

# **THE QUALITIES OF TIME**

**Contributions Towards a Modern  
Understanding of how the Cosmos Works in  
Man**

**Some Results of Objective Self-Observation**

**Paul Platt**

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## ERRATA

Changes due to revision have led to the necessity of adding a blank side after pages 224A and 226A. This does not in any way affect the progression of the text but was done solely for the sake of maintaining the original page numbering.

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\* The illustrations are always preceding the contemplations appropriate to them: John -Aries; Head of Venus - Taurus: Victory - Gemini etc.

Clasped to the heart of truth, almost dissolving with pain a companion, and beauty like a sun Whose meteoric fire flashed, revolving, Upon his breast and fainting skeleton: And penetrating deeper, deeper still Until the very core of being burst In fragments framed in light and shaped by will He could not call his own; consumed, immersed In an ocean of fire and life that bent his mind Until it broke and overflowed with light. Burned by the vision 'till he was left blind And yet could see with more than mortal sight: Thus did he come, in arrogance, outworn, In the I that is not I, remade, reborn."

The Vision Of Damascus

Lisa Klein

## FOREWORD

Fifteen years ago, a young college student, one of thousands of his generation, in order to fulfill his graduation requirements, wrestled with the problem of good and evil in an essay by Martin Buber concerned with that question. How can there exist such manifest injustice in the world if there also exists a God who is both good and all powerful? The way of the Psalmist which he studied led from the expectation of God's direct intervention into the affairs of the world to a more personal solution: "the happiness of the man whose way is known by God, there is no greater happiness than this..." (Psalm 73: See Buber, Good And Evil) Although in the "apparent" world, injustice seems to prevail, it is possible for the human soul to walk on a path which leads it to the personal experience of the presence of God within its destiny. So he understood the development of thought in the essay to suggest.

Though his solution to the problem posed in the study was clear and satisfied his graduation requirements its becoming effective within his own personal life was still a pathway not taken.

Eight months later, a very depressed young man, without any conscious preparation or expectation, was lifted into a sphere of consciousness which had hitherto been unknown to him. For a period of ten days or so answers to many questions which had weighed heavily upon him: the immortality of his soul; the sense that his soul had a particular affinity with certain definite times and places within the historical past; the feeling that somehow - still unclear to him - he was responsible for his destiny: flooded into what, at that time, was a greatly enhanced and intensified consciousness. Accompanying these insights was the impression of a great heaviness being lifted from him. The words of Christ: "You shall know the truth and the truth shall set you free" seemed to sound within the mood he was then experiencing.

Following this experience of a great inner freeing was a kind of elemental feeling of shame for the life he had led to that time. The red blush of shame (visibly present for weeks after) was accompanied by a feeling of living within the presence of a blindingly clear sense of conscience, *in the light of which* his foibles and human weaknesses were immediately revealed to him. This experience continued, although the struggle with himself which he had carried on from that time gradually made the contrast between what he was and what he chose to become less severe.

Immediately following the most intense period of shame, life brought to him individuals who helped him to initiate that process of physical and inner purification which he continued to refine over the years. Both through the first experiences and through his continuing work upon himself changes occurred in his experience of the world. It is probably also true to suggest that he simply became conscious of certain realities of life within which he had previously been sleeping. This inner and outer

refinement - soul and bodily - and his increasing self -attentiveness laid the foundation for an ever more wakeful and sensitive experience of life. Of necessity, the disorienting and initially incomprehensible nature of the experiences he found himself moving through demanded that he try to make sense of them. This process was gradual and for some time unproductive. This was probably so because the shock of the contrast between his previous experience of the world and his present experience was at first so great that for some time after the change it would be true to have suggested that the words of the woman asked whether she believed in UFO's: "I don't believe in them but I've seen them" could have also applied to his mood. Slowly, much like a traveller lost in a foreign land noting land marks in order to 'find his bearings" amidst a welter of new, unfamiliar impressions, he began to find his way.

Some five years later in a mood of deep reverence, a teacher of his unfamiliar with his earlier experiences, shared with him the following words:

"Christ was judged by humanity. Now He has the possibility of appearing as mankind's Judge. Judging in the sense of Christ does not mean retribution, for Christ must bring into the world an end to the principle of retribution. Judging in the sense of Christ means that He will awaken the conscience. He will have the possibility of working in space, of taking steps which will bring about awakenings of conscience for the men in this space. The first inkling, the first sign of the coming of Christ in the etheric (See Appendix 1) will be a wave of elemental feelings of conscience. Feelings of shame will seize hold of men with elemental power. A consuming power of shame will arise in the souls of men, and they will not know from whence it arises. Thus one could say that the beginning of the dawn of Christ's appearance in the etheric <sup>1</sup> will be the red glow of shame. Men will experience an irresistible power of disappointment in those values which they have treasured as the "true" and the "beautiful." They will have to experience a kind of revaluation of all values in their soul..."

Appearance Of Christ lit The Etheric Valentin Tomberg, p.67

In reading these words it seemed to the young man that they may have truly named his own experiences of five years earlier.

Further, in relation to the sense of the term "etheric" it seemed to him at that time that this was a world "surrounding" the physical world within which it was possible for a human being to consciously live. This was the world which he came to feel he had been lifted into at that time and which he had been trying to make sense of for the following ten years or so.

Relevant to this I think it would be helpful to quote from another book which came to his attention recently, fifteen years after the experiences discussed above inaugurated his exploration:

<sup>1</sup> Christ in the etheric - read to p.5, then Appendix I.

"The more the etheric body of man is modified under the influence of esoteric development, the more he acquires what may be called a feeling for time. This feeling for time implies a feeling for the succession of facts and events in time. Normally, in external life, man lacks this definite feeling for time. Now I have already indicated briefly that this feeling for time arises through the transformation of the etheric body, when through esoteric development we become sensitive, for example to the seasonal changes of summer and winter. But through the modification of the etheric body we experience the flux of events much more vividly, we are much more sensitive to it. And he who for some time has earnestly tried to develop his soul will perceive a distinct difference between the different seasons and even between certain parts of the seasons; he will gradually begin to feel inwardly a vast difference between summer and winter, between spring, summer and autumn, and also between shorter periods in the course of the year. Time in its progress becomes, so to speak, something living. We gradually become aware that in the course of time we perceive differentiated life. Just as in the physical body the individual organs are differentiated and become inwardly more alive and independent of one another, so the different periods of the continuous time-sequence become, to a certain extent, more independent of each other. And this is connected with the fact that with the development of our own etheric body we participate in the life of the external ether which surrounds us on all sides. We are surrounded not only by air, but also by the ether and this ether lives a real life in time.

The surrounding ether is in a certain sense a kind of living being; it lives, and lives differently according to the different moments of time, just as man lives differently according to his different ages. We learn to feel this continuity in the life of the external ether so that we increasingly acquire a feeling for the external life of the ether when spring comes, when summer is approaching, when summer reaches its zenith and then declines, when autumn is approaching and when it has arrived. We learn to participate in this external process, to distinguish clearly between the life of summer - spring, summer - autumn, and that of real winter..."

(The Effects Of Spiritual Development Opt The Bodily Sheaths Of Man, Rudolf Steiner, pp. 50-51)

His reflections upon the excerpt cited above led him to feel that including it here might helpfully contribute to a further understanding of some of his own explorations during the previous years and serve as an introduction to the following work. The reader should keep in mind that it has been his experience that, as with himself, a conscious spiritual development need not necessarily precede certain of the experiences described above and in the previous remarks of Mr. Tomberg. In fact, one of his motivations for sharing some of the fruits of his own work during the past ten years or so is the thought that it may be of some value to that growing number of people who through what the above

cited author suggests is a "natural" loosening of the "etheric body" (See Appendix 1) from the "physical body" are having experiences for which, as yet, they may have no concepts.

It is his hope that the following discussion (which intends to be a *contribution* towards an understanding of some aspects of the human being's living relationship to the "qualities of time" - particularly its moral dynamic) may be of service to any human soul who either through conscious development or by virtue of his life's destiny finds himself in spheres of experience to which the following pages would serve as a guide.

In the following pages he will try to share in three ways: scientifically, artistically and practically what he has been able to discover through the years of trying to orient himself in a world which initially he "didn't believe in but suddenly saw." Although the problem which stood before the soul of the one time college student, that of good and evil, has not been fully solved, it is his aim that the following pages may make a contribution towards clarifying it to thought, reconciling it with human feeling, and awakening, in respect of it, the hunger for self-improvement in human willing.

The reader should keep in mind throughout his or her working with this book that the author has tried to form it as a self-contained whole although it is actually a small portion of a larger body of work and thereby suffers from a feeling of incompleteness. Further, inasmuch as the focus of the book is an attempt to describe and guide the reader through regions of experience which are -at least for myself - sometimes difficult of characterisation, I hope he will forgive me my literary inadequacies. If these facts are kept in mind I hope that whatever frustration the reader may justifiably feel by my own limitations as a writer or by questions arising which are left without elaboration, may be remedied through my continuing efforts of trying to share some of my investigations with others.

Finally I would like to say that the spirit in which the following work is offered, to be most fruitfully understood should be seen in light of the following remarks of the Buddha:

"Do not believe in anything simply because you have heard it. Do not believe in traditions because they have been handed down for many generations. Do not believe in anything because it is spoken and rumoured by many. Do not believe in anything simply because it is found written in your religious books. Do not believe in anything on the authority of your teachers and elders. But after observations and analysis, when you find that anything agrees with reason; conducive to the good and benefit of one and all, then accept it and live up to it."

(Chop Wood, Carry Water p. 281)

"Woe to me if I tell and woe to me if I do not tell. If I tell, then the wicked will know how to worship their master, and if I do not tell then the companions will be left in ignorance of this discovery."

Zohar

## INTRODUCTION

When asked about the various concrete exercises at which I have worked; the many changes I have tried to bring about within my inner life and my character since the time of the events recounted in the foreword, I often find myself remembering the story of Rodin who replied when asked how he sculpted an elephant, that he took a block of stone and "removed everything that was not the elephant." I am aware that this book might be somewhat more helpful to the reader if I was able to describe in detail what precise exercises led to what particular effects. Inasmuch as my efforts, beginning at the age of twenty-two, were for some time dreamlike and deeply instinctive, I find it difficult to, in all honesty, characterize these beyond a certain point. I think it fair to say that although my consciousness went through an abrupt transition, I discovered before long in my attempt to respond to this dramatic change that I had inner resources with which to meet the situation of which I had not been previously aware. Further, as my orientation towards the world changed how I responded to what life brought to me also changed. Whereas previously a bookstore stocked with books on philosophy and literature may have met my inner disposition, now books such as Yogananda's, *Autobiography Of A Yogi* or Rudolf Steiner's *Knowledge Of The Higher Worlds And Its Attainment*, met the questions I was at that time carrying within me. In the following, brief autobiographical account, I will try to portray the major events and experiences that are most relevant to the exploration which lay the foundation for the material I will later present. My feeling of discretion discourages these disclosures, but inasmuch as some of the suggestions I will be presenting are at variance with, for example, widely held astrological conceptions, or the predominant astronomical world picture, I think it only just to portray the background which is the foundation for the findings that I will share in this book. I hope this will give the reader a sufficient basis to assess whether he wants to test these findings for himself. Ultimately it is towards this practice on the part of the reader that the book is pointing.

There is a story told of the great medieval teacher, Alanus ab Insulis (Doctor Universalis), who was one day asked to prepare a lecture on the Trinity at the University of Paris. While pondering this mystery he took a walk by the Seine. Seeing a small child scooping water from the river with his bucket and pouring it on the bank he paused for a moment and spoke with him:

"What are you doing," he asked.

"I am emptying the Seine," replied the child.

"You can't empty the Seine like that," replied Alanus.

"I can as little empty the Seine like this as you can give a lecture on the Trinity tomorrow!" said the child.

The story has it that the next day Alanus mounted the platform and said to his audience: "Today you must be satisfied with only seeing Alanus." Shortly thereafter he left Paris.

I, the young man of the foreword, could after the experience described there, as little meet the question of good and evil in the manner which I had in college as Alanus could lecture on the Trinity after meeting the wisdom of this child. I left my "University of Paris" with Alanus and the first significant outer event which crossed my path was my meeting with a few disciples of the Indian teacher, Kirpal Singh. Through them I was for the first time consciously introduced to meditative exercises at the region of the brow or third eye. Further they encouraged me to work with a centering exercise at the region of my heart whereby I tried to develop an uninterrupted mood of reverence and devotion ("remembrance of God") throughout all of my activities. I believe this exercise was intended to be a means of purifying my heart and helping me to develop presence of mind: two qualities which played an important part in my further development. In respect of my bodily life they convinced me of the value of a vegetarian diet which, under the pressure of my recent experiences, I fully embraced virtually overnight. Particularly relevant to the following account ".,is the exercise of keeping a Self-Introspection diary in which I was asked to make note of any moral lapses in thought, word or deed. This was the beginning of my unfolding of an intensive self -attentiveness focused upon my moral life which I have continued to refine for the following fifteen years. At that time I embraced these ideas and practices somewhat in the spirit of the traveller mentioned earlier. I was lost in a new land, willing to take directions from any passerby who seemed to know where I was and where I needed to be going; having the faith that my meeting with these disciples of Kirpal Singh was not completely fortuitous. One of the fruits of the year and a half I spent trying to develop my concentration at the region of the third eye, refining and centering my feeling life and working on my physical and moral purification was the gradual metamorphosis of an inner life which had previously been given over to a state of consciousness,

"For the ordinary man, whose mind is a checkerboard of crisscrossing reflections, opinions, and prejudices bare attention is virtually impossible. His life is thus centered not on reality itself but in his ideas about it." (Philip Kapleau)

to one of attention. I tried to hold back the ceaseless activity of my mind, the strong sympathies and antipathies of my heart and the urges of my desire life. Through concentration at the third eye I developed the capacity to think about what I wanted to think about when I wanted to think about it. I also developed the capacity simply to observe the processes of my mind and the life of my thoughts rather than be

immersed in them. Through the exercises of my heart, and my attempt to develop a constant mood of devotion, the fluctuations of my emotional life gradually became less extreme and more balanced. Through renunciation in relation to my life of desire I gradually gained greater mastery of my impulses which were more and more permeated with the light of my thinking. These three spheres of exercise helped me to develop the ability to stand both within many of the events and processes of my so-called "inner life" as well as my experience of the "outer world" with a growing degree of stillness and self-attention. I was no longer compelled to react: mentally, emotionally or physically, but lived within these fields of experience with greater independence and freedom.

My ability to approach my inner life in the spirit of a natural scientist was the fruit of the battle I had to fight within myself to stand freely within the enlarged sphere of consciousness to which I had awakened a few years previously. Kirpal Singh's training seems in retrospect to have been an essential step in helping me to develop the right inner disposition to remain upright in the presence of the light of conscience which still accompanied, with such starkness, my day to day living.

The teacher Gurdjieff once said that the trouble with many people is that "they try to change themselves before they have understood themselves." This was my essential struggle at this time. Initially, in response to the intensification of my conscience I - somewhat out of fear for my soul - worked feverishly to change myself. Only gradually did I develop sufficient presence of heart and mind to feel that first I had to truly, clearly, objectively get to know myself, before I could wisely work at changing myself.

Rather than quickly making judgements upon all the thoughts, feelings and impulses of my inner life I gradually assumed the posture of an empiricist I and began noting down my inner empirical observations as carefully as I was then able to do. By virtue of the work of self-improvement I had already done it was becoming less difficult for me to maintain my balance between the contrast of what I felt I should become and where I presently stood. I simply tried to give myself over to systematic self-observation, rather than change what I had not yet, in clear consciousness, understood. This process was greatly enhanced through the following circumstances in my personal destiny.

In 1973, about two and one half years into this exploration I was attending a college in England primarily dedicated to preparing teachers

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1 Empiricist - "relying on experience and observation alone without proper regard for considerations of system, science and theory."

2 Empiricism - "the practice of emphasizing experience especially of the senses or the practice or method of relying upon observation, experience or induction rather than upon intuition, speculation, deduction, dialectic, or other rationalist means of pursuing knowledge."

for work in the Rudolf Steiner Schools. During that year there developed a condition in the region of my heart which caused me over a period of some months a great measure of pain. In the spirit of my training in detachment and non-reaction and through my then somewhat fatalistic belief that whatever came to me was somehow my due and should be borne accordingly, I simply endured the pain without seeking medical or other help. As had been the case with the severity of the enhancement of my conscience and my gradually standing in relation to it as an inner observer I found that I could endure the intensity of the pain of my heart more fully (my fatalism and resignation of course wavered at times) if I made of it a field of observation.

My response to my heart's "crying for attention" was to intensify my inner observation of that particular region of my being. Through careful attention I discovered that certain patterns began to emerge in relation to the fluctuations of pain and relief there. What initially stood out was the fact that on Saturday mornings when I worked in a lady's garden the pain seemed to subside. Usually in the early morning when I was alone in my room it was more intense. During the day when I sat with my fellow students it could become less severe. Through continuing these observations for some months I began to see a pattern emerging of a relation between the intensity of the pain and the day of the week, the time of the day, the place where I was and the people who were with me.

One day, in a course on "the stars" my teacher mentioned that Rudolf Steiner had remarked in a letter written to his wife, Marie Steiner, that Monday evening was a good time to be engaged in artistic activity because it was under the planetary influence of Venus. He then went on to describe the theory that there existed a planetary progression during the course of the day and the week, with different hours during each respective day standing under the influence or rulership of different planetary spheres.

This idea or concept met my life experience of observing empirically the subtle fluctuations of pain in the region of my heart. This meeting with an idea which seemed to truly "name" or give "meaning" to my own carefully observed experience was, at this stage along my way, a kind of fulfillment of that stance of inner empiricism which I had developed in the previous few years. Following this insight I came to feel that somehow aspects of my own "nature's" had a relation to external events in the cosmos. I continued my process of systematic, self-observation, now viewed in light of the question of their relation to these "external" events. I think it is important to note that at this time I had only the barest knowledge of astronomy or astrology. I think it may also be of significance to remember that I came to this experience and understanding after the initial events recounted earlier and three years of intensive work upon myself. I only mention this to suggest that the changes which had occurred within me through this process may have laid the necessary basis for these experiences of the world. Consequently it

may be the case that without a similar preparation systematic, self-investigation may lead to different conclusions.<sup>3</sup> This should be kept in mind in considering my further characterisations in relation to the results of the reader's own explorations given his interest in following up some of the suggestions which I will introduce later.

I continued observing the various fluctuations of forces which I experienced around me during the course of the week(s). These observations were now guided by the question: does further investigation of the phenomena demonstrate that the theory I presently hold as "explaining" certain aspects of my experience faithfully explain these experiences? Inasmuch as I was now theorizing that certain times of certain days were under the influence of particular planets I had to ask myself if my experience bore this out. Of course this also depended on the conceptions I held of the distinct characters of the different planets. These ideas were being introduced to me at that time in some of my courses, but I still only held them provisionally. I was now caught between my tendency towards a posture of detached inner empiricism and my enthusiasm for proving my new theories correct. What I became clearly convinced of was that although I could not yet speak for the various characters of the ruling planets I could certainly experience the clearly felt changes of mood which accompanied those times which my theory suggested constituted the times when the planetary rulers were changing. For example, Saturday morning from 6 a.m. until noon often had a still and serious mood. Almost immediately after noon the mood changed to a livelier, more active one. On Wednesday afternoon I could often feel a stimulation in the region of my solar plexus which brought

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3 It is interesting to note that the "empiricist" philosophers like David Hume whose thought about knowledge and consciousness has exerted great influence in support of the scientific world view, base their conclusions on attempts at self -observation. Unfortunately, they never question their ability to observe themselves impartially, and in the modern world it has always been assumed - since the time of Descartes - that in order to observe oneself all that is required is for a person to "look within." No one ever imagines that self -observation may be a highly disciplined skill which requires longer and subtler training, and guided experience than any other skill we know. In a strange way, then, much of modern scientific philosophy is based on fragmentary and unsustained self -observation. The later bad reputation of "Introspection" (which is not necessarily the same thing as self -observation) results from the particular notion that all by himself and without guidance and training, a man can come to accurate and unmixed observations of his own thought and perception. In contrast to this, one could very well say that the heart of the psychological disciplines of the East and the ancient Western world consists of training at self-study."

Jacob Needleman, A Sense Of The  
Cosmos

I have included these remarks of Mr. Needleman as a means of highlighting some of the difficulties which can arise unless self -investigation is grounded in a solid enough foundation of discipline. This book hopes to offer some suggestions which may be helpful to the reader interested in undertaking systematic self - observation.

forth questions of my personal work in the world. At 6 P.m. I could experience a change of focus moving from the region of the solar plexus to the region of the heart.

A further step I took on this path of investigation was to obtain a Sternkalender<sup>4</sup> I tried to begin to familiarize myself with the phenomena of where the Moon and Sun may have been standing on any given day, as indicated by it. After working with this astronomical calendar for some months I observed tentatively that some of the changes in my inner life seemed to have a relation to the motion of the moon through the constellations. It was only after a longer period of time that I became convinced that certain phenomena in my inner life also had a relation to the sun as it too moved through the circle of the constellations. Since then, for the last ten years or so, I have continued to observe inwardly those aspects of the spheres of experience in which I live which seem to be most fully understood when considered in relation to the motion of the Moon and the Sun through the circle of the constellations. As the reader *will* see from the following discussion, my own inner observation of the phenomena of these two motions of the moon and the sun have led me to make certain suggestions regarding the exact, objective divisions of the sidereal (See Appendix A) or constellation zodiac which are at variance with both the astrological and astronomical communities.

Whereas in my first series of observations the concept or theory seemed truly to name one aspect of my experience, in the case of the motion of the moon and the sun through the assumed circle of the sidereal zodiac of constellations, my inner empirical observations repeatedly surprised me by showing the inaccuracy of the existing concepts or ideas of the actual divisions of the sidereal (constellation) zodiac.

These discrepancies between the existing traditional concepts and my own experience led me to feel that in this matter I had to focus my attention solely on the phenomena, forgetting the tradition. I tried to come to a direct experience of the divisions of the heavens as was revealed to me through their connection with the phenomena of my inner life which were becoming more transparently clear to me.

On this foundation I have come to make the following suggestions about what I consider to be some of the present errors in the existing conceptions and what modifications of these conceptions would be necessary to bring them more into harmony with the objective phenomena. I will explore this further later in the book.

I also observed the relation between the phenomena of my inner life and the monthly motion of the sun through each tropical sign (see Appendix A) as well as the sixty hour (appx.) motion of the moon through each tropical sign.

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4 Sternkalender - astronomical ephemeris published by students of Rudolf Steiner's anthroposophy.

I have now carried on these observations for about ten years. In some respects my observations have led me to confirm certain classical conceptions - at least in relation to the presence of certain actual, qualitative divisions through which these two heavenly bodies move, if not in relation to the particulars of how these motions relate to certain aspects of the inner life. In other respects, in connection with the question of the motion of the moon and the sun through the circle of the tropical zodiac, my experiences have led me to entertain some doubts about certain widely held classical conceptions. Given the "weight" of certain traditions that I gradually familiarized myself with and the fact that my repeated experiences seemed consistently to stand at odds with some of these traditions, I can only say that my increasing devotion to empiricism of inner phenomena was sorely tested.

In the following pages I will set down what I have thus far been able to discover and leave it to the reader's honest and unbiased judgement to come to his own conclusions, encouraging him to follow up my suggestions and discover for himself whether, in certain particulars, they may be more faithful to "reality" than certain presently held conceptions.

In the course of my ongoing exploration of the relation between the motions of the Sun and the Moon through the regions of the sidereal constellation and tropical sign zodiacs, I grew into a clearer experience of their respective relations to the phenomena of my "inner life." For the present moment I will simply state that I came to observe that the movement of the Sun and Moon through the constellations seemed to have more to do with experiences which I would characterize as more inward radiating from inside outward. The experience of the motion of the Sun through the tropical sign zodiac had more the character of stimulating from outside portions of my nature which had a more external character. For example, when the sun moved through those constellation regions I had come to experience as Leonine a radiation poured itself into the region of my inner heart and flowed from there through a more external center at the heart. When the sun moved through those tropical or sign regions I had come to associate with Leo, the radiation came from outside and worked directly upon the more external center at the heart. This is a simple way in which I would characterize one of the essential differences of my experience of these two bands of living forces. More will said of this later.

Next I would like to briefly characterize another region of experience of which I became increasingly aware as I continued my explorations, and for which there was at that time to my knowledge no existing conceptions. This was related to the motion of what I have called "the earth" or the "spiritual earth" through the circle of the sidereal and tropical zodiacs. I gradually experienced ever more clearly that, accompanying the Sun in its progress during the course of the year through the circles of the tropical and sidereal zodiacs, was the "earth"

itself, moving in a sense in the sidereal and tropical regions opposite that of the sun. This experience of an aspect of the "external Universe" was accompanied by a vivid inner experience of those regions of my "natures" which seemed woven into this external motion.

After about three or four years of these observations, during which time I continued to refine my ability to be sensitive - with greater exactness - to the moments of transition and change in inner moods my perceptions had been refined to detect changes occurring in shorter spans of time.

This line of investigation culminated, four years ago, in my keeping a diary devoted to my noting empirical observations of the phenomena of my inner life, seen in light of the "idea" of the daily motion of the various planetary rulers through the circle of houses<sup>5</sup> during the year. This meant that my observations were first refined to approximately two hourly changes during the course of the day, in that it takes a particular planet approximately two hours to move from one house position to the next during the daily rotation of the earth. This observation was further refined by my considering the influence of the decanates<sup>6</sup> of each sign as they moved across the point known in classical tradition as the ascendant.<sup>7</sup>

When this work was finished in December, 1981, it was the culmination of a path of exploration toward which I had been abruptly guided some eleven years earlier. On December 31, 1981, a person visiting my home could have seen approximately 100 notebooks of 100 or so pages each in which I had been noting down my observations over the previous years. On the following morning, New Year's Day, 1982, a fire in my house consumed its entire content, leaving only ashes and a cast iron stove, perhaps the responsible instrument for whatever may have lay behind its occurrence.

What is contained in the following pages is one attempt to distil some of the knowledge I have gained through my unfolding process of self -investigation. As I have stated earlier I have been inclined to relate

5 Houses - divisions of the heavens relative to the birthplace and time of day. This idea is not spoken of further in this book. In a later manuscript, I will explore it at greater length.

6 Decanates - this traditional astrological idea divides the twelve sectors of 30 degrees each of the tropical zodiac (signs) and sometimes also the sidereal zodiac (constellations) into three equal divisions. This makes for each zodiacal circle a total of thirty six different regions rather than twelve. See scientific discussion in chapters III, IV and V of this book for a more thorough exploration of this question.

7 Ascendant - the degree of the zodiac which is on the eastern horizon at a certain time. A new degree rises every four minutes, a new sign about every two hours and the twelve signs rise in every place on earth in twenty-four hours. This change occurs every forty-five minutes or so. Hence my observations were carried out for phenomena occurring approximately hourly throughout an entire year.

my story so the reader will understand that what lies behind the sometimes stark and severely distilled, as well as occasionally controversial and unorthodox, material is a discipline as objective and precise as that demanded of natural scientists as a foundation for their introduction of new "theories" into the arena of scientific scrutiny.

At this juncture I am aware that the account of my history which began with my academic exploration of the question of good and evil, moving next to a description of an extreme and sudden intensification of consciousness and conscience and progressing to my keeping a self-introspection diary focused on attending to any moral lapses in thought, word and deed, has through my characterising the steps I took in trying "to get to know myself before changing myself" become somewhat onesided. I have emphasized the element of self-observation in the recent narrative. Now let me briefly try to portray the accompanying question I always carried with me: that of self-change. For although my systematic inquiry led me, with growing clarity, to an experience of how the various "natures" in which I lived were related to various phenomena in the life of the external universe, nevertheless I was still left with the question of what might be the ideal, realizable possibilities of each of these regions through which I moved. As awe-inspiring as my experiences at times seemed to me to be I also felt that my "natures" were not without the need for change and improvement. The question continued to echo within me: what is the relationship between my developing objective selfunderstanding and my will for self-improvement and change? I put this question to myself somewhat in the following manner. I have come to the clear understanding, after some years of careful, dispassionate selfexamination, that many processes in my "inner life" have an objective correlation with certain processes in the "life of the external universe." For example, I observe that when the sun moves through the constellation regions of the Lion there is an effect upon the region of my heart and my blood circulation. Further, my developing powers of systematic observation of the behaviour of others gives evidence of a similar inner dynamic. But I am still left with the question of how this growing objective understanding of certain laws of human nature relate to other laws which bear on the question of self-improvement and development? Something of the mood and content of this question is expressed in the following thoughts of Henry Morgenthau:

"In my view ... natural science contains no *normative* principles dealing with ultimate goals... To know physical reality is to know where to look when something is wanted or needed to be seen; it is to be able to cure when a cure is desired, to kill when killing is intended. But natural science will never tell whether it is good or bad to look to cure or to kill. It simply lacks the premise of an 'ought.'"

Chop Wood, Carry Water, p. 206

Although my exploration has led me to the conclusion that so-called "invisible processes within the human being are related to invisible or supersensible processes in the life of the universe," nevertheless my method and mode of consciousness in these explorations I consider as similar to what I understand that of the scientific method to be. Hence, Mr. Morgenthau's observations were also somewhat to the point in terms of my own investigations.

Sometime during this period when these questions lived within me a small book by Herbert Wizenmann came into my hands:<sup>8</sup> In this book Mr. Wizenmann gives twelve contemplations for twelve periods during the course of the year, corresponding to the motion of the sun through the twelve signs of the zodiac, although he simply gives dates for each of the contemplations and does not speak of "signs". He writes in the introduction to this work as follows:

"The rhythm of the year draws all creatures of nature with it, without them being able to oppose it or to change it. The human soul, also, is able to surrender herself to the light of the summer and the darkness of the winter in joy and in pain. However, she also is able to experience that the year's events assume a new form (Gestalt) in her innermost being which will elevate her to a state that goes above and beyond nature. When the soul directs the gaze of her inner observation onto herself, she may notice that the moods of the seasons correspond to twelve attributes of her own being.

These attributes, however, do not unfurl as is the case with the creatures of nature without her own activity. These are twelve stages of development in which she can educate herself and to which she must impel herself. Hence they are not natural tendencies but virtues. In this sense the human being may experience his own soul as a bud which awaits unfolding. The human soul of course even before her self-knowledge and selftransformation is graced with an abundance of potentialities, but these become stunted or even changed into their opposite when the treasure which lies hidden in the soul is not nurtured and brought to light. For this the soul requires the guidance and direction of her own spirit. She senses then her spirit as the inner sun which in "the year of the soul" awakens her to herself and allows her to follow her journey through the constellations of the Ideal.

If this occurs, then a similar unfolding arises in the soul as in nature, and also a dying off and falling away of the unpurified, similar to the falling of leaves when the year draws to an end. For the human spirit, also, attains to the radiation of its light and its warmth only when, in dialogue with the soul, it ever better recognizes its task. The path of metamorphosis, when the soul,

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<sup>8</sup> Herbert Wizenmann, *The Virtues: Contemplations*. I recommend to the interested reader that he might obtain a copy of this book and consider it in light of the following discussion. This is not essential but might be of value to some.

under the direction of the spirit, traverses in lawful sequence (even when inner practice demands repetition), does not return, however, to its beginning. Rather the soul renders unto herself, ever more vital and perfect, the ideals of the virtues, which the spirit reveals to her, and to which she is summoned from within. She describes in her development not a circular returning, but an ascending spiral. Or expressed otherwise, the soul-bud illumined by the spirit, unfurls its blossom, and this brings forth a fruit in whose maturing soul and spirit unite. insofar as the spirit signifies to the soul the star-script of the Ideal, it makes her into a poet of her own true being..."

When I first read this introduction to Mr. Witzenmann's *Contemplations Of The Virtues*<sup>9</sup> my understanding was as follows. I have come to experience that there exists a particular relationship between the motion of the Sun through the circle of the signs and the constellations and certain phenomena in my inner life. The phenomena of my inner life I take as experiences of what Mr. Witzenmann is calling the life of the soul. Though I have gained a growing understanding of these various phenomena in relation to the motion of various cosmic bodies through the circle of the heavens during the course of the year, nevertheless I have still lacked a sense of the meaning of this dynamic when viewed in light of the idea of self-change and self-improvement. Mr. Witzenmann is suggesting that he can name for me the Ideal, which the spirit holds as the potential realization for each region of experience through which the

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<sup>9</sup> Virtue - it is my hope and intention in this book to try to present a modern argument for the objective basis of human morality as it stands in relation to the spiritual forces of the universe through the course of the year. One of my aims in so doing is to help to overcome some of the divisiveness which lives in different spiritual streams, partially based on misunderstandings of their respective languages. I also hope to bring a mood of greater sobriety and dispassion into a sphere of human experience within which it is so easy for the striving human soul to become entangled. Because of this I feel it is necessary for me to say something about my use of the words Virtue and Vice which we are first meeting at this point in the text. I speak of "my use" of these terms, to distinguish the sense of them which I am trying to present from the sense of them which I, or an interested reader, may gain from Mr. Witzenmann and Mr. Seddon's use of them.

The sense of the experience towards which my use of the term Virtue hopes to lead is related to the dictionary "definition": "A habit involving the choice of excellence in conduct with the excellence being realized in a Mean between Excess and Defect (lack)" (emphasis mine).

The sense towards which I hope to point in my use of the term Vice is a deviation from the mean either in the direction of the Excess (go forth, surpassing or going beyond limits, superfluity, superabundance, something that exceeds what is usual, proper, proportionate) or the direction of the defect (lack) (shortcoming, lack, to be wanting).

In respect of the mood and method of this exploration I have decided from this juncture on to supplement the words "Virtue" and "Vice" with "ideal mean" and "excess" or "lack". For those readers who feel more comfortable with the terms "Virtue" and "Vice" and do not feel that they are potentially misleading through their saturated history's I encourage them to consider the following discussion in the light of those terms. Ultimately the work hopes to lead into the "realities" which lie behind the names so that whether I use the terms Virtue or Vice or ideal mean and excess or lack I am hoping their use will aid the reader in his direct experience and not serve as obstructions to it. I have done my best to avoid, even overcome, the "letter that killeth", and lead the reader towards the "spirit which giveth life."

soul is passing and towards which the soul could aspire. Having understood Mr. Witzenmann's argument I undertook the exercise of continuing my process of self-observation but now considered my experiences in light of his twelve contemplations. These twelve contemplations were the fruit of the work which he had done based on an indication of Rudolf Steiner.

I have undertaken this process of testing Mr. Witzenmann's suggestions against my experience for about ten years now - not only considering his contemplations in relation to the rhythm of the year but also in relation to other shorter rhythms which I have discovered during the course of my work. Although I grew to deeply appreciate his ability to truly name these virtues or potentials of each region without which I find it difficult to imagine that I would have found my way, I came to feel that his dates were far too general for refined observation of the daily life of the soul and were consequently potentially misleading to me.

Perhaps a few years after I had been working with Mr. Witzenmann's Contemplations, a little article crossed my path by Richard Seddon called: Cosmic Forces Of Vice And Virtue.

This article suggested that the twelve regions of the universe and the twelve signs during the course of the year had a definite relation to twelve vices spoken of by Christ in the Gospel of St. Mark 7:20-23. Mr. Seddon, in contrast to Mr. Witzenmann, whose focus was on the virtues, pointed me in the direction of those qualities of which Mr. Witzenmann seemed to be speaking when he says that the potentials of the soul "become stunted or even change into their opposite when the treasure which lies hidden in the soul is not nurtured and brought to light."

Once again I was presented with a conception about the relationship between certain attributes or qualities of the inner life and objective phenomena in the course of the year. Once again I turned my attention towards my inner life, and in the spirit of that inner empiricism which had by this time become almost second nature to me, tried to determine whether Mr. Seddon's concept was faithful to the experienceable reality. After about five years of observation of my inner life in the light of Mr. Seddon's presentation of the relationship between the twelve failings or vices of the human soul and the movement of the sun through the course of the year, I came to see that he faithfully named the correspondences. Nevertheless his presentation also lacked, for myself, sufficient precision as to the exact times of transition from one region to the next. I say this with the grateful acknowledgement that I would not have found my way in respect of this question without Mr. Seddon's faithful aid.

In the following text I will further portray both the virtues and corresponding vices spoken of by Christ in St. Mark's Gospel, as they stand in relation to the twelve regions of the universe during the course of the year. In the spirit of emphasizing the importance of each individual's finding his personal relation to these phenomena himself I

will try to crystallize my experience of the twelve archetypal tensions between virtue and vice in the form of twelve evocative sketches written *out of* the experience of the twelve regions. Nevertheless, if the reader, having taken my suggestion that he look into Mr. Witzmann's and Mr. Seddon's work finds this work (or any other relevant to the following exploration) more helpful to him certainly he should use it in connection with the practical indications which will follow. (See Appendix 11)

The thoughtful reader may have come to understand that through my exploration of the relation of the twelve ideals or virtues to the motion of the sun through the course of the year, accompanied by my exploration of the twelve potential weaknesses or vices I felt I had discovered an objective foundation of the essential dynamic of the possibility for human change and improvement or human stagnation and degeneration. Naturally questions of the inherent "living logical" <sup>10</sup> relation between a particular expression of virtue and vice of a distinct region of experience arose within me, just as the question of the inherent relation between the color yellow muddied over and a radiantly clear expression of the color yellow, may arise in the wondering soul of a painter. To the measure that I have understood the "living logical" relation of the dynamic of virtue and vice in each particular region of experience I have tried to portray it in the sketches which will follow. In certain regions it is true to say that I have been able to clearly identify the presence of the phenomena related to the tendency towards the virtue, as well as the presence of the phenomena related to the tendency towards the vice, without yet fully fathoming the living logical relations between them. In other regions I have been able to identify both the tendencies towards the virtue and the vice as well as understand clearly the "living logic" which binds them together.

The respective named dynamic of each region should be understood as *pointers* to phenomena of the inner life which expresses itself within them in a ceaseless unfolding of day to day fluctuation and change.

The more clearly I could apprehend my individual relation to the expression of virtue and vice in each region, the more transparently the implicit task, which day-to-day living presented to me, could be taken up. I first gained a large degree of clear *self- understanding* through intensive self -observation and next gained some clarity about what I

10 Living logical - what I mean to point towards in the term "living logical" is the sense that in the sphere of living reality one gradually can understand "logical" necessities arising from the qualities inherent in different spheres of life themselves. If one studied a number of plants one would - after a time - come to the conclusion that the "living logic" of the plant would bring forth flowers from buds and might bring forth fruit from pollinated flowers.

If one lives in the twelve archetypal regions under consideration, through a deepening understanding of their "natures" and "lawful" tendencies, one can grow to understand the inherent "logic" of the life in which one is participating in any one of them.

I hope this explanation understood within the context of my use of this term will make it clear enough when it is met again.

understood and experienced to be the "dynamics" within which the process of self-change took place, i.e. between the virtue or ideal and the vice (excess and lack). Then I felt somewhat confident that my labor at self-change and improvement would no longer be grounded in insufficient self- understanding, nor in an arbitrary, precipitous will to first change something without understanding its inherent potentials of refinement or decline.

Finally I would like to address another question which inevitably arises within my mind in relation to the following work. This is the problem of giving "names" to experiences. Through my struggle to develop fidelity to sheer empiricism and a natural scientific method of exploring the inner life I was implicitly seeking to refine my ability to bring concepts to bear on experiences which in some way did justice to their reality. This struggle is beautifully expressed in these words of Schelling:

"First and above all, an explanation must do justice to the thing that is to be explained, must not devalue it, interpret it away, belittle it, or garble it, in order to make it easier to understand. The question is not: 'At what view of the phenomena must we arrive in order to explain it in accordance with one or another philosophy?' but precisely the reverse, "what philosophy is requisite if we are to live up to the subject, be on a level with it?" The question is not how the phenomenon must be turned, twisted, narrowed, crippled so as to be explicable, at all costs, upon principles that we have once and for all resolved not to go beyond. The question is: "To what point must we enlarge *our* thought so that it shall be in proportion to the phenomenon. The path that leadeth on, is lighted by one fire - the light of daring burning in the heart..."

In the present work through the written word I am trying to distil years of inner exploration in the hope of leading the reader back into the living content out of which my attempted portrayal has emerged. The *names* or *words* should simply be considered gateways through which the reader must pass in order to come into those regions of experience which are *pointed towards or evoked* through the words. As I hope is clear, what I believe constitutes one of the significant contributions of this work is my ability to more precisely "name" the day by day experience of the human soul than I have felt has been usually done. So without undervaluing the significance of this aspect of the work, but with the hope of putting it in the perspective of my overall intention of encouraging readers to find their own way to the richness of inner observation and experience I have offered these brief remarks. I hope they serve to clarify this difficult point and not make it more obscure.

Having shared these preliminary observations about the path I have taken which lays the basis for the material which follows I would

like to make some final comments before proceeding to the body of the text itself.

The first sections of the book are brief, schematic characterisations of some of the results of my investigation of the natures of the twelve archetypal regions considered in relation to the virtues and vices (excess and lack), senses, philosophies and shaping currents, discoverable in each of them.

The next portion of the book is my attempt to form more artistically twelve sketches out of the twelve archetypal regions of experience. These sketches are preceded and followed by quotations which give voice to some of the characteristic qualities inherent in each of the respective regions.

The third portion of the book is a scientific presentation of what I have discovered of the relation between the life of the human soul and the superphysical forces of the sun, moon and earth working during the course of the year. The focus in this discussion will be on the inherently moral dynamic.<sup>11</sup>

The final section of the book is a practical guide which I hope will be helpful to the reader interested in exploring some of the preceding material for himself.

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<sup>11</sup> As the reader may remember I stated earlier that one of the difficulties I have encountered in trying to form this book is the fact that its content is taken from a larger whole. For the sake of coherence and consistency I have decided to circumscribe the content of this Volume to some of my observations of the sun, moon and earth in relation to the moral life of the human soul through the course of the year. Although I give some consideration to the question of the twelve senses, the twelve philosophic viewpoints and the twelve formative currents, they are considered against the central question of the twelve archetypal regions of virtue and vice. I have addressed some of the themes touched upon in this book at greater length in other manuscripts more exclusively devoted to them. Although the ideas of the "twelve senses", the "twelve world pictures" and the "twelve formative currents" came to me through the research of Rudolf Steiner, in the following work I have tried to contribute what my own exploration of these spheres of experience have led me to understand. The reader who may begin to work practically with the following material may discover not only the dynamic of virtue and vice which is the focus of this book, but also his relation to the senses, philosophies and formative currents. I encourage him to approach these experiences with the same dispassionate mode of self observation I have described and I think, with patient and painstaking observation, the "ideas" of his discrete experiences will also become known to him. If there is an opportunity I hope to be able to share more fully some of my findings in these spheres as well.

At the end of this introduction I would like to express my hope that it provides a sufficient background for the reader not to feel that the following presentation is somewhat arbitrary in character. Let me conclude these observations with the following thought of Carl Jung:

"Therefore the individual who wishes to have an answer to the problem of evil, as it is posed today, has need, first and foremost, of self-knowledge, that is, the utmost possible knowledge of his own wholeness. He must know relentlessly how much good he can do, and what crimes he is capable of, and must beware regarding the one as real and the other as illusions. Both are elements within his nature, and both are bound to come to light in him, should he wish - as he ought to - to live without self-deception or self delusion."

from Memories, Dreams and Reflections

"If thou wouldst know thy Self Look out into the cosmic spaces. If thou wouldst fathom the Cosmic Spaces, Look inwards into thine own Self."

Rudolf Steiner

"It became clearer and clearer to me - as the outcome of many years of research - that in our epoch there is really something like the resurrection of the Astrology of the third epoch, but permeated now with the Christ impulse. Today we must search among the stars in a way different from the old ways, but the stellar script must once more become something that speaks to us."

Rudolf Steiner

## CHAPTER 1

### **The Twelve Archetypal Regions And The Virtues (Means) And Vices (Excesses And Lacks)**

I will begin my discussion with a consideration of what I have discovered to be the relationship between the virtues and vices (excess and lack) in each of the twelve archetypal regions. As I have mentioned previously the "theory" for my own investigations of the twelve vices came from an article by Richard Seddon: Cosmic Aspects Of Vice And Virtue. In this article he speaks of twelve vices named by Christ, recounted in St. Mark's Gospel, which he suggests stand in relation to the twelve cosmic regions. In my discussion of the Vices throughout the book I will not speak of their relation to the corresponding Virtues in the sense of a dualistic picture. Rather the virtues should be understood as being the fruit of a human being's developing the respective qualities which stand as a kind of golden mean, poised between the tendency in each region towards an excess or lack in relation to the potentials inherent within it. For example, the virtue of the region of Taurus can be experienced as having the quality pointed to in the words "balance leads to progress." The vice or weakness of this region can either move in the direction of the too much or excess of *Covetousness* or the too little or lack of Apathy or Inertia. I think this way of presenting the relation of the virtues to the vices is more faithful to reality than a dualistic picture would be. Simply stated the particular dictionary definition of virtue as a habit involving the choice of excellence in conduct with the excellence being realized in a mean between excess and defect" captures the sense in which this term is used in the following discussions.

Before continuing I would like to suggest to all those readers who wish to be even more rigorously empirical in their approach and avoid all dangers of preconceptions, that they omit reading the following discussion in this chapter altogether and simply proceed to the twelve portraits of the twelve regions or to the introduction to the practical part of the book. These portions of the book will directly help to guide their attention in the exercise of self -observation. Given that they have already worked with one of many forms of self -investigation: whether psychoanalysis, diary keeping, devotion to a spiritual path or simply day by day selfattentiveness, I think that they may have a sufficient basis for carrying on their own investigations in light of the suggestions that I make in the later parts of this book.

Having mentioned this let me now return to the question of the virtues and the vices. For the present I will confine my discussion to the Twelve archetypal directions or dynamics of the virtue (golden mean) which can be cultivated between the excess and lack (defect) of the corresponding vice. These twelve can be experienced as standing in relation to the circle of the signs and the circle of the constellations at

different times during the course of the year. Further, as the reader will find in the following chapters, my own exploration has led me to an experience beyond the twelvefold division of the sign and constellation regions through the year's course. Nevertheless, these twelve archetypal polarities are the fundamental letters in the alphabet of the inner life as it participates in the life of the year and should be a sufficient basis for all that will follow. The following discussion will simply name the qualities of the fundamental archetypal letters or regions of experience apart from their relation to the temporal periods when they are respectively present. The reader should understand that the experience of the twelve cosmic regions in the circle of the constellations and the circle of the signs, although occurring at different times, are essentially similar in character. Those differences between the two regions of experience critical to this discussion will be explored when I consider their respective relations to the passage of time.

First let us look at a schematic presentation of the names or ideas of the twelve regions viewed in light of the expression of the potential virtue (ideal or golden mean) inherent in each of them. The reader may remember that I first met this theory of the twelve virtues in Herbert Wizenmann's book, *The Virtues, Contemplations* and gradually confirmed his characterizations for myself.

The cycle of the twelve is as follows:

REGION	DEVELOPMENT OF VIRTUE
Aries	Devotion becomes force of sacrifice
Taurus	Balance becomes progress
Gemini	Perseverance becomes faithfulness
Cancer	Selflessness becomes catharsis
Leo	Compassion becomes freedom
Virgo	Courtesy becomes tact of heart
Libra	Contentment becomes equanimity
Scorpio	Patience becomes insight
Sagittarius	Control of speech becomes feeling for truth
Capricorn	Courage becomes power of redemption
Aquarius	Discretion becomes meditative force
Pisces	Magnanimity becomes* love

Turning next to the relation of the twelve vices to the twelve archetypal regions one finds the following words of Christ in Mark 7:20-23:

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\* Henceforth, for simplicity's sake, 'b.' will be used to indicate the word 'becomes'.

"And He said, that which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man."

Mr. Seddon has suggested<sup>2</sup> , and I have been able to confirm, the following correlations of the twelve archetypal regions to the twelve failings spoken of by Christ above:

REGION		VICE
Aries	♈	Malice
Taurus	♉	Covetousness
Gemini	♊	Adultery
Cancer	♋	Murder
Leo	♌	Theft
Virgo	♍	Fornication
Libra	♎	Foolishness
Scorpio	♏	Pride
Sagittarius	♐	Gossip, Slander (Blasphemy)
Capricorn	♑	Envy ("an evil eye")
Aquarius	♒	Lasciviousness
Pisces	♓	Fraud, Deceit

I have expanded Mr. Seddon's contribution on the vices based on my own experience, in the two directions of the "too much" and the "too little," "excess" or "lack", in each region as follows:

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<sup>2</sup> I suggest to the reader that he might find it helpful to give some attention to this article. Cosmic Forces Of Vice And Virtue by Richard Seddon in the MERCURY STAR JOURNAL, Vol. IV, No. IV, as well as The Virtues, Contemplations by Herbert Witzenmann, Folder Editions)

REGION		EXCESS	LACK
Aries	♈	Malice	Defenselessness, lack of concentration or strength
Taurus	♉	Covetousness	Apathy, inertia
Gemini	♊	Adultery	Incapacity, giving up
Cancer	♋	Murder	Dissolution, dependence
Leo	♌	Overpowering	Theft
Virgo	♍	Fornication	Carelessness, irresponsibility
Libra	♎	Foolishness, restlessness	Dissatisfaction, complaint
Scorpio	♏	Pride	Mean-spiritedness
Sagittarius	♐	Gossip, slander	Generalized moralizing, subjectivity of opinion
Capricorn	♑	Envy, greed, ambition	Timidity, spinelessness
Aquarius	♒	Lasciviousness	Indiscriminateness, "spaced ouC
Pisces	♓	Deceit, fraud	Narrowness, meanness

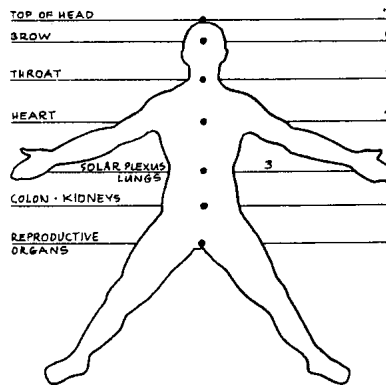
If we put the "names" of the virtues and the two directional tendencies of the vices together in schematic form we have the following (See Appendix II):

REGION	(EXCESS) VICE	VIRTUE	(LACK) VICE
<i>ARIES</i>	Malice	Devotion b. force of sacrifice	Defenseless -ness
TAURUS	Covetousness	Balance b. progress	Apathy, inertia
GEMINI	Adultery	Perseverance b. faithfulness	Incapacity
CANCER	Murder	Selflessness b. catharsis	Dependence
LEO	Overpowering	Compassion b. freedom	Theft
VIRGO	Fornication	Courtesy b. tact of heart	Carelessness
LIBRA	Foolishness Silliness	Contentment b. equanimity	Complaint, dis satisfaction
SCORPIO	Pride	Patience b. insight	Meanspirited- ness
SAGITTARIUS	Gossip Slander	Control of Speech b. feeling for truth	Moralizing, subjectivity of opinion
CAPRICORN	Envy, greed	Courage b. re- demptive power	Timidity
AQUARIUS	Lascivious- ness	Silence, discre- tion b. medita- tive power	Indiscriminate -ness
PISCES	Deceit, fraud	Magnanimity b. love	Narrowness, meanness

To anticipate a justified question on the part of the reader at this moment let me say the following. As I stated earlier the "living logic" between the virtues of the twelve regions and the excesses and lacks is in varying degrees clear to me. To a superficial consideration it may be reasonably understandable how, for example, Malice is the excess of Devotion becoming Force Of Sacrifice, and Defenselessness is its lack, or Covetousness is the excess of Balance Leading To Progress and Apathy or Inertia are its lack. But the "living logic" of Selflessness becoming Catharsis declining into the excess of Murder or the lack of Dependence may be more obscure. I have tried, in the contemplations which will follow to bring alive the "living logic" of the above apparent Definitions." Although I do not always feel I have fully fathomed this "living logic" in each particular region, nevertheless I am certain that the above

"definitions" are, in each case, truly present within the regions in which I have placed them. That is to say that although the degree of my understanding of the essential "law of development and decline" in each region varies, I have no doubt that I have been able to recognize and accurately name the various virtues and directions of vice (excess and lack) in the previous chart. I hope that whatever questions which may have been raised through these charts will be clarified through the following contemplations as well as the reader's own personal explorations.

At this point I would also like to include brief characterizations of the relationship between the twelve archetypal regions and the human form, centers of focalization, senses and world views. Although the emphasis of this book is on the inherent moral dynamics within the twelve archetypal regions, I have decided to introduce here these other aspects of each region with the hope of further aiding the interested reader in his practice of self-exploration. It has been my experience that for some these phenomena prove to be more immediately accessible to self-observation.

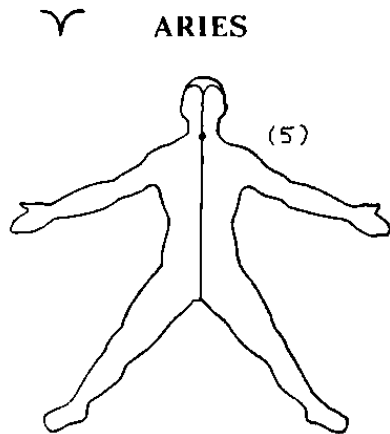


The picture above intends to be a schematic aid for the reader to locate in his own experience the points or places of focalization of the various archetypal currents.<sup>3</sup> These centers of force are classically known

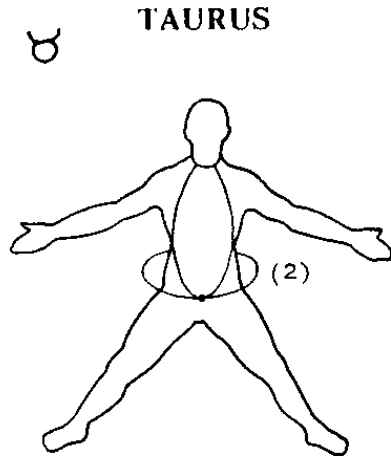
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<sup>3</sup> It is not my intention to lend the attention of the reader into an exploration of the actual physical organs as such. He should understand my use of the terms "heart, lunge", etc. as simply pointing to areas of the human Form. Nevertheless I think an exploration of these regions of the Form in relation to the organs and regions of the Body could also be fruitful.

as "chakras" or "lotus flowers." To prevent possible confusion between what my own direct observation has revealed to me and the range of different views of the chakra system I have chosen simply to number these centers and speak only of how they relate to the questions discussed in this book. For those readers who would like to explore this question further I recommend Rudolf Steiner's book: Knowledge Of The Higher Worlds And Its Attainment.

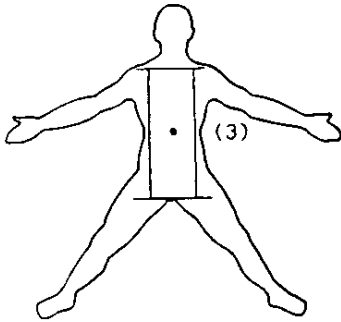


It can be experienced as a current of uprightness running up and down the spinal column working plastically on the formation of the head, brow and face. This current of force focalizes in the center (5) at the throat and stands in relation to the Sense For The Word and the world view of Idealism.



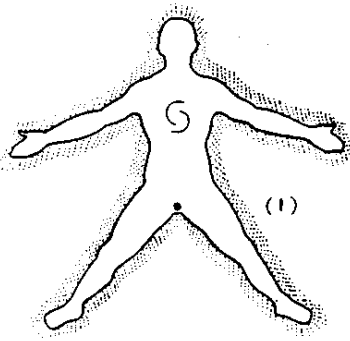
It can be experienced as a current of force working into a band of energies encircling the large intestines, stimulating the gesture of step by step walking and the inner experience of balancing in the act of walking. This radiation is also reflected into the region of the neck where it works formatively. This current of force focalizes in the center (2) at the large intestinal, kidney area and stands in relation to the Sense For Thought and the world view of Rationalism.

## ♊ GEMINI



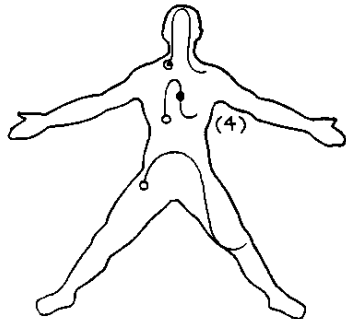
It can be experienced as a current of force working formatively around the center at the solar plexus, moving over the lungs, shoulders and radiating down the arms over the hands. It is related to the breathing and has a strong connection to the activity of the hands and fingers. It is focalized in the center (3) at the solar plexus and stands in relation to the Sense For The Ego and the world view of Mathematism

## ♋ CANCER



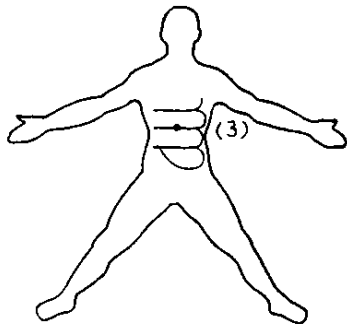
It can be experienced as a current of force which seems to enfold the entire form as a kind of garment. It works on forming the skin, the breasts, rib cage, and reproductive organs. It is focalized at the center (I) at the base of the spine although it has been my experience that it seems to move around depending upon the placement of the moon at any given time. (See later discussion of the moon). It stands in relation to the Sense Of Touch, where the entire skin of the body and a kind of subtle skin surrounding this physical skin is the organ for experiencing "touch." The form of thinking found in this region can be called the world view of Materialism.

## ♌ LEO

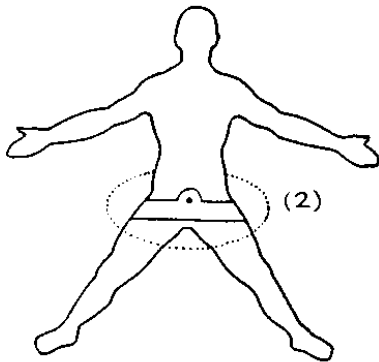


It can be experienced as a current of force which works formatively on the blood circulation and the heart. In a sense it shapes plastically the entire human form through the motion of the blood which is focalized into different regions of this form a at different times by virtue of the movement of the sun through different cosmic regions during the year. It focalizes its influence at the center (4) of the heart. It stands in relation to the Sense For Life, a sense intimately bound to an inner experience of one's own human form and vitality. The form of thinking found in relation to this region of Leo can be called the world view of Sensualism or Sensationalism.

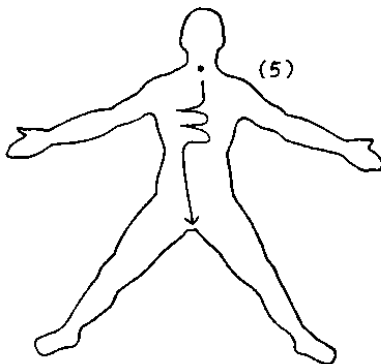
## ♍ VIRGO



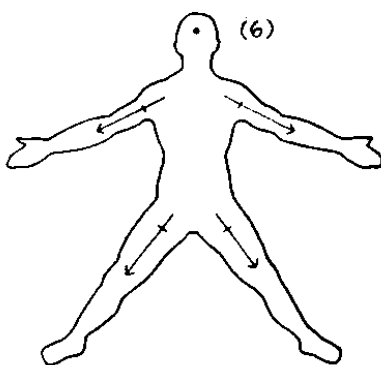
It can be experienced as a current of force that works into the area of the stomach and small intestine (guts) and shapes the musculature. It gives one a strong sense of the personal power needed to move oneself through space. It focalizes in the region (3) of the solar plexus, and can be felt as stimulating the Sense Of Movement and the world view of Phenomenalism.

**LIBRA**

It can be experienced as a current of force which works into the area of the kidneys ,and hips. In this region one feels as if living within a band of forces girdling or encircling the region of the hips. It gives one a strong sense of balancing left and (2) right as compared with the Taurus experience of balancing more forwards and back. It focalizes in the region (2) around the hips, large intestine and kidneys and is related to the Sense Of Balance and the world view of Realism.

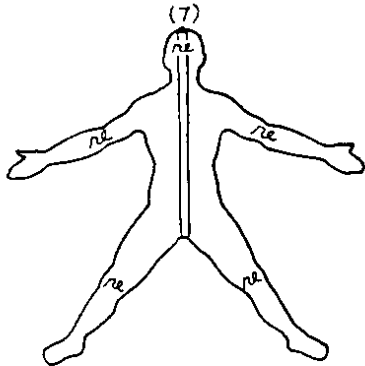
**SCORPIO**

It can be experienced as a current of force which works into the area of the buttocks and excretory reproductive regions. It radiates up into the head and works plastically around the nose. It focalizes in the region (5) of the throat and is related to the Sense Of Smell and the world view of Dynamism

**SAGITTARIUS**

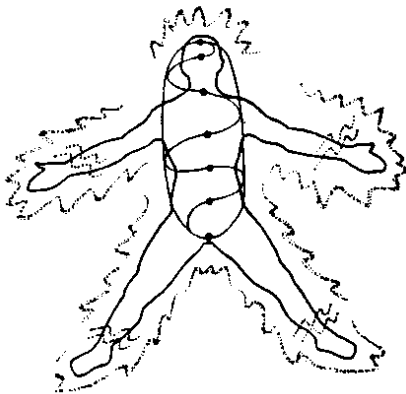
It can be experienced as a current of force which works plastically on the regions of the thighs and the upper arms, radiating up into the head region focalizing at the brow (6). It stands in relation to the Sense of Taste and the world view of Monadism.

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**CAPRICORN**

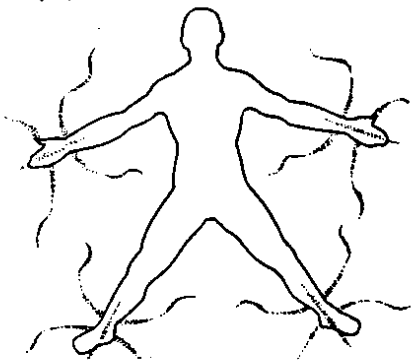
It can be experienced as a current of force radiating up and down the vertebral column, shaping the dome or crown of the fiend and radiating out through the eyes as in two parallel lines. It works plastically on the knees and elbows and radiates up into the facial structure concentrated at the area where the upper and lower jaws meet. It focalizes in the region (7) of the top of the fiend and can be felt to stand in relation to the Sense of Sight and the world view of Spiritism.

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**AQUARIUS**

It can be experienced as a current of force that works plastically on the calves and the forearms and radiates up into the facial region shaping the line between the meeting point of the tipper and lower jaws (sign) and the chin (sign). It seems related to the entire body of formative currents in their overall interaction. I can't give a definite point of focalization. It stands in relation to Warmth and the world view of the Sense Of Way Pnuematism.

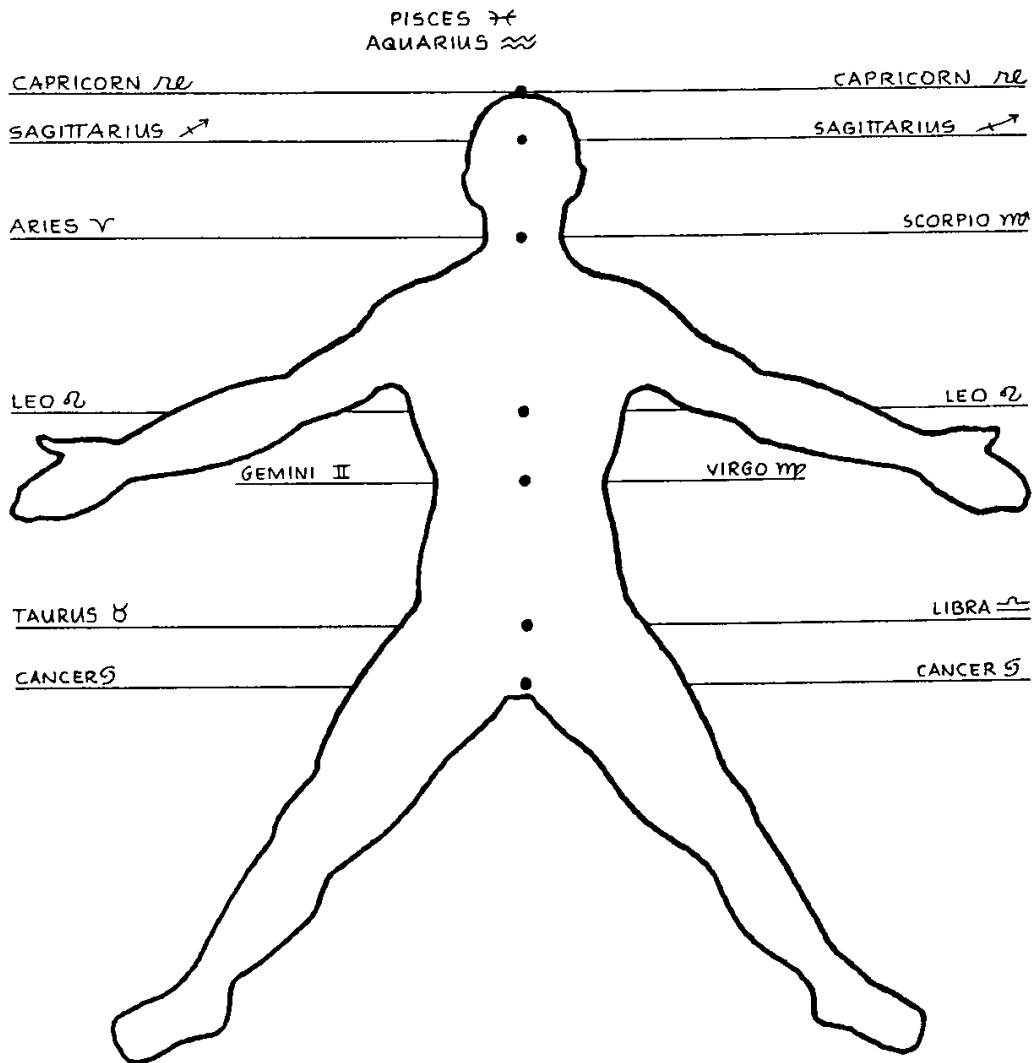
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**PISCES**

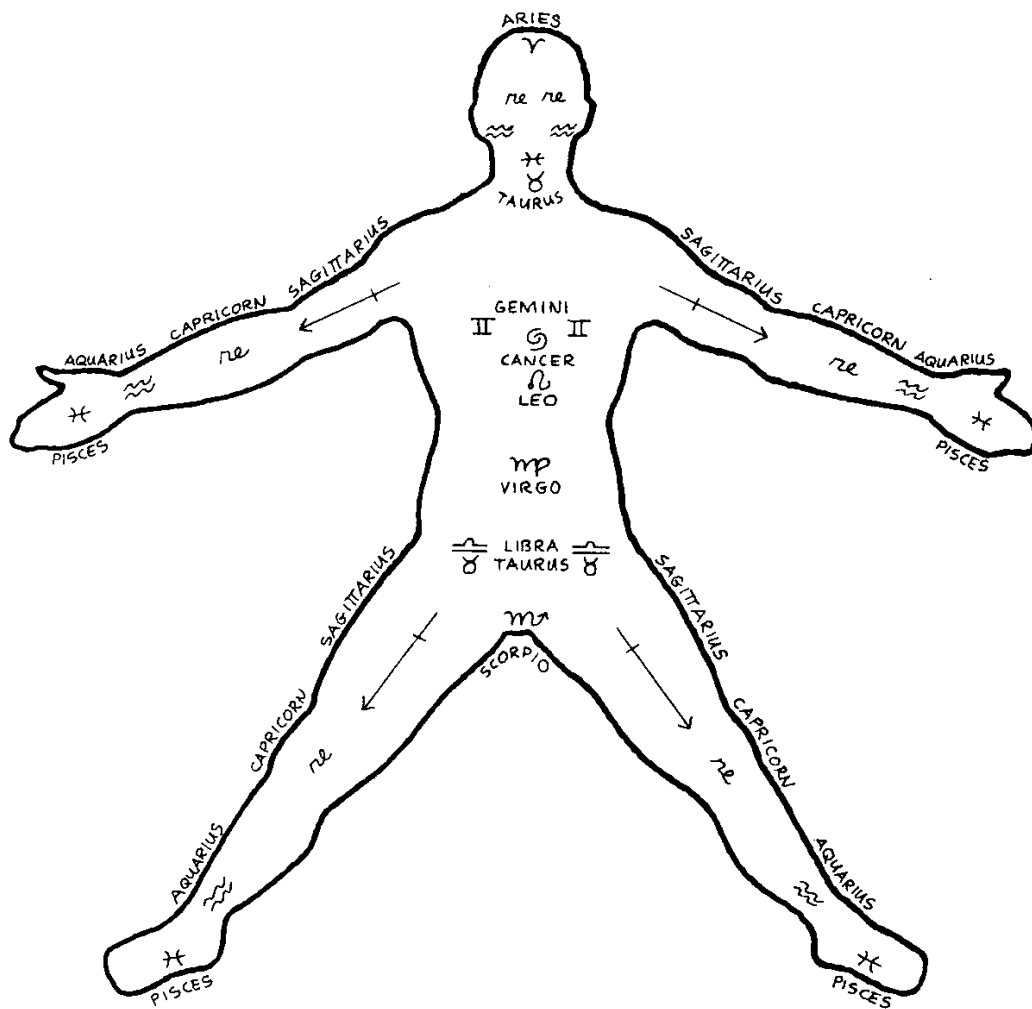
It can be experienced as a current of force which works plastically on the hands and the feet and radiates up into the region of the face working formatively around the chin. It may be focalized at the brow but I am still uncertain about this. It stimulates the Sense of Hearing and the world view of Psychism.

I would next like to portray the various focalizations of the twelve archetypal regions in the following pictures.

# The Twelve Cosmic Regions And Their Centers of Focalization In The Human Form

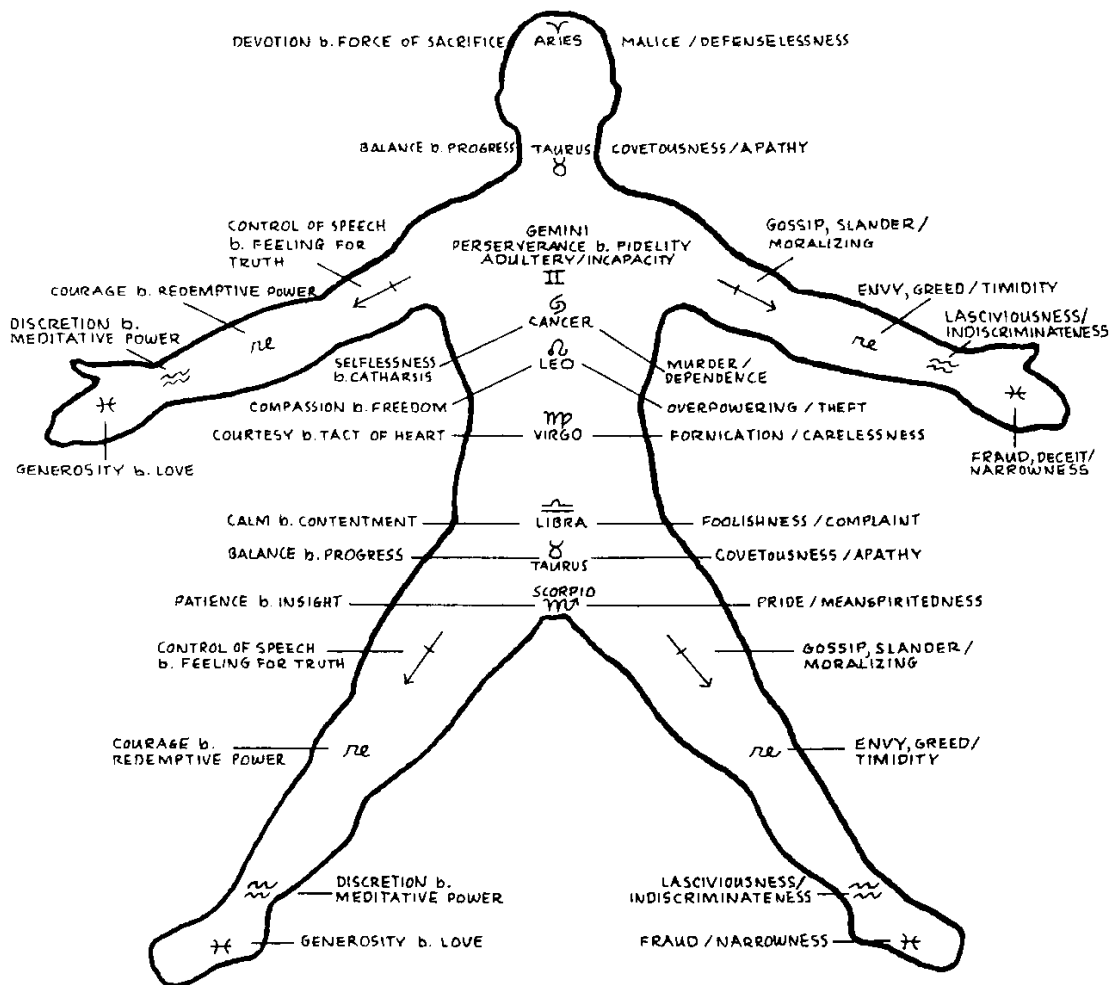


# The Twelve Archetypal Regions And The Formative Currents Of The Body

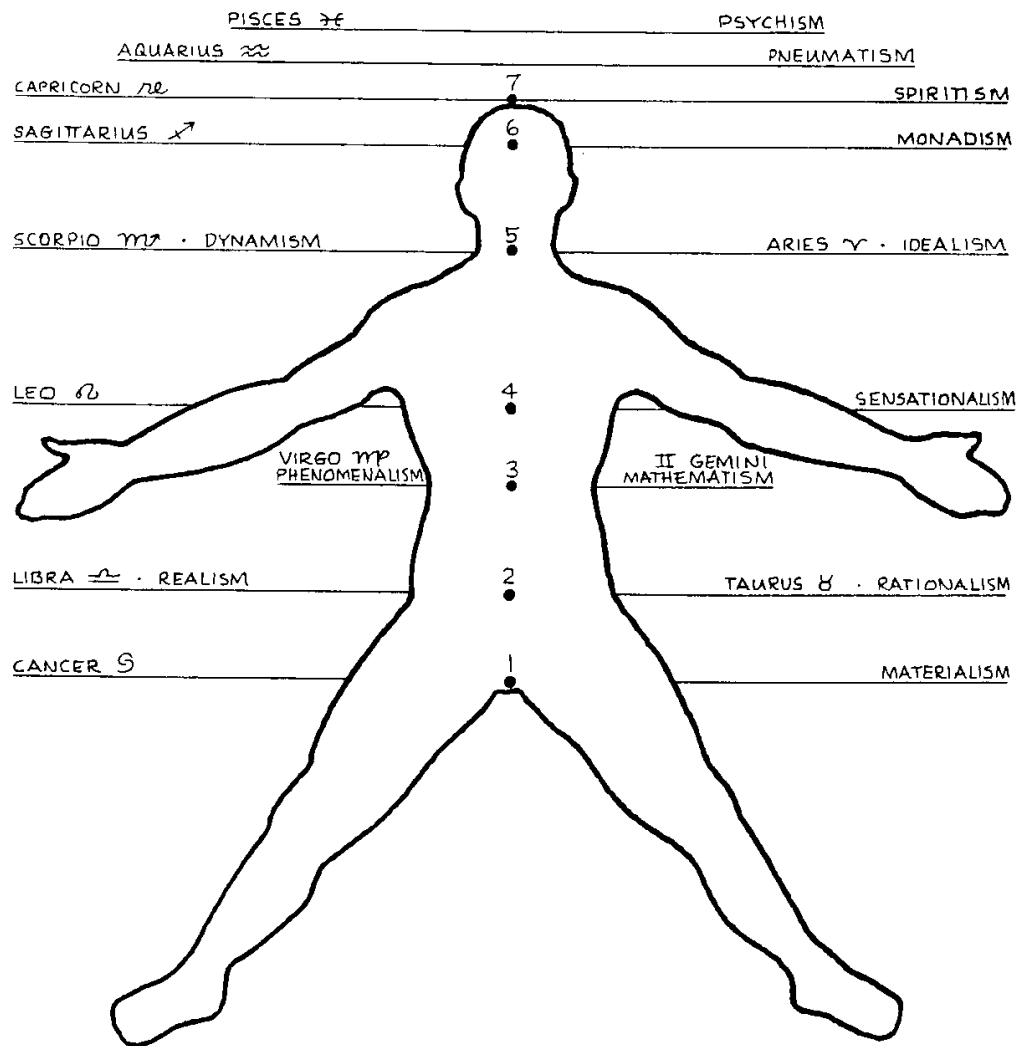




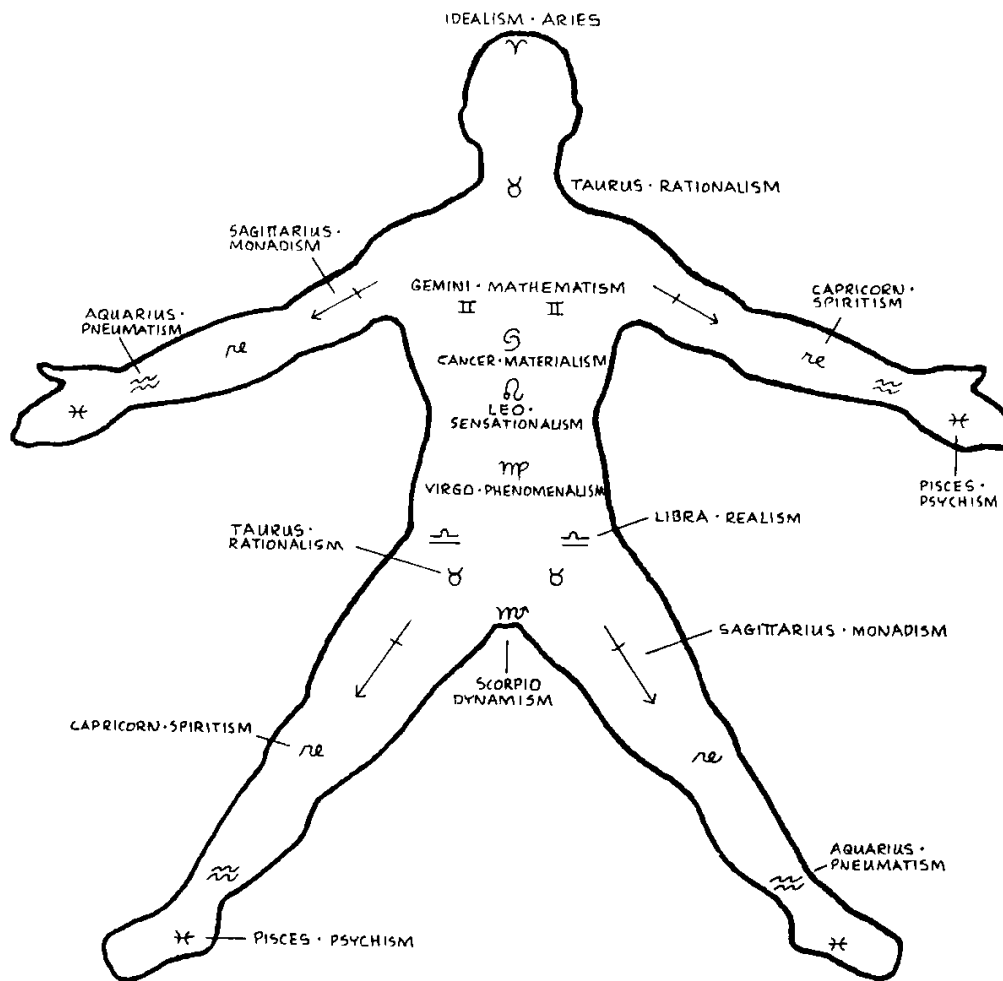
# The Twelve Archetypal Regions, Formative Currents And The Virtues And Vices



# The Twelve World Pictures And Their Centers Of Focalization

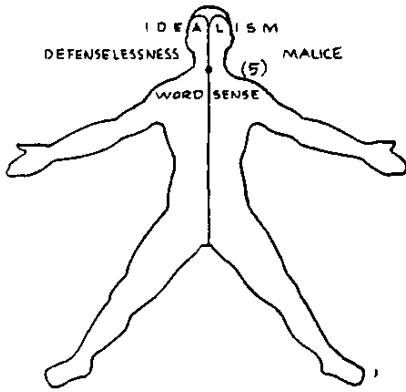


# The Twelve World Pictures And The Formative Currents



Now let us briefly consider what can be discovered by bringing together our characterization of the relation between the moral dynamics and the formative currents, senses and philosophies in each of the archetypal regions.

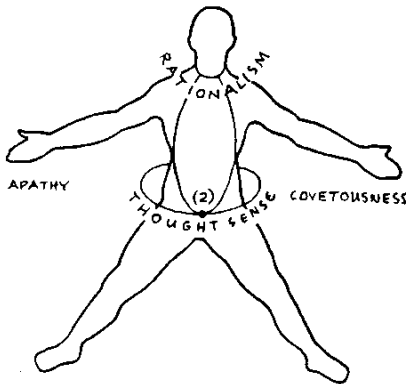
ARIES: DEVOTION B. FORCE OF SACRIFICE.



The formative forces shaping the human head and face find their virtuous expression in the mood of devotion becoming force of sacrifice ("Behold the Lamb of God who taketh away the sins of the world"). This virtue (mean) can decline either into the self-assertive direction of malice or wickedness or, on the other hand, into self defensiveness, devotee-sheep mentality and defenselessness. One could say that the fire of sacrificial devotion lives around the region of the fiend, as does its accompanying weaknesses. It is focalized at the center (5) of the throat, strongly linked with speech and a sense for speech or the word.

The type of thinking one finds while living within this region is fiery and idealistic. In idealism I find myself mostly interested in what could be, not in what, at present, is already actualized. My attention is directed to the world of ideas and its expression through words, not to the external world. I find that the gestures of naming and speaking - the spheres of oratory and rhetoric - the ability to awaken in my experiences and name them, or to articulate my fully awake experiences, all stand related to this sphere towards which the philosophy of idealism points. In this region I experience the world shaping significance of the world of ideas.

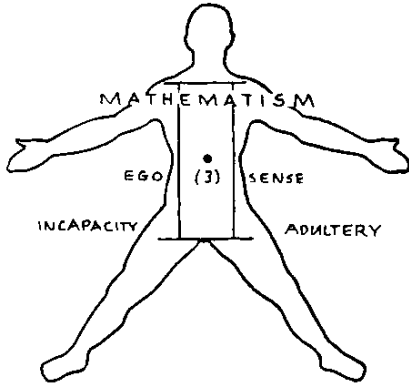
## TAURUS: BALANCE B. PROGRESS



The formative region shaping the human neck, also the region of the colon have a relation to the virtue of balance or temperance becoming progress. This virtue can decline into the excessive appetite of covetousness or the lack of appetite of apathy or inertia. The quality of balance leading to progress living around the colon area, focalized at the center (2) is intimately bound with the activity of making step by step progress in walking. Through the experience of this steady, balanced walking one can discover in this region the foundation for the sense for thought

The type of thinking I find here is solid, steady, step-by-step common-sensical. The term rationalism seems to truly name the world picture which arises out of the Taurus region. The relation to gravity, measure and weight is reflected in the activity of building in one's thinking as one would build a house stone by stone. Just as I would stumble in missing a step, so I would stumble in my thought if I missed a step in the rational thought processes (if this is so, then that is so, if that is so, then that is so) of this region of experience.

## GEMINI: PERSEVERANCE B. FAITHFULNESS

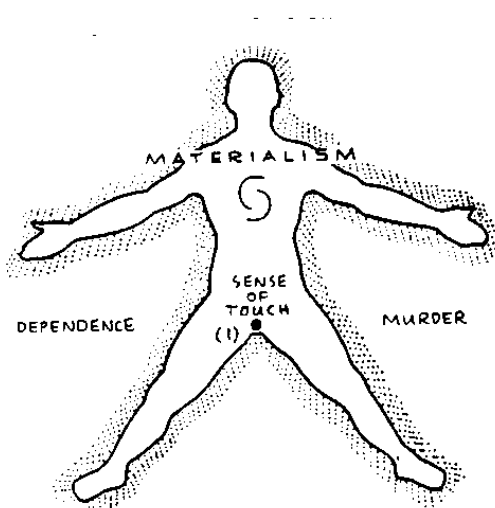


The formative area of the lungs, arms, hands and shoulders (broad -shouldered) has a relation to the virtue of perseverance or endurance becoming faithfulness. ~ This virtue can decline into the weaknesses of the excess of adultery or the lack of incapacity. This region, intimately bound with the organs for breathing is focalized in the center (3) at the solar plexus. One could say that perseverance becoming fidelity lives as a potentiality around the lungs, shoulders, arms and hands ("The Winged Victory of Samothrace"). This becomes clear in considering the expression of the relation between a person's capacities, his ability to "cope" or handle or "grasp hold" of something, and his "effectiveness" and "dexterity" in mastering whatever task may be his to fulfill. Accentuating this gesture leads to the egoism of "adultery." Diminishing it leads to the

mood of "giving up" or incapacity. This region has a strong relation to the sense for the ego of -another, which, from one point of view, is a sense for the other man's capacity to unfold his will through the course of time, to remain faithful to his intentions: "to fight the good fight," and "keep the faith," whatever it may be.

The type of thinking one finds while living in this region is mathematical, economical, precise. Its clear intention is to reduce everything to "essentials." The proposition that "a line is the shortest distance between two points" is a good example of this style of thinking. One finds evidence of it in any of those thought spheres where mathematics plays an important part: whether economics, physics or other sciences. Its view of the world would be very happy to reduce one's understanding of life to clear mathematical formulas. Something of this will to essentiality and incessant inner mobility found in this line of thinking is expressed in the words of Henry Adams: "From the old world point of view, the American had no mind; he had an economic thinking machine which could only work on a fixed line."

#### CANCER: SELFLESSNESS B. CATHARSIS



The formative forces shaping the skin, breasts, rib cage and reproductive organs, enfolding the entire human form like a mantle, have a relation to the virtue of purification or selflessness leading to catharsis. This formative and moral region is intimately bound with control and purification of the reproductive forces as well as the substance, Mater-ial (matter, mother, mater) of the body. The virtue (mean) can decline into a gesture of excessive self -containment or hardening of the "skin" which brings about an insensitivity to the living reality of the world leading to acts of murder. It can, in the opposite direction, lead to a lack of definition of the skin, a dissolving or dependence upon another or the world. One could say (one thinks of Michelangelo's Pieta) that the gesture of purification (selflessness becoming catharsis) lives around the entire skin of the human form, both physical and subtle, with a particular focalization in the breast, rib cage and reproductive (1) areas. It is strongly linked to the sense of touch.

The type of thinking one finds while living within this region is pictorial, sensitive and oriented towards the world of matter and the bodily. In fact, it seeks to explain all phenomena (including its own thinking) by regarding them as purely material processes. Regarding this type of thinking it has been said:

"He believes thinking takes place in the brain the same way as digestion takes place in the animal organs. Just as the attributes mechanical and organic effects to matter, so he credits matter in certain circumstances with the capacity to think."

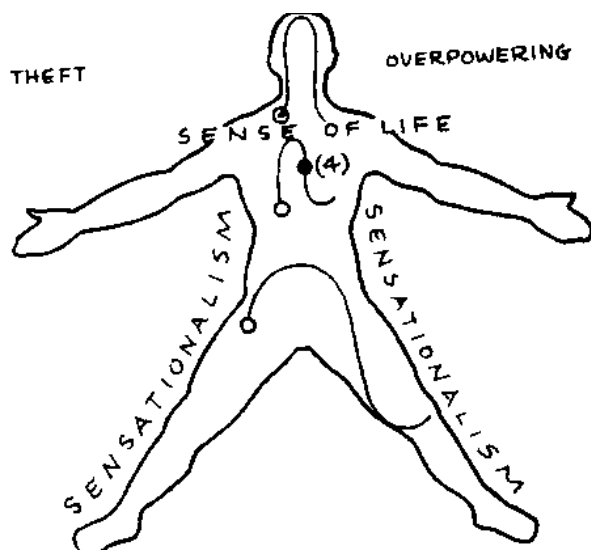
The Philosophy Of Freedom, p. 16, Rudolf Steiner

Whether it is a question of racial characteristics, heredity or genetics, nutrition, mothering or "home-caring," this sphere concerned with the mysteries of "mother nature" emphasizes the physical and material world in its particular style of philosophic outlook. Although we could call this world picture materialism the reader should understand that the following words of Carl Jung:

"Nature seemed to me full of wonders, and I wanted to steep myself in them. Every stone, every plant, every single thing seemed to me alive and indescribably marvelous. I immersed myself in nature, crawled, as it were, into the very essence of nature and away from the whole human world."

are as much a reflection of the world picture of "materialism" as is the conception of the biologists that sees the foundations of life in the molecules of DNA and RNA.

#### LEO: COMPASSION B. FREEDOM

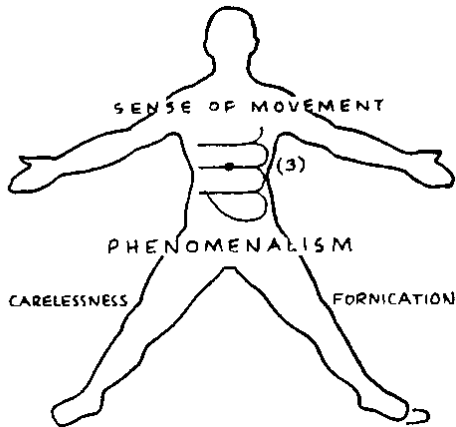


The formative impulses standing in relation to the blood circulation and the heart which work plastically to form the entire body ("keep in shape," "be in good form") have a connection to the virtue (mean) of compassion becoming freedom. This region focalized at the center (4) of the human heart can decline into the excess of overpowering ("full of oneself") another or the weakness of stealing energy from another ("energy drain") expressed in the Bible as theft. One could say that the heart and blood circulation lay the physical foundation for the quality of compassion ("Firm in compassion the eternal heart," Holderlin) becoming freedom. The experience of one's own vitality and shape as mediated through the motion of the blood focalizes at the center of life at the heart making this region the foundation for the sense for life.

The type of thinking one finds while living in this region is heartfelt, full of feeling and interested in a direct experience of the world through immediate stimulation of the senses and not through analysis or reflection. One could call this heartfelt, wholistic view sensationalism or

sensualism. In this region of experience through the mediation of one's own life forces and living form one can have a direct impression of the life forms of other human beings, the world of nature or the creations of art. Through this direct impression of the various "shapes" that different spheres of life are "in" one can have a sense of their characters as is expressed in their vitality, form and wholeness. As Goethe once expressed it: "The senses don't deceive, but the judgement deceives."

#### VIRGO: COURTESY B. TACT OF HEART



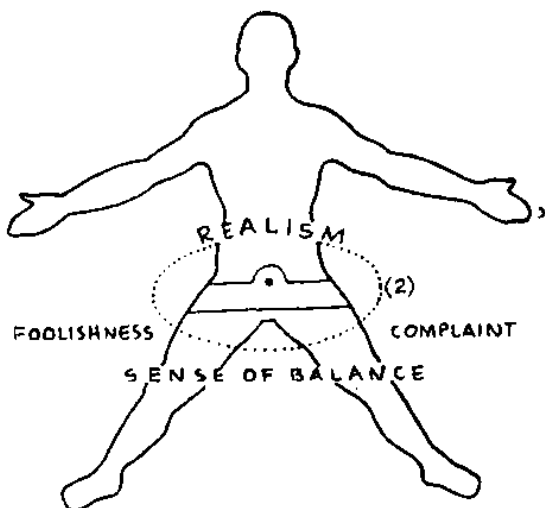
The formative impulses shaping the internal organs, particularly the stomach and small intestinal regions (guts) which also work in shaping the musculature, have a relation to the knightly virtue of courtesy becoming tact of heart. This region focalized at the center (3) of the solar plexus can decline into the overbearing quality of fornication (various forms of "muscling in") or into the lack of presence of inconsiderateness or carelessness. One could suggest that the experience of one's own personal sense of power in connection with an inner experience of one's musculature lays the foundation for this region's relation to the sense of movement

The type of thinking one finds while living in this region is sober, methodical, detailed in its experience of the world of "appearances." Phenomenalism sees the world in terms of the appearances of movement, metamorphosis and development through the course of time. The sense of the philosophic viewpoint of phenomenalism in its development as well as experience of the world is well named in the following words of Sampson Reed:

"Every man has a form of mind peculiar to himself. The mind of the infant contains within itself the first rudiments of all that will be hereafter, and needs nothing but expansion; as the leaves and branches and fruit of a tree are said to exist in the seed from which it springs..."

The same forces within the human being which help to bring about the unfolding and flowering of a mind of one's own through the course of time, are found to lie as the foundation for the unfolding, developing processes of the "phenomena" of nature which philosophic phenomenalism explores and sees as the basis for life.

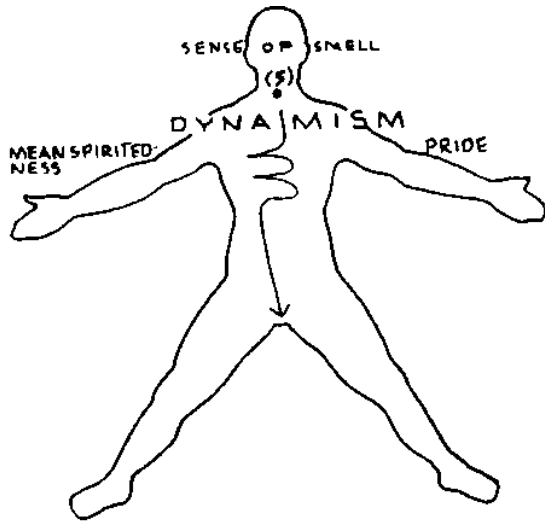
## LIBRA: CONTENTMENT B. EQUANIMITY



The formative impulse working into the area of the kidneys and encircling the hip region like a girdle has a relation to the virtue of calmness or contentment becoming equanimity. This region focalizes (2) around the area of the hips, colon and kidneys, where one can experience the decline into the light-headed, flighty moods of giddiness, silliness or foolishness. Here the balance between levity and gravity is upset on the side of levity. On the other hand, when gravity overcomes levity, the mood of this region can decline in the direction of complaint or dissatisfaction. One can experience that one's own inner feeling of the kidneys and the left-right motion of the hips lays the foundation for this regions' relation to the sense of balance.

The type of thinking one finds while living in this region stands, in a sense, in polaric contrast to that of Arian idealism. In idealism it could be said that one is not strongly interested in what already is, but one is more concerned with what could be. One is always comparing the present state of affairs against the potential ideal for the experiences of spheres of life under consideration. In Libran realism one is concerned with that which is already existing around one, particularly in relation to the changes of day to day living. One lives in the moment to moment changes of perceptible reality, particularly sensitive to the balance of light and colour - the surfaces or superfices of the world. Taoism and the Chinese Book of Changes speak strongly out of and about this particular view and experience of the world. St. Catherine of Genoa's remarks: "We must not wish anything other than what happens from moment to moment, nil the while, however, exercising ourselves in goodness" (in the will of the moment, my addition) also reflects the Libran relation to philosophical realism.

## SCORPIO PATIENCE B. INSIGHT



The formative impulse working into the area of the buttocks and the excretory reproductive organs radiates up around the head, shaping the nose and the lower portion of the brow ("eagle portion of the face"). It can be experienced to stand in relation to the virtue of patience leading to insight. This region (5) focalized at the throat area has a strong relation to the intense dynamic living between the qualities of action and vigilant contemplation. Patience can degenerate into impatience and pride, action without insight. Alternatively patience call lead to a kind of mean-spiritedness, where the fighting spirit's intense will for penetration is twisted in upon itself in this region becoming self-abusive and self-destructive. Humility is the balance between the sneering, nose in the air, character of pride and the weak, mean-spirited, self-defeating resentment of never being

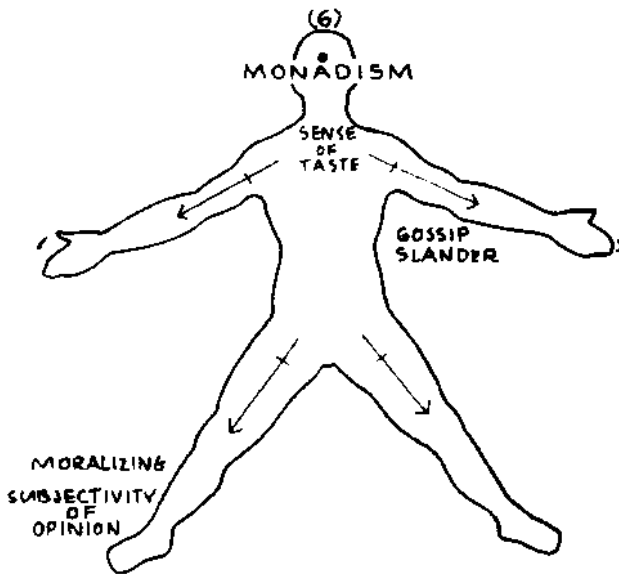
satisfied with one's achievement or being unwilling to try at all.

One's inner experience of the formative currents shaping the regions of the excretory organs, the brow and nose lays the foundation for this region's relation to the sense of smell.

The type of thinking one finds while living in this region has a character which is intense, penetrating and dynamic. Those world pictures concerned with the "realities" of substance, life, movement in the phenomena of nature, and balance in the day by day changes of life here give way to a world picture which looks for "forces" behind the phenomena themselves. Whether it is the force of gravitation, or magnetism or (as I have often in this book described them), the forces of Aries, Taurus, Gemini, etc: those apparent occurrences in the world at large are explained through philosophic dynamism. In philosophic dynamism one's view is that "becoming, change, motion or energy" and the forces that are instrumental in these dynamics of development are fundamental to the constitution of the Universe." The world of technology is one of the fruits of this region of experience. The need to analyse and dismember life in order to get to know it is characteristic of certain scientific researcher's relation to dynamism One of the inherent ironies in this gesture, when its particular one-sided view appropriate in its own domain steps outside of its proper sphere, is illustrated through the following conversation of Henry David Thoreau:

"Don't you ever shoot a bird when you want to study it?" he asked.. "Do you think," Thoreau aptly replied, "that I should shoot you if I wanted to study you?"

## SAGITTARIUS CONTROL OF THE TONGUE B. FEELING FOR



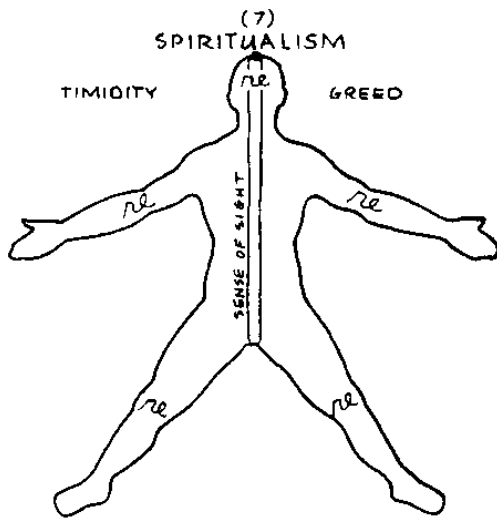
The formative impulses working around the area of the thigh and the upper arms (with their highly developed musculature) seems also to work plastically on the molding of the brain. These currents can be experienced to stand in relation to the virtue, control of one's speech or tongue becomes a feeling for truth. The relation of the mobile and muscular tongue in the head organisation to the musculature of the thigh and upper arm is interesting to experience in connection to this region's link with the sense of taste.

When the unbridled strength of these powerful muscular regions radiate up into the conscious life, the arrow-shooting gesture of the tongue can be expressed in gossip or slander. The focalization of this region may be experienced around the brow (6) center, the area of logical thinking and serene wisdom. When this sphere lacks strength of aspiration and

single-pointedness it can decline into vague moralizing and subjectivity of opinion.

The type of thinking one finds while living in this region is logical, concentrated and single-minded. In the world picture of monadism there is almost an "atomic" consciousness, wherein each individual experiences himself as comprising a single monadic unit in a complex "molecule" of consciousness. Its sense of singularity and concentratedness give it a quality of solitariness. This ability to focus consciousness towards a goal can be experienced in Logic; in the coming to conclusions based on previous propositions. It also can be experienced through a kind of metamorphosis of logical thinking into a perception of the goals and aims of the future, as one finds in the faculties of seership and prophesying. Rudolf Steiner has characterized a monad as "a being who can build up existence in itself and force concepts outward from within itself." Considering a spiritual teacher concentrated at the region of the third eye radiating a powerful force of focused will from that center to his environment is one helpful picture of the monad and the view of the world which comes from that region of conscious experience, philosophic monadism.

## CAPRICORN: COURAGE B. REDEMPTIVE POWER - SPIRITUALISM (7)

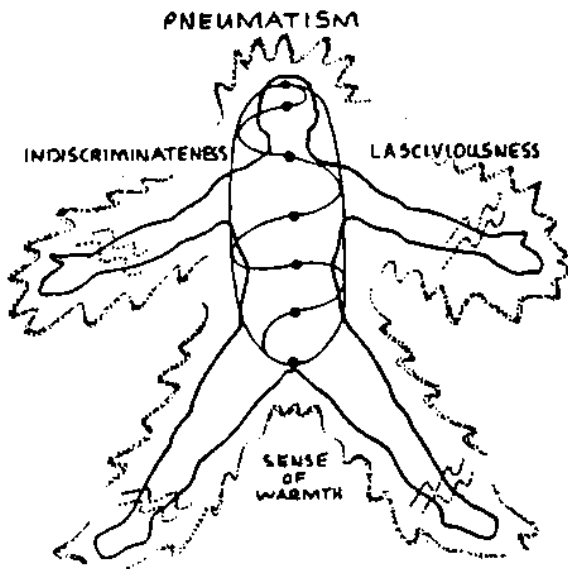


The formative impulses working around the knees and elbows radiate up and down the vertebral column (uprightness) and are focalized (7) at the dome or crown of the head. This current can also be experienced as radiating out from the eyes in two parallel lines. It is interesting to discover the relation of this region to the sense of sight. The virtue (mean) living around these currents is courage which becomes redemptive power. This is the courage to stand upright and clear-sighted in relation to the events which destiny brings towards us. When the virtue of this region moves in the direction of the excess it can decline into greed, manipulation envy or ambition. If this force of courage is too weak one finds the decline into timidity, stiffness knee jerk reactions of the unindividualized consciences of party-line mentality.

The type of thinking one finds while living in this region is deeply inward, contemplative, prayerful. Its orientation is strongly towards the spiritual. In the world picture of spiritism, one sees the immanent world purely as an expression of a multitude of individual, hierarchically ordered spiritual beings. When within this region, one lives in the conviction that all perceptible reality is a revelation of the spiritual and therefore one is constantly seeking to see through happenings to this spiritual element, be it in the form of laws or actual beings. An example of this world picture is seen in the philosophic orientation of Christian Science. Whereas the extreme expression of the opposite region of Cancer reduces life to the working of material processes: "the brain secretes thoughts the way the liver gall," in the opposite region of Capricorn all of the material world could be understood as the fruit of the working of the spirit or mind. From a certain point of view the world of computers as well as the sphere of the immaterial, spiritual commodity "information" are also related to the spiritist world picture. In this case the world of knowledge is often unknowingly taken as a kind of abstract spirit; bereft of any relation to the senses, phenomena, daily changes, at any day or hour, available to the "knower" in man, eager for more information. (One thinks of a library.)

Whether it is the Puritan doctrine that taught every affliction or happiness was God's specific punishment or reward or the scientific attitude which would see in the working ("a single, color-blind eye looking at the world" - Dr. Ernst Lehrs) of health and history immutable laws, the fundamental outlook of the spiritist is to discover the working of the spirit in the background of life.

## AQUARIUS SILENCE/DISCRETION B. MEDITATIVE POWER

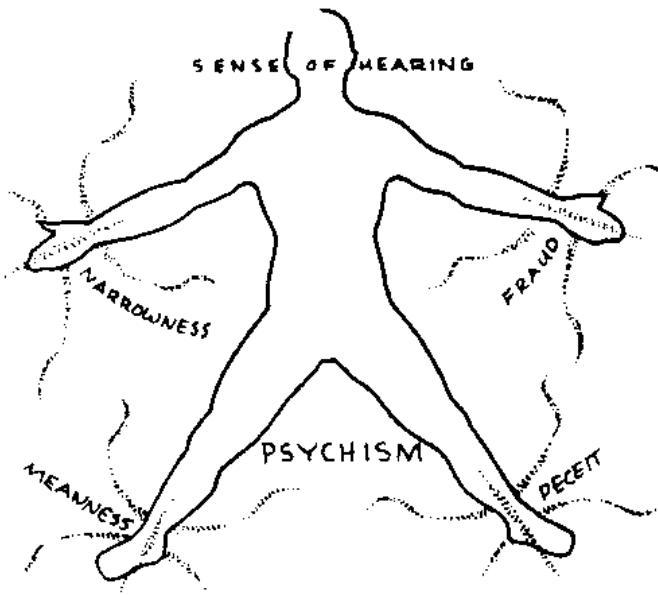


The formative currents working plastically around the ankles, calves, wrists and forearms can be experienced to stand in relation to the virtue of silence or discretion becoming meditative power. This sphere of experience of the water or ether man brings one into the feeling of living in the weaving life and light of the creative world. It is difficult for me to speak of its point of focalization but it seems to have a strong relation to the movement from an aeriform condition to a fluid one as one finds in the phenomena of clouds. This weaving in the elemental life in this region can be felt to be a kind of harmonization of the various centers and currents in relation to each other. When one moves in this region in the direction of a lack of boundaries or self containment one can dissolve in "thin air," losing the power and center of discrimination

within it. When the concentration in the pneuma of this region is uncontained and is indiscretely precipitated outwardly one falls prey to the weakness of lasciviousness. This region of experience - in some way related to sensing the living currents moving around the entire human form - can be felt to stand ill connection with the sense of warmth and cold in one's environment. This sense of warmth is not only quantitative, but also qualitative. One can understand that the experience of the excess of lasciviousness has partly to do with the sense of the quality of the warmth radiations moving between human beings.

The type of thinking one finds while living in this region is tolerant and open-minded. When in the sphere that gives rise to the world picture of pneumatism one does not seek an experience of hard, crystalline, distinct laws and beings, but rather an impression of the harmony and intervals or relationships between beings: that which, in a sense, weaves all the world pictures together into a whole. The expression that "the whole is greater than the sum of its parts" could characterize the synthetic and harmonizing manner of thinking which one finds in this region of the living weaving of the pneuma. This universal living spirit of pneuma; the participation in a kind of free air of wisdom filled weaving light and life, can also be "captured" or materialized through the reception and transmission of the good and bad vibrations in the world of electricity. I will say more of this in the contemplation devoted to Aquarius.

## PISCES: MAGNANIMITY B. LOVE



The formative currents in this region can be felt to work around the hands and feet. One can also find that as this radiation moves up into the region of the head it works plastically in shaping the chin. The hands and the feet can be experienced to stand in relation to the virtue (mean) of magnanimity or generosity becoming love. It is through the -activity of our hands and our feet that we go out into the sea of our "destinies" and have the rich life experience which works to "broaden our borders." When this region becomes too vague and unconscious, our feet do not know where they are going; we do not understand where we are leading others, and the inherent potential for generosity in this sphere can become fraudulent or deceitful. When it lacks breadth and openness it can decline into insularity and meanness. It may be focalized around the brow (6) but this is still unclear to me. It can be experienced in relation to the sense of hearing.

The type of thinking one would find in this region is deep, and at the same time broad and all encompassing. The dictionary describes psychism, the world picture linked with Pisces, as a "doctrine that there is a fluid universally diffused and equally animating all living beings." The psychic's greatness of soul enables him to readily receive "messages" from discarnate and non-physical, as well as living human beings, and offer them, in a spirit of helpfulness to those "on shore" (in a physical consciousness). A readiness to openly meet any new or spiritual phenomenon with an unsectical and receptive mind characterizes his thought life. Psychism views the world causes as tying outside the sphere of physical science or knowledge, yet working into the physical, participating as it does through its universal fluidic sensitivity within the manifold destiny creating impulses and currents in the ocean of life.

In the preceding pages I have tried to portray, in brief schematic form, what I have discovered of the twelve archetypal regions of virtue and their accompanying "strong" (excess) and "weak" (lack) expressions, in relation to the centers and formative currents of the human form and their respective senses and world views. I have done this hoping that these brief indications would lay a foundation for further orienting the reader in his self-exploration, through also considering the relationship between the archetypal spheres of virtue and vice-viewed spatially and the formative, creative currents of the human form and centers of focalization. Later on in this discussion I will share the fruits of my detailed investigation of the relationship between the virtues and vices (implicit in which will be the above presented relations to the human form, twelve senses and twelve world views) and the day to day experience of the moral, qualitative aspect of "time" through the course of the year.

In the preceding characterisation and in the contemplations which will immediately follow I have tried to assume a mood of "bearing witness" to what can be discovered through dispassionate, self-investigation and simply allowed the inherent experienceable tensions of each archetypal region to "speak for themselves." When, in the contemplations, I explore some of the vices, I move between what I can see within myself and what I find within the world; in that, in the spirit of Jung's reflection on evil shared at the end of the introduction, I have discovered all of the potentials for virtue and vice within myself. When I speak out of the consequences of the vices for the so-called outer world I do so in recognition of what would and does arise when my soul or another human soul, acts out of his human failings.

Through my growing experience that one of the essential aspects of the so-called "vices" was the inherent potentiality in a particular region being either diminished or exaggerated, I could see, in respect of those aspects of my character that the most self-healing posture for me to assume was to come to a "human" understanding of my failings rather than precipitously and inflexibly judge them. Although I could experience a lack of balance in either the "nature" or my ability to master the "nature" of the potential virtue standing between the two tendencies to vice as one explanation for their continued existence within me, I certainly do not feel that this is a comprehensive or exclusive explanation for the phenomena. I hope my approaching these questions in this particular way does not discourage the reader's own initiative in pursuing the "living logic" of each region, as his own investigations reveal it to him.

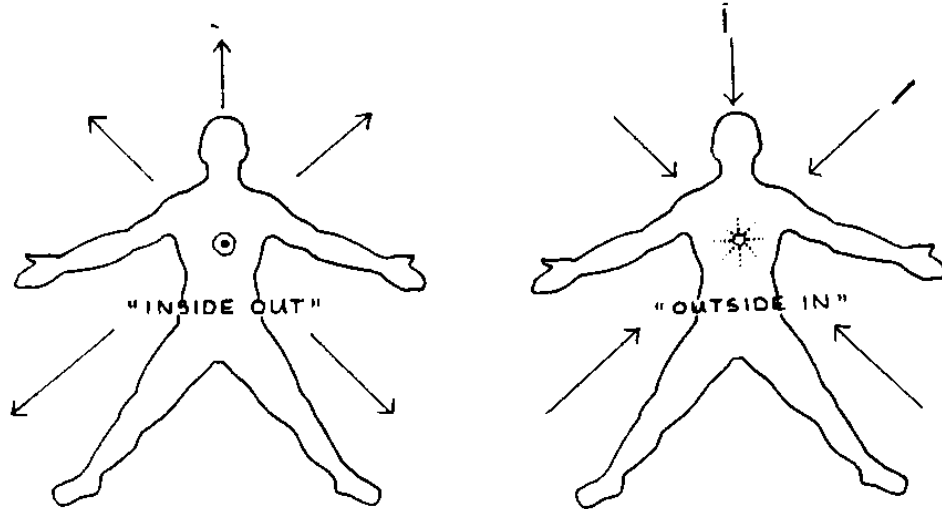
I ask the reader to consider the following twelve contemplations as one effort, at this time, of my trying to portray or evoke some of the discoverable elements of each region of experience and their potentials of development or decline. I have tried to do this not only through the content but through the mood and form as well. In this sense it is fair to

say that I have not only tried to write about the regions but "out of them." The contemplations hope to help awaken the reader to these regions within himself and serve as a catalyst for his own further investigations. When considered in relation to the "spatial aspect" of the creative currents working plastically on the human form and body, and the "temporal aspect" of the stimulation of these creative currents with their accompanying dynamic of virtue and vice through the course of the year, culminating in the practical guide at the end of the book, I hope they will fulfill their task of helping to direct the reader on his own path of self -exploration and potential self-improvement.

In considering the preceding discussion and the following contemplations the reader should keep in mind that both the formative currents, centers of the body, senses, philosophies and the corresponding moral dynamic through the year's course have an inner and outer aspect. (This will be explored in greater depth in the scientific portion of this work, Chapter III.) That is to say that there exist both more inward formative currents and sense experiences and more outward formative currents and sense experiences. As was mentioned earlier, in the example of Leo, I had stated that the sun moving through the circle of the constellation regions related to Leo, radiated through the center at the heart from Inside out."<sup>4</sup> This would bring an accompanying stimulation of the heart center, the blood circulation and the sense for life, as well as the moral tension between compassion becoming freedom and overpowering/theft. This could be experienced simultaneous to the sun's moving through a constellation region ruled by Leo. As if superimposed on this body of forces or sphere of inner experiences is a more external body of living, creative forces which is inwoven with the motion of the sun through the circle of the signs (tropical zodiac) during the course of the year. In this case, when the sun would move through a tropical (sign) ruled region of Leo one could experience a stimulation of the heart center as if working from the periphery towards the center. This stimulation from "outside in" would in turn affect the heart, blood circulation, sense for life, philosophic sensualism, and the corresponding moral dynamic between compassion, overpowering and theft in this more "external" region of living, creative forces. Seen schematically one finds:

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4 The terms "inside out" and from "outside in" could also be seen as from the "center to the periphery" or the "periphery to the center." These descriptions are limited in their usefulness but I hope will be sufficient to truly guide the reader's attention to the distinction.



This should be kept in mind in moving from the text to personal self-observation.

Having made these remarks let us now proceed to the next section of this book: twelve brief contemplations of the twelve archetypal regions of the inner and outer universe(s). I hope the following "sketches" will add a little more "flesh and blood" to the preceding "skeleton." Full bodied biographies of each region will gradually emerge as the interested reader continues to live directly with them.

CONTEMPLATIONS OF THE TWELVE ARCHETYPAL COSMIC  
REGIONS

"Knowledge of our spiritual nature and our relation to the spirituality of the cosmos is especially needed to reeducate mankind to an awareness that we live in a universe in which moral laws are as real as natural laws. When the spirituality of the cosmos is lost, morality is lost."

Rudolf Steiner

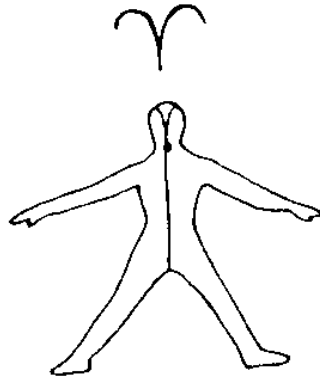
## CHAPTER II

### **Introduction To Contemplations Of The Twelve Archetypal Regions In Man And The Universe**

In this section of the book I will present contemplations for the twelve archetypal regions of the universe. Each contemplation will first be preceded by a picture of a work of art which "embodies" something of the character of the mood in the following contemplation. Next will follow a page on which I have noted the Virtue, Vice (excess), Vice (lack), Sense, Region of the Form, Center of Focalization and World View. These listings each contain a quotation drawn from the great thoughts of different religious, philosophical and literary traditions. The reader will also occasionally find incorporated into the body of the contemplation itself further "inspired words" from the world's wisdom literature. Finally, following the contemplation of each region I will include a further collection of "inspired sayings."

I have included - in both the introductory page and the pages following the contemplations - these sayings which give "voice" to various aspects of each of the respective regions of experience with the understanding that different "words" will help to awaken different readers to the various qualities within each of them. I encourage the reader, in working later with the practical guide (I will say more of this in its introduction) to choose those quotations which seem most helpful in awakening him to the characters of the various regions. The reader should keep in mind that I have chosen those sayings which arise out of the various archetypal moods and experiences. As with other portions of the book I hope that what might initially appear arbitrary - particular quotations attributed to different regions of experience - will prove their helpfulness and fidelity to living reality after the reader has had the opportunity over a period of time to explore these suggestions for himself.



**ARIES**

VIRTUE: DEVOTION BECOMES FORCE OF SACRIFICE

"Behold the lamb of God who taketh away the sins of the world."

John 1:29

VICE: (Excess) MALICE, WICKEDNESS

"Our civilization tends more towards critical judgement and condemnation than towards devotion and selfless veneration. Our children criticize far more than they worship."  
Rudolf Steiner

VICE: (Lack) DEFENSELESSNESS, LACK OF VIGILANCE

"Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men."  
I Corinthians 14: 10-11

SENSE: SENSE FOR SPEECH, WORD

FORMATIVE REGIONS: Up and down spine, head, face

"The countenance is more eloquent than the tongue."  
Lavater

CENTER OF THE FORM: Throat (5)

"Devotion, like fire, goeth upward."  
Zoroaster

WORLD VIEW: IDEALISM

"What is important is not events, deed, even experiences, but ideas."  
Ralph Waldo Emerson

## ARIES

As I enter into my experiences while living in the Aries region I feel myself within a column of fire, running up and down my spine. In this sphere I am reminded of the words of Zoroaster that "devotion, like fire, riseth upwards." This column of fire seems to culminate in the region of my head, working strongly in shaping my brain and brow. I sometimes feel that the concentrated inner fire focalized in my head experiences the substantiality of the brain as an obstacle to its full expression. Between this inner fire -and the substance of the brain there seems to be a gesture of "butting" taking place. This experience leads me to consider the glyph for Aries (♈) which I see as picturing the two lobes of the brain, or two forces - as two rams heads - meeting each other. Through the opposition and resistance brought about by this meeting, the force of penetration is intensified. When I feelingly experience this force of concentration in my head, focalizing at my throat center, I find my sense of self-consciousness strengthened through this crossing or meeting with resistance in this region of my inner life. I sense that I "awaken" to myself through this meeting with opposition.

I further experience that the region surrounding my head is related to my activity of "giving voice" or "naming." It focalizes at the throat, and lives within the interplay of the heart and the centers below the heart and the centers at the brow and the top of the head above. I find myself here between the more conscious spheres of logical thought, sense perception and memory above and the less conscious spheres of feeling and will below. Here in the crossing of heart and head, I can discover the power of speech through the "word" to "embody" ideas that come from above; to irradiate experiences that come from below.

Only through vigilant wakefulness in this region can I hope to express ("give vent". "venture forth") through my spoken or written word what I may have grasped through thought, experienced through perception or remembered through recollection. Only through intensive wakefulness in this region can I hope to bring to light, to truly name, what I may have discovered as less conscious feeling or desire coming up from the regions below. I feel when living in this sphere that there exists an intimate connection between my ability to be inwardly vigilant, to gain true self-knowledge, and my ability to express in the written or spoken word what I have understood through this attentive self -investigation. True to the 'living logic' of this sphere of experience, the fruit of selfinvestigation is often presented in the form of an autobiography - that is, through the use of "the word." Autobiography gives "voice" to different individual's relationships to the Arian will for self-knowledge. ("The unexamined life is not worth living," Socrates). If I am not clearly and honestly awake in my inner or outer experiences I find that I am unable to truly "name" them.

When in this region of experience I somehow feel that I am living on the verge of two worlds. Here, that which is invisible is soon to become visible and that which is visible is soon to become invisible. If in my activity of "naming", of "giving voice," of "verifying," I draw solely from my experience of the "universal" sphere in the centers above the throat I can be endangered with generalities; abstractions, which can harden within themselves. ("The letter killeth, but the spirit giveth life"). If I draw solely from the regions below the throat I can experience the danger of being too tightly bound by the "particular" manifestation of that which I would name without being able to understand the more "universal" possibility out of which this "particular", individual expression has come. In the region of Aries, I sense myself through the tension I feel in my activity of naming. I strain between my world of universal conceptions and my experience of "particular" distinct "realities" in the world around me, or in that which is already "realized", ("made flesh") within me. I struggle to maintain a balance, neither to lose the particular for the ideal conception, nor to lose the ideal conception to the manifest fixedness of the particular. In the experience of living within this opposition, I sense that I "awaken" to myself.

Whether I live within the mood awakened within me by two rams butting horns; or experience the tension of focusing myself in the crossing of my axis of vision, or in my ever-present struggle ("the spirit is willing but the flesh is weak") to bring the reality of my individualized "names" more into harmony with the potentials of my. as yet, unrealized "ideals," within Aries I discover an inner will to set in motion, to overcome, to break through or break out. The picture of the shoots breaking through the - ground in the spring (the "speaking out" of the invisible into the visible); the battering rams breaking through walls of fortresses, or the oratorical tongues of flame trying to break through, stir up, awaken the dreaming spirits of its audience, all express this inner Arian will. If the earth's resistance proves too great, the fortress too impenetrable, the audience's dreaminess too deep, how can the strong, vigorous, concentrated effort - the clarion call of the Aries will and word - "break through", "get through", "get to" that which it is seeking to reach, to find, to free?

Without this inner fire, without the will of the shoot. this column of verticality conquering the earth, without the directed strength of the soldiers battering rams freeing the captives, how would the great gesture of "new beginnings". of liberating what is bound, of expressing, bringing to light what is concealed, be achieved?

In the ring of swords clashing, in the smith's hammer, form freeing, the idea from iron is forged; "in the name" of "liberators" ideologies, fired by will enflamed ideals, the Aries forces are found. Through the fire of my "devotion which would rise upward", which would liberate what is bound in service to my ideals, I can experience the potential danger of an excessive, uncontrolled, undisciplined expression of

this strong, fiery impulse. I find that the possibility to succumb to different excesses arises within me when the "raw material" of this region is untamed and not self-directed. Then I can willfully exercise my own strength regardless of the other, solely for the experience of myself. In this I feel a kind of inner hardening. I become more and more tensely, twistedly and "wildly" involved in myself, reckless of what or to whom I may stand against. Then I can succumb to malice, wickedness My "idealism", my own particular standards of perfection, beauty, etc.; my "universal" can then become the occasion for me to "ram my ideas down someone else's throat." My fire becomes darkened and my healthy will for penetration, awakening, speaking and reaching out, degenerates into poking, prodding, violent assault and "rude awakenings." These gestures are incited by my feelings of frustration at my inability to "get through" to another. Then the exercise of this force within me loses control and what would otherwise be a healthy will to press someone else or myself to the full, to call forth through this pressure our best efforts, to bring our dormant abilities to expression, degenerates into anger, rage and malice. I shout because I am not heard. I ram because I am not felt. I speak daggers because only the "irony" of my "sharp tongue" will cut through the stubborn resistance I instinctively feel myself unable to overcome.

How to awaken without wounding, to criticize without being unkind? My "hot-headed" fanaticism, my firebrand virtuosity, my will to violently ram home my point, my self-overcoming column of fire combatting the aching rift between this imperfect reality of my flesh and the perfect, as yet unrealized, ideals of my spirit, needs to be refined, concentrated, directed. Through this refinement, concentration, directedness my fire of devotion will rise more and more upwards in a single-pointed flame of sacrifice. My senseless battering, badgering, ramming, maligning will concede to this flame of devotion. My vigorous and vehement fanaticism will be concentrated into this flame of devotion. My headstrong demagoguery, my rhetorical preaching with "defective grammar and no logic," will be sacrificed on the altar of devotion, intensifying the directed fervor of its aspiration. My outrushing rashness and impulsiveness, my fighting on the wrong side solely for the sake of a fight; my experience of useless friction, my excessive criticism and skepticism will all be heaped on the altar of devotion, used to concentrate and enhance its flame. Through the wise refinement of this potential of my being I can experience the development of that force of sacrifice, the power to sanctify, to consecrate (anointing one's head with oil), that I find as a noble transformation of the hidden qualities in this region.

Then the greater strength of true Mercy ("Blessed are the merciful for they shall obtain mercy") will utilize this reckless and unrefined energy, and my intense will for that wakefulness which is demanded of me ' in battle will be turned back upon itself. Just as the Ram looks back, the inner mood of devotion of the sacrificial lamb of my soul will, heeding the words of the Delphic Oracle "O Man, know thyself," direct

the flame of devotion to self -investigation, self-struggle, self -overcoming. Through this my own ideals will gradually be realized through the devoted, sacrificial energy of my own spirit.

"If a man were to conquer in battle a thousand times a thousand men and another conquer one, himself, indeed he is the greatest of conquerors."  
Dhammapada 103

Through my developed power for devotion, my self-overcome sense of self in battle with another, I can now sense myself in battle for another. My ardor, zeal, and devotion becomes the forces whereby I defend myself and others from physical, intellectual and spiritual violations. Through my concentrated strength and vigilance I burn away, spiritualize any region of my nature which obstructs me from the fulfillment of my ideals. The fire of my devotion gives me strength to enter into the ideas and ideals of others, to defend, liberate and awaken them, even as I have learned to defend, liberate and awaken myself. For only when I have developed my own concentrated fire-force: physically, intellectually or spiritually, can I, in the spirit of true sacrifice, set aside my own achievements and enter into the struggles of another without fear of losing myself. Only through the enhancement and refinement of my inner fire of devotion can I develop my power or force of sacrifice.

Through thorough self -investigation and self-knowledge, through this intense will for wakefulness turned back upon itself, I can "name", see through the so-called "subjective" aspects of my being. I can bring my "ideals" (the spirit) into a faithful and true relation to the present living "realities" (the flesh) of myself and others. I can now have a "realistic- idealistic" foundation out of which I can give my "word". Neither abstract, distant, remote ideals, nor dark, impulsive, unnamed realities enter into my speech. Unlike Simon Peter I do not pledge my devotion to my Master and then deny him thrice before the cock crows. I have sufficient self understanding and self-possession not to promise ("give my word") what I am unable to fulfill, nor to leave unpromised what, with a little more exertion, I can fulfill. Through turning my attention upon them I learn to irradiate and clarify more regions of my own being, rescuing them from obscurity and freeing them from anonymity. Through this greater and truer self-knowledge I grow to understand more clearly and sympathetically the ideas, ideals and standards in the thinking and conduct of others. I gain a deeper appreciation for the living ground out of which their conceptions, feelings and actions may arise; conceptions, feelings and actions which may be, as yet, unseen through for themselves.

Then I can use my "word," my power of naming with courage and self-sacrifice in the spirit of reconciliation. Then I can use my power of speech in the gesture of liberating through "calling things forth ("Lazarus

come forth") through my true "naming" of them. ("Thou shalt know the truth and truth shall set you free"). Through the development of my strength I will "hold my own" in a world of verbal abuse overrun with countless ideological tyrannies of words. In a world of strife and competition, so much related to a man's sense of his self-worth, I can sacrifice my own achievement to the needs of others without diminishing my strength, nor their sense of self-respect. I will have grown beyond simply having "the courage of my convictions" to that deeper courage of a willingness to be repeatedly examining them anew, in the light of my growing knowledge of life and myself.

Having developed my strength of devotion in this region I can in noble expression of the spirit of sacrifice - repeatedly set it aside or use it on behalf of another. Whether as a soldier risking my life in battle for another, a psychiatrist or priest willingly entering the untamed and unclarified regions of another's soul, an educator strengthening my students rather than pitting my own matured powers against their slumbering ones; through the strong development of my sense of myself, I can now use it to fight for others. My healthy instinct in this region to exert myself and my "opponents" to the full in order to call forth our best efforts can be exercised only when I stand confident of my mastery. Without this sense of mastery I can find my will degenerating into uncontrolled acts of malice or different forms of unkindness, whether physical, emotional or mental.

As I further examine the fire of Aries that goeth upwards, the flame of Arian combat, whether in debate, rhetoric, in battle or on the athletic field, I find that malice, fanaticism, arbitrary acts of violence can be expressions of my excessive, untamed, uncontrolled will for self-expression in this region of attack and retreat, this sometimes erratic, irregular force within my inner life. In these gestures, I can feel myself becoming hard, cold and "stuck in myself!" Whether as an idealist becoming cruel, an ideologue ignoring individuality for the sake of his general "universal programs", a rhetorician willing not to awaken his hearers but rather to overcome them and put them to sleep; my sense of inner rage and anger wants to consume those obstacles which stand in my path blocking the fulfilment of my particular "ideal". When I enter into these experiences in a charitable spirit I can discover that my exercise of intense vigilance; the strain and stress of overcoming resistance, can easily lead me to actions inspired by some of the excesses in this region cited above. Whether in outer or inner battle (where my potential for self-hatred can be an untamed, wasteful use of that energy through which I could work towards the attainment of those ideals against which my sense of frustration often arises) I must guard against "useless friction" and work to maintain the concentrated, single-pointed attack on my problems. Then my healthy defense against other's ideas which would work to convince me", other's strong arms which would work to overcome my

own will, can maintain its steady vigilance and strength and not decline into erratic attacks and retreats.

Having explored certain aspects of the line of development of the excess of the potential of devotion becoming the force of sacrifice declining into fanaticism, malice and wickedness, let me now try to consider the lack one can find in this Aries region of that quality of devotion which "like fire, goeth upwards." Whereas the mood of the "sacrificial Lamb of God who taketh away the sins of the world," the knowing lamb who willingly offers himself up for the sake of others, expressed the noblest virtue of this region; the weak, defenseless sheep ("a Nation of Sheep") without the strength to defend itself, whether in physical, emotional or mental-spiritual battles, expresses one of the lacks of this region. Excessive docility, meekness, lack of inner attentiveness and self-consciousness, which some people glorify as "innocence" and others call "stupidity" - a fundamental posture of "thoughtlessness", characterize some of the tendencies which are brought forth as a result of lack of energy or shape in this region of Arian fire. In this mood I am unwilling to "take something upon my own head," to "stand up and be counted", unwilling or unable to emerge, stand out from the amorphous anonymity of the flock. I shrink back from the pain that the necessary meeting of opposition calls forth as an essential part of my further development towards greater individual uprightness. Rather than inspiring mercy through the respect I win by my spirited defense, I call forth pity through my stance of defenselessness and weakness; my incapacity to resist and withstand attack at all.

Being unable to protect myself or another through a lack of the iron force of individualized uprightness, I can enter into a false relation to the gesture of devotion and the virtue of sacrifice, allowing the strength or ideas of another to become my guiding principles or inspiring ideals. When this is not based on the conscious self-sacrifice of my own energetically won and held beliefs, but rather on the sheeplike acceptance of another's strength to provide me with some form of defense - albeit one that in truth could not be called my own - I am endangered with a false sense of self which lacks a true individualized foundation. Then I can fall into the danger of blind devotion and become the thoughtless devotee who with enflamed zeal takes words and prescriptions for conduct at face value and is always ready - either with a handy quotation or a superficially understood example drawn from another's life - to defend himself through these means. When I fall into the tendency towards this lack I can falsely think that I am heeding Socrates' advice that "the unexamined life is not worth living" by blindly adhering to the "letter that killeth" rather than continually and repeatedly fighting my way to the personal immediate experience of "the spirit that giveth life." Then I can even (is this my lack or my excess?) give vent to fanatical devotion and with a kind of energy muster a force of courage fueled by the fire inherent in this sphere, untempered by the necessity for my

repeated assessment of the essential quality of force with which I raise my apparent sword.

When I abdicate my responsibility to intense inner wakefulness, to self-attentiveness, I can move into the posture of inner surrender ("yield to the power, control, authority or possession of another; give oneself up into the power of another"..) When I surrender, with full waking consciousness and highly developed strength to a power that I can clearly "name" and with which I have freely chosen to enter into such a relationship, I express one of the noble possibilities of this region. When I surrender through a weak, defenseless inner or outer posture, not knowing to what I have surrendered I open the door for one of the many tragedies that can arise when the potentially individual, upright human spirit renounces the inherent tension and struggle which courageous living on the earth demands, and willingly (yet willessly) allows another spirit to guide and direct its actions, feelings or thoughts.

Considering this danger I can see that competition, conflict, overcoming obstacles and resistance, whether inwardly or outwardly, are means whereby I strengthen my forces, whereby I am encouraged to greater wakefulness and self-knowledge. To flee from these battles for fear of the pain they entail is as much a weakness as it is an excess for me to fight simply for the sake of experiencing myself through fighting.

Rather than going to sleep in my inner or outer life or refusing to awaken when the trumpet call of this region would call me forth; rather than sloganeering and simply repeating the words of others out of place and out of time ("stones for bread"); rather than being unwilling to take initiative and act when action is called for, I must be willing to experience the tensions and shocks of the martial mood of attack and retreat, mindful that I grow stronger in my defense and that of others through the exercise of my forces. Whether I am a lawyer, doctor, priest or educator I can experience that my lack of inner energy to fight my way to the living realities enlivening the word and world of another, my use of "terminology", "special languages," "words, words, words," will bear the ghostly character of abstraction and lack the strength to bring individual justice to the defendant, individual therapy to the sick, individual counsel to the soul, individual truth to the spirit. Unless I can willingly, repeatedly enter into the pain of trying to give "true" names to experiences, the ideas and verbiage I offer to another or to myself will be as weak and ineffectual a means for our defense and liberation as a faulty sword would be to a soldier in the midst of a heated battle.

With the excess of Aries I willingly give voice, speak up and out about my ideas, ideals, beliefs and opinions. In the weakness of Aries I have not yet "found my voice" and would not dare to "raise it" to anyone, as I would not dare to raise my sword in my or another's defense. I lack strength to speak up or out, to act up or out.

Between reckless strength and a lack of strength; fanatical idealism and defeatist realism; wild offence and weak defence; aggressive attack

and meek surrender; head-strong dissent and mindless assent, burns the fire force of Aries.

How to awaken without wounding, to stir without startling?

How to "break- through", "get- through", "get-to", without "breakingthrough% "getting- through," "getting to"?

How to awaken without wounding, to criticize without cutting down?

How to struggle and overcome without being overcome through struggling?

Between a lack of strength and reckless strength; defeatist realism and fanatical idealism; weak defense and wild offence; meek surrender and aggressive attack; mindless assent and head-strong dissent, burns the fire force of Aries.

How to give "the word" I can stand behind, and stand behind the "word" I give?

How to individualize ideals and irradiate impulsiveness?

How to surrender my own spirit in sacrifice to another's, without sacrificing myself in this spirit of surrender?

How to devote myself in sacrifice without unwittingly sacrificing myself in devotion?

How to fight for another without fighting another?

How to defend another without offending another?

How to arouse another without "rousing" another?

Between reckless strength and a lack of strength; fanatical idealism and defeatist realism; wild offence and weak defence; aggressive attack and meek surrender; head-strong dissent and mindless assent, burns the fire force of Aries. Burns the fire force of Aries. Burns the fire force of Aries.

## ARIES

"Nor can we penetrate into the spiritual world unless we first take hold of the spirit where it is immediately given to us namely, in clear and openminded self-observation."

Rudolf Steiner

"If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free."

John 8:94

"If a man were to conquer in battle a thousand times a thousand men and another conquer, one, himself, he indeed is the greatest of conquerors."

Dhammapada 103

"O Man, know thyself."

Delphic Oracle

"It was not easy for me to reduce to written form what constituted a vital experience in a way I could consider worthy of publication."

Rudolf Steiner

"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

I Corinthians 14:9

"I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

1 Corinthians 14:20

"This truth is to be lived, it is not to be merely pronounced with the mouth... There is really nothing to argue about in this teaching: Any arguing is sure to go against the intent of it. Doctrines given up to controversy and argumentation lead of themselves to birth and death."

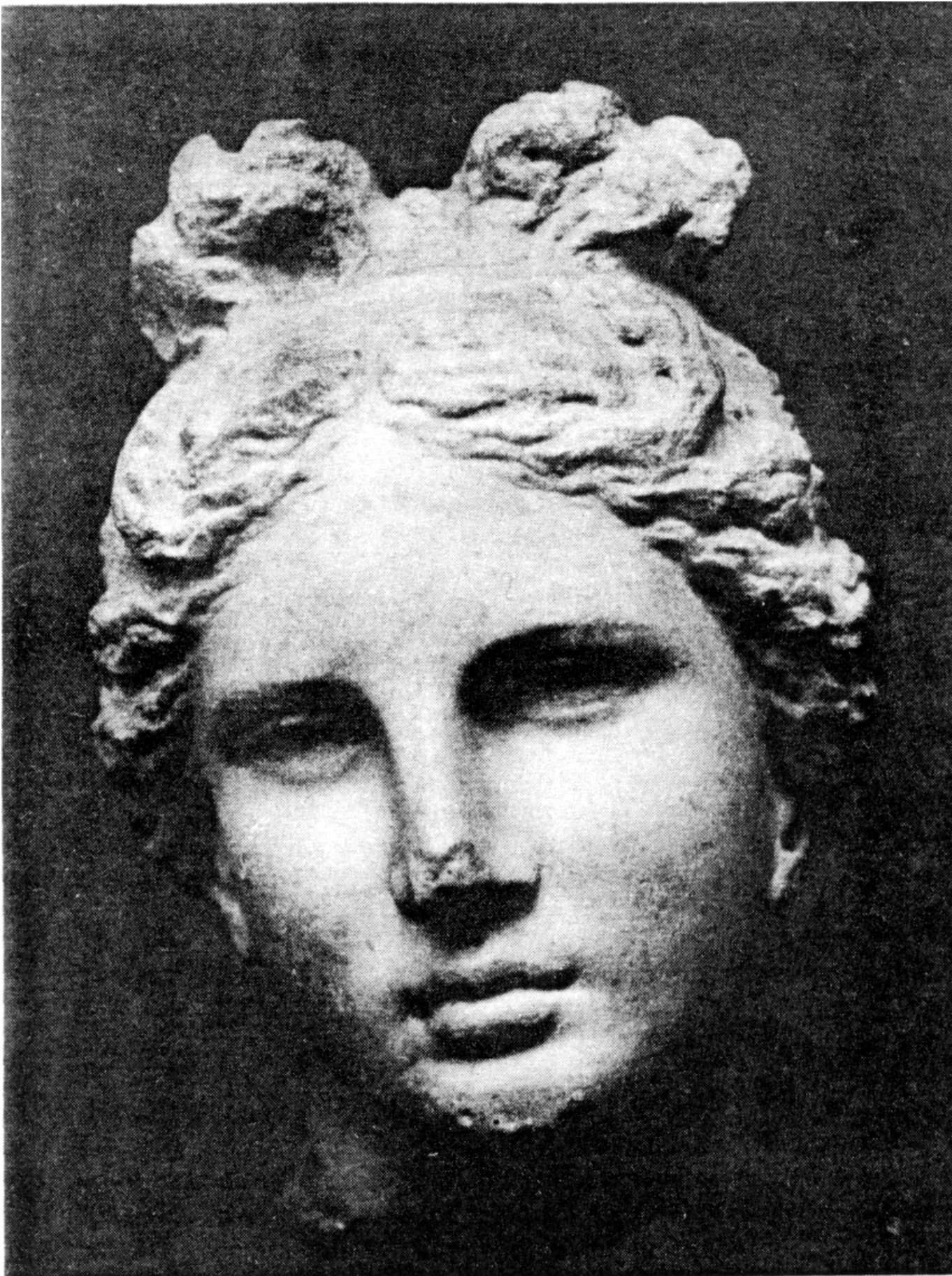
Hui Nang

"In other living creatures ignorance of self is nature: in man it is vice."

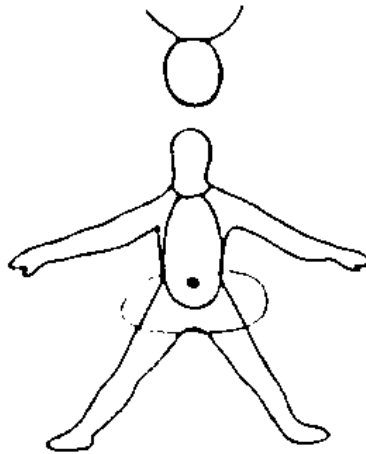
Boethius

"A mendicant who delights in vigilance, who looks with fear on thoughtlessness (who sees danger in it), moves about like a fire consuming every bond, small or large."

Dhammapada II: II



## TAURUS



### VIRTUE: BALANCE BECOMES PROGRESS

"The way of the superior man may be compared with what takes place in traveling, when we to go to a distance we must first traverse the space that is near and when in ascending a height we must first begin from the lower ground."

Confucius

### VICE (Excess) COVETOUSNESS

"Do not try to cultivate fields too large: The weeds will only grow luxuriantly."

Shin Ching

### VICE (Lack) APATHY, INERTIA

"Nature knows no pause in progress and development, and attaches her curse on all inaction."

Goethe

### SENSE: Sense for THOUGHT

"A fresh wind keeps the body fresh. Take in the ideas of the day, drain off those of yesterday."

Bulwer-Lytton

FORMATIVE REGIONS: Neck, colon area, kidneys.

Experience of balance in forward- backward motion in walking. Element of resonance in speech radiating from colon area up around neck.

"Better than a thousand utterances composed of meaningless words is one sensible word on hearing which one becomes peaceful."  
Dhammapada 100

CENTER OF THE FORM: Colon, kidney area (2)

"Where necessity ends, desire and curiosity begin and no sooner are we supplied with everything nature can demand than we sit down to contrive artificial appetites."  
Ben Johnson

WORLD VIEW: RATIONALISM

"He who will not reason is a bigot; he who cannot is a fool; and he who does not, is a slave."  
William Drummond

## TAURUS

When I enter into the Taurus environment, I find myself in a world of gravity and weight. I sense my relationship to this world through how I live within the weight of my body, whether too lightly or too heavily. I also experience an activity of balancing as in walking when I step by step, slowly and steadily make progress forward. This need to redress my balance with every new step I take is linked in this region with my sense of relation to certain portions of my environment; whether the environment of my body and its forms, the food I take in, or the environment of the natural world around me. The fruit of my inner ability to take in a portion of my environment, break it down and then reorganize, assimilate and reintegrate it, is the metabolic warmth I experience in this region - the "synthesis" of what has been broken down and "analyzed" in the initial steps of digestion. If I observe this same process in my spiritual life, I discover that whenever I confront part of my environment, a will to bring order to random perceptions and impressions, whether from the world of nature, the thoughts of other human beings or from the many unassimilated experiences living in my memory, arises out of my metabolic region, particularly from the area seated in the large intestines. Within this region I experience a steady and continual exercising of "spiritual digestion" of impressions, of "thinking through them." In describing this I am reminded of the expression of people who speak of "having some German, French, Mathematics," as opposed to saying they "know some German, French, etc." In this region I discover that whether it is what has come to me as the impressions of nature, the thoughts of my fellow men, or experience within my own inner environment, I only have them, make them my own, individualize them if through the will and activity raying from here, I bring the underlying or unifying idea into these otherwise disparate and unconnected experiences. Unless I am inwardly active while perceiving, I will simply carry my experiences and impressions around me like dead weight, or simply drop them along the way. Perhaps this is one reason why it is suggested that a good way to memorize a foreign language is to do so while walking, for in this way, I activate the forces of memory and make my own, the material I am working over and through.

I find in this region a will to balance between my inner fire and those portions of my nature which link me with different aspects of the environments around me.

If I examine the relationship of this inner fire to my environments - both inner and outer - I am brought to a clearer understanding of the virtue and weaknesses to be found in the Taurus sphere.

When I look into this region of experience I can discern that I am always challenged with measuring how much I would consume, in relation to my capacity to transform, digest and assimilate. Whether it is from

food, emotions, thoughts or sense impressions, I am strongly aware that unless I strive to maintain this balance, between my own inner fire and the weight of my experiences, my steady progress forwards will be upset. Then physical imbalance, emotional imbalance or the imbalance in my life of thought (irrationalism) will impede my steady, step by step progress forward and could even cause me to stumble on my way. When I explore this further I discover that if I do not exercise temperance in relation to that region of my nature, it can either give itself over to a passive reception of impressions or to an excessive appetite to consume whatever sphere of experience it may be eating. I soon discover that my balance has been upset and those portions of the world with which I have entered into relation (now living as part of my immediate environment, whether as extra weight, undigested thoughts, etc.) begin to outweigh my power to maintain self-possession within them.

"Sell what ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth...  
Luke 12:33

In this region I develop the sense that any excess which I "lay up" becomes the source of potential corruption within me. Excess food "laid up" in my body can become the source of corruption of my body, leading to my lack of mastery over the region of my colon. Excess social experiences, excess undigested impressions of nature which I have "laid up" in my soul, can become the source of corruption for my emotional balance: unsettledness, instability.

"Better than a thousand utterances composed of meaningless words is one sensible word on hearing which one becomes peaceful."  
Buddha, Dhammapada 100

Excess consumption of others thoughts which I have "laid up" in my spirit can become a source of corruption for my mental balance, leading to irrationality and lack of common sense.

In each case I have the experience that what I am carrying within me is not my own, because I have not brought my inner activity to bear upon what I have taken in. I experience that for the excess of my body to be digested I need to burn it up before I eat any further; for the excess of my soul I need to bring balance to my undigested feelings which like ghosts of questions beg for answers, before I could hope to reestablish my feeling harmony with my environments; and for the excess of my spirit I need to think through the many undigested thoughts which I have taken in without making them my own before taking in more. In each case I must strengthen my inner fire against the various environments in which

it lives. Otherwise 'I will continue to feel that my food, my emotional interactions, and my relation to the world of thought all have me rather than I having them.

As I explore these experiences further I find myself imagining that I am engaged in a ceaseless activity to maintain a garden against the weeds which threaten it. The words of Gibbon come to mind that: "All that is human must retrograde if it does not advance" or Bob Dylan: "He who is not busy being born is busy dying." There is a kind of relentless motion in this region, where either I feel that I am "swamped" or overloaded by my environment, or my inner activity is stronger than my environment. In the latter case I feel that I lack sufficient substance to lay a foundation for my strong combusive inner life, as a wick without tallow lacks the foundation for its continued warmth and light.

When the balance between my inner digestive and cognitional forces is overcome through my intemperate relation to various environments I can experience one of the fruits of this failing. I would describe this as feeling that rather than making steady progress forwards toward the future I am actually circling or going in circles. Then I can either try to do "everything at once" or not know "what to do first." The sense of the phrase "without rhyme or reason" accurately characterizes this condition. If I feel progress is being made a more careful investigation of this feeling leads me to conclude that it is an illusion. This experience could be described as feeling I am unable to change, grow or learn anything new. My sense of freshness is dulled as is my genuine appetite for new experiences. I feel as if I am simply "going through the motions" like a beast of burden. Life is boring and I am apathetic. A grey, lacklustre, indifferent, passive relationship to the world: a lack of energy to make more of the world my own sets in, and I settle down into it. Gradually overcome by the consequences of either my indifferent appetite, or my excessive appetite, a state of inner inertia results, binding this region of my being too much to the forces of gravity. The gradual accumulation of undigested experiences works to put my inner fire out.

Unless a healthy mood of hungering and thirsting within me, a mood of warm enthusiasm is present while I participate in a particular experience, yet I still allow myself to enter into relation with that experience. I most often discover that the fruits of this half-hearted activity is to have simply taken in one more half-digested portion of the world which I have now accumulated and carry around with me.

I am further weighted down, as after a big meal, and a dreamy bovine quality is enhanced. I have once again "bitten off more than I can chew," continue to "rest on my laurels" and forget that a "rolling stone gathers no moss." I lose more ground in my mastery of this region and experience this mass of inertia almost as a being which has grown independent of myself. It becomes less and less under my own dominion. Anyone who has experienced the frustration that can arise from possessing a machine, which when broken, he is unable to fix himself,

because he has never "thought through" how it works may understand this experience of feeling a victim to those possession of which he is not truly in possession.

If we try to consider the relation between the weakness of excessive consumption or covetousness and the emotional life we discover the following. The Chinese Hsun-Tzu said: "Those who externally attach great importance to material things are always inwardly anxious" I understand through my inner experience the above thought in the following way. Covetousness can be either cause or consequence of an inner lack of balance, which expresses itself in anxiety. A lack of inner balance can falsify my relationship to my environment, or my imbalanced relation to the environment can bring about a condition in the region of my colon which lays the foundation for an inner state of emotional anxiety.

Having considered primarily the excess of covetousness in this region with its consequence of apathy let me now consider another dynamic which I also discover in exploring this region within me. I have concentrated on that tendency in which the environment outweighs the strength of my inner fire. What do I discover in the tendency for my inner fire to outweigh the environment? Goethe wrote: "Nature knows no pause in progress and development and attaches her curse to all inaction." We could say that nature's progress can overshadow my inner fire whereby I grow more and more a victim of her progress. In the Shu Ching we find this expressed: "Do not try to cultivate fields too large: The weeds will only grown luxuriantly." On the other hand we have the circumstance where my inner activity tends to outstrip nature. Here I find a mood of strong inner energy, mobility and a restless will to be continually active in the processes of changing my environment, the thoughts of others, or my sense impressions. Whereas before the exterior had an undue influence upon me, now the interior may have. In such a circumstance I find the situation where my will for progress and change can inspire me to somewhat arbitrarily impose myself from within, not giving proper consideration to the reality of the environment itself. Having burned up my tallow I have have a strong impulse to burn up that of other's as well. Now I can be endangered through an imbalanced rushing forwards towards the future, heedless of the objective requirements of those spheres of life which I have a strong will to take hold of and shape in the same fashion as I energetically assimilate and burn up substance in my own metabolism.

Here I can lack a common sense understanding of the actual requirements of step by step steady change needed for the transformation of the particular life sphere upon which I am working. In the previous situation I was too passive, in this situation I am too active. In the previous circumstances I become a victim of my outer and inner environments, in this circumstance I become something of a raging bull in respect to them. Previously I could not move, now I cannot sit still.

Previously I was too victimized by the external, now I am too identified with my inner experience of will for shaping it. I must guard against this temperamental, restless will for change in me, so that it does not become a hunger for change for its own sake, regardless of the nature of that which I would alter.

When I lack sufficient energy in this region I must strengthen my inner forces of digestion and assimilation in order to continue with my steady progress forward, step by step, making more of life my own through the transubstantive processes of integration and spiritualization.

When I have an overabundance of energy in this region I must temper my inner forces of digestion and assimilation in order to continue with my steady progress forward, step by step, making more of life my own through the transubstantive processes of integration and spiritualization.

The virtue of the Taurus region of experience lies between the balance of outer and inner. Between the tendency to an excessive accumulation of experience contributing to passivity, apathy and lack of self-possession (instability and unsettledness), ultimately leading to the victory of gravity through inner and outer inertia; and the tendency to excessive volatility and combustibility, where the gravity overcoming processes of the inner life lead to restlessness and excessive subjective willfulness and desire - lies the balance - the step by step, commonsensical, rational, steady progress forward.

Let me conclude these observations with the following remarks. It should be clear from this exploration of the Taurus region that it is a region which, though settled, can be as changeable and variable as life itself. Consequently it must be understood that it is a very individual matter what any man's capacities may be particularly in this or any of the regions under consideration. For one man, a large estate with many gardens, etc. would reflect such a relation to this region for himself. For another man, a simple hut and small garden would reflect such a relation to this region for himself. Further, inasmuch as one can discover that in a healthy condition this region is quite changeable - being intimately bound to the spheres of life-style and right-livelihood - one can also observe that one's capacities in relation to it undergo some measure of change through the day by day progress of life. Anyone who has given his attention to the inner experience of that quality of "balance becoming progress," whether in the practice of painting, playing a musical instrument, or working in the garden, will easily discover to what this expression of "step by step progress forwards" is pointing. Anyone who has neglected by "keep up" with his painting, musical playing, or garden will well understand what the expression "losing ground" is pointing towards. The common sense wisdom in Bob Dylan's words: "That he who is not busy being born is busy dying" or the adage: "A rolling stone gathers no moss" becomes very clear to the student of self-observation when exploring this particular region of experience.

## TAURUS

"Tis the day of the chattel  
 Web to weave,  
 and corn to grind:  
 Things are in the saddle,  
 And ride mankind."  
 Emerson

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."  
 Matthew 6: 19-20

"For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"  
 Matthew 16:26

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."  
 Luke 12:15

"A fool brings grief on himself with the thought: 'This son is mine, this wealth is mine.' How can he, if he does not even belong to himself, be the possessor of a son or wealth?"  
 Dhammapada 62

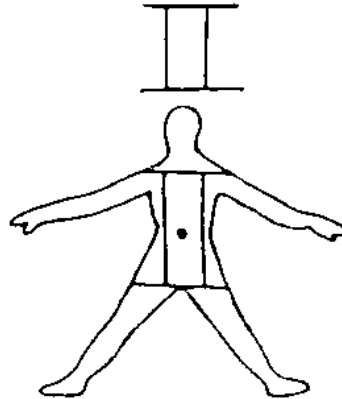
"I learned from the experiment of both years that if one would live simply and eat only the crop which he raised and raise no more than he ate and not exchange it for an insufficient quantity of more luxurious and expensive things, he would need to cultivate only a few rods of ground."  
 Henry David Thoreau

"From craving arises grief, from craving arises fear. To one who is free from craving there is no grief. How (then can there be) fear?"  
 Dhammapada XVI:8

"All that is human must retrograde if it does not advance."  
 Gibbon

"The covetous man heaps up riches, not to enjoy them, but to have them."  
 Tillotson



**GEMINI**

VIRTUE: PERSEVERANCE BECOMES FAITHFULNESS"

... and, lo, I am with you always, even unto the end of the world..."  
Matthew 28:20

VICE (Excess) ADULTERY

We have heard that it was said by them of old time thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."  
Matthew 5:28

VICE (Lack) INCAPACITY, GIVING UP

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones."  
Proverbs 17:22

SENSE: Sense for the EGO

"He had a chance to measure the motive forces of men: their qualities of character: their foresight: their tenacity of purpose."  
Henry Adams

FORMATIVE REGIONS: Lungs, shoulders, arms and hands

"Hands to the task and mind to the Lord."  
Indian Saying

CENTER OF THE FORM: Solar Plexus (3)

"Specializing is necessary to efficiency, which is a form of altruism and however narrow the specialist becomes, we ought to pardon him if he does good work. This I feel strongly because the temptation to be interesting rather than technically effective is a dangerous one."

Bertrand Russell

WORLD VIEW: MATHEMATISM

"From the old world point of view, the American had no mind. He had an economic thinking-machine which could only work on a fixed line."

Henry Adams

## GEMINI

Moving within the Gemini region of experience I feel a mood of intentionality, essentiality. This mood streams around the region of my solar plexus, lungs, shoulders, arms and hands. I feel the dexterity of my fingers (digits) related to it. In it I am led to the same feelings which are called forth when I live within the Euclidean proposition: a line is the shortest distance between two points. Reading Emerson's essays also calls forth a similar sense of economy to that which I find here.

Participating in this environment I feel a strong relation to the passage of time and my power to carry something through in the course of time. Whereas, in a sense, in Taurus I have more the feeling of moving through space, in Gemini, I find the strong mood of living in time. This sense of time relates to what is most "personal" in me. What is most "personal" within me is linked with the experience of my own breath and the yogic idea that a man's life is measured by the number of breaths he has been allotted.

Within the mood at my solar plexus where my experience of breath and time intermingle, lives also a sense of my actions' motivations. What moves me in them and how am I affecting the world through them? Further I have a strong feeling of polarity or duality. I seem to see things in terms of light and dark, good and evil. The question of the goodness of my will in relation to God; the experience of goodness as light and evil as darkness I also find here.. The words from Eschenbach's Parsifal come to me out of this region: "Blame and praise alike befall when a dauntless man's spirit is black-and-white mixed like the magpie's plumage."

When I enter into the mood of Gemini, I see honesty, integrity, truthfulness as expressions of my will's personal quality of goodness. I find myself confronted with questions of my own capacity and effectiveness in coping with what comes to meet me. The will for effectiveness, efficiency, reducing my tasks to their essentials, the aversion to "wasting time" and joy in "economy of energy" all live in this region of my experience. In it I find a radiating yellow mood which has the character of "cheerfulness" and calls to mind the words of Christ: Me of good cheer, I have overcome the world."

Living in this region I have "faith" and "confidence" that my will for the future, if good, will bear good fruits in the future. Out of this region of "keeping the faith" and "fighting the good fight" I can follow an inner line of "living logic" which leads me past the portal of death to where I will one day stand, "personally responsible," for what I have "dedicated" my time and my talents to in the world. I see around me my personal beliefs, my "credos" - that which makes life credible to me. I come to understand that different human personalities have different beliefs inspiring them to the work they have done in and out of this region of their natures. I see in this region my "principles" and my

capacity to hold fast to these "principles." The words from Hebrews are here called to mind: "Now faith is the substance of things hoped for, the evidence of things not seen."

When I follow this line of expression I am led to the conclusion that the "good fight" for one's "principles" may stand under the sign of being willing to die for them. I see that it is on these principles, these "personal beliefs" that each man, personally responsible, must take his stand. I am reminded of the words of Martin Luther: "Here I stand, I can do no else."

Observing that this region has to do with my personal religious life, ethics, principles of conduct, and my struggles for the good, and yet that I am here also involved in thinking that runs along the lines of cost effectiveness, capability, and efficiency I am confronted with a persistent conflict. I often have the strong impression that the phrase "God is love" speaks out of this region of my being. Here I express the measure to which I can personally bear witness to my love of God and my fellow man through the power and abilities I have unfolded to serve what I believe is good. Yet when I look into this same region of my being I can find the bright words "God is love" transformed and darkened into a mood, out of which streams the words "time is money." Behind the words "time is money" I find my good will for the true spirit of brotherhood subverted by egotism. Here my will for self -development and the full flowering and unfolding of my capacities hardens within itself. When I imagine this process widely occurring in the sphere of human brotherhood I find the living logical extension of this development culminating in the prophecy of the Apocalypse: "the war of all against all." When in this region in my thinking I lose the factor of human wills and personalities in my consideration of economics and mathematical efficiency:

"From the old world point of view, the American had no mind. He had an economic thinking-machine which could only work on a fixed line."

Henry Adams

I find the consequences leading in the direction of the Apocalyptic warning. The potential inevitability of the Apocalyptic prophecy needs no greater spiritual discernment than a little bit of honest self -exploration in the Gemini region of experience. In comparing the moods of the impulse towards brotherhood, with that of struggle for existence which live so strongly in this region I meet clearly and forcefully the problems of good and evil so intimately bound to the Gemini sphere.

What is the antidote to this problem? Many thoughts arise in me when I try to find this antidote streaming from this region of my experience. I hear the words of Buddha: "In dealing with others, one should do as he would have done him." The words of Confucius: "Do not do to others that which you would not they do to you." The great

commandment of Christ: "Thou shalt love thy neighbor as thyself." They all speak to me in and out of this region where I struggle to develop true brotherly love and neighborliness. Yet, the instinct of the Magpie's dark plumage also arises within me; my will for the full cultivation of my own talents, the deeply rooted hope and hunger I have to make good my own destiny. I experience a kind of driving force telling me that unless I ceaselessly persevere in my faithfulness to whatever my task may be; unless I honor the mandate within me to the full inner unfolding and flowering of my talents, I will fail, be unable to faithfully fulfill those responsibilities and tasks which God, other human beings, and my place in historical time demands of me. If I do not take hold of time, carving out a place for myself and "making my mark" in the world, life will "pass me by." Yet I struggle with the question of what consequences will ensue from my unfolding capabilities unless the motivation behind my use of them lies in a true gesture of brotherly love and is not inspired by self-love and my attachment to arbitrary self-expression. I remember the Indian expression: "Hands to the task and mind to the Lord" and Edgar Cayce's advice that "you develop the tools, God will find the work." This leads me to the renewed feeling of the need for undaunted endurance accompanied by the ceaseless labor of refining and purifying my motives. I am painfully aware that the outer line of my destiny will be very much formed by the inner gesture moving it. But I am also aware that if I spend too much time examining and purifying my motivations, I am endangering my possibilities of unfolding my capacity to sufficiently master any art, craft or work to do an effective job in the world. How to develop "excellence" without it degenerating or being inspired by egoism?

The energy, stamina and sheer incessant mobility of this region show me its clear relation to the ideal virtue of perseverance becoming faithfulness. The image of the "winged victory of Samothrace," the broad-shouldered individual effectively and capably carrying many responsibilities arises from the inner and outer formative currents shaping the lungs and shoulders in this region. Yet I also find within myself Gemini's relation to ceaseless mobility degenerating into an exercise of will and personal power which has become instinctive, unconscious and mechanical in character. I see how I can tend to go to sleep in it, simply being moved within it as an expression of how I have, with my will, been inserted into the course of time. My unconscious fear of losing my momentum keeps me from stopping myself or the world long enough for me to examine in reality where I and the world are going by virtue of what I am doing to her. I can see that the unconscious experience of fidelity can degenerate into a mechanical exercise of my will and long after I no longer believe in what I once understood as the motive for my action, I find myself still engaged in carrying it out. I see more and more clearly that blind endurance and fidelity in myself easily becomes an instrument of dark and evil. The only true protection I have from against

my will serving ends which if I knew better I would not, is to "fight the good fight, to ceaselessly work on the refinement of my motivations and the transformation of my will." I discover that I will never be such a "good man" that I will not be led "into temptation" and that the work I must do on myself is one means whereby I strive to develop the "presence of mind" to hold fast in my dedication to what is good within myself and in the world and overcome what is not.

Having explored some of those experiences which arise within me out of this inner region when it tends towards the excess of egotism, where I feel overly confident in meeting the tasks and responsibilities I have taken on as an expression of my own talents and capacities, I can also discover the mood of the lack where I feel unequal to the demands life is making upon me.

While living in this mood of the Gemini region I feel incapable, lack confidence, am fatalistic, and have not enough humor or good cheer to overcome the world at all - rather I feel that the world is overcoming me. In the first case I feel stronger than the environment, now I experience the environment of my responsibilities stronger than myself. I now also feel that I don't have sufficient strength or stamina to "carry my weight" and that I have been dishonest in assuming such "weighty responsibilities" in the first place. I may lack faith in myself, in the future, in God and in my fellow man. I may even go so far as to accentuate my incapacity and glorify a kind of view of the world which honors weakness and flees from the temptation that egotism and strength of personality offer one. Rather than having a healthy will to stand on my own feet and carry my own weight I perpetuate my lack of "self-respect" through allowing others to "carry me."

I think the mood I have briefly described should be clear enough to my readers to make a further characterization unnecessary. If they have experienced this; what I have written should be sufficient. If they have not, I hope their struggle with the question of egotism, and good and evil may have had as much significance for them as the struggle with the sense of incapacity may have had in the mood of those individuals who live with the feeling of weakness in respect of this region.

Finally let us look at the question of adultery which I have also discovered here. How does one come to understand the inclination towards adultery in what we have been exploring? When I look within this region in myself I find different ways of clarifying this.

I see first the sense of the meaning of adultery in relation to the sense of "adulthood." "An adult is someone who is fully grown, grownup, mature, having full size and strength." Adulthood is being in possession of one's power of will; of having to some degree ripened and matured in one's personal power of dedication, intentionality, and responsibility.

Looking at the question of marriage I see two human beings who have consciously (ideally considered) chosen to unite their intentions

towards the future "til death do them part" (if in fact death would part them). They have vowed to persevere in their fidelity towards helping each other fully unfold their respective potentials. Further I see any evidence of dedication: whether that of a man to his vocation, one friend to another, a religious man to his particular belief or a scientist to his, as standing under the influence of that sphere out of which streams the struggle to cultivate perseverance which becomes faithfulness.

When I look into this region of my being I can find one direction or inclination towards adultery to lie in my will to "adulterate" someone else's singleminded intentionality. If I consider one sense of the word "adulterate" to be "making worse by adding something of lower value" I can experience how I am repeatedly confronted with this temptation. I find that I must clearly recognize that the quality of each man's moral light and darkness in this region is different, and although I may be older (more an "adult" - as a teacher with his students - that does not necessarily mean that I am better. If I lack the humility, the "meekness" to recognize the line of intentionality, the quality of goodness as inherent potential and flower in the bud in each of my "friends" or student's wills I may at any time fall prey to the temptation of adultery. For I may adulterate those will streams of faith, hope and intention towards the future with those more fully unfolded aspects of my own, which may lack a comparable quality to the inherent potentials of these still hidden and slumbering impulses. I understand the sense of "adultery" not solely in relation to the act of coming between one person and another, whether in marriage or friendship, or in relation to coming between a man and his faith or a man and his vocation. But I recognize that there exists as inherent potential in any of my human interactions, because of the inevitable qualitative differences of two respective will streams standing in relation to each other, the very real potential for adulteration, alteration, weakening, etc. of the other human being's sphere of faith and intention by my own.

Recognizing this fact I find in myself, as in the lives of many others, the impulse to take myself out of the community of human brotherhood for a time to "work upon myself" so that I can more truly live in the light of the commandment to "love my neighbor as myself." Through this work of "self-overcoming", through this eremitical isolation, I hope to refine and transform that region of my being so deeply related to the temptation of coming between another and his destiny in any way. In one expression of the spirit of fidelity towards my brothers and sisters I would renounce the outward exercise of action through which I develop my endurance and turn my attention primarily to the transformation of whatever might still be dark within my own will.

Only when I discover in my own will in that region of my being where I stand within my feeling of God, responsible for, my own future and that of my fellow men - to the measure that the true exercise of my responsibility touches upon their lives - that all egotism, all darkness, all

evil has been overcome, can I be confident that in my individual actions I will not succumb to the many forms of the temptation of adultery. This is not a quality I have once and for all. It is a quality and state which I must strive to attain and maintain in full wakefulness each time I am called to exercise myself in respect to it. If I achieve this I feel that the way I will in the world will have sufficient faithfulness to neither divert my fellow man from his truest and highest intentions, distract him from single-mindedly dedicating himself to them, nor weaken him through what may remain in me of the evil impulse within myself to cause him to fail, to fall from his high aims, intentions and ideals, as I myself may have fallen. Is it necessary for myself or another to have gone some distance in "fighting the good fight" within ourselves before I or he presumes to take on any responsibility, or do I feel that by truly trying to meet with honesty and integrity the requirements of my chosen vocation I will implicitly develop on my path of self-transformation and improvement? This is a question which, in the spirit of this region, each man must answer for himself. Under Gemini, the breath of what is highest and noblest can be mixed with the breath of what is most selfish and base. Through the very struggle which I encounter within myself in this region between the light and the dark, through the struggle which I can meet in the world between good and evil, I am given the opportunity to develop my endurance and am constantly tested in my dedication and fidelity to what I have chosen as my intentions.

Through my ongoing exploration of this region within me I grew into the experience that each time I had something to do with another human being Christ's words stood before me: "Greater love hath no man than this, that a man lay down his life for his friends." I knew that until I was able to set aside my own hopes, intentions and aims towards the future, and enter faithfully into those of another, I was always endangered with the failing, in many subtle forms, of adultery. I clearly saw and see where I stand in relation to one of the ideals which I have chosen as the measure of the degree to which I had succeeded in my labors towards cultivating an enduring fidelity towards others. The measure of my fidelity, my constancy, my strength of friendship stands in the light of the great Christian promise: "Lo, I am with you always, even unto the end of the world."

"Lo, I am with you always, even unto the end of the world,"

## GEMINI

"In dealing with others, one should do as he would have done him."

Buddha

"Let none of you treat his brother in a way he himself would dislike being treated."

Mohammed

"The Master said, From a gentleman consistency is expected but not blind fidelity."

Analects XV:36

"The consequence of the elimination of fraternity is a strongly emphasized egoistic capitalism."

Rudolf Steiner

"Put on the whole armour of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ephesians 6:11- 12

"Greater love hath no man than this, that a man lay down his life for his friends."

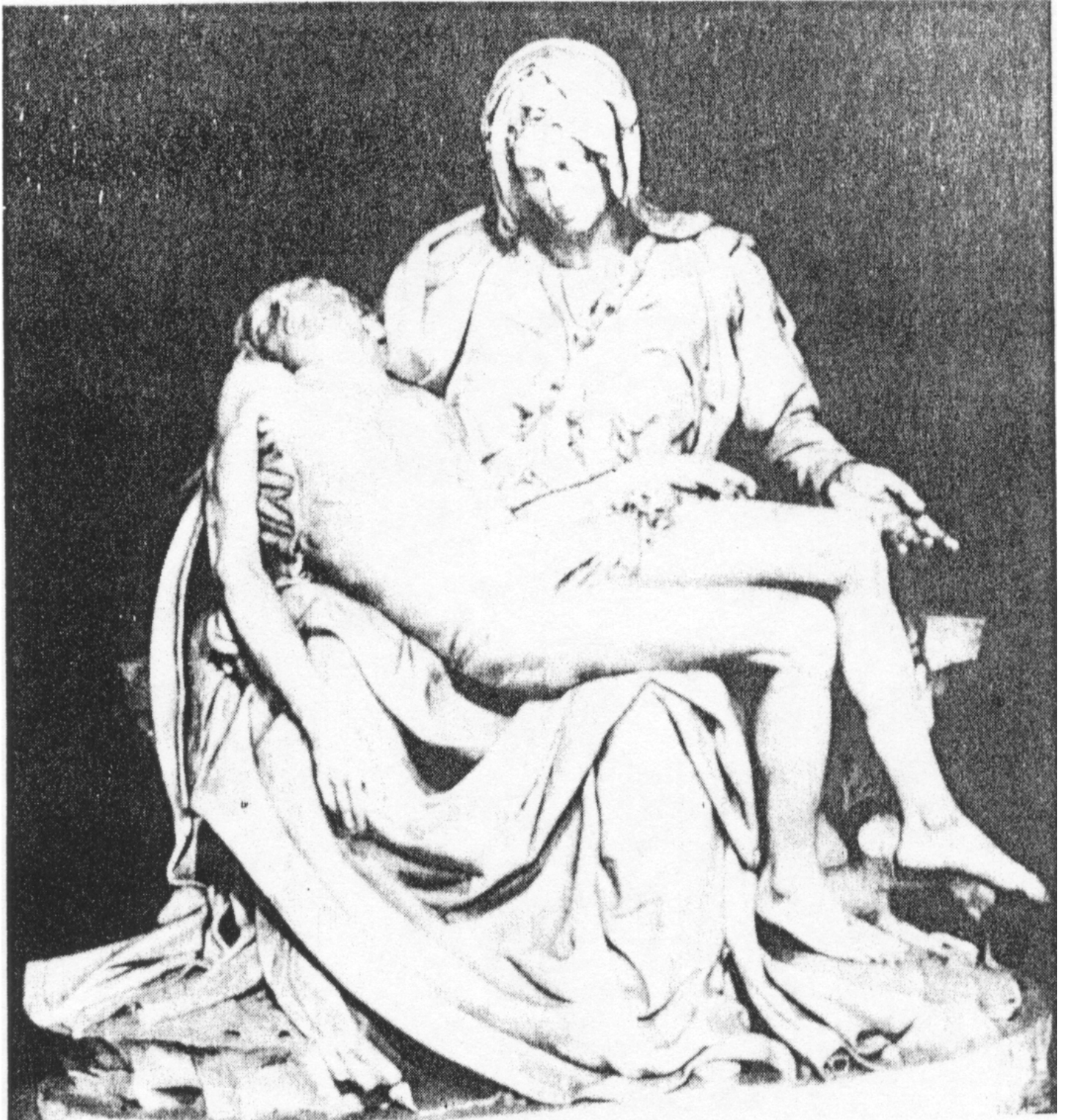
Matthew 5:28

"And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

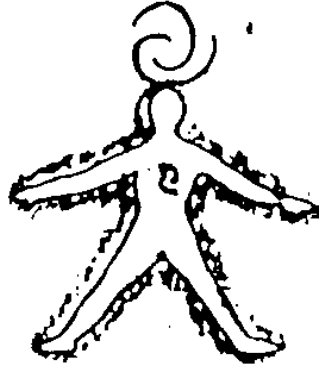
John 3: 19-20

"I am looking for an honest man."

Diogenes



## CANCER



VIRTUE: SELFLESSNESS BECOMES CATHARSIS

"Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."

Luke 18:17

VICE: (excess) MURDER

"The imagination is of so delicate a texture that even words wound it."

Hazlitt

VICE: (lack) DISSOLUTION, DEPENDENCE, SELF-PITY

"Do not get entangled in any teaching."

Rinzai School

SENSE: sense of TOUCH

"Knowing means experiencing so that, while knowing, man is inside the being of things."

Rudolf Steiner

FORMATIVE REGIONS: Skin, breast, rib cage, reproductive area

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

1 Corinthians 6:19

CENTER OF THE FORM: Reproductive region (1)

"As a smith removes the impurities of silver, even so let a wise man remove the impurities of himself one by one, little by little, and from time to time."

Dhammapada. XVIII:5

WORLD VIEW: MATERIALISM

"The physiologist concedes that no chemistry, no mechanics can account for the facts, but a mysterious principle of life must be assumed, which not only inhabits the organ but makes the organ."

Ralph Waldo Emerson

## CANCER

As I enter into the mood of this region I am in a semi-darkened room, a cloistered space where perhaps a mother is confined with her new born child or a group of nuns are tenderly caring for the sick. I am in a simple, pious family's home, a small cottage in the woods, hidden within the play of light and shadow, illumined amidst the snow covered trees about it, solely by the golden glow of Christmas candles radiating out into the dark with their light. Through this mood I find myself within the archetypal Cancer scene - the birth of Christ in a manger -and I feel myself suffused with waves of tenderness, innocence and piety. These waves of tenderness, innocence and piety become the mother's feeling towards her new-born, the nun's comfort to her sick, the simple folk's devoutness, and God's mother-love of humanity expressed in the mystery of the holiness of Christ's birth itself. As I dream further into this mood I find myself radiating out over the entire earth - the vast maternity enfolding it with a green mantle of nurturing, comforting waves of life, out of which I find streaming the promise of the mother-love of Christ: "Blessed are those who mourn for they shall be comforted."

Tenderness and gentleness both weave and breathe in this region, and that innocence which only childlikeness or holiness know, that holiness which, through purification, leads one to the experience of the ever present protective touch of God within the mantle of life surrounding one.

Through this purity, I feel that true selflessness has to do with the most delicate balance of livingly participating within my environment; neither shutting myself off from it (like the innkeeper at the time of Jesus' birth) nor losing myself within it, as I can do in the mood of excessive sorrow, leading me to feelings of sentimentality, self-pity and even thoughts of martyrdom, through self-murder, that is suicide.

As I follow the mood of inner innocence and piety, and feel around my entire, enfolding sensitive skin, a sea of intimations of the life of countless beings, all of whom speak to me through different impressions of touch, I find myself hearing the words of Christ: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." How gently I want to walk in this kingdom. Perhaps the child is sleeping, the sick are in pain, or the simple folk are praying? Perhaps the spider's home will be rent, the bird's nest tumbled, the beetle underfoot trampled? For in this world I sense that all I do, feel or think will somehow make an impression on this most delicate skin or mantle of life. In this world I am not separate from the child, not separate from the sick nor the simple folk in prayer. In this streaming, watery womb that enfolds all living beings I am not separate from the spider, whose web becomes my web, nor the bird, whose nest becomes my nest, nor the beetle, whose tiny shining body becomes my body.

Through this weaving web of tender and vulnerable sensibility I look out into the world and find the ceaseless expression of another word of Christ: "If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet." Through the mother's tireless nurturing, the nun's or nurse's devoted care of the sick, the simple piety moving the soul to gather boughs and pine cones for the manger or hearthstone, I see expressions of the fulfilment of these words, the unfolding of the quality of selflessness. What could be more selfless than the willingness to offer one's own substance to those forming powers which would shape another's substance in the image and likeness of one's own within one's body? Where else can the experience of inner selflessness preceding the gesture of purification, the necessary preparation for any birth, be so clearly found as in the breast of a mother longingly striving to cultivate greater and greater purity? What deep-rooted instinct tells her that a fair measure of the burden of sorrow or pain that the soul of her child will suffer, depends upon the measure to which her inner purity and selflessness contributes to allowing the magical processes of birth to unfold in as healthy a manner as possible?

Within the comfort to the soul of the mother through feeling the touch of God, streams the comfort to the soul of her child who feels dreamily surrounded by the life of his mother. For where is there comfort without touch, and where is the touch comforting but ill the innocence of the Kingdom of Heaven?

As I live within the comforting warmth of these musings I am want to nestle into them, surround myself by them, and feel that I need say no more of this region of experience. But as I begin to enfold myself within them a picture arises within me of the story of Seth, who having turned away from gazing into the Garden of Eden is told by a commanding voice to "look again."

And so I stir myself from my feelings of comfort and turn my gaze, once again inward, into that region where I have found myself surrounded by the moods and images that I have thus far painted. And I "look again."

And as I look again I find this weaving web of life, this enfolding mantle grow thick. Where once human boundaries were gently defined, where life still breathed between one home and another, one family and another, one land and another, I find a thickening, hardening, selfenclosing, self-protecting. Where once I experienced the presence of boundaries as healthy and necessary to differentiation, now they have become prison houses cutting off, more and more, one portion of life from another. Whether it is the sectarian in his particular church, the ideologue of a particular party, one family feuding with another, the thickening of my skin, the over-defining of my boundaries, lily separateness, threatens to more and more cut me off from any sensibility to another's sorrow or pain. From the reverent tenderness of childhood's innocence, the magical living in the enlivened streams of Heaven's

Kingdom I am now in a region threatened with growing insensitivity, insensibility, and materialising or hardening of boundaries, borders and divisions. My hardening skin cuts me off more and more from life. Looking into this region of my experience and asking myself wily is this happening I find myself answered with one strong feeling - that is fear. It is fear of the pain that tenderness and vulnerability bring. Fear of the incessant impressions that would surround me and "touch me." Fear for my home, fear for the life of my child. Looking behind these fears I am led to another thought. I ask myself: what lies even more deeply behind these fears. The answer is fear of being murdered, fear of death. For in murder, in death, I lose my body. And in losing my body I lose my boundaries, enclosed by my skin - as in losing lily home, my land or the sustenance with which I maintain my body, my home, my land, I lose my connection with the Mother. And only through the Mother can I maintain my bond with the earth.

I enter into these pictures and find myself moving more deeply within them. I see my skin growing thick. It would create an impenetrable barrier between my feeling touch and the presence of God; the Kingdom of Heaven I see the watery world bridging Heaven and earth grow more and more frozen. Now I understand that the greater my separateness from the Kingdom of Heaven, the less I call remember from whence I came before I was born and whither I shall travel after I die. Seeing this hardening of the watery boundaries between heaven and earth; seeing the thickening of the living skins between man and man, I more fully understand my fear of murder, my fear of death, as I more fully understand my capacity to kill. For I discover that the suffering of another is no longer united with my suffering; as the suffering of the earth's living mantle is no longer felt through my hardened carapace. I can murder, pollute and wound because I no longer feel not separate from what I wound, pollute and murder. The waves of sorrow and mourning streaming upward to heaven in countless cries every day no longer "touch," me. Heaven's answer to this "ceaseless mourning" the sending of the comforting mother love of Christ, the ceaseless washing of the feet, no longer "touches" me.

Looking further another picture stands before me as a tragic reminder of my plight. In my fearing murder, in my willing selfpreservation, in my hardening, self -enclosing, self -protecting, I have begun to kill myself: for slow induration is death-in-life as sudden dissolution is death. Through my insensitivity to life I see death, and life before birth, to be unknowable borders, rather than rites of passage. I have lost the Mother through the hardening and defining of Matter. I have lost Matter through the hardening and defining of the Mother.

Mother, matter, murder.

Hardened materialism leads to murder, spawned through selfmurder. Cut off from my beginnings and endings, my boundaries, selfimprisoned, I am moved by fear, not tender and selfless love. "Some say

the world will end in ice." Materialism defiles matter, imprisoning Her it imprisons myself, for she is my Mother who would give me my dwelling. Day by day I harden tier. Day by day she hardens me. Cut off from tier, she is cut off from me. What invidious logic: Insensible to Heaven's Kingdom from whence I came; insensible to Heaven's Kingdom towards whither I go; insensible to Heaven's Kingdom in which I live, self-enclosed, self-protected, life loses its livingness. Murder and self-murder lose significance. For where is there murder without life, and where is there life where there is ' only matter. Over-literal matter. Over-literal materialism. My body fiat-dens. Earth's living skin hardens. No longer a bridge between heaven and earth, a foundation for souls to build bodies, or a suitable environment for life at all!

The skin has grown hard. I am self-enclosed and self-protected. I am fearful, rigid, inwardly frozen. I see the consequences of insensitivity to life; the possibility of murder and its tragic relation to self-murder.

But then these moods and pictures begin to fade and change. I see the thick skin gradually growing more elastic until it is healthy again: permeable to the environment, but also maintaining itself amidst and in contact or touch with the environment. Now the skin begins to dissolve and I find it difficult to distinguish myself from my environment. I begin to understand the words of the Rinzai School with which I have often lived:

"Do not get entangled in any teaching."

I want to change them and say: "Do not lose yourself in any teaching." "Do not become dependent upon any teaching." I find myself feeling endangered with wanting to dissolve into the environments around me; lose myself within them; climb into their wombs. I must combat going to sleep in this part of myself and simply growing "at home" in whatever feelings of comfort or satisfaction may be called forth in me. I find that whereas before, in order to maintain myself, I isolated myself and in so doing lost the world. Now in wanting to liberate myself from my self -imprisonment I am endangered through my longing to lose myself, annihilate myself within the world. My watery sensibility either becomes too icy and frozen in itself - then I become a murderer - or I lack skin and definition - then I become a dependent, parasitic, unable to stand independently amidst my family, religion, culture or natural environment.

At first I live against my environment, now I feel that I live off my environment. Somewhere between the two I would live within my environment, sustained and nourished by it and sustaining and nourishing it.

As I enter again into this mood I see how much of what I have felt was mature love in my life was a subtle form of my will for dissolution, of losing myself in the other, of dependence. I come to see that much of this love was not love of the other person, but love of those

feelings which were called forth. in one way or another by the other person. I see how little my impulse towards a physical expression of love and tenderness - a will to live within the other - is the fruit of my striving for purification and catharsis. I understand that the true living within another only finds its fulfillment in that condition of renewed innocence of soul and purity of life and body, wherein I once again experience what it is like to be a child, this time fully awake in the Kingdom of Heaven. I come to see that only the innocence of childhood provides me with the true foundation to fulfill] my longing to regain my lost experience of not being separated from life but within life. And through the reattainment of this ability I am now able to live, with fully waking consciousness in communion with the life of nature and the life and souls of other human beings. I discover to attain and maintain this I must ceaselessly strive, through inner purification and developing selflessness, to walk between the extreme of cutting myself off and hardening within myself which leads to murder and self-murder, and the extreme of wanting to lose my consciousness altogether in flowing out of myself in dissolution and dependency. Through the cultivation and refinement of this virtue in my inner life, I win my way in the fight to maintain my regained relation to the Kingdom of Heaven. In this world, now fully awake and self-possessed, I once again become the mother with her child, the nurse caring for the sick, the pious folk in the wood. I live with them and within them; I comfort them in their sorrow and rejoice with them in their joys, and throughout it all I feel the ever-present touch of God.

Between the too much of self -imprisonment and the too-little of self-abandonment, I walk through the life of the world, self-assured, willing to serve life in the gesture of the washing of the feet.

## CANCER

"For I was an hungered, and ye gave me meat I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Matthew 25:35-36

"If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet."

John 13:14

"In all the world, there is no such thing as a stranger."

Shinto

"You will find something more in woods than in books. Trees and stones will teach you that which you can never learn from masters."

St. Bernard

"Blessed are those who mourn for they shall be comforted."

Matthew 5:4

"Nature seemed to me full of wonders, and I wanted to steep myself in them. Every stone, every plant, every single thing seemed alive and indescribably marvellous. I immersed myself in nature, crawled, as it were, into the very essence of nature and away from the whole human world."

Carl Jung

"I suppose it is not wise, not being natural to belong to any religious party. In the Bible you are not directed to be a Unitarian or a Calvinist or an Episcopalian. I am God's child a disciple of Christ."

Emerson

"A sect or Party is an elegant incognito devised to save a man from the vexation of thinking"

Emerson

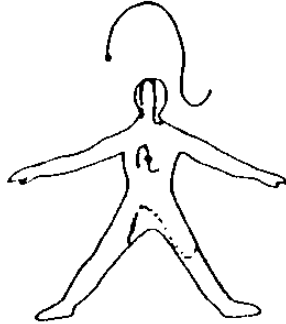
"Substance is never to be found without spirit, and spirit is never existent and effective without matter."

Goethe

"If you can purify yourself a single day, do so every day. Let no day pass without purification."

Confucius



**LEO****VIRTUE: COMPASSION BECOMES FREEDOM**

"For freedom Christ has set us free. Stand fast therefore and do not submit again to the yoke of slavery."

Galatians 5:1

**VICE: (excess) OVERPOWERING**

"God forces no one, for love cannot compel, and God's service, therefore, is a thing of perfect freedom."

Hans Deck

**VICE: (lack) THEFT**

"We have no more right to consume happiness without producing it than to consume wealth without producing it."

George Bernard Shaw

**SENSE: SENSE FOR LIFE**

"One should not be mindful of suffering in his own life and unmindful of suffering in the lives of others."

The Granth

**FORMATIVE REGIONS: HEART, CIRCULATORY SYSTEM, LIFE FORM**

"If a man were to live a thousand years and riot have anything to do outside of himself, lie would have enough to do within, in his own heart."

Brother Giles

CENTER OF THE FORM: HEART (4)

"For thus it has been said: "He who is in the fire, and lie who is here in the heart and lie who is yonder in the sun, he is one."

Matri Upanishad 6:17

WORLD VIEW: SENSATIONALISM, SENSUALISM

"The senses do not deceive, but the judgement deceives."

Goethe

## LEO

As I enter into the pulsing life of Leo I find myself moving into the region of my heart. Out of lily heart I circulate with the currents of my blood, rising into the light of my conscious life in the regions above my heart and plunging down into the warm will of the less conscious regions living below my heart. In moving within the circulation of my blood I also experience my living form. I discover that lily sense of vitality or weakness, my sense of warmth or cold, lily sense of growing or withering, of contracting or expanding, is also linked with the shaping process of my circulation, and the manifold currents of my vital body, prana or ki. As I move throughout and within these streaming forces, day by day through the course of the year, I can experience the changing focus of my blood: now in the heart, now in the solar plexus, now in the intestines, and the changing emphasis of the ceaseless ebb and flow of the body of my vitality: first around my entire form, then into my musculature, then around my hips.

As I move up into those regions above my heart I can feel freed from that which binds and compels me, more disposed towards the element of light. As I plunge down into those regions below the heart I feel more bound and constrained, yet more colorful, rich, full and alive. In truth, it is difficult for me to discern if there is not greater freedom above my heart or whether this is simply freedom from those regions of experience in which I can feel more confined and constrained. In truth, it is difficult for me to discern whether there is not greater freedom below the heart, where my freedom to do liberates me from my feeling of powerlessness. As I come to rest within my heart I find myself in the center of this lemniscatory motion. I bring the light from heaven down to the life of earth and bring the life of earth up into the light of heaven. As I rest within my heart I continuously balance the too little and the too much above and below, left and right, backward and forward. Between the freedom from above and the freedom to below, resting in my heart, I feel truly, humanly free.

As I rest within this center of the heart I feel the mingling of the light and the life, the idea and the substance, the above and the below. I live in the streams of my life, day by day, week by week, month by month. Livingly below, wakefully above. From above I gain light, from below enlivening warmth. In my heart these streams mingle and I feel truly human love. And in the love of lily heart I feel the sense of my true humanity, and through the center of my true humanity I know that light-filled warmth, human love, is the center of the moral sensibility within me. When I follow these warmth light streams into my head I understand the words of Confucius: "The superior man must make his thoughts sincere." I understand that unless I bring the moral sensibility of the light-filled warmth streams of my heart into the thoughts of my head,

they will lack humanity, that is sincerity. For sincerity is the human "logic" of the heart.

When I plunge with the light-filled warmth of my heart into the life streams below I grow to understand the words of Brother Giles that "If I were to live a thousand years and have nothing to (to without, I would have enough to do within, in my own heart." For when I follow my heart into my stomach I find fornications arising out of it; when I follow my heart through my kidneys I find silliness radiating from them; when I follow my heart into my excretory organs I find pride sneering there. As I follow my heart in warmth and light, day by day through the course of the year, I find the battle before me. How to rescue, salvage, redeem my true form and image through the transforming power of my beating heart, my pulsing blood?

Discouraged by my living reality, lily faint-heartedness leads me to think: will a thousand years be enough? My timorousness leads me to flee to the freedom above my heart. My heart bids me return to its steady, pulsing, flowing. It warns me that I lack substance when I flee to the light and warms me to the labor of rescuing and reforming what has been lost and deformed.

I return to lily heart, steadying and strengthening. I move upwards to light, downward to life. I move downward to life, upward to light. Ever and again, my heart bids me return to its steady, flowing life. It counsels me: bring eternity into time, light into life, winter into summer, day into night. Thereby your life is enlightened through the clear radiance of your love. Bring life into light, summer into winter, night into day. Thereby your light is enlivened through the warm strength of your love.

I listen within my heart. It glows with firmness of compassion. Neither too pale from the light, nor too vivid from the life. Neither too cool from the light nor too hot from the life.

I move through the sunlike radiance of lily heart understanding those words of the sages sounding within it. I ponder on courage. The words of Confucius stream out of my heart into lily thought:

"Love of courage without love of learning degenerates into mere recklessness."

The sincerity of my heart's feeling-thinking tells me that Confucius is describing the man whose life outweighs his fight. He is fullness of himself outbalances his consciousness of himself. This is riot true courage. The words of Shakespeare next arise from around my heart: "The coward dies a thousand deaths, the brave man but one."

When I look within my heart and ask myself what makes the coward what makes the coward within myself, I find the imbalance of too much consciousness and not enough life. My light has made me pale, ascetic and thin, as before my life had made me ruddy, choleric and rash.

As I enter back into my heart I experience the mood that human love is a perfect balance between the too much and the too little, between the life and the light, between my feet on the earth and my head in heaven. Through my heart I find my way to the sphere of truly hill-nan love. In entering the mood of the love of my heart I find that between the freedom from of the light and the freedom to of the life I live, in the middle. As the moral strength of my heart grows I feel that light without my sincerity is a ghost, as life without my sincerity is a beast, and even if it takes me a thousand years, I shall with firm compassion enliven the ghosts and enlighten the beasts which live within and around me, in the two poles of my being.

Why do I do this? Discerning this is difficult. But through the day by day steadying of my heart I listen to find the answer. I hear the words of John echo in my heart: "Love is of God, and every one that loveth, is born of God and knoweth God. God is love, and he who abides in love abides in God and God abides in him." Somehow the feeling that more and more fills lily heart, enlivening my thoughts and enlightening my longings, tells me these words are true and what else could God's love in me do but love with that firmness and steady radiance of the shining sun.

I look deeper into my heart, into its firm and steady pulsing, I ask myself what else is there to be found?

Other words arise from within my heart:

"God forces no one, for love cannot compel, and God's service, therefore, is a thing of perfect freedom."

Hans Denk

I ponder these words and look back to where they have arisen. This love of God in which I abide less and less compels me. Each day I feel this love freeing me: this steady radiance of God's loving compassion filling, refining, transforming me. The ghosts may dazzle me with their brightness: the beasts may devour me with their passions. My heart, steadily filling with God's love stands ever more free. Ready to liberate the ghosts through giving them life from my heart. Ready to liberate the beasts through giving them light from my heart. But in perfect freedom. For God's compassionate love for me does not compel, and out of the love of compassion I will also not compel, but free: for only loving compassion frees.

I bring the heart of my hearts into the regions I have thus far considered. Out of the perfectly free compassion of my heart, the golden radiance of my spiritual sun, I temper the strength of malice, and strengthen the weakness of defenselessness. I soften what is twisted and hard, and bind and fix what is soft and weakened. Out of the free compassion of my heart, the golden radiance of my spiritual sun, I enliven what is inert and subdue what is restless. I bring freshness to

what is apathetic and firmness to what is frenetic. Out of the free compassion of my heart, the golden radiance of my spiritual sun, I subdue excessive spirit suffused with self-love and strengthen the spirit crippled by self-doubt.

And so I explore the question of compassion in relation to my own self. How does the wakeful and warm feeling of my heart work with freeing compassion into all the regions of my soul and life? A thousand years, I wonder, a thousand years. Freely I must choose, day by day, to work with this work of my own transformation.

When I flow again into the region of my heart and look at the question of compassion and freedom I ask myself: How does compassion grow into the too much of overpowering and diminish into the too little of theft? I ask myself: Am I not a "thief" when the life from below is overly consumed in the light from above: that light which would blind with its brightness? I ask myself: Am I not a "bully" when the light from above is extinguished in the life from below, that life which would burn with its passion?

Once again I see that light without heart is a ghost and life without heart is a beast. What happens when I stand in the "presence" of another human being who has a heart which beats, moment by moment, hour by hour, day by day, as my own? In my meeting with him if I am pale and ghostly, if my heart lacks strength for the earth, if I am fainthearted, his abundance may fill my lack, his strength may overpower my weakness, his fullness may fill my emptiness. As I live in this mood of faintness I can find that in the presence of another's fullness I can become a thief. My theft draws his fullness to my emptiness, draws his abundance through my lack. This theft I sometimes experience as a kind of suction, almost as if I am drawing life or energy from another. In this I wound myself through allowing the other power over me and I wound the other through allowing myself power over him, the inverted sense of power which comes from my drawing him to me through my emptiness and thinness in relation to his fullness and heartiness.

I look again within my heart and discover the other imbalance which tempts me. I plunge down into my life streams and move within their warming flames within me. I live in the reality of what has been called: "Being full of myself." I meet the other and the pressure of my inner will for self-expression, the experience of the over fullness of myself, my own creative power, would inspire me to overpower him. I would reform him in the light of my own form, remold him in my own image, that image which is fruit of my energetic work to form and reform myself through the creative shaping power that pulses through my blood, day by day, month by month through the year's course. Now I know cowardice in compassion and foolhardiness or bravado in compassion. Now I know the ghostliness of the imbalance of the light without warmth and the beastliness of the imbalance of the warmth without light. Now I know the paleness of the thief in my heart. Now I

know the ruddiness of the bully in my heart. A thousand years I think to enliven the ghost and enlighten the beast. A thousand years I think to enliven the thief and enlighten the bully.

Again I ask myself: where is the balance of true compassion; where is the steadiness of the heart that frees. In trying to discover an answer I return to my own experience. I remember the day by day feeling that another heart had begun to live within my heart - the heart within my heart; that another life had begun to permeate my life. I remember that hour by hour, day by day as I freely invited the Heart within my heart into my heart, lie lived and worked to transform, refine and free me. To what was sorrowful, He brought comfort; to what hungered and thirsted, He filled; to what was unkind He taught mercy. As I reawaken this experience within me, as I live within it in the present moment, I am led to feel that the compassion which frees, which gives love and joy to my heart in steady pulsing waves of cosmic life, which works to reform what is deformed in my life, is that mood of freeing love which when it rays through me to my neighbor will also work to free him. As God does not force me, that which is of God within me will not force another. As God does not compel me, I will not compel another. As I feel that I would be a thief and robber were I not to freely ray forth the same steady love which is freely bestowed upon me, I grow more clear of the feeling of that quality of compassion which frees.

I feel that just as God lives in me and loves through his living in my life, only if I invite him in, I can live in my brother, in his life as if it were my own, yet not my own, only if he invites me in. Without his free, conscious assent, as without my free conscious assent, I would be violating his freedom, as God would be violating my own.

As love suffers day by day within me, as the heart within my heart participates in this stream of compassion, so my freely given compassion suffers within the life of another without losing ray conscious spirit within that life which has invited me in and with which I have freely chosen to unite myself. I bid the reader ponder on this problem of the experience of compassion leading to freedom.

I leave these reflections with some words drawn from another portrayal of this region to which I have pointed elsewhere: "The virtuous heart participates in the life of the heart of the world: the macrocosmic heart in full waking consciousness, and with free conscious assent. When St. Paul says: 'Not I, but Christ in me,' he is speaking of that condition of the human heart which has united itself with the great Heart of the world in whom we live and move and have our being."

It is only through the freeing grace of this conscious communion that our hearts can unfold the flower of true freeing compassion towards other human souls.

"Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God."

John 4:7

"The superior man must make his thoughts sincere."

Confucius

"Love is the moral sun of the world."

Rudolf Steiner

"The superior man is correctly firm and not merely firm."

Confucius

"When one by force subdues men, they do not submit to him in heart. They submit because their strength is not adequate to resist. When one subdues men by virtue, in their hearts' core they are pleased and sincerely submit, as was the case with the seventy disciples in their submission to Confucius."

Mencius 2

"We are men in the true sense only in so far as we are free."

Rudolf Steiner

"The soul in man ... is not an organ but that which animates and exercises all the organs; which is not a function like the power of memory, of calculation, of comparison - but which uses these as hands and feet: which is not a faculty but a light which is not the intellect or the will but the master of the Intellect and the will the vast background of our being in which they lie..."

Emerson

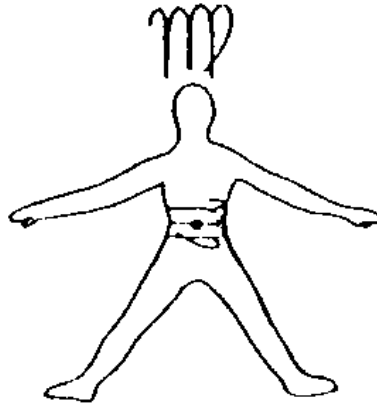
"Compassion, the fairest associate of the heart."

Thomas Paine

"Adapt each one of your actions, and frame each one of your words in such a way that you infringe upon no one's free will."

Rudolf Steiner



**VIRGO**

VIRTUE: COURTESY BECOMES TACTFULNESS OF HEART

"Courtesy is one of the qualities of God, who courteously gives his sun and rain and everything to the just and unjust. And courtesy is a sister of charity. It extinguishes hatred and keeps love alive."  
St. Francis of Assisi

VICE (Excess) FORNICATION

"Man has failed to identify with life itself in his ethics and has remained egocentric."  
Albert Schweitzer

VICE (Lack) CARELESSNESS, INCONSIDERATENESS

"The Master said, (the good man) does not grieve that other people do not recognize his merits. His only anxiety is lest he should fail to recognize theirs."  
Confucius

SENSE: SENSE OF MOVEMENT

"At that time true knowledge, the manifestation of the spiritual in art, and the moral will in man, united for me as members of a single whole. I could not but recognize in the human personality a central point of which this personality is conjoined in the most immediate unity to the Primordial Being of the world. It is from this central point that the will takes its rise. If the clear light of the spirit is effective at this central point the will is free."  
Rudolf Steiner

FORMATIVE REGIONS: Stomach, small intestines, musculature

"A gracious woman retaineth honour; and strong men retain riches."  
Proverbs 11:16

CENTER OF THE FORM: Solar plexus (3)

"Industry without art is brutality."

Ruskin

WORLD VIEW: PHENOMENALISM

"Go forth under the open sky, and list to Nature's teachings."

Bryant

## VIRGO

As I move into the environment of Virgo I find myself entering a region of my being which has a strong relation to my experience of movement. I can experience the activity of movement in the processes of my own digestion, and understand that what is liberated from this inner movement and transformation of substance, expresses itself in the character of my outer movement. I find that this sense I have of my own movement, my own motion and potentials of motion, is also deeply related to my experience of my own musculature.. When I move into my digestion through my musculature out into an expression of outer movement, I am expressing the inherent will of this region of my being to move through space in time. I can feel that the work I do on the "raw materials" of nature within my digestion is intimately related to the work I do through the exercise of my musculature, my "will power," on the raw materials of nature still outside of myself. I feel in this fire process of my will a sense of another mystery in the great world partially reveals itself to me.

I see a mother with her child. I see myself as the child and my mother, the goddess "Natura", providing me with the raw materials I need to in time, give me the power to carry myself through space. Do I carry myself through space, or does "Natura," transformed within my fire processes, carry me through space.

Only gradually am I able to carry myself graciously through space. And my childlike carriage tells me very much of what the future bears towards me and what I bear towards the future. Only gradually will I ripen and mature so that I can graciously carry myself through space. How much depends upon my gratitude to Nature, who offers me her fruits, so that through transforming them I can also mature, ripen and bear good fruit. Flow very much depends upon my gratitude. My mother carried me. Then a carriage carried me. Now I must carry myself. Flow much depends upon how I carry myself; whether with gratitude and graciousness I remember how we carry each other.

I move again into this ripening, maturing process within me. I see its movement within the unfolding rhythms of time. I flow out into the world from this region of my being and through its prism I find myself in the woods and the fields. Day after day I watch the wonderful growth and development, the ceaseless unfolding in the phenomena around me. The shoots, the buds, the flowers and fruit. The sun rising each day higher on the horizon, then pausing and gradually climbing into the heavens less and less high each day. Such ceaseless change, growth and development I see in the phenomena around me, moving within it out of that center in my own Nature where my own change, growth and development unfolds. Is this the Goddess Natura, I wonder, the graceful fire behind this movement?

Through these cycles and seasons I gradually awaken to a delicate process unfolding within me; the forming and flowering of one of those fruits of this weaving wisdom: "a mind of my own." "A mind of my own", from where did it spring, towards whither would it go. Wondering I remember these words from a book, a book admired by Emerson:

"Every man has a form of mind peculiar to himself. The mind of the infant contains within itself the rudiments of all that will be hereafter, and needs nothing but expansion, as the leaves and branches and fruit of a tree are said to exist in the seed from which it springs ... the spirit of God is as necessary to the development of the mind as the Sun is to the growth of vegetables ... The reservoir of knowledge is seated in the "affections" and what is loved is remembered."

Many thoughts now. Can I bring reason into them? Grace? Goodness? For is there not good will in the graceful unfolding of a mind of one's own? Is there not good will in the gradual, gracious unfolding of the seasons of the year?

I wonder?

In this region I find grace and motion. I also find another quality there. That is emotion. Behind grace and courtesy lie motion and manners, lie the reverent sentiments of my feeling will, my emotion. Emotion, motion, grace. Are not grace and courtesy fruits of that cultivation of my soul, that tactfulness of heart, which would move with the movement of another, move within the movement of another? Is true graciousness my willingness to participate within the unfolding, flowering and fruiting of the "mind of one's own" of another, as I participate within the ripening, flowering and fruiting of the good gifts of the goddess Natura? I wonder?

Does my will to be gracious ask me to recognize "that every man has a form of mind peculiar to himself," and my struggle for courtesy help me to see that "the mind of the infant contains within itself the first rudiments of all that will be hereafter, and needs nothing but expansion?" Does "tactfulness of heart" demand of me that I try to understand the flower enfolded in the bud, and not arbitrarily impose my will upon it; rather simply serve to cultivate what is only still slumbering? Are there not laws as true to the unfolding of a mind as there are laws true to the unfolding of a flower. Is it not my task to understand the laws of that "mind peculiar to itself" and foster that unfolding?

"Is not the Spirit of God as necessary to the development of the mind as the sun is to the growth of vegetables?" Is not the "reservoir of knowledge seated in the affections." Is not "what is loved remembered?" Many thoughts. I wonder.

I remember St. Francis once saying: "Courtesy is one of the qualities of God ... and Courtesy is a sister of Charity. It extinguishes

hatred and keeps love alive." Courtesy, charity, love. The spirit of God, the mind, growth, love and the affections.

Moving again into this region of my being I do find courtesy and also charity. And behind courtesy, charity and love I find the spirit of God. And I feel the spirit of God forming the growth of my mind with love, through love, with affection, through affection.

How gracious and knightly is the spirit of God working within the growth of my mind. flow gracious and knightly I must become to defend and honor the spirit of God working within the growth of other's minds.

And so I must ripen and mature under the loving affection, the charitable grace of God, through the course of time.

My sense of responsibility bids me look again for I have promised to speak of the excess of fornication which I call also find in this region of my being. Such a harsh word amidst the garden of the spirit of God, a mind of one's own, flowers and fruit.

I ask myself: what is fornication? Is it not any form of one human will, my human will, willing to violate another? There is motion in this and emotion. Disgrace and discourtesy. I enter the stream of my motion, lily emotion, my charity. I stand before the stream of another's motion, emotion, charity. The unfolding stream of the spirit moving me through time enters into communion with the unfolding stream of the spirit moving another through time. In this meeting, if one stream or the other, one will or the other, works to overpower, this is an expression of that disgrace which reveals itself in the harsh sound, in the harsh and violent sense, of the word "fornication." For in the disgrace and discourtesy of fornication, in the many expressions of the violation of "forcing and entering", I wilfully alter the relation of the other to the spirit of God working in him or tier.

I ask myself where do I find this violence within me? Where ill the world would I move if I would be giving expression to that e-motion that was moving me out of this violence through the world? I see myself first filled with. religious fervour, wilfully forcing and entering the souls of my brothers, trying to change the course of their carriage through space, their motion through time. Can I say I know how the "spirit of God is working in them ?" Surely charity bids me do less violence to their long process of growth and maturation. The gracious spirit of God in me will awaken the gracious spirit of God in them, if it is God's will that it is so. flow much of what I have called "God's will" in this region of my own motion, my own e-motion now stands before me as expressions of my own self-will.

When I look again into this region to find lily disposition to the violence of "forcing and entering" I see myself filled with the hunger for money and power, trying to convince my fellows that their wants are present to sustain lily own. The words "goods, God and goodness" conic to mind. Now I have found the businessman within my own soul. Oil, how long I have wrestled with the words: "Ye cannot serve God and

Mammon." But Christ also tells me that I must "render unto Caesar, the things that are Caesar's and render unto God the things that are God's".

I look again and see myself: a teacher with his students, a student with his teacher; a son with his father, a father with his son; a mail with his friend. flow often the will rises up in me to convince another of my beliefs, to shake him from his falseness, to show him the TRUTH of my understanding. Here too I am endangered with "forcing and entering," with the violence of fornication of the mind. Forcing and entering in the religious sphere; forcing and entering in the world of "bread- winning," forcing and entering in the world of the "mind."

I remember my thoughts and experiences arising out of the Gemini region, also centered at my solar plexus. John's letter: "God is love." Our modern expression "time is money." "God is love." "Time is money." Another expression conies out of this region into my consciousness, into and out of a mind of my own... "Love makes the world go round" ... "God makes the world go round." To the eye of courtesy it is the fire of God that brings about the ceaseless changes in the unfolding, flowering and fruiting of life through the course of time: "God makes the world go round."

How deeply I feel that the God who makes the world go round, lives, in my movement, in my muscles, my will and my carriage. But then I look again through the eye of "forcing and entering," not through the eye of graciousness. That God who is love who "makes the world go round" becomes the "God who is fornication and fornication now makes the world go round." "Time is God, no, time is money, and time and money make the world go round." I see if my inner movement has taken on the character of fornication, of "forcing and entering," I no longer have the foundation for feeling a healthy relation to how the spirit of God works in nature; how the spirit of God works in the ripening and growth of the human mind. Rather I, no longer serving what is of God in the center of my movement, my motivations, have replaced Him with the experience of my own power. Now no longer He but I, or the God I serve, would manipulate the moving power of men in using their ability to produce in the shortest time at the least cost the greatest goods - for time is money, and lily God of love has become a God of time and money which makes the world go round. How difficult these questions.

Who can afford to be gracious in the sphere of time goods, God and goodness?

Who can afford not to be gracious in the sphere of time, goods, God and goodness?

Now I have considered the danger of fornication in this region of my being; what of the accompanying clanger of the lack of carelessness, inconsiderateness?

When I look within myself in the Virgo sphere I can find carelessness, irresponsibility, a disregard of time. I fail to take hold of that part of me woven into the unfolding cycles of time and consequently

am careless about, being "on time." Whereas before I was too "responsive" to the unfolding movement of life around me now I am not responsive enough. Whereas before I lost God and love to time and money, I now lose time and money, turning the spirit and love of God into "scapegoats to my careless irresponsibility." Though "minding my own business" is a virtue, now I am indifferent. I have no "business to mind." Before I was "too pushy" and "threw my weight around," now I am a "pushover" and lack "weight and substance" to throw around. Before I "held my ground" and sought for more, now I have "no ground to stand on" and have no interest in seeking for any. Before I was excessively resourceful and able. Now, if I have any resources I have buried them, numbering myself in the ranks of the disabled. Before I was "too highly motivated." "I broke and entered." Now I am "not motivated enough." I am broken and others would enter me. I do not know whether God is love and whether love is making the world go round because I have lost my healthy relation to that part of me which wants to know.

Before I wanted to produce as much as possible in as little time as possible. Now if I have enough strength to produce anything, I am uncertain as to whether there is any good reason to do so. Before I "carried" others, now others must "carry me." Before I entered too forcibly into the movement of others and wanted to influence their growth without graciously devoting myself to the "spirit of God" working in that growth. Now I am not sufficiently mindful of the growth and movement of others and jeopardize their movement through my careless inconsiderateness. Before I wanted to make "my mark on history," now "history passes me by." These are some of the contrasts I find within this region of lily being when I consider the relation between the excess of fornication and the lack of inconsiderateness and carelessness.

Returning to the questions of time, money, God and love; gracious respect and disrespectful inconsiderateness I wonder if we can further clarify the "living logic" of Virgo. Looking into this region of my being once again I find it to be an expression of my personal "will power." When people ask me "what I do" it is out of this region that I often respond. I explore this question of time, movement and money. Can I find anything more of their mutual relations? Through "money" I can "support" and "carry forward" different ventures in time. Money is a means through which I can support movement in time. "Movement" in time. "Movements in time." My movement. Mass movements. Movements in the changing phenomena of nature. Is there a gesture of "breaking and entering" in this movement, "forcing and entering" in that? Is this "mindless movement"; is that movement which does not "handle with care"? Doesn't the discourteous gesture of my willful interest in seeing things "move" in certain directions, overcome the necessary sobriety I need to see what is the inherent will towards movement living in the things themselves? Doesn't the discourteous carelessness of my witless gesture in neglecting to see how things "move" in certain directions, lack

the strength I need to see what is the inherent will towards movement living in the things themselves?

Now I can see this problem in another light. My inner movement, my style of carrying myself in the world, seems intimately related to my feeling sense of courtesy that tells me whether something is right or wrong, in the relation of different "movements" to the question of "human rights." Human rights. "Right, straight, righteous, upright, being in accordance with what is just, good, proper, something that one may properly claim as due." What is the relation of rights to movement, rights to carefulness, rights to goodness, rights to righteousness, rights to my will power, my musculature?

I examine my feeling about human rights further. I wonder. What moves me inwardly to some measure determines "what moves" I will make outwardly. That is to say, how I change the world or want to change the world through the exercise of my will, my inner center of motion and emotion. If my will, my sense of moving, lacks courtesy, grace, charity and tact, my relation to the question of human rights, even what is my own right will be distorted through my will's lack. I will not have a proper foundation for determining what is righteous and upright. What is just, good and proper. Further, I will lack a healthy sense about what really I or another may "properly" claim as our "due". Life, liberty and the pursuit of happiness? God is love. Time is money. Grace. Breaking and entering. Just, good, proper. Many questions.

Let us look at these "phenomena" discoverable in the Virgo region of experience in another light. Phenomena. Change in time. The growth of the mind as an expression of the working of the spirit of God in the life of the mind. The flourishing and fading, flowering and withering of the processes of Nature as revealing the working of the spirit of God in Her through the course of time. Phenomena The extending in space and the unfolding in time. Growth, development: seed, shoot, leaf, bud, flower, fruit. Grace, the spirit of God and the form of the mind. I wonder. What happens to a mind whose laws of growth have been misunderstood; whose progress, unfolding and flowering are either prematurely hastened or carelessly neglected? How would such a cultivation of this form of mind affect the way in which it would stand in relation to this entire world of phenomena, towards the spirit of God working within it, bringing it forth as a means whereby it could become conscious of itself? Would a mind deformed or disgraced through any form of "breaking and entering," or careless irresponsibility, not necessarily succumb to the temptation to view the world of natural and human phenomena as a fornicator or with inconsiderateness? Is it an idle cry today that one sensitive to Nature speaks of the "rape of Nature?" Is not my mind bred on religious fanaticism, business opportunism, ideological monomania, endangered from its beginnings through a misunderstanding of the organic laws of its growth and healthy unfolding? Threatened by the perversion of that reverential mood which

in the light of the Virtue of this region should always accompany an appreciation of the "spirit of God" which works in another's belief, another's rights, another's conception of life?

Is it a coincidence that Mary, the Virgin, in the annunciation by the Angel Gabriel, is greeted by the words: "Hail Mary, full of grace, the Lord is with you"? Or that Socrates, one of the great guides in the cultivation of a "mind of one's own" is known as a "midwife." Should I conclude that without "grace" the Lord is not with me, and without the reverent carefulness of thoughtful midwifery the birth of my mind, will not be a "mind of my own."

I look into the enormous possible sorrow and suffering, due to malformation; the bad fruit of violations of the laws of the development and growth of the human embryo. I see this standing in relation to the potential sorrow and harm which is a consequence of the malformation of human minds lacking the midwifery of gracious and reverential courtesy. I begin to fathom some of the sad results of a pedagogical mood which fails to recognize that in the feeling of reverence and respect which should breathe in the human soul in relation to other men, the world of nature, and the transformed handiwork of God through human labor, lies the protection against the bad seed of "breaking and entering" of carelessness, leading to human violations, violation of nature by men, and violations of man through the agency of other men using the transformed fruits of human labor, the world of consumer and commodity. True reverence for life, true ethics and morality, will lack its transparent clarity and its honest appreciation of detail, lack its eye for discerning the "spirit of God" necessary in the unfolding processes of life, when it has been distorted through the mirror of my opportunism, egotism, inconsiderateness and irresponsibility. When in my human communion, the breath of graciousness gives me the capacity to ponder my neighbor in my heart; when in my communion with Nature, the breath of reverence gives me the sobriety to ponder tier wise unfolding in my heart; and when in my communion with the fruits of human labor - the transformed warp and weft of nature - I have gained enough clarity and coolness, enough maturity and full-bodiedness, to discern what are true human needs and rights, then the virtue of graciousness will once again bestow tier September light and fullness upon my soul, and the sense of mindless movement -so much part of my civilization - will be transformed into an organ for perceiving how the spirit of God is trying to work in the "expansion and growth" of human minds, in the leafing and branching of the life of nature. Then a true appreciation of world phenomena will begin to blossom beneath the nourishing breath of reverence into that organ of perception which beholds behind the life of nature and of human willing that God of love who makes the world go round.

I think that ally gracious consideration of the present situation, within the world of my soul and within the soul of the world, must sadly

recognize that -without a "development" in the direction of the refinement and cultivation of that sphere of force so intimately bound to the human will", certainly the whore of Babylon will usurp the proper place of Mary and her handmaiden, Natura, and contribute to furthering her will for "the war of all against all." I leave the reader with these reflections to ponder in his heart.

## VIRGO

"Ye must be as courteous to a man as we are to a picture which we are willing to give the advantage of a good light."

Emerson

"Good manners without sincerity are like a beautiful, dead lady. Straight-forwardness without civility is like a surgeon's knife, effective but unpleasant. Candor with courtesy is helpful and admirable."

Sri Yukteswar

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit, neither can a corrupt tree bring forth good fruit..."

Matthew 7:6-18

"To him who constantly practices reverence and respects the aged four things will increase, life (length of days), beauty, happiness, strength."

Dhammapada 109

"Dispute not. As you rest firmly on your own faith and opinion allow others also the equal liberty to stand by their own faiths and opinions. By mere disputation you will never succeed in convincing another of his error. When the Grace of God descends on him, each one will understand his own mistakes."

Ramakrishna

"What in other men is religion is in me love of nature."

Thoreau

"Pleasant words are as a honeycomb, sweet to the soul and health to the bones."

Proverbs 16:24

"A word spoken in due season, how good it is."

Proverbs

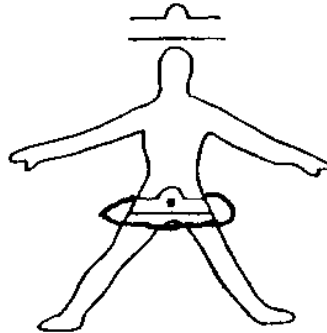
"The Master said, A gentleman takes as much trouble to discover what is right as lesser men take to discover what will pay."

Analects IV:16

"The Master said, the gentleman calls attention to the good points in others; He does not call attention to their defects. The small man does just the reverse of this."

Analects XII: 16



**LIBRA****VIRTUE: CONTENTMENT BECOMES EQUANIMITY**

"He who holds equal blame and praise, who is silent (restrained in speech), content with anything that comes, who has no fixed abode and is firm in mind -that man who is devoted is dear to me.  
Bhagavad-Gita 12:20

**VICE (Excess) FOOLISHNESS**

"When substance overbalances refinement, crudeness results. When refinement overbalances substance, there is superficiality. When refinement and substance are balanced one has a Great Man."  
Analects 6:16 Confucius

**VICE: (Lack) COMPLAINT, DISSATISFACTION**

"A wise man is content with his lot, whatever it be."  
Seneca

**SENSE: sense of BALANCE**

"Only one balanced in pain and pleasure is fitted for immortality."  
Hindu Saying

**FORMATIVE REGIONS: Hips, kidneys, colon area**

"The string o'er stretched breaks, and the music flies "The string o'er slack is dumb and music dies.  
Tune us the Sitar neither low nor high."  
Buddhist Saying

CENTER OF THE FORM: Kidney, colon region (2)

"Man is free to conduct himself as He wills, and He is master of his choice." (my emphasis)  
Confucius

WORLD VIEW: REALISM

'Talent becomes genius: inoffensiveness, benevolence, wilfulness, character, and even stupidity, simplicity. Poor dear human nature: leave magnifying and caricaturing her. She would be more admirable Waldo thought, if accepted as she actually was, with all her faults and virtues mingled."  
Ralph Waldo Emerson

## LIBRA

Challenges. Choices. Changes.

There are so many changing viewpoints in the Libra region of experience it is a challenge to decide which to choose. Nevertheless I must seize this fleeting moment in time, choose what to share in the present, though tomorrow the present will be past, my viewpoint will have changed, and I will be challenged to choose anew in the changing streams of time.

On the one hand Libra has this character, on the other hand Libra has that... "Jack be nimble, Jack be quick, Jack jumped over the candlestick."

Well dear reader, as the Bible warns me: "Speak your ye or nay, but if you are lukewarm I will spew you out of my mouth."

I will speak my ye to Libra, nay, ye I will. Let me begin.

I search my inner memories of Libra.

So many experiences. Some intensely colorful, living and bright. Others grey, dull and dim. Some so nimble, free and light. Others so unsteady, bound and heavy. flow hungry I have been. flow overfed. How thirsty I have been. flow saturated. flow satisfied I have been. flow malcontent. flow calm I have been. How restless.

Where to take hold of this region of living light; where to find the fulcrum, the balance, the mean, between the ceaseless swaying of up and down, left and right? Perhaps I could begin by saying that Libra is like Taurus, related to the experience of balance. Part of me is satisfied with this stance. Not so, another voice proclaims. Libra is related to balance, but more the balance of left and right, not forward and back. Libra is the balance of thought. Taurus the balance of will. Libra is concerned with balancing heaven and earth. Yes and no, left and right. Taurus would be settled, though not too settled. Then it would be inert. It is mercurial but its changeableness is given form by the earth. Libra should not be settled, yet also not unsettled. It is mercurial but its changeableness is heightened by the element of air. Do you think this is true asks a voice. It radiates up from around my hips? Well, from one point of view, yes. From another point of view, no. Didn't Aristotle have a category which I had to do with position? Is this point of view?

I must try to hold fast to one starting point, even if, as in the balance pans, its fulcrum is actually in the air.

I live in Libra experiencing the sway of inner balancing. Out of this mood of inner balancing, I find while I live within the left-right motion of my hips the ceaseless activity of my weighing in thought. The men of the middle ages called this the pro and contra (pro and con). This is also the region out of which streams the exercise of dialectic, dialogue, back and forth, to and fro. When I walk, or live in the balancing of my lips I can experience this constant see-saw, this left-right, this thesis-antithesis. I experience my ceaseless longing for synthesis. When I find

the balance, the synthesis, if only for a moment, I experience the mood of contentment arising out of this perfectly harmonized condition.

It is hard for me to say whether this ceaseless swinging of left and right, pro and con, yes and no, moves from contentment to equanimity or equanimity to contentment. On the one hand contentment comes from my finding a perfect balance between what I have and what I desire or need. Didn't Confucius say that too much was as bad as too little. On the other hand, only through this experience of a perfect equalization or balance between my desire and its satisfaction do I find contentment. Only through this experience of inner equanimity, evenness of mind, can contentment follow.

Yet airy Mercury always upsets the balance. My true experience of this region also tells me not to rest content, not to seek a false equanimity, a false comfortableness. For life itself changes hour by hour, day by day, and I must change with life hour by hour, day by day. I must learn to walk in harmony, to dance in step, with the daily changes of life itself.

In Libra I find that my ceaseless questioning of "she loves me, she loves me not," my ceaseless weighing and balancing, would more truly answer: "she loves me and she loves me not." For today the sun shone. Alas nature loves me. Tomorrow it will be overcast. She loves me not. Today I was gay. She loves me. Tomorrow I will be gray. She loves me not. What lies behind this mad dance of changes, this apparent conscienceless inconstancy? Is there nothing one can get hold of in this region that slips out of one's hand like a ball of mercury?

I weigh this question. Words rise tip out of the region around my hips. These words I often hear spoken about me. Reality, realistic, the real world. Many images accompany what I sense the reality of "true reality" to be. I ask myself: how do I experience "reality" when I am living in this region? I find "reality" having to do with the changeableness of day to day living. Reality teaches me that September is gracious, October is contented, November is patient and December is truthful. That Tuesday is strong and Wednesday is quick, Thursday is wise and Friday is loving. That September calls me to harvest, October to weigh, November to wait and December to aim. Tuesday to battle and Wednesday to work, Thursday to contemplate and Friday to lovingly remember. The reality of Libra, the experience of reality through Libra is as rich as life itself. Through Libra life calls me hour by hour, day by day, to those tasks which I must fulfill to maintain the balance between my own and the world's living natures.

In Libra a mood of contentment arises only out of trying to bring the particular challenge of life's changes into relation to my will for that moment. I must strike the balance between meeting daily demands, my livelihood and my demands on daily life, my life style. I must become equal to life itself. If I demand more than I am able to enliven I grow heavy with complaint and dissatisfaction. If I enliven more than I

demand I grow light with foolishness or fancy. In Libra only through the day by day weighing of the balance between my "right livelihood" and my "right life-style" can I maintain the virtuous mood of calmness leading to equanimity.

It is October. I weigh the fruits of the labor of the past months. I experience the brilliance of the foliage; its radiant light streaming through the diminishing substance. Once again I see this gesture of equalization; now between substance and light, life and death. I am leaving the time of the life of the year. I am approaching the dying season of the year. In Libra I experience this balance, this weighing between too much and too little, substantiality and light. It is present throughout the manifold changes clay by day within the dying and becoming of the life of the year. Within these changes I always strive to balance the substance and spirit, yes and no, pro and con. The artistry of this region is ever longing to turn substance into light, life into light, disharmony into harmony, conflict into peace, imbalance into balance.

In weighing this process further I feel the Libran will day by day, hour by hour, calmly contentedly, bringing heaven to earth, lifting earth to heaven. Its gesture transforms, transsubstantiates, hallows and sacramentalizes every day living. Equal to the day to day tasks that come to meet me, I am neither too quick nor too slow, too substantial (heavy) nor too refined (light). I experience the magic of changing the world through keeping pace with its changes; always longing to find the balance between the refinement of heaven, the substance of earth. And in attaining the balance I am contented, satisfied. From contentment and satisfaction is it difficult for me to find the excess of foolishness, flightiness, the lack of dissatisfaction and complaint?

As Confucious has said:

"When substance overbalances refinement, crudeness results. When refinement overbalances substance, there is superficiality. When refinement and substance are balanced one has a Great Man."

I think is foolishness not lack of substance and complaint not lack of refinement. Is foolishness not lightheartedness and complaint not dullwittedness. In foolishness I would take flight. In complaint I fall over my feet. In foolishness I lack sense. In complaint I am bound by sense. In foolishness I lose the substance of reality, in complaint I lose the refinement of reality. Between refinement and substance, between foolishness and complaint lies the balance, the living mercurial balance of calmness becoming contentment Calmness overcome by substance becomes boredom. Calmness lacking substance becomes restlessness. Neither too light nor too heavy, too quick nor too slow. Too little. Too much. Too much. Too little.

I study the law of Libra. I find "reality" herself would teach me the magic of life, the charm of its changes, the challenge of its choices.

Always and again, I struggle to achieve the mean between the excess and the lack.

"...give me neither poverty nor riches: feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, And steal, and take the name of my God in vain."  
Proverbs 30: 8 - 9

Another point of view. Complaint is born when substance overbalances refinement. When I want more of the world than I can transform, enlighten and beautify. Then the balance pan descends. I slowly lose my liveliness, hunger and thirst. My life becomes gray. I have allowed substance to darken light, gravity to overcome levity. When substance outweighs light the balance pan descends on its side. I must restore the balance. I must refine and free what has become coarsened and bound. I must waken to the reality of my loss; overcome the illusion of my gain. I must understand true balance in my daily life is contentment with what I possess. Dissatisfied and lacking contentment I ask: is what I possess more than I need? Does what I possess possess me? Is not contentment the only security. And is not contentment gained through living without security? Is not contentment lost through excessive security. For my complaint is the fruit of too much substance. I must refine my substance, restore the balance. Only then will I regain my sense of contentment.

Foolishness is born when refinement overbalances substance. I lack enough substance to maintain my link with life. Then the balance pan ascends. I keep my brightness, hunger and thirst, but I rush hastily, restlessly in my desire to change. I move from here to there, from one thing to the next. I am unable to find calm, composure, satisfaction. Before I was bored and indifferent, lounging in my chair. Now I am a young man, giddy and silly with love, swept off my feet. Where lightness overcomes gravity my come what may mood distorts my relation to what is real. When light overbalances substance and the balance pan ascends I must strive to restore the equilibrium. I must find ballast: substance to bind what is boundless, ground to ground what lacks ground. I must waken to my loss which I think is my gain and overcome the illusion of the lightness of my footloose and fancy free mood. For if I fail to find the bounds I lack, the substance I lack, the weight I lack, my sense of reality itself will lack bounds, substance and weight. Then indeed I may dream in beautiful dreams my life away, following fancies and illusions, wondering always: what is real?

Too much levity. Too much gravity. Too little refinement. Too little substance. Too much is as bad as too little. The superior man

conforms to the path of the mean. Neither to be bored, nor to be without rest. Neither to be bound by life's gravity, nor to live only within its levity. The superior man conforms to the path of the mean.

## LIBRA

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

Matthew 6:34

"He who dwells  
 United with Brahmin,  
 Calm in mind,  
 Not grieving, not craving.  
 Regarding all men  
 With equal acceptance: lie loves me most dearly..."  
 Bhagavad-Gita 18:54

"In the real world there arises a riddle; its solution also arises in reality. Something appears which is being or event, and which represents the solution to the other."

Rudolf Steiner

"But Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."

1 Timothy 6:7

"The time of business does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees."

Brother Lawrence

"I have no doubt that the ideal is for public institutions to live like nature, from day to day."

Gandhi

"The Master said: A gentleman can see a question from all sides without bias. The small man is biased and can see a question only from one side."

Analects 11:14

"We must not wish anything other than what happens from moment to moment, all the while, however, exercising ourselves in goodness."

St. Catherine of Genoa

"He whose mind is untroubled in the midst of sorrows, is free from eager desire amid pleasures, He from whom passion, fear, and rage have passed away - he is called sage of settled intelligence."

Bhagavad-Gita (56)

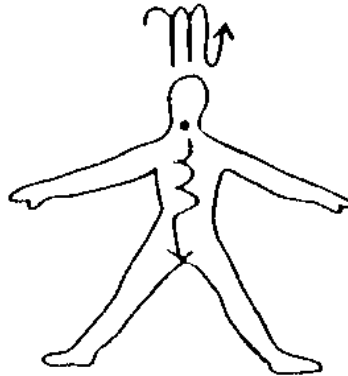
"His thought is calm, calm is his word as well as his deed when he has obtained freedom through true knowledge and has become tranquil."

Dhammapada VII:7

"The superior man thinks of virtue: the ordinary man thinks of comfort."

Confucius



**SCORPIO**

VIRTUE: PATIENCE: (HUMILITY) BECOMES INSIGHT

"Patience is a necessary ingredient of genius."  
Disraeli

VICE: (Excess) PRIDE, RESENTMENT, JEALOUSY, WRATH, IMPATIENCE

"The Master said, clever talk can confound the workings of moral force, just as impatiences can confound great projects."  
Analects XV:26, Confucius

VICE: (Lack) MEAN-SPIRITEDNESS, SELF-DESTRUCTIVENESS

"There is however a limit at which forbearance ceases to be a virtue."  
Edmund Burke

SENSE: SENSE OF SMELL

"Don't cut off your nose to spite your face."  
Popular Saying

FORMATIVE REGIONS: Reproductive organs, nose, brow, buttocks, excretory organs

"Wheresoever the carcass is, there will the eagles be gathered together."  
Matthew XXIV: 28

CENTER OF THE FORM: Throat (5)

"Do not speak anything harsh. Those who are spoken to will answer you (in the same way). Since angry talk is painful, retaliation will touch you."  
Dhammapada X:5

WORLD VIEW DYNAMISM

"A theory or doctrine that explains the universe in terms of forces and their interplay...  
Webster's Third International Dictionary

## SCORPIO

"Pride goeth before destruction, and a haughty spirit before a fall."

Proverbs 16:18

"Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Matthew 10:16

As I enter into my memories of the Scorpio region I find traces, evidence and clues as to its inherent living logic. When I try to penetrate with thought the essence of this living logic I find it difficult to see into the inherent dynamics of what at times feels like bits and pieces of all analysed and dismembered sphere of life, awaiting its reconstruction through the strength of my insight as to how it fits together. Let me begin this investigation by presenting some of my findings of the varied evidence of traces of Scorpio which I have discovered while participating wakefully within it. Later I will try to make more sense of these isolated fragments.

As I enter into those formative currents and bodily regions which, over the years, I have come to see standing in relation to the Scorpio sphere of influence I first find myself concentrated in the area of my excretory and reproductive organs. I am aware of the anus, buttocks, bladder and organs of reproduction and excretion. Many experiences rise into my conscious life out of this region. I feel the tension, the strain and pressure, of holding oil and letting go, of waiting and acting.

I think of parents asking their little children if they can "hold it in" and experience the feeling of release and relief when what has been "held in" can be "let go." I experience the gesture, at the anus, of separating something which has been inside me, from me, through a "cutting off" at this "tail end" of my body. I am aware of this archetypal tension in the extremes of "holding it ill" in constipation and "letting it go" in diarrhoea. I either wait too long or not long enough in this inner gesture of making public that which in the secrecy of my body was private. There is in this region the physical experience of pressure, stresses and strains. Even the formation of the faecal matter can either have the character of being tight and dry, twisted and braided, as in the case of constipation, or be loose, without strength and concentration, as in the case of diarrhoea.

I think that this final separation analysis of what is waste, excess, poisonous to the life of my body; what is cast out, outcast, is the end of a long process of separation of what can be salvaged and used and what is returned to life as fodder out of which present death and decay can be resurrected to new life.

I sometimes think that excretion and elimination is a kind of editorial process of the body. The excess and waste is cut out, discarded.

I see this also in relation to the chastening process of fasting. Here I would sift out, discharge, separate anything that is useless, superfluous, harmful. Is this why those ascetics given over to fasting call seem so severe and intense. Is not the feeling of pride which often accompanies this successful self-overcoming the fruit of the experience of battle within oneself? Is not the struggle through fasting or any form of overcoming one's own excesses a means whereby those poisons which can with savagery, ravish my body, soul or spirit be overcome. I think of the intimate relation between plague and unhygienic conditions; the vicious and vehement battles waged by religious orders such as the Dominicans (hounds of God), vigilantly and zealously chastening those groups thought to be infecting the faithful with the poison of false doctrine. I remember the purported words of St. Dominic when asked how to treat a group of heretics: "Kill them all, God will know his own" and wonder who chastens the pride and unbridled zeal of the chasteners? What is this mysterious relation between the human being and those processes of excretion, waste, casting-out and untouchability with its accompanying fear of contamination and death? Yes these processes of excretion, of inner and outer chastening have an intense relation to the question of death itself; whether the casting off of what is dead in the body, the cutting away of what is corrupting the soul, the death of the "old man and the birth of the new" of the spirit.

Often one hears the expression that someone's early death was such a "waste", as if the delicate alchemy of separating what is living from what is corrupted or dead has been overlooked and the natural surgery, excising and excreting what is deadly taking place every day in our excretory processes, )ins imprudently wasted the living processes as well. Who can judge the wisdom of this great chastener

"And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire."

Mark 9:43-44

Yet is it not unworthy of human dignity to follow Dominic's advice and "kill them all?" How do we decide what to save and what to separate in this region half hidden in the darkness of secrecy and privacy. "Vengeance is mine saith the Lord." How can we separate what is corrupted, dying and contaminating from what is healthy without being vengeful? Perhaps the plague is the hand of God chastening a people and healing them through pain? If God knows his own, if I intervene don't I doubt that God knows his own?

The inner experience of friction, of tension, of being united with something foreign, then separated from it, the stress and strain of the sphincter muscles I also experience related to this region of human reproduction. Here I discover a strong impulse for the experience of

pressure, friction and a longing for penetration ("to pass inward or through, enter by overcoming resistance, pierce"). I would pierce through the tension of the resistance. In this tension and friction I can feel a heightened sense of myself. At what point acting out of such an impulse may reduce a woman to a "piece of a--" for doing so and the man to a piece of s--- for approaching the woman in this way is a question that my sense of privacy bids me leave unexplored..

The elemental genius of language would have it that this region so intimately bound to radiating out pieces of oneself, can also inspire in me the gesture of considering the other person as a piece of one thing or another. In this region one can inwardly experience how the entire sphere of human sexuality and birth control is intimately bound with the qualities of trust and mistrust, patience, jealousy, vengefulness, etc.

When I experience the fact that I find a strong impulse to penetrate, to pierce, to batter into another in this sphere of my being I gain some insight into wily marriages based on "accidents" (impatient sexuality) or relationships based on the "battle of the sexes" (physical conquest) often are surrounded by the atmosphere of pride, jealousy, wrath and vengeance (all excesses which also stream up out of this region). That a relationship based on an impatient will for penetrating resistance-for battering-ends up in the courts as a case of a "battered woman" who has been mentally, verbally or physically abused, treated like a piece of something, is not surprising if one investigates one of the primal gestures in the Scorpio region of experience. In such cases it seems to me that my will for penetration, for in-sight, my desire to feel the tension in such an experience has hardened in itself, and my relation to the public world outside of me has become one of using it as all opportunity to experience myself through battering against it.

I also find in this region the dynamics of separating and uniting, attacking and retreating. The process of analysis, of separating seems to give rise to a mood of waking up. It is curious to observe that whereas the processes in my stomach and colon can remain relatively unconscious to me, I can have a more vivid -and wakeful experience of the processes of my reproductive and excretory systems. I sometimes feel that there exists a hidden will to be awake in these regions of experience and in a sense, reflecting the processes found there, take them apart, analyze and get to know them with intent consciousness.

Continuing to observe myself when living in these processes I also find the following. When the living thought currents surrounding this region are stimulated they call forth in my conscious life a way of looking at the world which I would call dynamism. My impression is that the forces which shape that region of my form and body so intimately bound to the experience of strain and stress, pressure, is related to those processes in the external world that are explained through the sciences of statics and dynamics. In this region I observe myself experiencing the world as the interplay of "forces"; the variation in the forces and intensity

of things. The inner tension and relaxation, the inner pressure of stress and straining that I can experience in the uniting and separating in the processes of excretion and reproduction I find also in the world of dynamics, in mechanics. Stress in a physical sense is considered a constraining force of influence (a force exerted when one body or body part presses on, pulls on, pushes against or tends to compress or twist another body part). I can see and feel its intimate relation to some of the instinctive gestures that work in me in the excretory and reproductive processes.

When I further consider how much knowledge of the world of dynamics, of mechanics - the mutual stresses and strains of forces and bodies - is used in technology and how deeply technology is connected to the excretory processes in the economy of nature: industrial wastes; air pollution; use of fossil fuels and rapid spiritualization of raw materials (the untouchable nuclear wastes - outcasts of technological excretion), I can have insight into the intimate relation between the use of technology and the potential death and destruction of the life of civilization itself. My inner experience of the separating and discarding processes in my excretion; my active will for penetration and seeing into (in-sight) I find living in this region of my being. Here also I find the inherent tension of the balance between my will for action and my desire to have true insight as the foundation for my action. I think to myself that technology intensifies and reproduces the power of the Scorpio region. It accelerates the death processes through premature spiritualization of the forces lying within various natural resources. Just as the flower expresses its essence through its aroma, so are coal, wood, fossil fuels, and atoms prematurely spiritualized through exploiting their combustive potentials which, in their consumption, leave the by-products of so-called "industrial wastes."

When I experience this region in myself, I also discover the tension between patience and impatience; the strain of public and private, action and contemplation. I find in my will in Scorpio the awareness that I must not prematurely penetrate; I must not too "rudely awaken" what is still rightly sleeping ("let sleeping dogs lie"). I must overcome my will to kill what is alive in order to get to know what is going on inside of it, to see what makes it tick. I remember Sigmund Freud writing that someone had remarked how wonderful it was that through modern technology one could be contacted across the ocean in case anyone at home might be in need. He replied that if it were not for the same modern technology one would never have been so far away from home in the first place. Civilization and its discontents!

In this region I find a sometimes reckless mood of wanting to create and then desiring to destroy what I have created, if only to rebuild it again. I think of the miracle of modern surgery in caring for victims of "accidents." I marvel at the cruelty of machinery in relation to the human body and my potential recklessness in respect to it. I wonder if the impatient will to penetrate space with a vehicle powered through the

hasty spiritualization of the earth's substance - leaving behind its excretion of "air pollution" and the like - could be mastered through self-conquest? Then the expertise of the surgeon's sometimes hasty will to pierce the patient could also be mastered, making unnecessary the sometimes impatient spiritualization of the patient by virtue of his premature death? Of course, perhaps not completely in the spirit of "cleverness" or "mean-spiritedness" I wonder whether "God will know his own" and the "accident" - the fruit of the driver's reckless impatience has actually been the remedy for his untamed wildness of soul. "He who lives by the sword shall die by the sword."

In this region of Scorpio I find the organic basis for my own and this civilizations's struggle with its impulse to "search or research and destroy." Is there no other way to gain insight into something without killing it and taking it apart?

The Scorpio forces and that world view streaming out of them have their place in the economy of human life and nature, but when they begin to overstep the proper bounds of their respective domain the rest of life will inevitably be endangered.

Humpty Dumpty sat on the wall,  
 Humpty Dumpty had a great fall.  
 All the King's horses and all the King's men,  
 Couldn't put Humpty Dumpty together again."

In Scorpio I find that I can fall into an almost mechanical mood of fighting for its own sake. Strictly speaking it seems as if I am fighting for the sake of the pride I experience in myself through the strain and tension of piercing resistance, of overcoming obstacles. When I stop to think about what I am doing, after I have raged at my automobile or been guilty of one "senseless killing" or another I can find that my "frustration" is due to the experience of my sheer physical strength or strength of understanding not being equal to the resistance offered me. In other cases I discover that I may be with my left hand wreaking havoc on the world and terrifying its populous, so that with my right I can heroically exercise my strength in saving the world, protecting the people from one of the many perils that beset them. I think a little more insight into this region of my being would help me overcome its sometimes arrogant selfrighteousness. Such fierce ironies I find here; so intimately bound with the experiences of death and pride in the battle with death. Behind all of these dynamic machinations of my self-importance may there not stand the simple fact that I am attached to the experience of myself in the stress and strain, pressure and tension of that strength and vigilance I need in fighting with the many "adversaries" of myself and humanity? Are. they adversaries my incisive mind queries? Does or does not God know his own? We are all going to die someday. God takes us all, so are

we not all his own? But who will be salvaged from the fire, and who will be lost?

Exploring this region farther, this region of stresses and strains, I can understand that when my sense of my self becomes too tightly wound tip inside I can be called twisted. When I am twisted or warped in my character I can give way to many forms of cruelty and destructiveness or self-cruelty and destructiveness.

The extension of my will for self-destruction is self-murder where with invidious logic I feel that I will have overcome the many frustrations I find in riot being able to penetrate what lies behind the countless riddles of life. Through the realization of this will I seem to instinctively feel that prematurely "I will see even as I am seen" so I do not have to go through the agony of waiting any longer. In these inner moods I feel somehow as if the twisting: the inner winding, interlacing, wringing and wrenching through which I experience myself in this region has grown too "tight" and "intense." As an "outlet" for this "intensity" - being pushed to the "breaking point" - I am inspired to uncontrolled, reckless action, speech or inner violence towards myself or others. This temporarily relieves the tension, as excretion temporarily relieves the tension, only to build tip again to find "expression" in some other form of release. Holding on and letting go. Attacking and retreating.

"Let all bitterness and wrath and anger and clamour, and evil speaking, be put away from you, with all notice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Ephesians 4:31-32

Yes, my clever mind thinks, but didn't God get us into this in the first place.

When I re-enter the Scorpio region I find that the formative currents shaping my reproductive and excretory regions radiate up into the area of my larynx and come to a focus there. I can experience a strong tension of concentration in this area of the vocal chords, the Adam's apple. Perhaps now I understand a little more deeply the mystery of the apple and Adam desiring to "know" his wife and its relation to human sexuality. "Pride goeth before destruction and a haughty spirit before a fall." (Did the fall have to do with that region where I find in myself the tendency towards pride, the processes of excretion, separation, the will for knowing through penetrating as in sexuality?) The gesture of my will for separation through excretion, my will for penetration through sexuality which I discovered in the lower regions of my form and body, their relation to dynamism, my love for a fight, the balance of holding in and letting out, now become focalized in my desire to project myself out into the world through the exercise of my speech, the restraint I feel in the exercise of my speech.

"A soft answer turns away wrath, but a harsh word stirs up anger."

Proverbs 15:1

"Do not speak anything harsh. Those who are spoken to will answer you (in the same way), since angry talk is painful, retaliation will touch you."

Dhammapada X:5

My sometimes uncontrolled will for penetration, which can degenerate into cruelty and arrogance, my will to pierce through another or into the world physically, I also find expressing itself in my soul through my speech. When I am sarcastic, sardonic, acerbic, acid or ironic I speak out of this region of my being. Whether I am "speaking diggers" or using them, I have little doubt that they are diggers. My mocking, scolding or scolding attitude is often connected with my feeling of superiority to another person's physical or intellectual weakness. Rather than use my strength of insightfulness, incisiveness and dynamism to inspire and awaken other's will for the healthy strain of struggle and overcoming, I can harden in the experience of myself and hatefully, cruelly wound and pierce others. In this mood of recklessness with my speech:

„lie that is slow to anger is better than the mighty: and lie that ruleth his spirit than fie that taketh a city."

Proverbs 16:32

I call also find the motivating force to be that of "frustration." However incisively I wield the sword of my speech I am unable to awaken, to "get through" to the other man. Then my frustration can turn into a kind of righteous anger and my word can be wielded as a sword or scalpel to cut out and cut through that which is untrue, poisonous, harmful ill the world, in myself, or in another. I want to stir up, arouse, awaken that which has become bound too tightly; is too passive and too sleepy. I find the intensity of struggle in this region with the sword of my word repeatedly reminding me of the Beatitude: "Blessed are the merciful for they shall obtain mercy." How can I be merciful without becoming weak, and ineffective in my defense of myself and others? How can I overcome the sadism of my stinging sarcasm, my viper's tongue, without losing its razor sharp edge ("Be ye vigilant, lest your adversary like a hungry lion will devour you"). Without it I and others could be reduced to a passive, defenseless state of suffering pain without any hope or recourse to action which could alter this condition. I can overcome my tendency to arrogant self-esteem and self-assertion in this region through the recollections of my mortality. How enormous my arrogance could become if I was not repeatedly chastened and humbled

through the awakening sting of my awareness of pain, suffering and death! Pain, pride and death. In pain I wake partially. In death I wake fully. How proud I can be of my pain. How proud I can be of my wakefulness, my vigilance, my enlightenment! ' "Death, where is thy sting." "Death, be not proud." What is this mysterious relation between pride, the desire for insight and death? I feel this compulsion to know in Scorpio, this arrogant temptation to appear that I know. How proud I can be of what I know. How hungry I can be to know more. A teacher of mine once said: "Scorpio would die to know." I remember thinking: "Or kill to know."

In Scorpio I want to cut away any excess so that I can see clearly: so that I can penetrate inside that which I am investigating. I remember my experiences of November. The tension of the leaves clinging to the branches and slowly dropping to the ground when they lose the strength to "hold on" any longer. I think of this separating process, this making public that which was united with a particular part of the world. I see this gesture related to the dropping of faecal matter from the human being. 'File final separation from the living organism of products which are waste. Life is receding. Through the now exposed evidence of a previously concealed life I can get to know that which was inside which has now become outside. I would trace the living, private, conceited life, through the cast off residues of that life now made public. Though this life has been "cut off" from the organism of nature, and I can feel "cut off" in my investigation of it, this very experience of isolation and separation enables me to be more awake and vigilant in these processes at this time of year. Previously life was too abundant for me to stand outside of it sufficiently to give it a wakeful consideration. Now like the scavenger, the spirit of November, the spirit in November and December picks away the list remnants of what is still living from the previous year. Will I discover through this, what actually lay behind, inside, the abundance in which I sometimes felt myself lost in the preceding months? Is my will to cut away any excess almost a form of revenge on nature for tier having obscured my consciousness - through tier warmth and livingness not long before? I'm afraid that at times I would wake up with a vengeance and perhaps technological humanity is also waking up with a vengeance and forgetting the richness and value of its previous stages in history. We would prod and pierce, wake tip and rouse Nature herself with that proud vengeance which may feel that its vigilance has been obscured through the seductive sympathy of more temperate, less severe, times.

Next I find myself entering into another region of my human form which I have also found standing in relation to Scorpio. From the region of my reproductive and excretory organs I have moved up into the region of my throat. From my throat I find myself moving around the area of my brow and my nose. I feel a strong gesture of concentration around the region of my brow and nose and see the picture of an eagle

arise before my mind's eye. In relation to my nose I find my sense of smell also strongly stimulated. I see a further picture before me. A dog will bark, barking, following his nose, sniffing around the excretory reproductive organs of another dog. I see in this picture an expression of the living link I find in myself between the excretory- reproductive processes, my speech (barking) focussed at the center of my throat, and the region of my nose, the center for my sense of smell. Much can be brought to light of this region of experience through investigating this picture and these relations.

When I analyze, separate and take apart, when I search, do research, I am "trying to look into carefully, thoroughly in an effort to find something, to discover possible places of concealment, to penetrate the hidden intentions inside of something." I am in the borderland between private and public, inside and outside, concealing and revealing: that borderland where the visible world is spiritualized into the invisible, the borderland between life and death, where all that remains is the aroma, the essence, the "waste- products" of this process of dying, of leaving the visible, substantial for the invisible, insubstantial. Part of the intrigue of this region has to do with the search and discovery, so that that which is concealed can be revealed, that which is visible can become invisible, that which is inside can become outside. It has an intimate relation to the will to express, manifest into the physical world itself. From the primal gesture of thrusting and piercing the reproductive processes, to the gesture of "speaking out" in the soul, to the relentless pursuit of "insight," search and research in the spirit, the gesture of penetration and withdrawal, manifestation and spiritualization, creating and destroying, this courage for the physical, this will to understand the dynamics of the physical through penetrating its pieces, is one of the riddles which seems to arise before a patient investigation of the Scorpio region.

Like the dog, the intellectual faculties intimately linked to my nose, throat and sexual- reproductive regions, inspire in me the will to search and research the remnants of life-scents and aromas - the spiritualized essence of life remains. Out of these scents this region of my being, through patient investigation, would gain insight into the nature of that life which has left these traces, this carrion, corpses, corruptible remains behind.

Somewhat proud of this insight I now think. This is the basis for the traditional relation of Scorpio to the world of research. This is the background of the academic mentality of "publish or perish." The ground for the intellectual "dogfights" with all the jealousy, suspicion and pride of conquest which we can find in the earlier considered stories of "battered women." In Scorpio I would penetrate, conquer intellectually with my curious nose, as in Scorpio I would pierce and conquer physically with my sometimes reckless reproductive organ.

It is interesting to observe that the reproductive organs, the nose, and the throat through speech, are all regions of the body which project away from it. This is almost a physical expression of the inherent nature of this archetype to project out, penetrate into the world.

Let us return to the picture of the dog. Amidst a sea of impressions it has this remarkable capacity to stay focussed, on track of what it is after. The Sherlock Holmes of the animal world. Following cities and scents, following its nose. The nose. My nose itches to "poke, to pry, to prod into others business." flow nosey I can be. Clever me replies: without it how will I ever find out about anything! Always an answer: knows it all. Suspicion is my nose smelling for rats. Aromas and essences, scents are the expression of what remains in the process of dying. The embodiment of following my nose lies in the dogs. I find this dog in myself. Sniffing, smelling, curiosity, following the scent. The nose knows or would find out. I'm just dying to know, says my nose. Snooping around. Yes, flow much impatience there is, curiosity, suspicion that lives around my nose, that has created my nose. I must have insight, says my nose. But you are killing life to gain it, responds my heart. But Scorpio does not hear because it cannot see, following the particular scent, beyond the end of its nose.

What of pride I ask my nose. Don't I "cut off my nose to spite my face." There are volumes about this region in these words. Spite, pride. Don't I "look down my nose" at someone. Don't I "have my nose in the air." My intellect, will for searching and researching, gaining insight. Pride and my nose. Patience and my nose. How much harm has come through the arrogance of impatient, premature "publication" of research findings. How much harm has come through the violation and murder of life for the sake of the nose's impatient will for "knowledge." flow much good has come through our deeper understanding of life's riddles. How much good has come through the making public the fruits of patient research leading to genuine insight. How much good has come through the humane investigation of life in the service of life. Damned if we do and damned if we don't. In Scorpio the serpent is biting its own tail.

Through the power of my intellect, my insight, I experience myself in the crossing between my own thought and the world. The world's riddles wake me up in this region through the intense concentration necessary for me to see into them. I wonder whether premature publication and uncontrolled speech ("verbal diarrhoea") can be understood as a lack of binding in the life of my spirit and my soul, a form of diarrhoea of the spirit and soul. I wonder whether my excessive will for secrecy and privacy, my jealousy guarding what is mine, may not be a kind of constipation of my spirit and my soul, too tightly bound and twisted into itself.

I go back to the words: "Who God loveth, he chasteneth" and wonder whether the chastening hand of God, under Scorpio, through the

pain of tension, stress and strain is not truly the strong hand of His love for me. Is not this pain correcting me, alerting me, waking me to cut away what is declining and salvage only what is worthy of being passed oil?

Through excretion nature in me chastens what is harmful, and expels it.

The editor cuts away excess. The surgeon cuts and chastens what threatens the health of my body. The researcher cuts through masses of life to reduce his findings to what is essential is the expression of the insight or wisdom he has gained through his investigation. The Internal Revenue Service, taxes, would take any apparent excess from the individual.

The editor chastens and scavenges spiritually.

The surgeon chastens and scavenges physically.

The researcher chastens and scavenges spiritually.

The tax man chastens and scavenges physically.

The healthful scavengers and chasteners would protect and strengthen life through their activities. Becoming excessive they can violate and weaken life through over zeal or aggressive interference. Lacking strength they leave life unprotected and without defense against that which would contaminate or overcome it through excess.

Having shared some of my impressions of the Scorpio region, let me now try to make some more sense of its inherent living logic. The virtue of humility and patience leading to insight stands between the too much of pride and impatience, wrath, jealousy, vengeance, excessive curiosity and the too little of false-humility, mean-spiritedness (wily bother attitude) and submissive, defenseless subservience to another's will (as a dog to his master.) Trying to fathom this living logic I can experience the familiar feeling of "frustration" that the tangle of the subtle web of Scorpio still resists my ability to fully penetrate it. I ask myself is this frustration not the source of my wrath and suspicion? And are not these spectres of my soul twisted expressions of my thwarted will for defending myself against my sense of flow much in my life is (lark and unknown?)

Is not my wrath simply the fire of my action untempered by the light of my insight contending with some dark enemy whom I lack the strength to clearly see? Is not my suspicion simply a gnarled and knotted will that I still see "through a glass darkly" and not yet face-to-face; a frustrated expression of my longing to get to "the bottom of a situation?" Is not my feeling of pride a necessary antidote to the fact that in that region of my being where I can experience my own strength I am also daily humbled by the necessity of my responding to "the call of nature?" Is it simply the deviousness of psychoanalytical thinking that might connect the literal dropping of a bomb and the consequent chaos, destruction and death, the metaphorical "dropping of a bomb" in, for example, the world of research, bringing chaos and "killing" previous

theories, with the dropping of faeces in the "editorial," processes of excretion itself? My exploration of this region of experience tells me that these connections are neither accidental nor symbolic. Rather the same spiritual forces that have worked to shape the excretory region, also work within the world of military warfare, and intellectual warfare-that is research. Without our participation in the processes of Scorpio where would the necessary regulation of what was old and needing to be cast off come from ? Without the experience of our Mortality where would the inspiration to vigilance and the constant exertion of one's strength to the utmost be called forth? For each of us, under Scorpio, stands with the surgeon. Impatient action, without true insight, can lead to further decline, harm and possible death. Inability to act, can also lead to further decline, harm and possible death. In the region of Scorpio we must strain to the utmost to strike the ever- recurring pose, the poised intent, of intense vigilance in action and investigation. Scorpio seems to demand nothing less. Damned if we do and damned if we don't!

Let me try to give one final look at the evidence I have gathered of this sometimes dark and mysterious region of experience.

In the excretory processes we find this tension of holding in and letting go, of private and public, concealment and revelation, attack and retreat. The intensive inner straining and binding. The lack of strength and binding. Tenacity and laxness. Pushing out and drawing in. The excretory processes stand guard over the health of the body, casting out what is foreign to it, protecting it from contamination and corruption. Once again we find the virtue of this vigilant activity, this strong, watchful and protective stance. Through this vigilance of the excretory processes life is maintained and refined.

In the male reproductive processes we find the will for penetration; the tension and relaxation, the distension and release, attack and withdrawal. We discover through the stresses and strains of these regions, through the inherent pressure and release, a force of friction, which works to wake us up, make us self-aware. Neither too passive, nor too aggressive; too lax nor too fight, too loose nor too "up-tight," we strive to maintain the intent balance of poised vigilance.

Would it be true to say that through the radiating, seeking and searching of the reproductive processes there is expressed an instinctive will for perpetuation of the physical aspect of life? Is not this ceaseless will of cat and mouse, hide and seek, turn on and turn off, a kind of exploratory search for the best means of perpetuating life itself? Is this region a meeting place where that which is deadly to life is cast off and where those processes are set in motion where new life is initiated?

Are not jealousy and zeal, too tightly bound, too twisted and wound up expressions of the experience of strain and pressure necessary for true vigilance in this region. Jealousy and zeal hold fast too tenaciously. Are not excessive detachment and complaisance too loosely bound expressions of the healthy strain and pressure necessary for true

vigilance in this region? Excessive detachment and complaisance do not hold fast enough.

When we follow this sphere into the soul we find it expresses itself in the will to radiate and penetrate, protect and awaken, through the exercise of speech. Are not sarcasm, mockery, scorn, too tightly bound, too twisted expressions of the experience of stress and strain necessary for true vigilance of soul in human speech. Are they not often the fruit of the feeling of frustration at its lack of power to penetrate, awaken, stir? Sarcasm, mockery and scorn hold fast too tenaciously, probe too roughly, pierce too directly. Are not abstractness, anodynes, soporifics (pain killers of the soul) not too loosely bound (endless spinning in the spider's web, flying off into the heights without strength and courage) expressions of the will for wakefulness and protection of the soul from inner corruption in this region. Abstractness, anodynes and soporifics do not hold fast enough.

When we follow this sphere into the region of the spirit we find it expresses the will to radiate and penetrate, to search and research, to gain true insight. Through this spiritual vigilance centered around the nose and related to one faculty of intellect the human being would fight to eliminate ideas which may be poisonous. He would fight to get to the bottom of what is afflicting the world. Without this will to test and try all things, to search out the truth and gain wisdom from life, would we not be dumb and defenseless creatures destined to suffer passively (suffering that lacks insight turns to bitterness). Are not pride of knowledge, relentless curiosity, suspicion, mistrust, too tightly bound, too twisted expressions of the healthy experience of stress and strain necessary for true vigilance of spirit in human knowledge? Are they not often the overwrought response to the countless voices of ache, the piercing cries of pain, that call upon our human spirits to bind, concentrate and awaken out. forces in the defense against that which would make us passive victims of dark and impenetrable destinies? Pride of knowledge, relentless curiosity, suspicion, mistrust are means of self-defense which hold fast too tenaciously, probe too impatiently, act too rashly. Are not wilful ignorance, self-destructive mean-spiritedness, hovering and spinning lost in one's thoughts, unthinking credulity, too loosely bound expressions of the will for wakefulness and protection of the human spirit from lies and betrayal. Wilful ignorance, self-destructive mean-spiritedness (wily bother), hovering and spinning, subservient, unthinking credulity do not hold fast enough.

Between the too much and too little of this region I feel the strain of poised intentness, standing balanced between my will for action, my will for contemplation. I act. I project myself out into the world. I strive to penetrate and awaken. Then I review the fruits of my action in contemplation. I contemplate and explore the insights gained in contemplation through their effects in the world of action. I retreat, hold

back, gather my forces in inner intentness, pruning. I separate what was helpful from what was not.

My genuine humility is not lax, not indifferent, not mean-spirited, but one that is willing to go repeatedly through the chastening which inspires me to cut away and refine what is imperfect within me, dead and needs be discarded. I experience the healthy feeling of pride in my sense of strength and mastery, always mindful that I do not battle simply to experience myself in conflict, nor to gain release from the stress of my inner intentness, but in defense of that which is weak or defenseless or worthy of enduring. When I, as the strong warrior of Mars, raise my tempered sword, I do so in the spirit of mercy. Not in impatient pride, vengeance or wrath, but with strength, humility and insight I wield the surgeon's scalpel, the researcher's mind, the minister's word, and with penetration and courage I turn my far-seeing gaze and strong arm for battle to deeds of kindness inspired by insight.

Let me end this investigation of this region of experience with that noble expression of some of the inherent possibilities lying within it.

"Love is patient and kind, love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way, it is not irritable or resentful, it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things."

1 Corinthians 13

## SCORPIO

"Reproving others is easy, but to receive reproof and allow it free course is difficult."  
Duke of Hin

"Pih-e and Shuh'ts'e did not keep the former wickedness of men in mind, and hence the resentments directed towards them were few."  
Confucius

"Blessed are the merciful, for they shall obtain mercy."  
Matthew 5:7

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."  
Matthew 23:12

"...Put up again thy sword into his place; for all they that take the sword shall perish with the sword..."  
Matthew 26:52

"An uncontrolled pen serves but to destroy."  
Gandhi

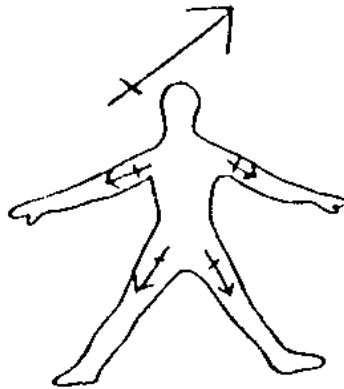
"Pride goeth before destruction, and a haughty spirit before a fall."  
Proverbs 16:18

"The heights of the spirit can only be climbed by passing through the portals of humility."  
Rudolf Steiner

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written Vengeance is mine; I will repay, saith the Lord."  
Romans 12:19

"My son, despise not the chastening of the Lord, neither be weary of his correction: For whom the Lord loveth he correcteth: even as a father the son in whom he delighteth."  
Proverbs 3:11-12



**SAGITTARIUS**

VIRTUE: CONTROL OF SPEECH (TONGUE) BECOMES FEELING FOR TRUTH

"This man seldom speaks: when he does, he is sure to hit the point."  
Confucius

VICE: (Excess) GOSSIP, SLANDER

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a word of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature."  
James 3:5-6

VICE: (lack) MORALIZING, SUBJECTIVITY OF OPINION

"From the want of benevolence and the want of wisdom will ensue the entire absence of propriety and righteousness. The man who would be benevolent is like the archer. The archer adjusts himself and then he shoots. If he misses, he does not murmur against those who surpass him he simply turns round and seeks the cause of his failure in himself."  
Mencius 2

SENSE: SENSE OF TASTE

"Gossip is a sort of smoke that comes from the dirty tobacco-pipes of those who diffuse it: it proves nothing but the bad taste of the smoker."  
George Eliot

FORMATIVE REGIONS: Thighs, upper arms, forebrain

"Just as a fletcher makes straight his arrow, the wise man makes straight his trembling unsteady thought which is difficult to guard and difficult to hold back (restrain)."

Dhammapada 111

CENTER OF THE FORM: Brow (6)

"Our minds possess by nature an insatiable desire to know the truth.',  
Cicero

WORLD VIEW: MONADISM

If we honestly strive for truth, then truth will be the victorious impulse in the world, not through us but through the power which it has in itself."

Rudolf Steiner

## SAGITTARIUS

Turning my attention to the region of Sagittarius I find that I enter a sometimes fiery, spirited, restless and extravagant mood. At other times I am concentrated, single-minded and single-pointed. This fiery stretch, this tension in the bow can also grow slack and weak. This stretching and striving, laxity and slackness radiates along my thighs and upper arms with their long and highly developed musculature. Living in the stretch of these muscles I can well understand why this region of experience has classically been related to the centaur, horse, archer and hunter. This impulse to dash or shoot forward with my legs or to aim and let fly my arrows for a target with my arms, when it radiates up into my conscious life seems to gather its force around my brow, at the base of my nose.

Following this single-mindedness of concentrated aspiration towards my goal, I also find this force radiating up into my mouth. It stimulates my tongue which would then speak with directness and straightforwardness, like an arrow let fly from a bow.

Living within this fire radiating from my thigh and upper arm to around my brow I sometimes find it gathered together there. When I enter into this region I find my thinking having the character of logic. This logic can, with the same single-minded fire as is expressed by a horse in a race, pursue its goal with vigor and attention. I wonder whether the same strong life that has formed the muscles of my thighs and biceps has not also formed this region of my brain where I find the capacity to shape thought after thought? This outer stretching in the lower part of my body seems to call forth an inner stretching within this region of my mental life, and the largeness of these muscles - their span seems to have to do with what is called "broadness of mind."

As I enter more deeply into this region I find the possibility for thought to be intensified into vision through the further concentration of this single-pointed flame. This power of vision I find in the prophets and seers. I am reminded of the words of the seer John: "And behold, I saw a white horse."

I remember that Aristotle, the father of logic, was the head of a school of Peripatetics. It was the custom of the Peripatetics to go on journeys and to discourse while they were walking. I see the fire of the thigh exercised in this walking and imagine it radiating up around the wonderfully shaped head of Aristotle, as he discoursed on logic, thought following thought. I see the picture of his pupil, Alexander, made famous for taming a horse. He rides forth carrying the thoughts of his teacher over the earth.

I wonder whether the seeker, traveller, and hunter in the world, the man of the thigh, the broad-minded, thoughtful man becomes the seeker, traveller and hunter in the inner world, the world of philosophic and metaphysical striving. The external travelling becomes the inner

travelling and the external shooting from place to place becomes that concentrated will of the inner eye to go directly to one's goal. The outer aim and "hitting the mark" becomes the "inner aim" and hitting the mark of directed attention.

In redirecting the outer force inwards I can experience being stretched. The horse and hunter within me is riot yet tamed. Restless and frisky is the outer horse who must be tamed by its rider over years of striving. Restless and untamed are the forces of my inner horse who must also be mastered by its rider through years of striding, of striving.

I watch a horse race. The sheer intensity of disciplined will. Straightforwardness. Blinders preventing the horse from looking right or left. I think of the words of Socrates: "Truth is always straightforward." Or Thoreau: "Truth never turns to rebuke falsehood: her own straightforwardness is the severest correction." The horse that turns left or right cannot win the race nor reach the goal. My concentrated attention must turn neither left nor right. It must be tamed, disciplined and directed.

"Just as the fletcher makes straight his arrow, the wise man makes straight his trembling, unsteady thought which is difficult to guard and difficult to fold back."  
Buddha (Dhammapada)

Just as the horse must look neither left nor right, but straightway fly towards its goal, so I, in my aspiration towards the truth, must make my trembling, unsteady thought, difficult to guard and difficult to hold back, concentrated, intent and straight, or I will miss my mark.

This intensity and energy of disciplined will comes to fruition in a strong power of attention focused at the region of the brow where logical thinking can become vision.

How can I understand the experiences I find in this region? The struggles with its weaknesses: slander and subjectivity of judgement? Its virtue, control of, speech becomes a feeling for truth.

A picture arises before my mind's eye. I see the horse with a bit in his mouth. I see how important the tongue is for the horse. I watch him eagerly licking the sweets from my hand.

Then I look into myself and find the same fire of concentrated will that would awaken my logic also awaken and stimulate my tongue, the most mobile part of my head. "This little member can kindle a great fire" (James) because a great fire stands behind this little member.

I see this stretching and striving towards a goal radiate up into my head and stimulate my tongue-stick out my tongue - to darting gestures of arrows flying. I find myself verbally, conceptually, shooting arrows at this and that. I think: gossip and slander are fiery arrows shot around me left and right. The very tension of this fire when it darts up into my conscious life, in leaping left and right, can issue forth in precipitous

judgements. Then I can judge, project out, all the unseen-through attributes of my own feelings, tastes and attitudes onto this person or that object. In my fiery hunt for "the truth," the "whole truth" and nothing but "the truth," I am certain that sonic one or sonic tiling out there is to blame. For when I am "oil the hunt" anything (other than myself) may become game for my aim (game for my blame that is!)

"The man who would be benevolent is like the archer. The archer adjusts himself and then he shoots. If he misses, he does riot murmur against those who surpass him He simply turns round and seeks the cause of his failure in himself."

Mencius

Just as the horse needs blinders to prevent it from looking around and distracting it from its goal, so do I need blinders for single-minded aspiration towards my goal of truth, or I will lose the race through looking around me.

I come to see that in the horse race as in long distance running essentially I am on my own. It seems that I compete, but truly I compete only with myself. In this region I stand alone within my solitary, singlepointed aspiration. Unless I can understand the necessity of blinders to my striving, my looking about will continue to hamper my progress. My true aim is to bring my thought to focus with strong attention; then shoot for my goal, arriving there with complete straight-forwardness.

Gossip and slander are uncontrolled, undisciplined fires of aspiration, prematurely shot abroad.

The more I hold my attention on my goal, the greater the control of my tongue. With the control of my tongue I can experience the unfolding of that philosophic sense of taste, the "feeling for truth."

As I continue to hold fast to this concentrated attention of aspiration an(d thought; learning to discipline, contain and control my tongue in approaching each judgement, I can feel the relation between tasting and my experience of the tension of stretching to find what is true. My feeling for truth is like ail inner tasting, an inner stretching. The bit of my mouth, my )lands oil the reigns, I shoot from my bow the arrow of speech towards the target of truth.

'This man seldom speaks; when he does, he is sure to hit the point.'

Confucius

in the too little of Sagittarius I lack force, intensity and strength to draw myself together in single-minded concentration oil a goal. In this condition I violate my relation to the tension of truth through vague philosophizing and platitudinizing. I often make generalized statements "benevolently" or say the right thing at the wrong time. The lack of energy in this region can give rise to that inner mood which suggests a

kind of subjectivity of judgement. It argues, without a strong will for logical thinking, that truth is relative all is merely a matter of tastes or opinions. Lacking the energy to pursue a "line of thought" to its straightforward, logical conclusions, this laxness within me would build a philosophy based on its own inherent weakness, rather than recognize the subjective element in its own position; its lack of strength to attain its goal.

This same weakness can be reflected in the related region of my mouth and my tongue's sense for taste. My inability to make subtle distinctions and my inclination to taste indiscriminately many different philosophies, foods or works of art without any clear sense for qualitative differences reflects this weakness. There is little feeling for what is done in "good taste" or "bad taste."

One of the riddles of this region is that each man's path in relation to it has a potentially solitary character, yet what each in turn can discover in it has a universal character - that is logic or the results of disciplined spiritual investigation through conscious vision.

In this region's mood of aspiration towards a goal I am reminded of Buddha's injunction to "right endeavor." If I lack the strength to will my way to true judgements and also lack the wisdom and humility to recognize and acknowledge my weakness, holding my position on the subjectivity of human endeavor and opinion, I harm not only myself but others through my arbitrary pronouncements which miss the mark. I stand satisfied with counting heads in determining what is true and content myself with those conventional opinions that confirm my own.

Although there may be "truth" in the words Polonius speaks to his son, Laertes:

"To thine own self be true and it follows as the day, the night, thou canst not be false to any man."

one may feel that it is generalized truth, characteristically spoken by the moralist who lacks a clearly defined, individual relation to what he is uttering.

These are some of the qualities of the archer who lacks tension in his bow.

Let us look at the results of the archer whose bow is too strongly strung. I find myself having found the "truth" and with scorching fire and prophetic directness telling all what it is: this is the "truth" and any question about it finds a ready answer connected to a comprehensive world system which has its own self-contained existence and self-supporting logic. This system of logic is intimately bound with those fundamental principles which I have chosen to be the aim and goal of my particular striving. When I am in this mood and I enter into conversation with another of a similar mood, although different philosophy, it feels as if we are two race horses aiming for a goal. We are each running our own race, pursuing our own lines of thought with single-minded energy,

leading towards our respective targets. Though we are running side by side we do not actually meet each other.

What is the virtuous balance between these two extremes.

Between the over taut bow that is hasty to form judgements and the bow that lacks tautness and lacks energy for judgement is the strung bow which is equal to the strength of the archer. Neither overshooting the mark through his unfocused strength nor failing short of the mark through his lack of strength, he endures the stretch of focused attention, and directs his mastered thought and speech in the service of truth.

Through mastery of the spirited horse of his will, through strengthening the pale horse of his will he has gained a serenity in his thought and speech. His devotion to truth,

"When you hear words that are distasteful to your mind, you must inquire whether they be not right. When you hear words that accord with your own views, you must inquire whether they be not contrary to what is right."

Shu Ching

protects him from precipitous judgements and avuncular moralizing. Neither lacking truth for his unbridled energy, nor lacking energy for his put-suit of truth the wise man strides single-mindedly between these two extremes.

His serene feeling for truth, his philosophic tasting, is the fruit of the balance between vague moralising, subjectivity of personal opinion, and personal taste, and the excessively energetic, untamed fire of insular philosophic views, precipitous -and prematurely direct opinions which reflect more his subjective aspiration and bias, rather than truth itself.

Let us end this contemplation with this beautiful characterization by Schelling of some of the struggles implicit in this region of experience:

"First and above all, any explanation must do justice to the thing that is to be explained, must not devalue it, interpret it away, belittle it or garble it, in order to make it easier to understand. The question is not 'At what view' of the phenomena must we arrive in order to explain it in accordance with one or another philosophy?' but precisely the reverse, 'What philosophy is requisite if we are to live up to the subject, be on a level with it?' The question is not how the phenomena must be turned, twisted, narrowed, crippled so as to be explicable, at all costs, upon principles we have once and for all resolved not to go beyond. The question is 'To what point must we enlarge our thought so that it shall be in proportion with the phenomenon.' ...The path that leadeth on is lighted by one fire, the light of daring, burning in the heart.."

## SAGITTARIUS

"In order to discover truth, we must be truthful ourselves, and must welcome those who point out our errors as heartily as those who approve and confirm our discoveries..."

Max Muller

"And wily beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Matthew 7:3

"Very easy it is to discover flaws in others, but very difficult to see one's own. One winnows the shortcomings of others like chaff, but one covers his own as a dishonest gambler covers a losing throw."

Dhammapada 252

"The Master said: In vain have I looked for a single man capable of seeing his own faults and bringing the charge home against himself."

Analects 5.26

"He-that hath knowledge spareth his words."

Proverb 17:27

"Right speech is to abstain from lies and slander, from reviling, and from tattle."

Buddha

"Abusing others, speaking untruth, detracting from the merits of all men and talking idly, shall be the four winds of evil verbal action."

Laws of Manu

"Is there in the world any man so restrained by modesty that he avoids censure as a well-trained horse avoids the whip?"

Dhammapada X:15

"The mendicant who controls his tongue, who speaks wisely, not uplifted (puffed up) who illuminates the meaning and the law, his utterance is sweet."

Dhammapada XXV:4

"One word of truth outweighs the whole world."

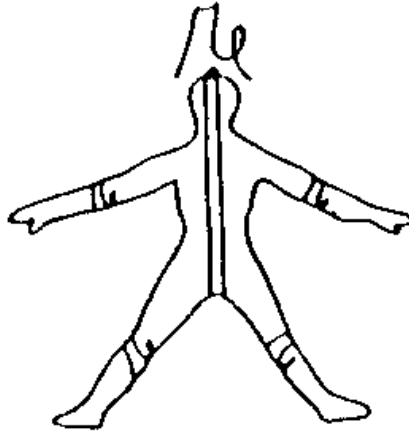
Russian Proverb

"Calumny would soon starve and die of itself if nobody took it in and gave it lodging."

Leighton



## CAPRICORN



VIRTUE: COURAGE BECOMES REDEMPTIVE POWER

"Conscience in the soul is the root of all true courage. If a man would be brave, let him learn to obey his conscience."

James F. Clarke

VICE: (Excess) ENVY, GREED, AMBITION

"Unfortunately, people who have authority are likely to exercise it even when their wisdom does not justify it."

Anonymous

VICE: (Lack) TIMIDITY

"To see what is right and not to do it is want of courage."

Confucius

SENSE: SENSE OF SIGHT

"Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Matthew 15:14

FORMATIVE REGIONS: Eyes, knees, elbows, skeletal structure, column of uprightness up and down backbone.

"A sound heart is the life of the flesh: but envy the rottenness of the bones."

Proverbs 14:30

CENTER OF THE FORM: Crown, top of head (7)

"The Master said: If the ruler himself is upright, all will go well even though he does not give orders. But if he himself is not upright, even though he gives orders, they will not be obeyed."

Analects Confucius

WORLD VIEW: SPIRITISM

"She felt incapable of teaching them dogma which they no longer believed."

Marie Curie

## CAPRICORN

.Entering this region of experience I find myself strongly aware of my bony structure: my backbone, knees and elbows. I move up and down my spinal column and into my eyes. Through my sense of sight I radiate out into the world along two parallel lines. Like the sphinx or the pharaoh, I sit on my chair, my throne, I stand on my knees. My eyes are not focused on the sense world but are looking through the sense world beyond it.

Next I see myself in Rome, before Michelangelo's Moses. The Tablets of the Law rest upon my knees, and the Father's will radiates through my eyes. The uprightness of my spinal column becomes all inner uprightness. The inner uprightness is the foundation for my moral life as the outer uprightness is the foundation, through the skeletal structure, for my bodily life. I see Moses bringing the Tablets of the Law engraved on stone (taken from Mount Sinai. The stone is the substance of my bones; my knees, my elbows. Mount Sinai is the crown at the top of my head. The law is the will of the Father for my uprightness.

Next I am a penitent in the desert. The ascetic. Reducing all of life to its "bare bones." It is midwinter. It is always midwinter in the desert. What utter stillness and loneliness I need to live in that severe and stark wakefulness my conscience demands. My face is hollowed, gaunt and angular like that of the mountain goat. The stillness about the grave. Sabbath peace. Only in the region of deepest stillness, of deepest inner peace, where life has withdrawn, can I meet the Father. "Blessed are the peacemakers, for they shall be called the children of God."

Prayer and deep contemplation live in the desert of Capricorn. Who has the courage to seek the Father in prayer? They say a man can't look upon the face of God and live. Is this because one cannot find the face of God in life, but only in the region of death? Who has the courage to meet the Father, to seek the Father in prayer? To ascend the mountain of Sinai, the solitary wilderness into his own inmost being, receive the Tablets of his own law and repeatedly bend his knee to the will of this Law, the law of his conscience? Awe, fear and earnestness live here. For in the crystalline clarity of midwinter, in the stone Tablets, in the skeletal form, we meet the law of the Father: where life has receded and we "see even as we are seen." These shaping, hardening mineralized portions of life give us structure and definiteness. But in this relation to the Tablets of the Law, the Tablets of Stone; we meet the danger of over-fixity, immobilization, excessive contrition, contraction of the soul.

I now see myself in medical school. My anatomy textbooks, my physiology textbooks, medical tradition are the laws, the conceptions, the skeleton around which, upon which, I will carry on my practice.

Next I am a monk in a religious order. The teachings presented in the various "holy books," inspired by the "Masters of the Law" guide and define my practice.

'File law. How severe, angular and stark. The scientist reduces life to the bones of formulae. The religious mail reduces life to the bones of parable. Stones and bread. The law is that seed of countless lives passed on through the ages of time. The library. The spines of the books. The parallel lines of the aisles. The silence about the grave. It is always midwinter in the library, in the desert, in the regions of the law. Here there is deep stillness and in the deep stillness the life of the previous year is spiritualized. The seeds are saved and the Janus faced gaze, looking back, now looks forwards.

One enters the law to contemplate the Father or the Father's work. One renounces life to prepare to serve the Father in life. I enter the library, the desert, the stillness of the Father, to prepare to serve the Father in the activity of life. Only when I am as still and concentrated as the seed can I commune with the Father. The seed is prayer made visible. Meditation and prayer are moods of the Father. The seed. The distilled essence of lives. I look into the seeds in my memory of the life of men, in a deepened mood of meditation and prayer. I seek the mood of the Fattier in the seed-pictures of lives.

I turn my vision to the life of Gandhi. He is in England studying law. He travels to France. he speaks within me: "Renunciation is the highest religion." I reply: "Renunciation is the religion of the Father." he lives in the question and mood of prayer and austerities. He visits Churches and wonders about the "worship of stone." Stone is the will of the Fattier made visible. A Church is the house of the Fattier. On my knees, bent oil the stone floor of a Church, praying to the Fattier. Through bending my knee I overcome my self-will in relation to the Fattier. Through "knee-jerking" I abdicate my self-responsibility before the judgement of the Father.

I see him again, he is a teacher who "disciplines" one of his students with a "ruler." he avoids "overloading his students with books, rather he shares with them what he has digested from books." A teacher. I remember the words of Henry Adams. "A mother gives life; a murderer takes life, but a teacher effects eternity. he can never tell where his influence stops."

We are always "disciplined with a ruler." With the rule and measure of our lives. "We are measured with the measure with which we measure." Is not my task as a true teacher to discipline with those rules with which I have ruled myself? Is not the rule and discipline of any life the hand of the Fattier working within it? Only if I have to some measure ruled myself, through the renunciation which is discipline, call I without envy, represent the disciplining structure, the structure of disciplines, the rule of the Fattier.

Next I turn my gaze, I look back in my memory, to the life of Carl Jung. I look to find when he stood in the region of the Fattier?

He is a child and he meets "God as a powerful old man who inspires him to prayer." The old man is the line of tradition, the portion of the soul which never forgets: which remembers, and in remembering is responsible. Only old men can inspire one to prayer, because it is that which is aging within us, the old man of our bones, Fattier Time, that is still enough to awaken us to praying.

He becomes a "serious" child. Before death few men are not serious, he sees God on a throne in a cathedral and stands in fear for his soul before God as a judge. Before the contractive forces of death, within the contractive forces of death, the soul stands contrite, diminished, in awe.

Next I see him studying the history of Dogma and the Church Fathers. he also studies anatomy and evolutionary theory.

The History of Dogma and the Church Fathers speak of his interest in the law, the body of tradition in the religious life. Anatomy and evolutionary theory speak of his interest in the law, in the scientific life.

Next I see him dreaming of a "lane with long rows of tombs, and a Church with burial vaults." The Fattier dies into stone and is resurrected in the mood of prayer filling his houses of stone. The long rows of tombs are bookshelves, and the burial vaults books. Tomes and tombs. A man's life is spiritualized into knowledge. The knowledge, gained through experience, is the distilled essence of that life. He remembers his life through writing it down in a book. I resurrect the memory of that life through studying that book in a mood of prayer.

I turn my vision again to another life, to see what I can find of the mood of Capricorn, the mood of the Fattier, within it. This is the life of Emerson.

First I see him in that mood of "Idealizing poverty and exalting the spirit over the body." The "bare bones" mood of ascetic austerity.

He discovers the life of prayer and becomes a pastor of an "ancient and respectable Church." This is redundant. All Churches are ancient and respectable. For Churches are houses of the Father; houses of prayer.

He sees the "hand of God in his destiny;" is overcome by a mood of doubt and sorrow, wonders about the "government of God" and the relation of Christian faith to "duty."

In the mood of prayer, in the stillness about the grave, in the Sabbath peace, one finds the doubt which works as light in the impulse life, and wills to awaken the soul to self-consciousness. Right conception. The "government of God" is embodied in the skeletal structure: its plan in the seed: in the awe of the soul and the waking and praying of the Spirit. Duty is responsibility unconsciously accepted.

Duty is our response to the Father's will for us instinctively felt and fulfilled.

I next see Marie Curie working in a shed with a blackboard, "a shed not fit for a mortuary." She speaks in my memory: "Peace and meditation is the right atmosphere for a laboratory."

I see Thoreau befriending someone interested in the Church. He is reading the Origin of Species and a book on "Deserts of North America."

Finally I see Albert Schweitzer being prepared for confirmation; getting "a good foundation in the principles of Faith." Now I see him studying the History and Policy of the Church, reading Aristotle's Politics and lamenting the fact that his hospital is being overrun by rules and regulations.

I pause for a moment and try to call back to mind some of these images. Gandhi's praying as a young adult. Jung feeling inclined to pray as a child. Emerson in his late twenties praying, the pastor of an ancient and respectable Church. Marie Curie trying to isolate radium, within the mood of peace and meditation in a shed not fit for a mortuary.

Prayer: the mood of the Father.

Churches: the home of the Father.

Deserts and mountains: the will of the Father visible in the creation.

Libraries: the memories of the Father.

Mortuaries: the returning to the Father.

Duty. Discipline. Doubt.

Duty: our responsibility to the Father.

Discipline: our preparation to stand as representatives of the Father.

Doubt: the corrective chastening, awakening voice of the Father within us.

Further pictures arise within me, a kind of synthesis of many I have thus far seen.

I see myself or another: ascetic looking, in inward contraction, contrition of soul, resting the book of the law upon my bent knees, or placing my hands together in a gesture of prayer, my arms bent at the elbow, my back stooped and rounded, listening to the priest at the altar, in the Church, speaking solemnly about the judgement of God and the destiny of my soul.

I look again and see myself sitting at my desk, bent over my paper, writing with my pencil in my notebook with my ruler while listening to my professor who is writing on the slate, blackboard formulas concerned with the experiment which is presently taking place in this ivy covered hall of higher learning. I think of Durer's Melancholia.

I remember the feeling of bending my stiff knee; think of why some people are called squares and understand why a lifeless body is called a stiff. A square is someone who is scared stiff.

Contraction, contrition, concentration, contemplation. My soul united with my bones. My, bones with minerals. Minerals with deserts. Deserts with solitude. Solitude with stillness. Stillness with death. My soul united with death.

My soul united with death.

My soul united with courage; that courage becoming redemptive power. What does this mean?

In contemplation I look back. Janus-faced, I look back to what has passed. I stand in what is present. I look towards what shall come. In prayer I look back. I look back to what I've done, I look back towards whence I've come. How did the past lead to the present? How will the present form the future?

Ill study I look back. Creation or evolution?

In the laboratory or in gazing out with my vision upon nature, I look back. For what I behold is what is already done. Flow has what is, come to be? Flow is what will be built on what is?

In the house of prayer, in the desert of contemplation, in the peace of the laboratory, I look back. And in looking back I begin to see through my Janus eye that what is happening to the now, is the fruit of the seed I now sow. What comes to meet me in the present was sown in the past. What will come to meet me in the future will be sown in the present. The present, between past and future is this moment of courage. I stand responsible before the Father for what I do, and through the light of my remembering, in the depths of my soul, I see my duty. My duty is fruit of the deeds I have done. My duty will be fruit of the deeds I now do. This is the secret of the New Year. The secret of the Day of Atonement. God opens the book for the year gone by and bids me view, what I have done, what I must do. Flow deeply the Father lives in remembering. Forgetting is action without conscience. I was present though absent. The memory of the History of the Church; the memory of Man's evolution; the memory of men inscribed in books; the memory of men engraved on oil mortuary tombs. If I forget, if I sleep in my memory, in my act, I act without conscience. Forgetting the Father. Though the Father does not forget.

I have spoken a harsh word to my brother. Life separates us. We are reunited. The harsh word lives between us. It is engraved in the book of the memory of the Father. The harsh word has brought us together again. If I have courage I recognize the meaning of the meeting in the memory of the harsh word, and I make it good through my present kindness. My courageous, presence of memory, my remembering my responsibility for the meeting, gives me the power to redeem, to free my brother from the harm my harsh word has wrought. If I have courage I recognize the Father's will in the meeting, and bend my will to that will, and make good my error front before. If I am greedy or ambitious, I refuse to bend my will to the will of the meeting, for I would bend the will of the meeting to my own put-poses. I lack courage to recognize my

responsibility, add insult to injury, and fulfill the words of the aphorism: if one does not learn from history, history is destined to repeat itself.

If I am too timid in the meeting I fail to recognize its significance, treat it as an "accident" and lack strength to restore or reform that which I have previously destroyed or deformed.

Ambition is courage blinded by self-will. Timidity is courage blinded by consciousness. "Thus conscience doth make cowards of us all." Ambition is redemptive power not transparent to the will of the Father. Timidity is redemptive power lacking strength to serve the will of the Father. Ambition and greed would shape destiny. Timidity would be shaped by destiny. Ambition is egotistic. Timidity fatalistic.

"Conscience in the soul is the root of all true courage. If a man would be brave, let him learn to obey his conscience."

What then is envy? Envy is the desire for responsibility, without having had the necessary discipline to warrant that responsibility. Envy is a spiritual wanting "something for nothing." Envy, courage and timidity are bound to my vision. Courage expresses my condition when I am willing in wakefulness to remember enough of the world to see what needs to be done in a part of it. Study is remembering. Courage recognizes with its concentrated gaze the hand of the Father in its destiny. Sufficient study should give us the background to see. Unless our responsibility is based on a true conscientious seeing of what must be done we will be blind leaders of the blind.

When I succumb to dogma, I rest on the achievements of others. Dogma is sclerosis of the spirit. The man who rests on dogma lacks courage to individualize his relation to a body of teaching or tradition. For it is not only in the meeting with the other human being that I recognize my responsibility but also in the meeting with the history of thought. In dogma the envious man puts forwards content which is not his own and abdicates his personal responsibility in so doing. The man who rests or stands on the authority of tradition expresses a kind of weakness in the life of the soul preventing him from coming to terms with God, his own thought and destiny out of the forces of his individual conscience. This leads to an inherent timidity in human relations. A stiff reacting to thought in a habitual way; or a timid response to other souls, overshadowed by the structure and form of authority reveal this weakness. Here the forces of contrition bend the soul too far in a permanent gesture of prayer, and tend to undermine that healthy uprightness which can only be found when a man's conscience is his own. This is expressed in the so-called party line, it is a kind of inner paralysis. I remember the words of Henry David Thoreau:

"Will mankind never learn that policy is not morality - that it never secures any moral right, but considers what is expedient?"

chooses the available candidate - who is invariably the Devil and what right have his constituents to be surprised, because the devil does not behave like an angel of light? What is wanted are men, not of policy, but of probity - who recognize a higher law than the Constitution, or the decision of the majority. The fate of the country does not depend on how you vote in the polls - the worst man is as strong as the best at that game: it does not depend on what kind of paper you drop into the ballot box once a year, but on what kind of man you drop from your chamber into the street every morning."

Between the self-willedness of bending thought, tradition or others in our meeting with them; the stiffness of dogma, whether scientific or religious, the inflexibility of its accompanying self-righteousness, and the spineless lack of inner shape and principle which would allow me to become subservient to another's will or thought, lies that attentive and steady gaze which tries to fathom the responsible gesture that any life situation may be demanding of me.

One of the tragedies of envy is that behind it is not simply the superficial casting of one's greedy eye (evil eye) about at the external trappings of some position in the world, without recognizing in that lies behind assuming responsibility for it, but a kind of distorted expression of the healthy instinct to carry that responsibility which would have enabled one to make "good one's destiny." Envy I see as also being confused within oneself with the healthy quality of emulation. The devotee who emulates his teacher; the young physician who emulates the masters of his profession; the apprentice in any walk of life who has the good fortune to look towards older or more experienced practitioners of their particular vocation is blessed to the measure that he is inspired, by their wisdom and example. I fall into danger when my reverence and respect attaches itself too much to the outer aspect of the man's standing, his power or position. Then emulation loses its soil, its clear sight and disciplined will, and seeks the sense perception, the appearance, rather than the inner attainment of the spiritual substance which has rightly placed the man in that position of responsibility where he stands as representative and guardian of the will of the Father for those life concerns and individuals which it is his rightful task to carry.

The relation of envy to the sense of sight is further underlined by the expression: "Set one's sights on something." To choose the path of one's discipline and to strive to prepare oneself for its fulfillment is a courageous act. To be casting one's eye about at other men's tasks is a further expression of envy. As the Bhagavad-Gita says: "Better is one's own law though imperfectly carried out than the law of another carried out perfectly."

If we look back to the picture of the penitent in prayer, or the student over his books, we see that concentration and controlling one's sight, setting one's sights on something, is a necessary discipline for

anyone preparing to represent the Father. The man overloaded with information, or sense impressions, the greedy man, lacks that peaceful concentration and strength of focused memory to come to a clear, courageous experience of responsibility for his own destiny. For most men today this acts as a deeply instinctive, unconscious will driving them. Through inner courage and peace of soul, a will to make good one's past and take responsibility for one's future, one's sight is steadied. Superficial and greedy casting about with one's sight is overcome and a clearer apprehension of the significance of one's life unfolds.

It is not arbitrary, I think, that so often those individuals who have succumbed to envy are spoken of as blind. Knowledge helps us see. And only true knowledge of the background of what passes our field of vision and our responsibility in relation to it, will render us fit to lead others without us both falling into the ditch. The balance here is well spoken of in the following words of Confucius:

"When you know a thing, to hold that you know it, and when you do not know a thing, to -acknowledge that you do not know it that is knowledge."

From pictures and experiences of this region, angular, clearly defined shapes emerged The Tablets of the Law. The human skeleton. Midwinter. The laboratory, church and mortuary. Praying and deep contemplation. The uprightness of the body; the moral backbone. The knees and elbows, skullcap and eyes. Too much and too little. The stiffness of the spirit: dogmatism. The stiffness of the soul: fear. The stiffness of the body: sclerosis. The slackness of spirit: party line. The slackness of the soul: spinelessness, knee jerk. The slackness of the body: shapelessness.

This region of boundaries and limits. The skeleton as boundary and limit of the body. Death as boundary and limit of life. Rules as boundaries and limits of discipline. Dogma as boundary and limits of tradition. Sciences as boundary and limit of knowledge. Events as boundaries and limits of destiny. Saturn as boundary and limit of our solar system.

Fatalism and predetermination are one-sided experiences of boundaries and limits. Timidity leads the eye of the fatalist to understand how the present rests on the past. Only courage in the present will help the timid spirit of fatalism break the circle of history repeating itself 'through its failure to actively understand its responsibility for the event. When the limit of the body, the dead end of the bones tends towards sclerosis the spirit of the past upsets the balance and stiffness prevails. When the limit of the tradition, the dead end of dogma (original sin) tends towards the killing letter the 'spirit of the past upsets the balance and fatalism prevails. When the limit of the soul, the dead end

of fear tends towards fascination with all that binds one, the spirit of the past upsets the balance and resignation prevails.

Stiffness in the body; fatalism in the spirit; resignation in the soul.

Fatalism in the spirit, resignation in the life of the soul, stiffness in the body, lacks the energy to see behind the events of the past leading to the present: to the underlying will currents which lie behind them. Without this understanding the soul remains a victim and a slave of events.

Between the too much of dogmatic rigidity, and the too little of a spineless, timorous acceptance of fate, lies the balance. Here the selflessness of the cognizing human spirit, without preconceptions and limitations of arbitrary "boundaries of knowledge" strives with disciplined yet energetic courage in the present, willing to fathom, whether in the natural world or the inner life, the "laws" of the continuity of nature, history and human destiny.

In the act of seeing, the praying of the senses, the still concentrated gaze, must strive to add the completion of cognition. Whether in the outwards seeing which is the mood of the scientist looking through his microscope in the laboratory, or in the inwards seeing and remembering, the mood of prayer in the soul, cognition strives to strike the balance between awareness and judgement.

To err on the side of awareness, the perception without the conception, leads to the passive and fatalistic too little in this region. One "stares" at the world of nature, or one bends under the weight of that destiny which one bears without understanding. The riddles of nature or of my human destiny long for that religion which is fruit of the resurrecting power of my "re cognizing and re membering" spirit. Without it the environment of the laws of nature and the laws of my life remain in the darkness of instinct and unclarified moods of guilt and duty. The evil eye of envy and greed are consequence and cause here. The timorous gazing at nature, the passive acceptance of fate, weakens the force of courage within me, making my gaze less steady and strong. Losing steadiness and strength the mood of resignation rules, and I lack control to concentrate my eye, fortify my soul and discipline my spirit. When envy and greed rule in me, my casting about with my "eye" thins out my will until the greed of my soul and sense becomes addicted to flitting about from impression to impression, information to information.

To err on the side of judgement, the conception without the fresh "eye" for perception, leads to the "square" and "stiff" too much of this region. The straight-jacketed preconceptions; the ambitious will to see what is useful for one to see; to fit the other into a box or a pigeon-hole; to use the other for one's own ends. The narrow and willfull constraint of dead adherence to the letter of the law, the rigidity of soul that has the answers without hearing the question; the principles that have, for all eternity, been determined; the inevitable giving stones for bread: principles as stones or the dead weight of the cross of crucifixion.

The boundaries are fixed, the limits of striving that neither enters in itself, nor allows those who will to enter, to enter in themselves.

Between these two extremes lies courage. Courage becoming redemptive power.

Courage is for the soul, what that mood of peacemaking which has recognized the hand of the Father in the laws of nature and human destiny, is to the spirit, and the words of the prophet: "Without vision the people perish" is for the body. Courage, peacemaking and vision find their foundation in the force of resurrection in the human being, which having overcome timidity, greed and inner and outer blindness, stands upright amidst those temptations which will to petrify the soul, mineralize the spirit, and paralyse the body. Only that soul who has had the renunciation and discipline to ever and again seek the voice of individualized conscience, wakefulness and judgement within himself, can stand before and within the sphere of the Father. Without envy, timidity, greed or ambition, but with courage, a will for peace-making and vision, He recognizes the relation of the past to the present, the present to the future, and knows that if he maintains the courage to remain awake the responsibility for his own destiny and that of humanity will become more and more clear before his inner and outer gaze. Only through a transparently clear understanding of the working of the Father in outer and inner history, can He stand fully upright and conscientious within the region of Capricorn.

Let us end this consideration with the great prayer:

"Our Father who art in heaven.  
Hallowed be thy name.  
Thy kingdom come.  
Thy will be done on earth, as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts, as we forgive our debtors.  
And lead us not into temptation, but deliver us from evil:  
for thine is the kingdom, and the power, and the glory, for ever.

Amen."

## CAPRICORN

"Restraint in the eye is good: good is restraint in the ear: in the nose restraint is good: good is restraint in the tongue. In the body restraint is good, good is restraint in speech: in thought restraint is good, good is restraint in all things. A mendicant who is restrained in all things is freed from all sorrow."

Dhammapada XXV: 1-2

"True valor, friends, oil virtue founded strong, Meets all events alike."

Mallet

"The superior man learns in order to attain to the utmost of his principles."

Confucius

"Any system can appear plausible as long as those elements which have no place in it are ignored."

J.G. Bennett

"Blessed are the peacemakers, for they shall be called the children of God."

Matthew 5:9

"Let no one neglect his own task for the sake of another's, however great: let him, after he has discerned his own task, devote himself to his task"

Dhammapada 166

"The gentleman does not mind being in office: all he minds about is whether he has qualities that entitle him to office. He does not mind failing to get recognition: he is too busy doing the things that entitle him to recognition."

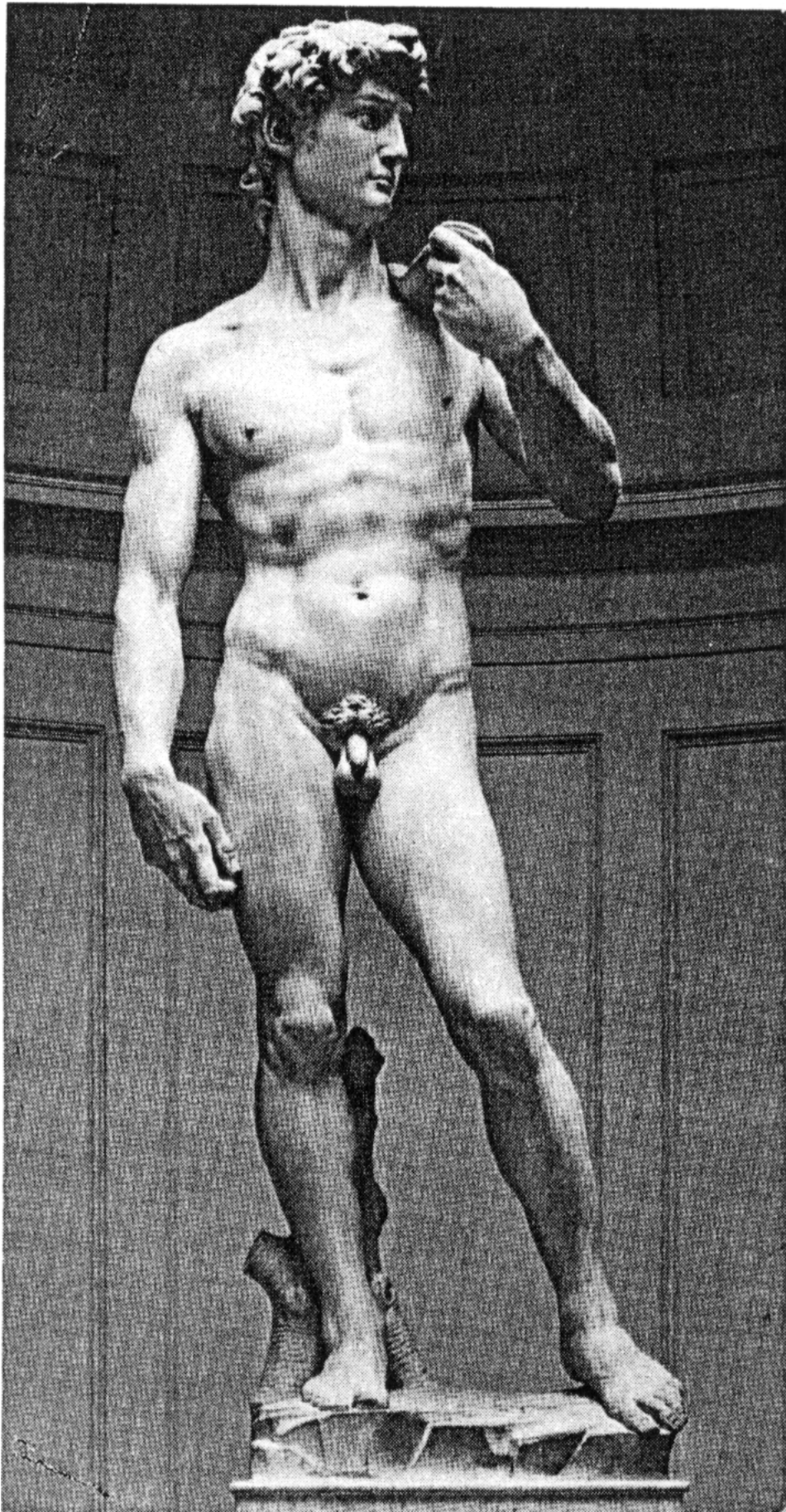
Analects 4:14

"All knowledge pursued merely for the enrichment of personal learning and the accumulation of personal treasure leads you away from the path: but all knowledge pursued for growth to ripeness within the process of human ennoblement and cosmic development brings you a step forward."

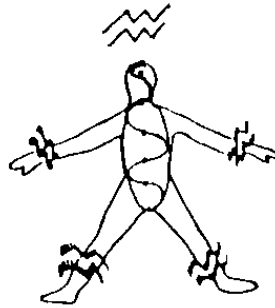
Rudolf Steiner

"What liberates is the knowledge of who we were: what we became: where we were: whereinto we have been thrown: whereto we speed; wherefrom we are redeemed: what birth is, and what rebirth."

Gnostic Saying



## AQUARIUS



VIRTUE: SILENCE, DISCRETION BECOMES MEDITATIVE POWER

"The spiritual life is nothing else but the working of the spirit of God within us, and therefore out. own silence must be in great part of our preparation for it, and much speaking or delight in it will be often no small hindrance of that good which we can only have from hearing what the Spirit and voice of God speaks within us."

William Law

VICE: (Excess) LASCIVIOUSNESS, INDISCRETION, IMMODESTY

"He who speaks without modesty, will find it hard to make his words good."

Anonymous

VICE: (Lick) INDISCRIMINATENESS, SPACED-OUT

"For the most part we are much too busy living and thinking to have leisure to be silent and see."

Sri Aurobindo

SENSE: SENSE OF WARMTH

"Modesty is that feeling by which honorable shame acquires a valuable and lasting authority."

Cicero

FORMATIVE REGIONS: Calves, forearms

"I hate those who make secrets known and think that they are straightforward."

Confucius

CENTER OF THE FORM: Harmonization of all the centers?

It has been said with some meaning, that if men would but rest in silence, they might always hear the music of the spheres."

Arthur Helps

WORLD VIEW: PNEUMATISM

"The great voice of God can be heard only in the silence."

Sacred Words of the Master

## AQUARIUS

As I turn my attention inwards to the region of the Waterman, Aquarius, to try to clarify, and illumine some of the qualities of experience I find there I feel myself lifted out into the air. Ill a sense for the first time I find myself free of the boundaries which have thus far confined me. It is as if I have moved beyond the limit and boundary of Saturn in our solar system -and breathe a freer air. It is riot that I am completely free of gravity. Perhaps 'it is true to say that I am freer within gravity. Yet also there is a kind of feeling of floating. Perhaps it is ill this region that I or others live when it is said of us that we are of "spaced-out", "far-out", "out there."

I feel as if I am moving through a transparent cloud of living streaming currents of light and life. Transparent because it has the character of fight, of the clarity and freedom of the element of air. A cloud because at times it is denser thin light or -air, and has the quality of streams of life with a more watery feeling. Yet as I further move within its living breathing I experience that it can also have a character of containment, though this demands a certain activity oil my, part. It is not a feeling of earth, but more the feeling of concentrated force which comes about through condensing oil or water in a container. Looking again I remember my repeated experience that while living in this region I am very sensitive to changes in temperature, to fluctuations of warmth or cold in the air. I also see the many times this region has brought the red blush of shame so expressive of my feeling of discretion or indiscretion, to my face. These experiences often flow around the life surrounding my forearms and calves. I wonder whether this is wily if my calves are kept warm it has such a strong effect oil my feeling of warmth and cold?

I have often wondered wily Aquarius which is thought to be related to the element of air, and which my experience tells me seems true, is named the Waterman or Watercarrier. Also why it is considered to be related to the region of the "fixed cross," binding a region which can feel so free and unbound in character. Finally wily it has a relation to feeling warmth or cold and the question of the blush of shame. Somehow my experience tells me that this is because ill the region of Aquarius there is a kind of harmonizing of all the elements, and all the definite boundaries and distinctions which are more characteristic of the other regions of the heavens are riot present in the same way in this region. I think further of the other expression of Aquarius, that is the ether man, and hear within the words of Christ's "Second Coming oil the clouds." The clouds living between the airy and watery elements lead me to a clear sense of the airy sign, Aquarius, the water carrier.

This Aquarian experience of harmonizing or balancing different elements of myself expresses itself ill another way as well. In the other regions if I move around my form, inwardly as well as outwardly, I can

experience, in a sense, that when I live in my thinking I am in the region of my head; when I live in my feeling I am in the region of my heart; and when I live in my will I am in the region below my heart. When I live within the Aquarius region of experience it is also difficult for me to discriminate between my thought, feeling and will. Rather I find that my thought has a strong mood of feeling and will and my feeling also a strong mood of thought and will, and my will a strong mood of feeling and thought. These three qualities of my inner life seem interwoven and harmonized when I live in the Waterman region. Whereas in the other regions I experience more distinctly a particular environment leading me into particular parts of my body: whether the living centers at the heart, throat, lungs, etc., in the Waterman region I experience circulating around my whole form a living creative interweaving of different though harmoniously related, streams which in feeling have the character of a symphony. One seems to live in lines of light or waters of life in this region.

When I live in these various impressions I can see that for me to rightfully participate in the "pneuma" of the spirit I must bring myself into a state of self-collectedness. Through this gesture of inward silence I can contain the watery-airy mobility of the living spirit in this region and fortify my inner meditative power in so doing. It becomes more and more clear to me that unless I concentrate within myself the spiritual waters of life of Aquarius, I squander the oil in my lamp, and progressively lose strength to exercise my true spiritual discretion. Then I lack a vivid and differentiated experience of the living spirit which could speak within the as the voice of silence. The words of William Law seem a true expression of this mood:

"The spiritual life is nothing else but the working of the Spirit of God within us, and therefore our own silence must be a great part of our preparation for it, and much speaking or delight in it will be often no small hindrance of that good which we can only have from hearing what (the Spirit and voice of God speaketh within us."

I discover that as I live within these living, enlightening streams of the "pneuma" or "spiritual air waves" my powers of judgement are heightened and my basis for true discretion formed. It seems my task to give "bounds" to the potential boundlessness and lawlessness of this region by inwardly creating, through my inner silence and self-recollectedness, a container for the expansive pneuma. Through the inner mobility of the airy-watery etherman being bounded by this self-created container a fire or warmth force seems to be called forth which lends power to my meditative ability to open myself to the spirit at will.

When I live in this activity the unfolding of all ability to live in spiritual rapport with other human beings - sometimes called mental telepathy - is developed and clarified. Through the mood of silence and

discretion of this region I call be solitary or unsocial. Yet on the other hand I find I call be strongly inspired to social impulses. As I live in the pneuma, through my silence and meditative self - recollectedness, I can see that the social impulse of Aquarius is "spiritually social" in the sense that a community of souls devoted to certain meditative practices can develop inner spiritual links with one another. Through the development of my inner silence and meditative power I can grow into the experience of being spiritually united not only with other human souls, separated by space, but also with the many varied spirits streaming within the universal pneuma as well. When I fail to exercise the self-control necessary to allow my impressions to reverberate inwardly in silence, I find myself leaking out, uncontained. I begin to indiscriminately reveal things which should be kept concealed.

This indiscretion or surrender to the senses can be understood through the picture and experience of the dynamic tension living between the airy and watery element in cloud formation. This tension moves in the direction of expression when the cloud condenses into the watery state and appears in the atmosphere as rain. With the rain, the dynamic self-containedness and power gained through keeping something in a more rarefied potential form is lost through the outward expression of this potential of the cloud. This seems to be a helpful picture in respect of the experience of that dynamic tension of self -recollectedness or self-containedness which is lost when the soul is given over too much in this region to outer expression and disclosures. On the other hand, I find in this region that I can altogether lack ballast of the watery element striving towards expression, then the cloud-like, unbounded, light sphere is too inclined to disperse in "thin air." Between the condensation and density of a rain-saturated mood striving towards outer expression, and the expansion and thinness of an airy mood striving towards dispersion, lies the Aquarian balance of tension. Between the indistinctness of the rarefied pneuma and the definition of the drops of rain, lies the balance where true discretion finds the space for its exercise between substantiality and insubstantiality, gravity and levity, impermeability and permeability.

Two sayings from the Sages indicate how this tension is reflected in the life of the human soul. Lao Tzu says:

"He who knows does not speak: He who speaks does not know."

Knowledge without speech is air without water. Speech without knowledge is water without air. A further maxim underlines more of this inherent tension:

"Talk is abuse, but silence is deceit. Beyond talk and silence is a steep path."  
Zen Saying

Talk is water, silence is air. Between water and air is a dynamic creative tension.

Knowledge and silence are the fight streams of airy Aquarius. Speech and outer disclosures are the life streams of the Water Man. Through the exercise of containing the dynamic tension between these two elements in this region, meditative power develops.

"For whereas speaking distracts, silence and work collect the thoughts and strengthen the spirit."

St. John of the Cross

Let me now try to consider some further dangers which I have found in myself and in the world while participating in this region of experience.

We have already considered the danger of a kind of extravagance of the soul, which having gained some experience of the universal life streams lacks boundedness and self-centering discipline to be a wise farmer and water-bearer, husbanding the rejuvenating and enlightening living forces with discretion. The lack of sense and responsibility for one's freedom "which was bought with a price" is one of the more painful gestures I have beheld in myself in this region. Yet how understandable I find it that my soul, having found the richness of the meditative life, breathing the free air of the spirit, initially lacks the moral feeling for the responsibility placed upon it through access to the comforting light of the spirit. The temptation here seems that of the foolish virgins squandering the oil in their lamps and failing to have enough when the bridegroom comes; the bridegroom who conies on the clouds.

This brings me to another consideration - one of deep significance for the present time in relation to the struggle for virtue in this region. This is the question of some of those offspring of what has been called "fallen light," the fallen pneuma of the air waves: radio and television. I no longer think it is sheer "coincidence" that the language of the meditative life and the world of radio and television have such similar characteristics. Whether one is "tuning in" or "tuning out," "fine-tuned," changing the "channel" or "channeling from the spirit," "picking up different vibrations," etc: I think the parallels are obvious. When I turn on my television or radio receiver and pick up what someone else is transmitting or broadcasting I receive impressions both visually and aurally. When I have developed, through the exercise of silence and discretion my meditative power I can also receive impressions both visually and aurally. These are being transmitted through the "air waves" of the living pneuma by various spiritual beings who work creatively in fashioning my life and those of others. I can develop spiritual seeing and spiritual hearing. I can see the seals and hear the trumpets, revealed to

