed upon the street, met in business or socially, etc. etc. The ascendant types are outlined upon pages 79-82. The sun signs, of lesser importance but of greater value for the reason that it is possible to ask the birthday and so at once learn whether the observation has been correct or otherwise, are outlined on pages 61-64.

The second general practise should be manual and mental; that is, through the casting of figures and the attempt to interpret them. Of tremendous value here, for the reason that the checking of results against deduction is highly practical, is horary astrology, outlined in detail in Lessons XVIII to XXI, inclusive. At a later stage of study in the interest in horary astrology will decline, due to the monotony in the matters generally submitted, but for the beginner its usefulness can never be overestimated.

## SABIAN ASTROLOGY XXVIII — THE SCIENCE OF CONCEPTS

Marc Edmund Jones

This final lesson in Sabian astrology is a summary and analysis of the cardinal principles upon which the modern structure of the ancient Chaldean wisdom is built, and its purpose is to give the student a rounded out grasp of the general theory of relationship in exactly the ~~same~~ manner as the preceding lesson sought to present a complete resume of the reading practise; the methods. The interpretation of the chartis, of course, each seekers's definite end in view--so far as this study is concerned--nevertheless, as already brought out, a machine-like mastery of the elements of the nativity itself would be quite worthless without a more or less equivalent familiarity with the underlying elements of outer being itself. Most students depend upon an empirical or accidental development of facility in observation, and is is true that a gradual growth into experience with life is perhaps the sounded way-- at least there are no mistaken paths to retread. But when one begins the study of stellar science, scientifically, he must likewise take measures to speed his discriminatory faculties and to culture his accuracy of judgement and obser~~va~~tion. This is achieved through the consideration of underlying principles (as has characterized these lessons) for the reason that a grasp of pure or inner relationship makes the cooperative elements between all things increasingly evident. In completeing this first astrological series it is wise, therefore, to see in one final glance the symmetry of the scheme as a whole; clarifying the structure of these twenty-eight weeks of drill in fundamental understanding.

The key to Sabian astrology has been given as the threefold division into planets, houses and signs (Lesson III, par.4) analogous to the division of the relationships of all things into the corresponding

activity, substance and form (Lesson X, par. 3); and the operation of the threefold scheme may be tabulated as follows:

THE THREEFOLD OR POSITIVE MANIFESTATIONS OF BEING

PLANETS	Activity-activity	Soul (or mind)
	Activity-substance	Body (or situation)
	Activity-form	Spirit (or existence, selfhood)
H OUSES	Substance-activity	Time
	Substance-substance	Space
	Substance-form	Intelligence
SIGNS	Form-activity	Health (or ambition)
	Form-substance	Wealth (or competency)
	Form-form	Happiness (or realization)

There need be now no further exposition of the threefold elements above, as they have already been demonstrated (Lesson X, par. 3; XX, 3; XXIV, 1), but the student by reference to the table above may see the manner in which can organized understanding expands itself. Thus, body and spirit are, as it were, additional aspects of soul, space and intelligence are made real by, or given dependence upon time; and wealth and happiness are certainly tremendously at the mercy of health, Soul (or ensoulment) is the whole basis of conscious existence or activity of being. Duration (or time) is the entire foundation of the universe, or of all reality--reflection of inner "eternalities" in outer actuality, or the substance of being. Well-being (or a proper ego-centricity) is the only source of individual expression or social interchange or true form of being. This much should be self-

evident But it is when the concepts, or organized ideas of things, are interchanged, in mutual definitions of each other, that the power of a real astrology or transcendental reason is to be seen.

Body (embodiment) is the activity or revealing agency of space, as wealth (possession) is its form of sustaining element. That is, infinite extension(space) must have a center (body) in order to be (otherwise it is extension of what?), and must equally have some degree of fixity (wealth, or possession) in order to manifest space rather than time or intelligence. Similarly life (time) is the substance or embodying agency of soul, as self-sufficiency (health) is its form or sustaining element. Self-containment (soul) must have duration in order to know itself and no less must it have some degree of identity (well being or health) in order to escape the disintegration of body and the Nirvanic non-differentiation of spirit. In just the same way a definite inner resource (spirit) is the activity or revealing agency of happiness, as the inviting of a proper response (intelligence) is its subsubstance or embodying element. A proper spiritual realization of self, and its opportunities and purposes (happiness, whether in the most vital or trivial realms), requires spontaneous activity which can only be gained from an inner reservoir (spirit) and by the same token it must gain from outside itself the support which yields it substance or actuality, and is only to be gained through conscious and substantial utilization of the faculties (intelligence).

The paragraph immediately preceding is difficult to one to whom concept thinking is new, but it will amply repay any amount of effort used in its comprehension. The student must learn to build ideas out of ideas, for how, otherwise will he ever be able to unlock the keys of the universe (itself a product of idea), even in so small a matter as the individual destiny of one particular individual whose chart he is

interpreting. There is no limit to the amount of information of a cosmic character that may be obtained from even as simple a table as the one above--although matters such as this can be no more than suggested and must be left for the aspirant to discover for himself as he opens the unsuspected recesses of his own cognizing organism. Thus, if it supposed that he is led to wonder why the physical bodies of higher organism become so much more complicated than simpler types of life able to perform the same physical functions, he can see that with body is associated space and wealth; higher form therefore with its upward evolution, must add to its relationships within, (space, or capacity for relationship, that is, infinite extension) and also increasingly develop individuality of expression (wealth, or outer fixity of type: form-substance).

These lessons have pointed out that the more simple life becomes, the more variable typical its activities must be (Lesson VII, par.5), and it is upon this principle that it was possible to develop the function "protoplasmic planets" to so great a degree of accuracy. Now the student must see that the more it is possible to resolve a function or phenomenon of life to a simple idea, the more typical this must be and that, indeed, all higher and finer organization must be in terms of pure idea. Here is the justification of concepts, and the explanation of the whole of the teachings in the Philosophy of Concepts, whether astrology or any other department.