

me by the hosts of heaven. Television and radio, speech without knowledge, broadcasting without true discretion distract me from developing the ability to receive the vibrations circulating through the "pneuma." Instead I replace these with the "radiations" of fallen light. Through the TV. and radio, the entire relation of the human soul to living in the "pneuma" is potentially subverted, and human attention is drawn outward leading to the living logical conclusion of shutting off humanity from contact with the continual, ever-present living revelations of the spirit. The use of the fallen air waves is mass indiscretion which fosters and feeds the weaknesses in this region of experience. This is not meant to be an indiscriminate condemnation of these aspects of modern life, rather an indication of one of the dangers implicit within them. Emerson tells us: "Let us be silent so we may hear the whisper of the Gods."

If one would compare the inner fruit borne in the soul of that individual who has developed a virtuous relation to the Aquarius region of silence through developing an inward orientation to the spirit, let us say, for five years, to the inner fruit borne in the soul of an individual who has indiscriminately given himself over to the materialisation of the pneuma through the electronic air waves for a comparable period of time, I think the profound implications of the perversion of the pneuma and the human soul's relation to it in our time would be painfully evident.

The false experience of community, the ghostly reflection of brotherhood fostered by the "air waves" threatens to weaken the inherent potential for meditative power in the human soul, thereby subverting the soul's will for "tuning into the Universe." The longing for true Aquarian brotherhood, openness and universality, finds its fulfillment in the strengthening of the inner life, not in fostering increasing passivity and "hollowing out." Through active silence I create the organ of "reception" and "transmission" for the "vibrations" of living spiritual reality. Through over-exposure to its materialized counterfeit I diminish this possibility more and more, until I no longer recognize what I may have lost.

Anyone who has not lost his or her feeling sense for words can find a rich and perhaps rather unpleasant world conjured up through the sounds of this word, lasciviousness, discoverable as the excess in this region of experience.

I find, while living within the circulating Aquarian currents around me, that frequently I can experience, in being in the presence of another's "radiation" or "transmission" that I am "invaded" by energies or "spirits" who have the character of electricity moving throughout my living body. A kind of restless, unclear "invasion of privacy" takes place, and I feel that within my life form, spirits have entered who have a strong will to inspire in me a kind of gesture of exposing or expressing what should remain hidden from the outer world. Though I do not necessarily always experience this to be clearly in evidence in personalities on T.V. when I ask myself what is it in my human nature

which would lead me to choose to have my image reproduced, my voice recorded and broadcast into every imaginable environment which houses a receiving station for my public exposure, I often find myself ill this region of my life inspired by a mood of indiscretion. It is indeed a rare soul today, who once having entered the "public eye", perhaps for the noblest and best of reasons, is able to protect himself from the array of violators of his will for discretion. Meditative power chooses what and where to "broadcast," chooses what to "tune in to." Television indiscriminately broadcasts to anyone with enough money to buy a receiver. And the human receiver, in turn, increasingly lacks the discrimination to determine when he is being violated by what is being broadcast.

This characteristic of contemporary life is accompanied by another. Those formative currents working around the calves and the forearms one discovers to be linked with this Aquarius region of experience. The trends of modern fashion, the length of skirts and blouses, shorts and shirts, has an intimate relation to this question of lasciviousness and discretion. The classic mode of fashion, the days when ,a modest lady graciously lifted her hem as she crossed a threshold have given way to a world of "indecent exposure" which even lacks the accompanying "blush of shame" to bring instinctive council to (lie soul guilty of various indiscretions. That I can still blush for shame at my various immodest ill modes ties is one of the remaining healthy instincts I have ill this region.

Let us now look at the question of the weaknesses and the virtue in the Aquarius region ill another light.

When I enter into the mood of sociability of Aquarius, the inherent link with the living, spiritual currents ill this region, I find that what different "groups" have in common is partly that their respective members feel "at home" in the particular "element" in which they commonly participate. It is not an infrequent experience in this century for one human being, who is by nature at home in a particular "elementality" to cross the path or meet the gaze of another whose "element" is of a different quality. What is often the consequence of such a meeting? One which I have observed within myself and others. It is that the red blush of shame suffuses the one human being as lie or she meets the other. This is often a deeply instinctive response of each individual to the element, atmosphere, or "vibration" of the other.

The so-called "bad vibes" or "good vibes" of my generation, the unrefined and indiscriminate reception and transmission of energy, must give way to the binding, directing and concentrating of the living pneuma through the exercise of silence and reticence. Then I can increasingly refine my instrument of reception, refine my energy of transmission and cultivate that quality of discretion so critical to mastery of this region.

Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."

John 4:1

I find in further exploring the question of discretion and indiscretion another subtle dynamic in this region. In my struggle to try to achieve the balance between silence and speech I can at times discover a quality which maintains discretion, but also draws the attention of others towards me through a kind of false modesty which is not based on a true meditative power. I let others know that I have a secret, thereby drawing them to me, but then I do not allow their outwardly drawn attention to find fulfillment through that disclosure which I have now come to realize would be immodest of me to make. I become empowered through having attracted and captured their attention. This quality of "indiscreet discretion" can have the character of a subtle form of spiritual seduction, just as partial physical disrobing can be clearly experienced as a potential means of physical seduction. Here one can experience that one's will, interest and attention is being drawn towards someone on the basis of that spiritual life and content which they "delicately, indelicately" intimate is their own. This problem can be found in the sometimes suggestive promises that are made by the proponents of different meditative practices. Thus each meditator becomes tempted with spiritual indiscretion and must struggle to overcome the inclination to draw others to him by virtue of his relation to the spiritual life.

Having made these remarks let me now try to bring together some of the qualities of experience I have explored above and try to portray the living logic of the two weaknesses and the virtue in this Aquarius region.

First let us look towards some of the senses of the word "discretion". Discretion is spoken of as the ability "to separate"; to "distinguish between" to exercise "spiritual discernment." Without discretion, or through lack of virtue in respect of it, I stand in ill relation to the weaving life of Aquarius, its "air waves" and "vibrations," in a kind of vague living in the "swarm of spirituality." Here the latest television special is indistinguishable from the most intimate revelations that may be offered to me in the silence of my inner life if I would but prepare myself to receive them. The sad irony of this situation is that through the cultivation of my inner life I can develop a clear relation to the teeming inspirited life of the "pneuma," rather than rely on its pale counterfeit of the "electronic air waves." Whereas television and radio dull the faculty of spiritual discrimination - the ability to discern and distinguish between different spiritual beings - cultivation of the inner life - can enhance this potential. Considering this picture I leave this region with the following open questions.

When will the wilful "independence" (beyond the bounds of Saturn) of this region of "freedom" bind itself and no longer so extravagantly squander its inherent potentials, but try to make conscious this living, weaving web of life of which it is an integral part and towards which it should strive to make a helpful and understanding contribution? When will the blessed experience of breathing the "Tree air" of a democratic nation inspire that mood of gratitude and responsibility towards the free spirits of the air, so that I stop polluting it with spiritual indiscretions and strive to work more consciously in harmony with those weavers who work behind the magnificent tapestries of human lives? When will the refinement of spiritual discrimination or the recognition of the need for it encourage those generations more and more given over to electronic wizardry to develop the faculty to "try the spirits to see whether they are of God?" When will the boundaries and ballast of human morality be brought into the refined, atmosphere of electronic spaced -outedness and one-sided meditative practices? When will the gravity of the human heart bind the levity of the light-filled ether, and the levity of the light-filled ether illumine and broaden the binding gravity of the heart? Perhaps when in myself and in others, some of these questions are answered through the "repentance" of our souls - the turning of our attention inwards - then I and my brothers ill the spirit will truly begin to understand something of the deeper mystery of walking on the water.

Let us end this consideration with the following words from Proverbs:

"I, wisdom dwell in prudence and I possess knowledge and discretion. I love those who love me and those who seek me, find me."

AQUARIUS

"He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction."

Proverbs 13:3

"The Father uttered one word: that word is His son, and he titters Him for ever in everlasting silence: and in silence the soul has to hear it."

St. John of the Cross

"My dear Mother, heed well the precepts of the saints, who have all warned those who would become holy to speak little of themselves and their own affairs."

St. Francis de Sales

"Discretion ill speech is more than eloquence."

Bacon

"Silence is the sanctuary of prudence."

Balthasar Gracian

"Be silent, or say something better than silence."

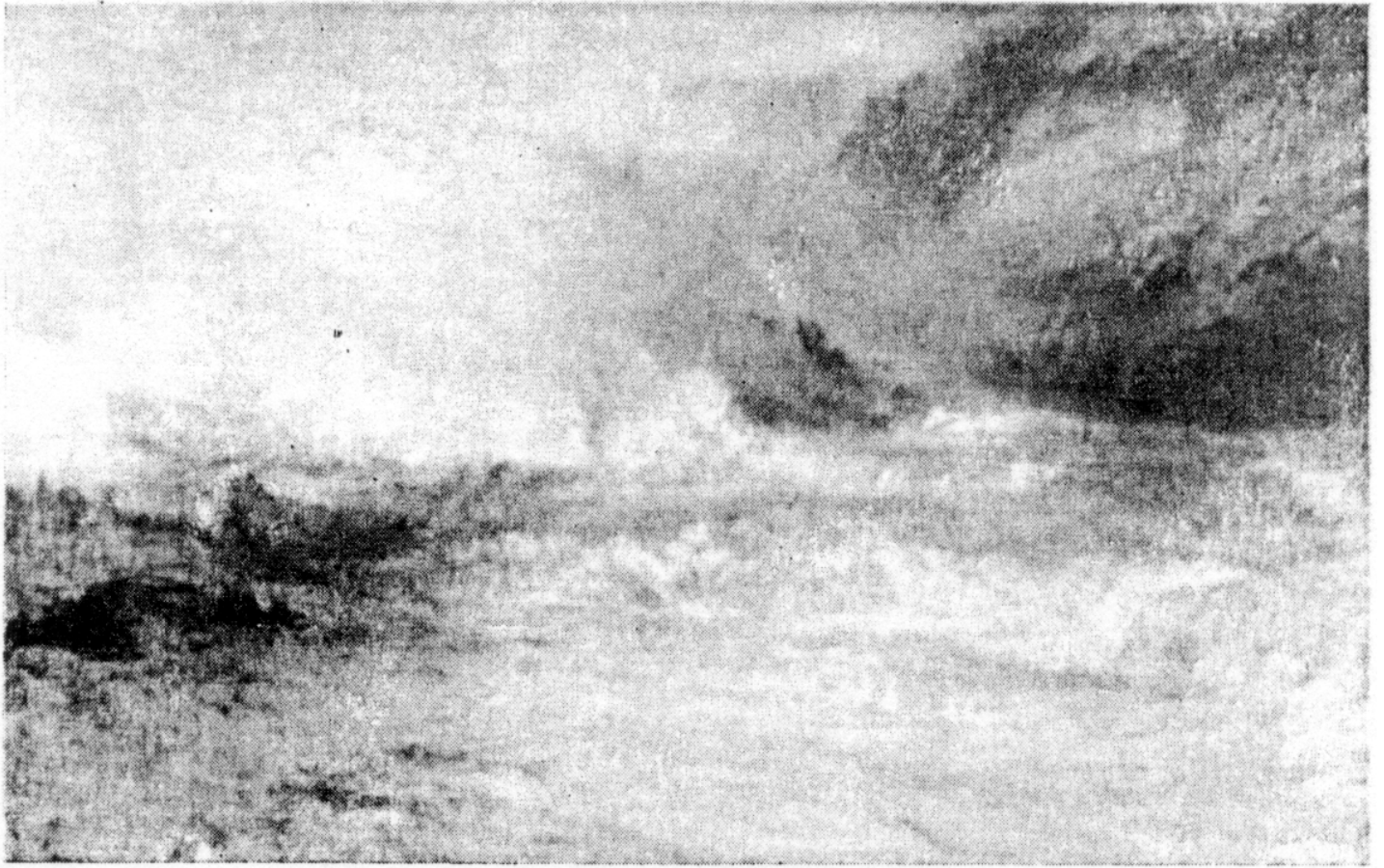
Pythagoras

"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."

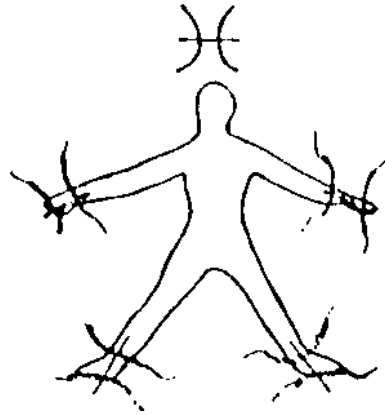
Zohar

"Only in the sacredness of inward silence does the soul truly meet the secret, hiding God. The strength of resolve which afterwards shapes life, and mixes itself with action, is the fruit of those sacred solitary moments. There is a divine depth in silence. We meet God alone."

F. W. Robertson



PISCES



VIRTUE: MAGNANIMITY, GENEIZOSITY BECOMES LOVE

"...I know morality, which is eternal, with all its mysteries. It is nothing else than that <ancient morality which is known to all and which consists of universal friendliness, and is fraught with beneficence to all creatures."

Mahabarata

VICE: (Excess) FRAUD, DECEIT

"Do not be ashamed of mistakes and so proceed to make them crimes."

Confucius

VICE: (Lack) NARROWNESS, MEANNESS

"The superior man is catholic and not partisan; the ordinary man is partisan and not catholic."

Confucius

SENSE: SENSE 011: HEARING

"He ne'er presumed to make an error clearer; In short, there never was a better hearer."

Byron

FORMATIVE REGIONS: HANDS, FEET

"All strangers and beggars come from Zeus and a gift, though small, is precious."

Old Saying

CENTER OF THE FORM: UNCERTAIN

"Life is a pilgrimage and every soul is a pilgrim."
Swami Satchitananda

WORLD VIEW: PSYCHISM

"We are never deceived; we deceive ourselves."
Goethe

PISCES

As I dive into the world of Pisces I find myself swimming within a vast inner sea of countless streams and currents, I glide within this sea as a fish within the ocean, navigating through its abundant activity and life with a highly sensitive, finely tuned inner sense of hearing. With wonderful inner flexibility, mobility and sensibility I move through my surroundings and the multitude of possibilities that present themselves to me as courses to follow forward. At any moment I might be confronted with the necessity of having to alter my course as I swim through this inner ocean and try to sense the consequences of my pursuing one current or another.

Within this inner sea of experience, amidst the myriad streams and strands of this sounding, psychic ocean I often feel as if I am woven within a rich symphonic piece. A great variety of tones, sounds, themes and motifs weave their harmonies and disharmonies. I feel as if I am in a choir, trying to hold fast to my own place, while listening attentively to the many other voices. I sometimes feel the need to confine my attention in order to follow my own part - for fear of losing myself within the whole. At other times my longing is to let myself go, lose myself, in the weaving tones of this rich, sounding life. Between my will to narrow my course and my will to give myself fully to the whole, I struggle to hold fast to my own way, my own part, while listening attentively enough to the rest of the choir so I can bring myself into harmony with it. I struggle to maintain the balance between "drowning out" the other voices and being "drowned out" by them. I strive to walk between having my part "down cold" - which sometimes feels like trying to contain the ocean in a bottle, and that openness to the ongoing flow of events where I will be able to "play it by ear."

I stand by the seashore and dip my foot into the water to test whether I am willing to enter into it. I splash around with my hand and test it further. No time for "cold feet." I stand on the rocks and balance on their edge with my toes. Head first or feet first? I hesitate, loath to plunge into the teeming currents, fearful of losing myself, of being lost in this unpredictable, dark mysterious world.

I disembark at the port and stop to "ponder the path of my feet." I study the guidebook that has charted the waters of this new ocean of experience into which I am about to enter. Which path shall my feet follow?

As I move into this region of experience I am strongly aware that it is my feet which lead me through the sea of my destiny. By virtue of my hands and my feet I will bring about certain events. Each time I plunge into this ocean of experience, whether in the richness of my inner life or on the pathways of my outer destiny I wonder whether I will sink - be drowned and engulfed by this teeming life? Will I be deceived and misled by its twists and turns, its sudden changes of direction; or will my

strength enable me, to navigate within it, whatever may come to meet me? Will I have sufficient wisdom and strength in this region to direct my own course amidst the lulls and storms which call so unexpectedly arise ill the inner and outer symphony which is the music of my destiny? Do I have the proper measure of self-possession, of dry land, to enable me to follow my course whatever the conditions? Do I have sufficient openness and flexibility to change my course if conditions and life events recommend it?

Sometimes my will is to hold fast to my course and even go against the tide or swim upstream if necessary. At other times I would allow the wind and the waves to determine my direction and I would simply float and drift on the sea much like a bottle being blown hither and yon, awaiting a current which would wash me ashore. Where it may be, when it may happen is no longer ill my power to determine.

Between my narrow self-will which would fail to acknowledge my dependence on the conditions of the winds and waves, which would selfprotectively bottle me tip within myself and my will to abandon myself completely to the elements - my undirected floating in or oil the sea of life, I try to hold fast to my, destination. Whether ill the rich inner ocean of my soul, or in the rich outer ocean of my life's destiny, I try to ponder the path of my feet. Ill clear consciousness I follow the inner and outer streams of my life, steering my course towards my chosen destination, yet always prepared at any moment to change my course and outlook as new experiences within the broad and vast ocean of life cross my path.

In Pisces the sphere of the universal language: music, and the universal solvent; water, my longing for union, for losing myself within the whole, must be "grounded" through my 'finding myself' in giving myself. The mood of generous bestowal which I find in myself in this region must be guided by wisdom or else my "helping hand," my "Hand may pull others in, rather than pull them out. This inner feeling of magnanimity, of benevolence ("Benevolence is love to all men." Confucius) that I find in Pisces must be grounded, bounded by my will to understand where this bountiful (the feeding of the five thousand with loaves and fishes) bestowal will lead others oil their respective life paths. When I lack this grounding, directing, binding element in Pisces I can find myself moving into a state that is vague, dreamlike, nebulous. Here I "drown my sorrows" in alcohol. My "I" has been "washed away" by the universal "solution" of Pisces. Then the steps I take on my path, my feet become unstable. I lose my way, inwardly and outwardly, staggering and swaying, much as I stagger and sway while oil ship deck oil turbulent waters. Through losing myself (drowning my sorrows) in the inner ocean of Pisces I lose my healthy relation to those inner and outer formative and physical regions which work to shape my hands and feet. Then my hands and feet, as well as my inner hearing's sense of my life's course, are lamed and I can no longer feel what the right path of my destiny may

be. No longer properly having "my feet oil the ground" I stumble forward, often down blind alleys, dead ends and false pathways. Exploring this condition in my inner life ("history is a nightmare from which I am trying to awaken" Joyce) I often find it accompanied by my drunken gestures of benevolence and generosity. My stumbling feet are supported ("adding insult to injury") by my "generous, helping hand" ! Now I would metaphorically "buy drinks for everyone." In so doing I endanger others through misleading them down the false path I myself have taken. Then my own particular "delusions" become infectious. In such a state, rather than throw myself overboard to save the ship, my questionable generosity would pull the ship down with me. How clearly I can feel the danger in this region that if I am a drowning man, or if I "jump into the water" to save one, I will either pull him out or he will pull me in.

This sense of false generosity, drunken generosity, delusion and deceit, leads me to the picture of another experience I find here. Whether it is Mephisto promising Faust renewed youth, some inebriated "friend" promising me a generous "hand out" for the sake of our solidarity, or another "friend" offering me a mystical experience through the agency of a drug, all of these apparently generous gifts have the "string attached" that I have to give something in return. Through my becoming "hooked" ("by hook or by crook") oil any form of substance or experience that "takes me for trips" - oftentimes "selling me down the river" - I have essentially given whatever lies behind these substances and experiences dominion over the outer and inner course of my future pathway of life. In this region of experience I discover the stark reality that I can lose my true pathway of destiny through "selling my soul" to one hook or crook or another.

The anchor, ground or hook that I myself need to steer my own course forward is now provided by some exterior agency. The accusation often brought against me by another part of myself in this region is that I am being "narrowminded" or "square" for being unwilling to explore new inner territories. This is sometimes countered by another voice of my soul which ironically observes that this apparent "expansion of consciousness," this "broadening of my borders" was bought at the price of being increasingly "hooked on or into" some external agent which enables me to go forward oil these pathways that have been opened to me. Though my generosity of soul tells me there is some justification to both positions, I increasingly feel that the balance between my directing my own inner and outer course and simply "going with the flow" has been upset, where my inner and outer experiences are being less determined by myself and more determined by the only anchor or ground I have left remaining - that into which I may be presently "hooked."

This recognition leads me to another picture of an experience of life, which is a revealing indication of the inherent struggle with delusion and deception I find in the region of the fishes. I see myself fishing. I lure the fish with my "bait," a piece of, bread on a concealed hook. The

fish, being a "sucker" accepts my generous "hand out" and "swallows it", "hook, line and sinker." He doesn't see the invisible hook and string attached. Hardly casting my bread upon the waters. My apparently generous "helping hand" of "something for nothing" hooks the fish. Then I pull him out of the ocean - the pathway of his particular destiny - and he must swallow the consequences of having been deluded by this deception and fraud. I wonder with him: "how did I get myself into this ?"

In Pisces, I find the need to develop foresight as to the consequences of my actions. I must trace the threads of my destiny that have led me to my place in life and recognize that my present condition has to some degree been determined by the steps I have thus far taken, as my future destiny will be determined by what steps I now will take. I must repeatedly "ponder the path of my feet." If I feel that I am "lost" or I have "lost my way" different roads lie open to me. I can either try to retrace my steps and discern where I took a wrong turn and try to pick up the thread of my life in light of the detour I may have taken, or I can continue to "lose myself" even further in one form of self-delusion or another. Confucius wisely counsels me in respect of this region of my experience: "Do not be ashamed of mistakes and so proceed to make them crimes." Rather than "cover up" or "sweep under the rug" the reality of my mistakes in the oceanic feeling of Pisces, I should clearly acknowledge them so that I can, once again, find my proper path forward.

I enter into my feeling of the intimate relation between Pisces, my destiny, or life's course and my experience of having wandered down false paths. I find myself reminded of other experiences related to this region. I think of those times in my life when I have felt inwardly or outwardly lost. My course seemed to lack control and direction. I have been endangered with shipwreck. The inherent wisdom in this region would then try to "ground me." In being grounded I am taken out of the relentless ebb and flow of outer events and given an opportunity to consider my course before plunging back into them. The family car is taken away because I have been driving while drinking. I can no longer sell my goods on the market place where I have been found guilty of fraud. The police confine me in prison because I am threatening the destiny's of others through my behavior. I "land" in the hospital through having abused my body in one way or another or perhaps because I need to experience the possible magnitude of human sorrow and suffering that one finds there. In all of these circumstances, I am "grounded" until I can properly find my "feet again"; until I can find the proper path for my feet to travel down again. I am given an opportunity to ponder why I have "landed" in these various situations, through the narrowing of my scope of outer activity. Taken out of the "mainstream" and placed in one of these "backwaters," like the ship brought to shore for repairs before further voyages, I am given the opportunity to fathom how I have gotten to where I am, and to re-direct my course towards the future.

it is a serious and sad reflection of my inner condition that when I "land" in such a situation I often seek one distraction or another ill which to lose myself further. The often deluded and questionable generosity of the countless pharmaceuticals dispensed so readily as dubious forms of "hospitality" belongs inherently to this region of my experience. Would I not be a "sucker" to indiscriminately "swallow" these "hand-outs" from "helping-hands", hook, line and sinker? Would I not be somewhat mean and narrow-minded to imagine that some genuine help might not come to me through these many human beings working to put me on my feet again, so I can pick up the threads of my life, hopefully with a little more wisdom than when I had set them down? How can I lend a helping hand, how can I accept a helping hand without the string attached of fostering dependence or becoming dependent? I experience this struggle of "side-effects" all the watery region of Pisces.

How can I bring enough wisdom into my will to help another ("down on his luck") without interfering with that wisdom in his life which may be trying to help him learn through an apparently difficult situation? Having landed on the dry land of confinement so that I or he can "ponder the path of our feet" do I render myself or himself a service through taking him or I on one inner "trip" or another to alter the condition in which we find ourselves. Will he or I "find ourselves" if we continue to foster this dependence on self-deception rather than encourage us to bring the opportunity of the dry land of our present experience to understand the many currents of the oceans of our lives which have led us to our present situation? Are we not "taken" for further rides through these "helpers" and is not one of our basic problems that we are too disposed to "being taken" altogether, rather than guiding our own courses?

I consider what a "sobering" experience it is for me to feel the effects, not only of "alcohol and drugs", but food additives and pharmaceuticals upon my inner states of consciousness. The more sensitive I become to substances the more painful it is for me to realize that the number of these potential leading and misleading (hooking and unhooking) agents are growing every day. When I contemplate the effect of - for example - small doses of sugar upon my inner feeling - making me jittery and restless - and imagine that more and more children are first consuming this substance and then being given drugs to counterbalance their "hyperactivity" I could weep at the insidiousness of such a situation. When I observe that fruit sprayed with certain pesticides directly stimulates my reproductive organs, which in turn inspire in me a gesture to express this stimulation, I wonder whether the chemical agricultural industry would be willing to support those children who they had indirectly fathered? Through the growing sea of fraud and deceit certainly it becomes more and more difficult to determine individual responsibility in any given situation. Is it not the will for a drunken sense of magnanimity in this region of oceanic feeling that would make

vague and nebulous any deeper sense of personal responsibility? Whether it is some food additive, alcohol, aspirin, etc: my growing sensitive inner observation reveals to me that each of these various substances have some power to take me on one trip or another, to alter my inner condition in one way or another.

In the spirit of "charitableness" the explorer of this region of experience is left with the question: What is the difference between that activity of my own where I consciously try to direct my ship towards a particular destination; where I have dominion over my inner states of consciousness and am able to change them at will and in full wakefulness, and those gestures where the unruly currents of my inner or outer life need various "helping hands" to guide me on my way? The question remains whether when I dispense a "helping hand" through "handing out" a means of altering the inner or outer pathway of my own or another's destiny I am not "violently interfering" with a rich tapestry of life whose wisdom may lie concealed to me. Though Christ may tell me that I should be a "fisher of men," unless I am aware of the true course or path that needs to be followed, "the path that leadeth to salvation," because I myself have walked it in fully wakeful consciousness, I imagine that before long I will be reminded of the other words from the Gospels: "He saved others, why can't he save himself?"

Unless my will to "save others" is grounded in a thorough knowledge of the path I have trod to "save myself"; unless my will to guide others is grounded on the thorough knowledge of those directions that are necessary on any particular journey; unless I have myself learned to navigate id particular waters before I would send someone else out upon them, my generous will to help is always endangered and potentially misleading.

How can I strike the balance between moving with the pulsing waves of magnanimity towards all of life I can feel in this region, and the need to ground, define and concentrate this mood without becoming mean, insular and narrow? I will try to help find those who are lost whose feet have found me. But my help must not be unconscious. I must develop sufficient presence of mind so that my finding does not multiply the other's losing and my tendency to vague and nebulous generosity (buying drinks for everyone) does not render them liable to greater sorrow and confusion. Whether a nebulous dispensing of a sea of pharmaceuticals to cure the ills of a shipwrecked mankind is an expression of the virtue of human love and charity in this region of losing and saving is clearly questionable to me. But the lack of appreciation for the fact that "no man is an island, entire upon itself" and that the shoes in which another man is walking are as readily my own self protective narrowness and insularity - is also clearly a questionable expression of the inherent potential in this region of generosity and universality. My task as a physician, priest or good Samaritan is to save who is lost, find who is lost, and help who is lost to find himself. For

unless his course towards the future is based on the dry land of having "found himself," and unless my course of aiding him towards the future is based on the dry land of finding and refinding myself in what I am doing, we will both probably again lose ourselves before long in the streaming life of our respective destinies.

How broad and generous (interested in all things) I can feel in the region of Pisces. I am the traveller and trader, the merchant, sailing from port to port, linking (⚔) one portion of the world with another through the use of that common sea we share upon which we each journey. Broad, liberal, genial is the sea. Available to all men. Carrying them and whatever they have to offer to each other on the paths of their respective destinies. The sea where human paths are linked and the soul experiences the shared responsibility of each for each, all for all.

Pisces' wealth and abundance, its stimulation of my impulse to travel, its universal quality would teach me generosity and magnanimity, teach me love for all things. It would help me to overcome my narrowness (excessive groundedness) of insular views and develop true liberality of soul. Through my recognition of the truth "that life is a pilgrimage and every soul is a pilgrim" (Swami Satchitananda) I unfold the mood of generous love which inspires me to give of my time and my resources in helping others. I recognize that travel to new lands - both inner and outer - "broadens my borders" and helps me gain a richer experience of my common humanity with individuals from "all walks of life."

How often have I set out on a particular journey only to find that what crossed my path was of a very different character from what I had planned. Though like Columbus I may set out for the East Indies, if I discover America, my broad and generous appreciation will ask: is there not something here which I need to experience and explore? Balancing this mood of openness I have also found how perilous it can be for me if I lack any sense of my destination and wander down harmful pathways. How far down wrong paths I have wandered because I did not ponder the path of my own feet.

Between the inner and outer feeling of liberality and abundance, of participating in the psychic and physical sea of the symphonic harmony of numberless human destinies and the need for some kind of containment - dry land - to border and define this life, I move in Pisces. Between the openness to the sea around me, the wind and the wave, the choir of voices about me, and the necessity that I hold fast to my own course, my own part, I struggle to maintain the balance in this region of Pisces. Between being tossed about by wind and wave and being "grounded" I strive to consciously navigate amidst the waters, wind and earth in this rich inner ocean and outer experience. Neither inwardly succumbing to the lostness of psychosis - a kind of sea - sickness of the soul - or to alcohol, drugs, pharmaceuticals or pesticides - where my inner liberality and broadness is made dependent upon exterior agents,

nor bottling myself up in insular views and a narrow inner life, my sense of inner balance in Pisces encourages me to consciously strive to develop that power of love which helps me to enter understandingly into the path of any man without losing myself in so doing.

When the bigness of my magnanimity and generosity becomes overly expansive, when it lacks wakeful-attentiveness within it, it can easily turn to fraud and deceit. This comes about through a vagueness in relation to the course of events, a washing over, sweeping under the rug of what actually happened. Then I am endangered with turning a mistake into a crime. Through the realization that in each word I speak, each step I take, I am leading myself and others down pathways towards the future, I am awakened to my sense of responsibility for the consequences of these steps of my feet and actions of my hands. When I give a poor swimmer the ocean as a gift, though I am generous, certainly my generosity lacks judgement. In the Pisces region it is essential that I curb my strong, unconscious will for giving through the dry land of trying to determine where my gift may be leading. On the other hand I must guard against the narrowness, meanness and smallness which, for fear of losing myself, would lead me to bottle myself up. Here I find that rather than take the chance of growing greater for giving, I hold on to what I already have and thereby limit my possibilities of helping others, as well as limit my possibilities of being enriched through the broader life experience which comes through my flowing out into the sea of life itself.

Between the nebulous and vague boundlessness in which I can lose myself and others in delusion, deceit and fraud, and the insular, narrowly defined dry land where I would save myself and lose others through my lack of inner and outer adventurousness, I try to navigate in the sea of Pisces. Only by maintaining the balance of virtue in this region of experience can I continually "save myself". And unless I am continually conscious of my need to work at "saving myself" through trying to hold fast to that path of salvation I may have chosen, how can I seriously, honestly undertake to save others.

The-Road Not Taken

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveller,
long I stood And looked down one as far as I could
To where it bent in the undergrowth.

Then took the other, as just as fair,
And having perhaps the better claim
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same.

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day;
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence;
Two roads diverged in a wood, and I
I took the one less travelled by,
And that has made all the difference.

Robert Frost

PISCES

"...freely ye have received, freely give."
Matthew 10:8

"Hard pressed, from serving other men, lie has enough and some to spare; But having given all he had, He then is very rich indeed."
Tao Te Ching 81

"I acknowledged my sin to thee, and I did not hide my iniquity; I said, 'I will confess my transgressions to the Lord, then thou didst forgive the guilt of my sin.'
Psalm 32:305

"But this I say, lie which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.
Every man according as the purposes in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."
11 Corinthians 9:6-7

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."
Proverbs 11:25

"He is the liberal mail who helps the beggar that, craving food, emaciated wanders. And coming to his aid, when asked to succour, immediately makes a friend hereafter."
The Vedas

"The wealthier should give to the needy, Considering the course of life hereafter, For riches are like chariot wheels revolving, Now to one man they come, now to another."
The Vedas

All false practices and affections of knowledge are more odious to God, and deserve to be so to men, than any want or defect of knowledge can be."
Sprat

"No man for any considerable period can wear one face to himself and another to the multitude without finally getting bewildered as to which may be true."
Nathaniel Hawthorne

"This rapturous literature of wholeness does not explore the unity it apotheosizes; it merely contemplates and admires. Personality, it says, is like a symphony. Granted., but does not the comprehension of symphonic unity come only through an understanding of the articulate weaving of motifs, movements, bridge-passes, modulations, contrasts, and codas? Nothing but empty and vague adjectives can be used to characterize the work as a whole. If a totality is not articulated, it is likely to be an incomprehensible blur, it can then be extolled , but not understood. What is more fatal. The rhapsodic approach seriously oversimplifies the whole problem, underestimating the conflicts and discords in every life. Unity at best is a matter of degree."

Gordon Allport

CHAPTER 3

The Superphysical Forces of the Sun, Human Morality, and Daily Life.

In this chapter I would like to share what my own path of selfobservation has led me to understand of the relationship between the inner life and the day by day motion of the sun through the circles of the tropical and sidereal zodiacs. (See Appendix A) This discussion will particularly concentrate on understanding the above dynamic viewed in the light of the struggle for the virtue standing as a kind of "golden mean" between the corresponding excess and lack in any particular, archetypal region of experience. (The interested reader can, for himself, extend this consideration to the accompanying formative currents, senses and/or world views.) I will present this aspect of the text in as great detail as is necessary in order for these guidelines to be as faithful to the objective cosmic reality as I am presently able to describe them. It has been objected that this detailed presentation may become an unnecessary burden upon the reader, obscuring the essential significance of what I am trying to share through these sometimes, painstaking phenomenological distinctions. I appreciate this point of view and to a certain degree think it is a valid concern. Considered against the weight of this objection I have asked myself: what is the singular contribution of this particular work? Viewed in light of the valuable work on the theme of the twelve Virtues and Vices done by Mr. Witzenmann and Mr. Seddon I do not think that it is solely the contribution made through my attempted evocations of each region which would necessarily justify a book of this nature. When I further review my own experience and the experience of friends who have tried to work with the Virtues and Vices as these have been portrayed by Mr. Witzenmann and Mr. Seddon we repeatedly observed (as I mentioned in the introduction) that although their characterizations proved true and helpful they did not seem completely faithful to our experience when they were considered against a more painstaking attentiveness to the qualities of time throughout the year. When I consider how much farther I have gone in clarifying the question of what archetypal regions are present at any given time, I see a strong justification for presenting the following material in as detailed a manner as possible. The rest I leave to the reader's judgement and initiative to determine for himself how precisely he wishes to take up the following suggestions and those in the final, practical portion of the book.

Further, when I consider some of the implications of my own sensitive empirical explorations for certain classically held conceptions amongst students of astronomy, astrology and psychology, as well as, although less explicitly, students of human ethics, morality and self-improvement, I feel it appropriate to share - in as great detail as I am presently able - what I have discovered. I leave it to your interest and good will to determine whether what I am suggesting is accurate, and if

so, how these conceptions must be considered to modify certain presently held ideas.

Inasmuch as my years of exploration have led me (without any preconceptions or impression of what the path of this striving might reveal to me) to feeling that there is a fair measure of truth in the earlier quoted words of Rudolf Steiner:

"Knowledge of our spiritual nature and our relation to the spirituality of the cosmos is especially needed to re-educate mankind to an awareness that we live in a Universe in which moral laws are as real as natural laws..."

I feel it important for me to present in as detailed a manner as possible something of the character and dynamic of those "moral laws" which are related to the "spirituality of the cosmos" as well as our own "spiritual natures" (superphysical natures) as I presently understand them. These are my reasons for choosing to not omit the detail for the sake of making the presentation less potentially obscure and cumbersome.

Having made these introductory remarks let me now proceed with an attempt to clearly characterize what my experience has thus far led me to understand of the relation between the human being and the superphysical forces of the sun.

The Tropical Zodiac (See Appendix A)

I will begin this discussion with a consideration of the relation between the human being and the forces of the tropical zodiac.

Although this was not necessarily the first step in my own exploration, for the sake of the clarity of the following presentation I have felt it wise to begin with it.¹

If one, through the methods described in the foreword and introduction, which I will heretofore call "participatory observation"² lives within that region of one's nature which I will hereafter call one's

1 From the outset I need to try to clarify one further point in respect of these observations.

To the student of self-observation the impression can be gained that although he is living in an objective superphysical universe, with objective forces lawfully and rhythmically present through the course of the year, nevertheless these influences can be felt to be working into and through more fixed structures which to self-observation are revealed to have to do with the planetary placements at the moment of birth. This is an important factor in the following considerations. The reader should keep this in mind as a possible source of confusion. I feel it is important to at least make note of these phenomena at the present. I hope to address this question more fully in the following book.

2 The term "participatory observation" is trying to point to that inner stance which, in fully waking consciousness, tries to get to know what it is observing from within the phenomena themselves, as contrasted to standing outside and against the phenomena. (See Appendix I)

"more outer superphysical nature"³ one grows into the experience that in this region of one's nature, during the course of the year one is "participating in" and "moving through" thirty-six distinct regions of qualitative experience. A more careful scrutiny of this experience leads the participating observer to the impression that although there are thirtysix qualitative changes of mood experienceable throughout the course of the year, nevertheless it feels as if one has moved through twelve distinct qualitative regions three times each through the year's course. Further self -observation of this phenomena leads one to the impression that during periods of about thirty days each, one can experience three distinct moods which although they seem to have a similarity in respect of their quality of lightness and density, nevertheless they seem to clearly have distinctly different characteristics. Having come this distance in one's self -exploration a conception from Egypt in the astrological literature might come to one's mind. (And here for the first time one must combat the temptation to riot solely devote oneself to the phenomena but rather to perhaps a little too eagerly try to look upon them as a means whereby one can "prove" one's present pre-conception or theory). This conception is known as the "decans." The idea of the decans argues that the twelve signs of thirty degrees each are actually divided into three regions of ten degrees each, leaving us with a tropical zodiac of thirty-six regions of ten degrees each. The further idea is that if one begins, for example, at the vernal equinox of 0 degrees Aries () in the tropical zodiac the first ten days would have an Arian character. At the transitional point 9* 59' of Aries M to 100 of Aries (V) (this has been my experience) the attentive participating observer can feel a strong change of mood or "environment." All exploration of this new environment leads one to feel that those characteristics which I have suggested in the contemplations as accompanying the participation in the Lion region of experience are now clearly present. This inner experience stands in harmony with certain classical conceptions that suggest the second ten degrees in the sign of Aries stands under the inspiration of the next fire region in the circle of the zodiac, which is Leo. (It is beyond the scope of this present study to explore the question of the four elements. Scientific objections could be justifiably raised against any use of unverified hypotheses. It must be sufficient, for the present, for me to say that through my experience of the motion of the Sun through the tropical zodiac of thirty six regions the classical idea of the elements seems to be confirmed (See following). About ten days later the participating observer can experience a further change of mood, or the impression of living in a different environment of experience. Although this environment of

3 The expression "more outer superphysical nature" has been chosen simply as a pointer to the readers self-attention. Rather than use terminology like "etheric body" etc., I have tried to remain faithful to my empirical investigation and simply direct the reader's attention to those spheres of experience which should before long be reasonably accessible to self -observation.

experience feels as, if it has a similar density to the previous two, nevertheless it becomes more and more recognizable as that region of experience which I have tried to briefly characterize in the contemplations and to which I have given the name Sagittarius.

In the course of these observations the attentive "participating observer" can feel that the most fruitful times for gaining impressions of the difference of mood or environment of one region of experience from another are during the day of transition. The details of this will be characterized shortly.

Further observation of these inner phenomena or "environments" through which one finds oneself living and moving leaves the participant with the impression that after about ten days of living within the Sagittarius region there is a feeling of moving into a much denser and different region. After ten days this mood gives rise to a second mood and ten days later this second mood gives rise to a third. If one participates in this development through the course of some years one grows into the experience that a certain formulation of the idea of the decanates is a true characterization or naming of this element in one's inner empirical discoveries. This formulation states that the first ten degrees of any particular sign is given over to the influence of that sign; the second ten degrees to the influence of the sign following corresponding to the same element; and the third ten degrees corresponding to the second and last sign of the same element following the original sign. Translated into the language of the signs this becomes the following: First 10^0 ($0^0 - 9^0 59'$) of Aries (Υ) is Arian in character; second 10^0 ($10^0 - 19^0 59'$) of Aries is Aries-Leonine ($\Upsilon\text{♌}$) in character; and the third 10^0 ($20^0 - 29^0 59'$) of Aries is Aries-Sagittarian ($\Upsilon\text{♐}$) in character. Then, following the same principle throughout the remainder of the circle of the signs one finds the following: Taurus, Taurus-Virgo, Taurus - Capricorn; Gemini, Gemini-Libra, Gemini-Aquarius; Cancer. (♋) Cancer-Scorpio ($\text{♋}\text{♏}$) Cancer-Pisces ($\text{♋}\text{♓}$); Leo (♌), Leo-Sagittarius, Leo-Aries ($\text{♌}\text{♐}$); Virgo (♍), Virgo -Capricorn ($\text{♍}\text{♑}$), Virgo-Taurus ($\text{♍}\text{♉}$); Libra (♎) Libra-Aquarius ($\text{♎}\text{♒}$), Libra-Gemini ($\text{♎}\text{♊}$); Scorpio (♏), Scorpio Pisces ($\text{♏}\text{♓}$), Scorpio-Cancer ($\text{♏}\text{♋}$); Sagittarius (♐), Sagittarius-Aries ($\text{♐}\text{♈}$), Sagittarius-Leo ($\text{♐}\text{♌}$); Capricorn (♑), Capricorn-Taurus ($\text{♑}\text{♉}$), Capricorn Virgo ($\text{♑}\text{♍}$); Aquarius (♒), Aquarius-Gemini ($\text{♒}\text{♊}$), Aquarius-Libra ($\text{♒}\text{♎}$), Pisces (♓), Pisces-Cancer ($\text{♓}\text{♋}$), Pisces-Scorpio ($\text{♓}\text{♏}$).

Having become somewhat at home in these thirty six changes of mood ' through the course of the year there arose within myself, in respect of the difference or similarity between the experience of, for example, Virgo; Capricorn- Virgo; and Taurus-Virgo, the question: what more precisely is the difference in these experiences? Although I feel that there is more to these spheres of inner phenomena than I have fathomed, for the present I can say that my own experience has led me to feel that there is some truth in suggesting the following as one of the dynamics of the living year: Aries-Leo-Sagittarius; Taurus-Virgo-Capricorn; Gemini

Libra-Aquarius; Cancer-Scorpio- Pisces and so on, following the same principle three times throughout the year's course.

What I am suggesting is that the attentive human being concerned with observing the moral dynamic present during the first ten days that the sun is moving through the Aries region of experience can discover some of those qualities and struggles which he may have come to recognize to be an integral part of that region or environment. In the moment of transition and during the next ten days I am suggesting that it has been my experience that I am now living in a region which has a Leonine character, not an Aries-Leonine character, and the implicit qualities and moral struggles which I have come to relate to the Leo region of experience will be those which are present, apparently (thus far to my participating observation) exclusive of other regions of experience. (As in this example, Aries.) This perception over some years is the basis for my suggesting that the most faithful characterization of my experience of the tropical zodiac which I can presently offer would have the character of:

1. Aries Leo Sagittarius	♈	♌	♐
2. Taurus Virgo Capricorn	♉	♍	♑
3. Gemini Libra Aquarius	♊	♎	♒
4. Cancer Scorpio Pisces	♋	♏	♓
5. Leo Sagittarius Aries	♌	♐	♈
6. Virgo Capricorn Taurus	♍	♑	♉
7. Libra Aquarius Gemini	♎	♒	♊
8. Scorpio Pisces Cancer	♏	♓	♋
9. Sagittarius Aries Leo	♐	♈	♌
10. Capricorn Taurus Virgo	♑	♉	♍
11. Aquarius Gemini Libra	♒	♊	♎
12. Pisces Cancer Scorpio	♓	♋	♏

I am aware that there exist other systems such as the duads⁴ of the Hindus and, for example, the Sabian Symbols of Marc Edmund Jones⁵ which suggest that there are even finer divisions during the course of the year. Although my intellect acknowledges this as certainly possible and more than reasonable, thus far in my experience since 1977 I have not yet had the impression, solely in relation to the tropical zodiac, that these are true to the experienceable reality. In that the intention of this book is simply to share what I have thus far experienced and understood, I will

4 The Hindu concept of the duads suggests that each zodiacal region of 30 is divided into 12 sectors of 2 1/2⁰ each. The twelve sectors correspond in each sign to the complete circle of the tropical zodiac.

5 The Sabian Symbols present a different "imagination," clairvoyantly gained for each day of the year.

not speculate upon things, as yet, beyond the present range of my experience. I will leave this aspect of my discussion of the relationship between certain phenomena in one's inner life through the course of the year and the passage of the sun through the tropical zodiac at this degree of preciseness of characterization.

From this point on whenever I have written a composite designation for one of the archetypal regions, as for example Aries-Leo, the reader should understand that the experience is always of the latter of the two designations, as in this example Leo in character, not AriesLeonine in character. On the other hand given that the pure Leo experience occurs in the end of July (signs- tropical zodiac) and the middle of August (constellations- sidereal zodiac) it is true to understand that the experience of Sagittarius-Leo at the middle of December (signs) and the middle of January (constellations) has a somewhat different character, although the exclusive influence of Leo is still present. For the purposes of these studies the reader should always remember that the latter of two entries (when there is a composite entry) always indicates the character of the correspondingly noted time period. Needless to say, in relation to this question as all others in these studies, the reader is encouraged to make his own explorations and see whether he can confirm or disprove what I am saying, as well as carry some of the particular investigations farther.

I have kept the traditional designations of the decans: Aries; Aries-Leo; Aries-Sagittarius; Taurus; Taurus-Virgo; Taurus - Capricorn, rather than writing Aries, Leo, Sagittarius, Taurus, Virgo, Capricorn three times each month (moon) or year (sun and earth) for the sake of not making these somewhat new ideas more confusing through a complete discontinuity with the existing tradition. Eventually I think it would be more helpful to find a different system of designation altogether - one which might more faithfully reflect the living reality.

Having described the essential pattern of experience accessible to inner observation on the path of the participating observer I would now like to present in the following Table the correspondence of this pattern to the degrees of the tropical zodiac and the corresponding days of the year as I have been able to discover these for myself in confirmation of certain existing traditions (See Appendix 111).

TABLE OF TROPICAL SUN SIGN REGIONS

(READ 9 59' for 10, etc.)

SIGN	DATE (START)	DATE (END)	DEGREES (Tropical)
♈	Mar. 20	Mar. 30	0♈-10♈
♈	Mar. 30	Apr. 10	10♈ -20♈
♈♌	Apr. 10	Apr. 20	20 ♈ -0♉
♉	Apr. 20	Apr. 30	0♉ -10♉
♉♊	Apr. 30	May 10	10♉ -20♉
♉♌	May 10	May 21	20♉-0♊
♊	May 21	May 31	0♊ -10♊
♊♋	May 31	June 11	10♊- 20♊
♊♌	June 11	June 21	20♊ - 0♋
♋	June 21	July 2	0♋ - 10♋
♋♌	July 2	July 12	10♋- 20♋
♋♍	July 12	July 22	20♋ - 0♎
♎	July 22	Aug. 2	0♎ - 10♎
♎♌	Aug. 2	Aug. 12	10♎ -20♎
♎♍	Aug. 12	Aug. 23	20♎ - 0♏
♏	Aug. 23	Sept. 2	0♏ - 10♏
♏♌	Sept. 2	Sept. 12	10♏ - 20♏
♏♍	Sept. 12	Sept. 23	20♏ - 0♐
♐	Sept. 23	Oct. 3	0♐ - 10♐
♐♌	Oct. 3	Oct. 13	10♐ - 20♐
♐♍	Oct. 13	Oct. 23	20♐ - 0♑
♑	Oct. 23	Nov. 2	0♑- 10♑
♑♌	Nov. 2	Nov. 12	10♑-20♑
♑♍	Nov. 12	Nov. 22	20♑ - 0♒
♒	Nov. 22	Dec. 2	0♒ - 10♒
♒♈	Dec. 2	Dec. 12	10♒- 20♒
♒♉	Dec. 12	Dec. 22	20♒ - 0♓
♓	Dec. 22	Dec. 31	0♓ - 10♓
♓♈	Dec. 31	Jan. 10	10♓ -20♓,

TABLE OF TROPICAL SUN SIGN REGIONS
(READ 9 59' for 10, etc:)

SIGN	DATE (START)	DATE (END)	DEGREES (Tropical)
♈	Jan 10	Jan 20	20 ♈ - 0 ♊
♊	Jan 20	Jan 29	0 ♊ - 10 ♊
♋	Jan 30	Feb 8	10 ♊ - 20 ♊
♌	Feb 8	Feb. 18	20 ♊ - 0 ♈
♈	Feb 18	Feb 28	0 ♈ - 10 ♈
♉	Feb 28	Mar . 10	10 ♈ - 20 ♈
♊	Mar . 10	Mar . 29	20 ♈ - 0 ♈

Having made these remarks about the thirty six distinct changes of mood that can be revealed to attentive participating observation let us now turn our attention to the twelve fundamental experiences of the implicit moral dynamics which one can discover through the course of the year when viewed in light of the experience of the effects of the motion of the sun through the tropical zodiac upon one's inner life. Selfobservation has revealed to me that as the sun moves through the three times twelve regions of the tropical zodiac in the manner characterized above one can experience "living in" and "moving through" three times twelve regions of moral experience, the dynamics of which seem to be accurately pointed towards in the evocations of the preceding chapter. Attentive self -observation leads the participating observer to the experience that from March 20 to March 30 he is moving through all environment, the character of which seems truly named or pointed towards in the "boundaries" of the excess of malice or wickedness, the mean of devotion becoming the power of sacrifice, and the lack of defenselessness. Further self -observation will lead him to the experience that in, for example, 1986, on March 30th, at about 5 PM, he can discover that lie is moving from a region truly named in the characterization above, to one, the "boundaries" of which are pointed towards in the names of the excess of overpowering, the mean of compassion becoming freedom and the lack of theft. If he continues with these observations of the moral qualitative dynamics through the course of the year he will discover that in his more "outwards superphysical nature" they conform to the "names" presented in the Table on the following page.

THE YEARLY MOTION OF THE SUN THROUGH THE THIRTY
SIX REGIONS OF THE TROPICAL ZODIAC IN RELATION TO THE
COSMIC FORCES OF VIRTUE AND VICE (EXCESS AND LACK)

SIGN	DATES	EXCESS	VIRTUE (MEAN)	LACK
♈	Mar. 20-30	Malice	Devotion b. Sacrifice	Defencelessness
♈	Mar. 30-Apr. 10	Overpowering	Compassion b. Freedom	Theft
♈	Apr. 10-20	Slander	Control of Speech b. feeling for truth	Moralising
♉	Apr. 20-30	Covetousness	Balance b. Progress	Apathy
♉	Apr. 30-May 10	Fornication	Courtesy b. Tact of Heart	Carelessness
♉	May 10-21	Envy	Courage b. Redemptive Power	Timidity
♊	May 21-31	Adultery	Perseverance b. Fidelity	Incapacity
♊	May 31-June 11	Foolishness	Calm b. Equanimity	Complaint
♊	June 11-21	Lasciviousness	Silence b. Meditative Power	Indiscriminateness
♋	June 21-July 2	Murder	Selflessness b. Cathar- sis	Dependence
♋	July 2-12	Pride	Patience b. Insight	Mean-Spiritedness
♋	July 12-22	Deceit	Magnanimity b. Love	Narrowness
♋	July 22-Aug. 2	Overpowering	Compassion b. Freedom	Theft
♋	Aug. 2-12	Gossip	Control of Speech b. feeling for truth	Subjectivity of opinion
♋	Aug. 12-23	Malice Sacrifice	Devotion b. Force of	Blind Surrender
♌	Aug. 23-Sept. 2	Fornication Heart	Courtesy b. Tact of	Carelessness
♌	Sept. 2-12	Greed Power	Courage b. Redemptive	Timidity/Spinelessness
♌	Sept. 12-23	Covetousness	Balance b. Progress	Inertia

THE YEARLY MOTION OF THE SUN THROUGH THE THIRTY
SIX REGIONS OF THE TROPICAL ZODIAC IN RELATION TO THE
COSMIC FORCES OF VIRTUE AND VICE (EXCESS AND LACK)

SIGN	DATES	EXCESS	VIRTUE (MEAN)	LACK
♌	Sept. 23-Oct. 3	Silliness	Contentment b. Equanimity	Dissatisfaction
♌♊	Oct. 3-13	Lascivious- ness	Discretion b. Meditative Power	Indiscriminateness
♌♈	Oct. 13-23	Adultery	Perseverance b. Fidelity	Giving up
♌♎	Oct. 23-Nov. 2	Wrath	Patience b. Insight	Mean-Spiritedness
♌♏	Nov. 2-12	Fraud	Generosity b. Love	Narrowness
♌♐	Nov. 12-22	Murder	Selflessness b. Catharsis	Self-Pity
♌♑	Nov. 22-Dec. 2	Slander	Control of Speech b. Feeling for truth	moralising
♌♑♏	Dec. 2-12	malice	Devotion b. Force of Sacrifice	Defencelessness
♌♑♎	Dec 12-22	Overpowering	Compassion b. Freedom	Theft
♌♑♏	Dec. 22-31	Envy	Courage b. Redemptive Power	Timidity
♌♑♏♎	Dec. 31-Jan 10	Covetousness	Balance b. Prooress	Apathy
♌♑♏♎♏	Jan. 10-20	Fornication	Courtesy b. Tact of Heart	Carelessness
♊	Jan. 20-30	Lascivious- ness	Silence b. meditative Power	Indiscriminateness
♊♈	Jan. 30-Feb. 8	Adultery	Perseverance b. Fidelity	Incapacity
♊♌	Feb. 8-18	Foolishness	Calmness b. Equanimity	Complaint
♊♎	Feb. 18-28	Deceit	Magnanimity b. Love	Narrowness
♊♏	Feb. 28-Mar. 10	Murder	Selflessness b. Catharsis	Dependence
♊♐	Mar. 10-20	Pride	Patience b. Insight	Mean-Spiritedness

Having come this distance the reader now has pointers to the thirty six changes and the accompanying moral dynamics which call be experienced in his more "external superphysical nature" to stand in relation to the passage of the sun through the thirty-six decanate regions (luring its motion through the "tropical zodiac" in the course of the year.

This concludes for the present my consideration of the relation between the moral life of man and the passage of the sun through the tropical zodiac during the year's course.

The Sidereal Zodiac

Next I would like to consider what self -observation reveals of the relation between the inner life of an attentive "participating observer" and the motion of the sun through the circle of the sidereal zodiac during the course of the year. One significant difference which I have observed in relation to this dynamic is that whereas the motion of the sun through the tropical zodiac seems to have a relation to that region of experience which I have characterized as one's "outwards superphysical nature," the motion of the sun through the circle of the sidereal zodiac seems to have more to do with those regions of experience which I will characterize as one's "more inwards superphysical nature." I will try to clarify this further. If any of the readers may have given some attention to working with various meditative practices or to the practice of rigorous selfobservation they may have had the experience that there exists different, sometimes apparently distinct, other times interpenetrating or interweaving currents in which they seemed to be living within their wakeful, self-observing consciousness. They might have found that at times their consciousness was living in regions of their inner life which seemed less interwoven with the currents of their vital and physical processes. This kind of experience is also not uncommon to a person who gives even a small measure of attention to what it feels like to "fall off to sleep" at night, or "wake up" in the morning. While "falling off" to sleep one may find that somehow one is "moving out" of certain regions of one's being in which one seems to live normally during the day, and in "waking up" one may gain the impression that somehow one is "coming in" to those regions of one's nature which one has "moved out of" upon falling asleep. Those regions of one's nature which I have earlier called one's more "outwards superphysical nature" are what I am pointing towards in describing what one moves in and out of upon awakening and falling asleep. That region of one's nature which I am now calling one's more "inward superphysical nature" is that which I am suggesting I am aware of living in when I am moving in or out of my more "outwards

superphysical nature."⁶ The previous discussion of the relation between the motion of the sun through the tropical zodiac and the "external superphysical nature" spoke of the experience of living in changing spheres of qualities of life which seem to work upon one from, what I will call for lack of a clearer description, around and outside in.

Somewhat in contrast to this experience, when the attentive human being begins to live within his "more inward superphysical nature" he can find that he is standing in relation to environments of experience which seem to move from inside outwards. It is almost as if the currents of experience in which he finds himself in his more "inwards superphysical nature" radiate outwards through other currents of experience working more from "around" him, setting in motion his more "external superphysical nature." I hope for the present, if the reader takes this inadequate characterization, and turns from it to the phenomena of his "inner life" (see practical guide) it will at least be a sufficiently clear indication to help him begin to discern the two regions of experience towards which I am trying to point.

As I continued my observation of the regions of experience through which I moved while living with my awareness in my more "inwards superphysical nature" I gradually grew to feel that these experiences, in contrast to the one's described earlier in relation to my "more external superphysical nature," were related to the motion of the sun through the circle of the constellations during the course of the year. I was aware at the outset of these particular investigations that there presumably existed twelve constellations of varying lengths but that the actual boundaries of the constellation regions were considered in different ways by different circles of individuals interested in this question. My "idea" or initial guide to following the motion of the sun through the circle of the constellations (as I mentioned in the introduction) was the Sternkalender, an astronomical calendar published yearly by students of the work of Rudolf Steiner. Through living with the indications in the calendar and the phenomena of my more inwards superphysical nature I grew, at first, into a somewhat vague experience of the motion of the sun through the circle of the constellations. Through giving more careful attention to the indications of the changes from one constellation division to another I found, as I had earlier with the dates given by Mr. Seddon and Mr. Witzenmann, for the vices and virtues, that there was not a correspondence between the "idea" of the constellation boundaries and my inner experiences of them. In certain cases the proposed transitional

6 As I mentioned earlier, for the present the reader should understand that I am intentionally avoiding any "esoteric" terminology and simply describing an experience, which although not visible to the so-called five senses, should be reasonably accessible to any human being who has repeatedly turned his attention to it. In this context my use of the term superphysical is meant simply to suggest that although it is not accessible to the normal exercise of our senses, it is certainly accessible - after the assumed preliminary stages of purification and inner sensitization - to careful self-observation.

periods seemed exactly accurate. At other times inaccurate by about one day or two, and in one division - that between Virgo and Libra - I grew to experience a marked discrepancy between my inner observations and the traditionally given division. Having made these observations, before continuing farther, it is necessary for me to remark on other explorations I was making at the same time and which bear out the above remarks. The attentive reader will probably be wondering how I could so quickly come to judgements about the boundaries of the constellations after only having had a few times to experience the motion of the sun through them. This is a valid and important question. In answer to it I will say that my experience of the circle of the constellations was based not only on my observations of the effects of the motion of the sun through the sidereal zodiac upon my inner life through the course of the year, but also on my observations of the effects of the motion of the moon through the circle of the constellations through the course of the month. In that the moon moves through the circle of the constellations about twelve times each year, after about five years of observations I had had sixty opportunities to try to determine the "divisions" of the constellations. I could experience them through my participating observation of those regions of my inner life which I grew to recognize as being related to the passage of the moon through the sidereal zodiac each month throughout the year. I will leave my discussion of the moon for the following chapter. I simply wanted to clarify a point which would have justifiably raised some honest objections against my claim that my methods and approach have been in harmony with scientific principles and conscientiousness.

Let us now return to the thread of our preceding discussion. As I gradually grew in the refinement of my impressions of the actual boundaries of the constellation divisions: an experience for which I had no exact, unanimous precedent in the existing traditions, I also began to experience a further dynamic. The concept for this I do not believe had ever crossed my path with my receiving it in any form of clear and wakeful consciousness, although I have an obscure recollection of once having leafed through a book by Frances Yates on Giordano Bruno where an idea similar in character may have been contained. This was that the constellation regions, as the regions of the signs, were also divided into thirty-six sectors of experience. Further observation of this impression led me to growing clarity about - what became to me to be - the fact that the constellation regions were divided into thirty-six distinct divisions, following the same pattern as the thirty-six divisions of that zodiac but differing from the thirty-six divisions of that zodiac in a few respects. I discovered that whereas the thirty-six regions of the tropical zodiac were divided into thirty-six sectors of ten degrees each (hence the classical name of decans) the sidereal zodiac, which I had discovered to have constellations of unequal sizes, was divided into thirty-six regions of varying sizes. If, for example, I was participating through self-observation in the region of the constellation of Cancer which I had come to discover

to be about 24° in breadth (I will give a more precise characterization of this question shortly) I found that after the first eight days of living in an environment which had a character which I had come to relate as purely Cancerian, I moved into a region or environment of experience which had the character of Cancer-Scorpion in nature. About eight days later I experienced moving into a region which had a character which was Cancer-Piscean in nature. As I moved next into the constellation of Leo, which I had grown to feel had a breadth of about 34° I experienced during the first eleven days or so moving through an environment which was Leonine in character. For the next eleven days or so I experienced moving through an environment which was Leo-Sagittarian in character, and for the following eleven days moving through an environment which was Leo-Arian in character. This essential dynamic of the trisection of the various constellation regions regardless of their respective breadths would bring a certain measure of wonder to the Pythagorean who recollected the words of his Master that "God geometrizes." (The reader should keep in mind that I have described my observations of these phenomena in respect of the motion of the sun. In describing comparable observations in respect of the motion of the moon through the circle of thirty-six constellation divisions each month the variation due to the different breadths of the constellations would be in hours, rather than in days.) My discovery of the repeated and regular correspondence of certain phenomenological changes in my "more inwards superphysical nature" to the motions of both the sun and the moon through the circle of the thirty-six constellation divisions, (which although varying in size, maintained fidelity to the essential trisection of each region), as well as my observation of the inner relation to the regular progression of the trisections of those regions sharing an essentially similar character of density (element considered in classical terms) were astonishing, to me. This discovery gave me greater satisfaction than many others. This was due to the fact that I was in this case without any support from tradition and was forced to rely exclusively on what I could discover through my empirical method of inner observation.

The other aspect of my discovery seemed to confirm what for me to that time had been a somewhat "abstract" conception (abstract perhaps because I had taken hold of it in that manner) of the idea of the "precession of the equinoxes." On the basis of my direct experiential observations I came to discover that the solar motion through the circle of the signs and the solar motion through the circle of the constellations were not coincidental and seemed to have the character of my first experiencing qualities in my more "external superphysical nature" which I then moved through about three weeks or so later in my more Inward superphysical nature." As I refined my observations of this dynamic I grew more aware of the regularity, but variability of this pattern of experience, which I have since come to relate to the unequal yet regular division of the heavens and the fact that the two circles of signs and

constellations or tropical and sidereal zodiacs are not coincidental, but displaced, in relation to each other. Inasmuch as this work is not primarily intended to be an astronomical consideration beyond what I have been able to discover solely through the method of inner phenomenology I will not further try to explain my understanding of the factors that lie as the basis of this experience (for example, the precession of the equinoxes), but simply recount what my inner empirical explorations have thus far led me to feel I can at present, share about these spheres of "living reality."

In the following Tables I have set down the results of my findings to date of the relation between the passage of the sun and moon through the thirty-six divisions of the sidereal zodiac, as they can be experienced through self -observation within one's "more inward superphysical nature." I have first presented a picture of those of the thirty-six divisions; clear and definite time periods and the corresponding degrees in the tropical or more outwardly related zodiac (to one's experience). The interested reader can make the conversion from the degrees of that zodiac, to the corresponding sidereal or constellation regions behind those degrees. (See Appendix IV). I will give an example of how to work with this chart to clarify it for any reader unfamiliar with these ideas. It would be necessary for the reader to either have an ephenieris or to work with it in the following manner. If one is simply considering the passage of the sun through (lie circle of the constellations during the course of the year all one needs to do is to look at the dates in the middle columns and then look to the column to its left to see through what constellation divisions the sun is moving during these respective time periods. If one is considering the motion of the moon or one of the other planets through the circle of the thirty-six constellation divisions then one needs to look at an astrological or astronomical ephenieris for the placement of the moon or the planets in relation to the signs and simply make the conversion presented in the Table. That is to say that when the moon or one of the planets is moving through the circle of signs in the tropical zodiac noted as standing between 22⁰ Aries (♈) and 2⁰ Taurus (♉) it is moving through that region of experience in the constellation circle which has the character of Aries. (left hand column)

TABLE OF SIDEREAL SUN REGIONS

CONSTEL. DATE (START) DATE (END) DECREES (TROPICAL)

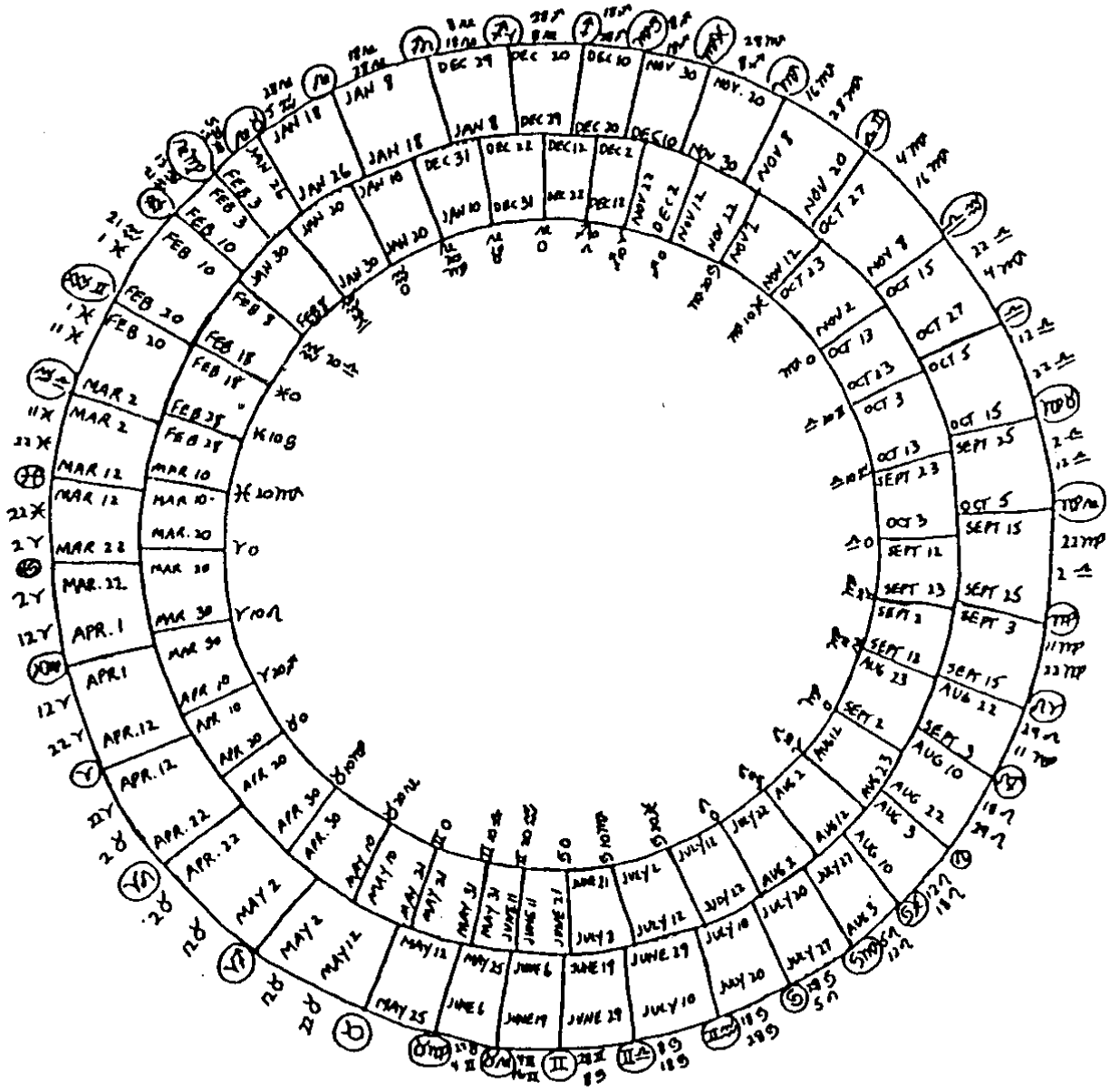
(read 1 59' 59" for 2, etc.)

ጥ	Apr. 12	Apr. 22	22 ጥ-2 ሮ
ጥፍ	Apr. 22	May 2	2 ሮ - 12 ሮ
ጥጳ	May 2	May 12	12 ሮ - 22 ሮ
ሮ	May 12	may 25	22 ሮ - 4 ሸ
ሮጠ	May 25	June 6	4 ሸ-16 ሸ
ሮጳ	June 6	June 19	16 ሸ-28 ሸ
ሸ	June 19	June 29	28 ሸ - 8 ጸ
ሸ፡፡	June 29	July 10	8 ጸ- 18 ጸ
ሸ፡፡፡	July 10	July 20	18 ጸ - 28 ጸ
ጸ	July 20	July 27	28 ጸ - 4 .4 ጫ
ጸጤ	July 27	Aug. 3	4.40 ጫ - 11 .20 ጫ
ጸዳ	Aug. 3	Aug. 10	11.20 ጫ - 18 ጫ
ጫ	Aug. 10	Aug. 22	18 ጫ-29.20 ጫ
ጫጳ	Aug. 22	Sept. 3	29.20 ጫ - 10. 40 ጠ
ጫጥ	Sept. 3	Sept. 15	10.40 ጠ- 22 ጠ
ጠ	Sept. 15	Sept. 25	22 ጠ - 2 ፡
ጠጳ	Sept. 25	Oct. 5	2 ፡ - 12 ፡
ጠሮ	Oct. 5	Oct. 15	12 ፡ - 22 ፡
፡	Oct. 15	Oct. 27	22 ፡ - 4 ጤ
፡፡፡	Oct. 27	Nov. 8	4 ጠ - 16 ጠ
፡፡፡	Nov. 8	Nov. 20	16 ጠ - 28 ጠ
ጤ	Nov. 20	Nov . 30	28 ጠ-8 ጳ
ጠዳ	Nov. 30	Oec. 10	8 ጳ- 18 ጳ
ጠጸ	Dec. 10	Oec. 20	18 ጳ - 28 ጳ
ጳ	Dec. 20	Oec. 29	28 ጳ-8 ጳ
ጳጥ	Dec. 29	Jan. 8	8 ጳ - 18 ጳ
ጳፍ	Jan. 8	Jan. 18	18 ጳ - 28 ጳ
ጳ	Jan. 18	Jan. 26	28 ጳ - 6 ፡፡፡
ጳሮ	Jan. 26	Feb. 3	6 ፡፡፡-14 ፡፡፡
ጳጠ	Feb. 3	Feb. 10	14 ፡፡፡ - 22 ፡፡፡
፡፡፡	Feb. 10	Feb. 20	22 ፡፡፡ - 2 ዳ
፡፡፡፡	Feb. 20	Mar. 2	2 ዳ - 12 ዳ
፡፡፡፡፡	Mar. 2	Mar. 12	12 ዳ-22 ዳ
ዳ	Mar. 12	Mar. 22	22 ዳ - 2 ጥ
ዳጸ	Mar. 22	Apr. 1	2 ጥ-12 ጥ
ዳጤ	Apri.1	Apri.12	12 ጥ- 22 ጥ

With this principle in mind, using the preceding Table it would be possible to make the simple conversion from the most frequently offered ephemerides for the signs to the constellation divisions which stand behind them. I have presented this in a Tabular form in the preceding Table and in a more pictorial form in the diagram following. In this picture I have included the material we have thus far explored in respect of both the signs and constellations or the tropical and sidereal zodiacs.

In the diagram I have tried to present something of a pictorial representation of this phenomena of the two regions of cosmic experience through which and in which the attentive human being can find himself living through the course of the year. Although I have drawn the picture with the constellation divisions in the outer circle and the divisions of the tropical zodiac in the inner circle, considered in relation to what I have called the "more external or outward superphysical nature" and the "more internal superphysical nature" the situation is reversed. Let us briefly look at the diagram to see if certain observations may help to make it clearer to the reader meeting something of this nature for the first time. If I try to translate what is pictured in the chart in respect of the findings of my inner empirical exploration we discover the following.

The Sun's motion through the decanate divisions of the tropical zodiac (inner circle) and through the trisected divisions of the sidereal zodiac (outer circle) in relation to the signs, degrees of signs and dates through the year



The quality 'of experience which I have while living within my "more external superphysical nature" in relation to the tropical (inner circle) zodiac during the period from March 20th to March 30th, corresponding to the designation of 0^0 Aries (Υ) to 10^0 Aries is similar in character to the quality of experience which I have while living within my more "inward superphysical nature" during the period from April 12th to April 22nd (outer circle). In both regions of experience, at different dates, I discover the mood and character of Aries (Υ) present. This lapse between the two related regions of experience follows as a pattern throughout the year (as can be seen in the diagram) with variations due to the unequal sizes of the constellations. As the reader can see, if one considers both the divisions of thirty-six in the tropical zodiac and the divisions of thirty-six in the sidereal zodiac - there is never a time during the course of the year, when there is a correspondence of both regions to each other. Further one can discover, due to the varying sizes of the constellations, that there are certain periods during the course of the year when in a brief span of time there can be, relatively speaking, a significant number of changes.

If, for example, we look to August 10th (early morning) in the tropical decanale circle (inner) we find the sun standing in relation to the Leo-Sagittarius region. At that time the sun stands in the sidereal or constellation division of Cancer-Pisces (outer circle). Later in the day the situation changes and although the sun remains in the decanate of Leo-Sagittarius, it has moved into the constellation of Leo. Two days later the sun has moved into the tropical division of 20^0 Leo or Leo-Aries while the sun has remained in the constellation of Leo. From these observations we can see that between the early morning of August 10th through the 12th of August the sun moves through or mediates three distinct qualitative experiences or environments, which can be discovered through self -observation within one's more outwards and inwards superphysical natures. The reader can trace some of these changes for himself through looking at the various Tables.

Thus far we have considered the relation between the motion of the sun through the thirty-six regions of the sidereal zodiac and the more "inwards superphysical nature" of man without considering the question of what careful self -observation can discover of the corresponding moral dynamics inherent in each region of experience. Simply stated I can say that after ten years of observation, I have discovered that the "more inwards superphysical nature" of myself (and others) corresponds to the motion of the sun (the moon will be discussed later) through the circle of the thirty-six regions of the constellations, as the moral dynamic unfolding within the more external superphysical nature" of myself (and others) corresponds to the motion of the sun through the thirty-six decanate divisions through the course of the year. That is to say, to return to our earlier example, that the moral experience of the human soul discovered, in the more inwards superphysical nature from April 12th to

April 22nd has the same character of tension between the virtue of devotion becoming sacrifice and the excess of malice, the lack of defenselessness, as the moral experience of the human soul discovered within his more external superphysical nature from March 20th to March 30th. At both of these times a similar qualitative struggle can be discovered to be present, although in the respective inwards and outwards superphysical natures. This, in principle, follows throughout the course of the year. I have schematically presented this in the following Table for the sidereal zodiac. If the reader compares with each other the charts presented for the implicit morally related dynamic of the tropical zodiac with that of the sidereal zodiac he can gain a sense of their mutual relation. For the present this material would prove a little too cumbersome to portray in one pictorial representation. I will return to a further discussion and representation of it in the practical portion of this work. (Appendix V)

THE YEARLY MOTION OF THE SUN THROUGH THE THIRTY
SIX REGIONS OF THE SIDEREAL ZODIAC IN RELATION TO THE
COSMIC FORCES OF VIRTUE AND VICE (EXCESS AND LACK)

CONSTEL.	DATES	EXCESS	VIRTUE (MEAN)	LACK
♈	Apr. 12-22	malice	Devotion b. Force of Sacrifice	Defencelessness
♈♌	Apr. 22-May 2	Overpo ering	Compassion b. Freedom	Theft
♈♌♍	May 2-12	Slander	Control of Speech b. feeling for truth	moralising
♌	May 12-25	Covetousness	Balance b. Progress	Apathy
♌♍	May 25-June 6	Fornication	Courtesy b. Tact of Heart	Carelessness
♌♍♎	June 6-19	Envy	Courage b. Redemptive Power	Timidity
♎	June 19-29	Adultery	Perseverance b. Fidel-ity	Incapacity
♎♏	June 29-July 10	Foolishness	Calmness b. Equanimity	Complaint
♎♏♐	July 10-20	Lascivious-ness	Silence b. Meditative Power	Indiscriminateness
♏	July 20-27	Murder	Selflessness b. Cathar-sis	Dependence
♏♐	July 27-Aug. 3	Pride	Patience b. Insight	Mean-Spiritedness
♏♐♑	Aug. 3-10	Deceit	Magnanimity b. Love	Narrowness
♐	Aug. 10-22	Overpowering	Compassion b. Freedom	Theft
♐♑	Aug. 22-Sept. 3	Gossip	Control of Speech b. feeling for truth	Subjectivity of opinion
♐♑♒	Sept. 3-15	Malice	Devotion b. Force of Sacrifice	Blind Surrender
♑	Sept. 15-25	Fornication	Courtesy b. Tact of Heart	Carelessness
♑♒	Sept. 25-Oct. 5	Greed	Courage b. Redemptive Power	Spinelessness
♑♒♓	Oct. 5-15	Covetousness	Balance b. Progress	Inertia

THE YEARLY MOTION OF THE SUN THROUGH THE THIRTY
SIX REGIONS OF THE SIDEREAL ZODIAC IN RELATION TO THE
COSMIC FORCES OF VIRTUE AND VICE (EXCESS AND LACK)

CONST.	DATES	EXCESS	VIRTUE (MEAN)	LACK
♈	Oct. 15-27	Silliness	Contentment b. Equanimity	Dissatisfaction
♈♊	Oct. 27-Nov. 8	Lascivious- ness	Discretion b. Meditative Power	Indiscriminateness
♈♋	Nov. 8-20	Adultery	Perseverance b. Fidelity	Giving Up
♎	Nov. 20-30	Wrath	Patience b. Insight	Mean-Spiritedness
♎♋	Nov. 30-Dec. 10	Fraud	Generosity b. Love	Narrowness
♎♌	Dec. 10-20	Murder	Selflessness b. Catharsis	Self-Pity
♊	Dec. 20-29	Slander	Control of Speech b. Feeling for Truth	Moralising
♊♋	Dec. 29-Jan. 8	Malice	Devotion b. Force Sacrifice	Defencelessness
♊♌	Jan. 8-18	Overpowering	Compassion b. Freedom	Theft
♊♍	Jan. 18-26	Envy	Courage b. Redemptive Power	Timidity
♊♎	Jan. 26-Feb. 3	Covetousness	Balance b. Progress	Apathy
♊♏	Feb. 3-10	Fornication	Courtesy b. Tact of Heart	Carelessness
♊	Feb. 10-20	Lascivious- ness	Silence b. Meditative Power	Indiscriminateness
♊♋	Feb. 20-Mar. 2	Adultery	Perseverance b. Fidelity	Incapacity
♊♈	Mar. 2~12	Foolishness	Calmness b. Equanimity	Complaint
♋	Mar. 12-22	Deceit	Magnanimity b. Love	Narrowness
♋♌	Mar. 22-Apr. 1	Murder	Selflessness b. Catharsis	Dependence
♋♎	Apr. 1-12	Pride	Patience b. Insight	Mean-Spiritedness

One year ago when I first wrote this manuscript what followed was a chart listing, in each case, the measure to which I will still in uncertainty as to the exact boundaries of the various constellation regions. During the previous year I think I have, to my satisfaction, been able to clear up my remaining uncertainties in respect of the exact transitional points from one constellation to another. Nevertheless, for the sake of honoring my scientific conservatism I would suggest to the reader, in respect of my stated findings on the actual constellation divisions that he might consider this degree of exactness still somewhat open to examination and work with my exact times within a margin of twelve hours before or after each time stated. I look forwards to bearing the fruits of others exploration of this question, as well as seeing what my ongoing investigations will reveal to me.

I would now like to draw to a conclusion, with one final Table, this discussion of the relation between the human being and the spiritual forces of the Universe as mediated by the sun's movement through the circle of the signs and the circle of the constellations during the course of the year. I hope this Table will more clearly present some of the material already introduced. Using this Table, the previous one's characterizing the related moral dynamics and the working hypothesis that there may be some truth in the words of the Matri Upanishad that "he who is in the fire, and he who is here in the heart, and he who is yonder in the sun, he is one," I leave the reader to his own initiative with the words of Schelling":

"The path that leadeth oil, is lighted by one fire - the light of daring, burning in the heart."

TABLE FOR THE DISTINCT TROPICAL-SIDEREAL
SOLAR REGIONS THROUGH WHICH THE SUN MOVES
DURING THE COURSE OF A YEAR

NUMBER	SIGN/CONST.	DATES
1	♈ ♀	Mar. 20-Mar. 22
2	♈ ♀♁	Mar. 22-Mar. 30
3	♈♁ ♀♁	Mar. 30-Apr. 1
4	♈♁ ♀♁♂	Apr. 1-Apr. 10
5	♈♁♂ ♀♁♂	Apr. 10-Apr. 12
6	♈♁♂ ♈	Apr. 12-Apr. 20
7	♈ ♈	Apr. 20-Apr. 22
8	♈ ♈♁	Apr. 22-Apr. 30
9	♈♁♂ ♈♁	Apr. 30-May 2
10	♈♁♂ ♈♁♂	May 2-May 10
11	♈♁♂♁ ♈♁♂	May 10-May 12
12	♈♁♂♁ ♈	May 12-May 21
13	♈ ♈	May 21-May 25
14	♈ ♈♁♂	May 25-May 31
15	♈♁♂ ♈♁♂	May 31-June 6
16	♈♁♂♁ ♈♁♂♁	June 6-June 11
17	♈♁♂♁ ♈♁♂♁	June 11-June 19
18	♈♁♂♁ ♈	June 19-June 21
19	♈ ♈	June 21-June 29
20	♈ ♈♁♂	June 29-July 2
21	♈♁♂♁ ♈♁♂♁♁	July 2-July 10
22	♈♁♂♁ ♈♁♂♁	July 10-July 12
23	♈♁♂ ♈♁♂♁	July 12-July 20
24	♈♁♂ ♈	July 20-July 22
25	♈ ♈	July 22-July 27
26	♈ ♈♁♂♁	July 27-Aug. 2
27	♈♁♂ ♈♁♂♁	Aug. 2-Aug. 3
28	♈♁♂ ♈♁♂♁	Aug. 3-Aug. 10

TABLE FOR THE DISTINCT TROPICAL-SIDEREAL
SOLAR REGIONS THROUGH WHICH THE SUN MOVES
DURING THE COURSE OF A YEAR

NUMBER	SIGN/CONST.	DATES
29	♌♌	Aug. 10-Aug. 12
30	♌♌	Aug. 12-Aug. 22
31	♌♌♌♌	Aug. 22-Aug. 23
32	♌♌♌♌	Aug. 23-Sept. 2
33	♌♌♌♌♌♌	Sept. 2-Sept. 3
34	♌♌♌♌♌♌♌♌	Sept. 3-Sept. 12
35	♌♌♌♌	Sept. 12-Sept. 15
36	♌♌♌♌	Sept. 15-Sept. 23
37	♌♌	Sept. 23-Sept. 25
38	♌♌♌♌	Sept. 25-Oct. 3
39	♌♌♌♌♌♌	Oct. 3-Oct. 5
40	♌♌♌♌♌♌	Oct. 5-Oct. 13
41	♌♌♌♌	Oct. 13-Oct. 15
42	♌♌♌♌	Oct. 15-Oct. 23
43	♌♌	Oct. 23-Oct. 27
44	♌♌♌♌♌♌	Oct. 27-Nov. 2
45	♌♌♌♌	Nov. 2-Nov. 8
46	♌♌♌♌	Nov. 8-Nov. 12
47	♌♌♌♌	Nov. 12-Nov. 20
48	♌♌♌♌	Nov. 20-Nov. 22
49	♌♌	Nov. 22-Nov. 30
50	♌♌♌♌	Nov. 30-Dec. 2
51	♌♌♌♌	Dec. 2-Dec. 10
52	♌♌♌♌	Dec. 10-Dec. 12
53	♌♌♌♌	Dec. 12~Dec. 20
54	♌♌♌♌	Dec. 20-Dec. 22
55	♌♌	Dec. 22-Dec. 29

TABLE FOR THE DISTINCT TROPICAL-SIDEREAL
SOLAR REGIONS THROUGH WHICH THE SUN MOVES
DURING THE COURSE OF A YEAR

NUMBER	SIGN/CONST.		DATES
56	♏	♏	Dec. 29-Dec. 31
57	♏	♏	Dec. 31-Jan. 8
58	♏	♏	Jan. 8-Jan. 10
59	♏	♏	Jan. 10-Jan. 18
60	♏	♏	Jan. 18-Jan. 20
61	♏	♏	Jan. 20-Jan. 26
62	♏	♏	Jan. 26-Jan. 30
63	♏	♏	Jan. 30-Feb. 3
64	♏	♏	Feb. 3-Feb. 8
65	♏	♏	Feb. 8-Feb. 10
66	♏	♏	Feb. 10-Feb. 18
67	♏	♏	Feb. 18-Feb., 20
68	♏	♏	Feb. 20~Feb. 28
69	♏	♏	Feb. 28-Mar. 2
70	♏	♏	Mar. 2-Mar. 10
71	♏	♏	Mar. 10-mar. 12
72	♏	♏	Mar. 12-Mar. 20

"Seek truth in meditation, not in moldy books. Look in the sky to find the moon, not in the pond."
Persian Proverb

"Virtues are not infused into us from without... "Seek and you will find them. Neglect and you will lose them."
Mencius

CHAPTER 4

The Superphysical Forces of (lie Moon, Human Morality and Daily Life

My exploration of the impressions of what systematic, empirical participatory observation has revealed to me, of the relationship between my "inner life" and the motion of the moon through the tropical and sidereal zodiacs has led me to some interesting questions. I would first like to address the problem of the relationship between the motion of the moon through the tropical zodiac and my own inner observations. After about ten years or over one hundred twenty opportunities to experience the working of the moon, as it has stood in relation to each of the twelve or thirty-six regions of the tropical zodiac I have never had the impression that the forces of the moon have any experienceable relationship to this zodiac at all. I am aware that this observation is at variance with a rather large body of astrological tradition that takes for granted that the moon works in relation to the circle of the signs. Nevertheless it would be dishonest of me, and a mark of lily infidelity to my expressed principles of inner empiricism, for me to state otherwise. It is not lily contention that the fact of my experience should be considered to have sufficient weight to stand on the other side of the balance pan in determining the truth or error of this particular concept which presumes to name a stream of living reality. Nevertheless I simply offer it as an open question and leave it to the reader's own exploration to determine what significance this observation may have in his own estimation.

Next I would like to describe my experience - revealed to inner observation - of the relation between the motion of the moon through the twelve and thirty-six regions of the sidereal zodiac and certain phenomena of my inner life. As in the case of the motion of the moon through the tropical zodiac I have had, during ten years, approximately one hundred twenty or so opportunities to experience the effects of the moon moving through each of the sidereal zodiacal regions.

Through these observations I have come to the following tentative conclusions. First, that the effects of the moon can be experienced to bear a relationship to its monthly motion through thirty-six distinct, but unequal constellation regions. That the pattern of these effects is the same as that described in the last chapter in respect of my characterizations of the motion of the sun through the circle of the thirty-six environments during the course of the year.

The human being can experience in the $27 \frac{1}{3}$ day period of the moon (from a fixed star back to the same fixed star) this movement through the thirty-six regular, although unequal divisions; an experience which, as with the motion of the sun through the circle of the constellations, can be discovered to take place in that inner "space" which I have previously characterized as the "more inwards superphysical nature" of man. Although there appears to exist this similarity of experience as

with the motion of the sun through the circle of the constellations one can also experience that the respective phases of the moon modify and somewhat alter the qualitative shades of these experiences. That is to say that I grew into the experience that the presence of the moon in a particular region at the phases of full moon find more the character of strongly stimulating my life of will and expression., whereas the stage of the moon at new moon had more the character of stimulating my life of consciousness or thought, and the two quarter stages in between the full and new moons had more the character of leaving me feeling more balanced between the two extremes. If, for example, the full moon stood in one of the Leo regions of experience there was a marked intensification of Leonine fire streaming through my heart region. At new moon, although there was also a concentration at the heart region it was much weaker in character - perhaps one could say inwards in nature. At the quarter stages the moon's relation to the, Leo region in the constellations felt as a kind of balance between the energy of the full moon and the more inward character of the new moon. This pattern holds for the full, new and quarter moon's movements through all the other archetypal regions as well, always emphasizing the formative currents and centers of the respective regions through which it is, at any time, moving.

This factor would lead me to suggest that the inner qualitative experience of the effects of the monthly passage of the moon through the thirty-six environments of the sidereal zodiac was modified in intensity and focus, but not essentially in quality, by the further factor of the particular phase through which it was moving when it traversed a particular constellation region. In the following Table I have presented a picture of the monthly motion of the moon moving through the circle of the thirty-six sidereal divisions. This has been set against the reference points of the degrees of the tropical zodiac so that the reader's self-observation can be guided through the use of a readily available ephemeris for the tropical sphere. (See Appendix VI). I hope sometime in the future to try to devise a means of reference directly to the thirty-six regions of the sidereal zodiac without necessarily needing to refer to the tropical zodiac to orient oneself within the sidereal one.

THE MONTHLY MOTION OF THE MOON IN RELATION
TO THE THIRTY SIX SIDEREAL DIVISIONS

CONSTELLATION DIVISION	DECREES (TROPICAL)
Aries Υ	22 Υ -20 \varnothing
Aries-Leo $\Upsilon\text{ } \varnothing$	2 \varnothing -12 \varnothing
Aries-Sagittarius $\Upsilon \text{ } \text{♐}$	12 \varnothing -22 \varnothing
Taurus \varnothing	22 \varnothing -4 ♊
Taurus-Virgo $\varnothing \text{ } \text{♍}$	4 ♊ -16 ♊
Taurus-Capricorn $\varnothing \text{ } \text{♑}$	16 ♊ -28 ♊
Gemini ♊	28 ♊ - 8 ♋
Gemini-Libra $\text{♊} \text{ } \text{♎}$	8 ♋ -18 ♋
Gemini-Aquarius $\text{♊} \text{ } \text{♒}$	18 ♋ -28 ♋
Cancer ♋	28 ♋ -4.40 $\text{ } \varnothing$
Cancer-Scorpio $\text{♋} \text{ } \text{♏}$	4.40 $\text{ } \varnothing$ -11.20 $\text{ } \varnothing$
Cancer-Pisces $\text{♋} \text{ } \text{♓}$	11.20 $\text{ } \varnothing$ -18 $\text{ } \varnothing$
Leo $\text{ } \varnothing$	18 $\text{ } \varnothing$ -29.20 $\text{ } \varnothing$
Leo-Sagittarius $\text{ } \varnothing \text{ } \text{♐}$	29.20 $\text{ } \varnothing$ - 10.4 $\text{ } \text{♑}$
Leo-Aries $\text{ } \varnothing \text{ } \Upsilon$	10.40 $\text{ } \text{♑}$ -22 $\text{ } \text{♑}$
Virgo $\text{ } \text{♍}$	22 $\text{ } \text{♑}$ - 2 $\text{ } \text{♎}$
Virgo-Capricorn $\text{ } \text{♍} \text{ } \text{♑}$	2 $\text{ } \text{♎}$ - 12 $\text{ } \text{♎}$
Virgo-Taurus $\text{ } \text{♍} \text{ } \varnothing$	12 $\text{ } \text{♎}$ - 22 $\text{ } \text{♎}$
Libra $\text{ } \text{♎}$	22 $\text{ } \text{♎}$ - 4 $\text{ } \text{♏}$
Libra-Aquarius $\text{ } \text{♎} \text{ } \text{♒}$	4 $\text{ } \text{♏}$ -16 $\text{ } \text{♏}$
Libra-Gemini $\text{ } \text{♎} \text{ } \text{♊}$	16 $\text{ } \text{♏}$ - 28 $\text{ } \text{♏}$
Scorpio $\text{ } \text{♏}$	28 $\text{ } \text{♏}$ -8 $\text{ } \text{♐}$
Scorpio-Pisces $\text{ } \text{♏} \text{ } \text{♓}$	8 $\text{ } \text{♐}$ -18 $\text{ } \text{♐}$
Scorpio-Cancer $\text{ } \text{♏} \text{ } \text{♋}$	18 $\text{ } \text{♐}$ -28 $\text{ } \text{♐}$
Sagittarius $\text{ } \text{♐}$	28 $\text{ } \text{♐}$ - 8 $\text{ } \text{♑}$
Sagittarius~Aries $\text{ } \text{♐} \text{ } \Upsilon$	8 $\text{ } \text{♑}$ - 18 $\text{ } \text{♑}$
Sagittarius-Leo $\text{ } \text{♐} \text{ } \text{ } \varnothing$	18 $\text{ } \text{♑}$ - 2 8 $\text{ } \text{♑}$

THE MONTHLY MOTION OF THE MOON IN RELATION
TO THE THIRTY SIX SIDEREAL DIVISIONS

CONSTELLATION DIVISION	DEGREES (TROPICAL)
Capricorn ♑	28 ♎ -6 ♍
Capricorn- Taurus ♑♉	6 ♍-14 ♍
Capricorn-Virgo ♑♍	14 ♍ -22 ♍
Aquarius ♒	22 ♍ - 2 ♎
Aquarius-Gemini ♒♊	2 ♎- 12 ♎
Aquarius-Libra ♒♎	12 ♎ -22 ♎
Pisces ♓	22 ♎ -2 ♏
Pisces-Cancer ♓♋	2 ♏ -12 ♏
Pisces-Scorpio ♓♏	12 ♏ -22 ♏

The conversion of the monthly motion of the moon in contrast to yearly motion of the sun through the thirty-six divisions of the sidereal zodiac has the moon moving through about a span of 120 in 24 hours or approximately one constellation sector in two and one half days. Of course this varies due to the experience of the unequal sizes of the constellations. It is further modified through the trisection of each constellation region which leaves the participating observer with changes of mood and environment altering every twenty hours or so. The observation of the effects of the motion of (the moon moving monthly through the circle of thirty-six constellation divisions offers the participating observer a rich field of inner content for his explorations. The further modifying factor of the phase of the moon adds another dynamic to this weaving monthly life.

I have indicated above that both the sun and the moon moving through the circle of the constellations mediates forces into the more inwards superphysical nature." This would mean that self-observation would need to distinguish between this working of the sun and the moon in the more inwards nature. One of the most evident means of doing this is through a sensitivity to the differing "tempos" of changes due to each of them. That is, go say that the constellation sun changes on the average of once every ten days. Given that the practical guide at the end of this book omits the moon (although the necessary material for the reader to work this out for himself is contained in the text of the book) I will not say anything about essential qualitative differences between the experience of the working of the moon and the sun in the more inwards superphysical nature, I think the attentive reader working with the guide will, simply through directing his observations to the varying tempos of change using the table of the moon given in this chapter and the tables for the sun given previously, be able to distinguish their respective workings before long. (See Appendix VII)

Having very briefly touched upon some aspects of the question of different qualities or characters of experience related to the motion of the moon and the sun through the circle of the thirty-six regions of the sidereal zodiac let me now return for a few moments to complete this discussion of the moon itself.

If I examine my more inwards superphysical nature as it stands in relation to the motion of the moon moving through the thirty-six regions of the sidereal zodiac I discover that in the course of one month, I move through thirty-six qualitative moral challenges. Approximately every twenty hours, I can experience that region of my more inwards superphysical nature moving into a new qualitative environment of moral substantiality. The pattern of this experience is the same as the pattern of experience related to the motion of the still through these saline regions in the course of one sidereal year. I have presented this dynamic in the following table.

THE MONTHLY MOTION OF THE MOON THROUGH THE THIRTY SIX REGIONS
OF THE SIDEREAL ZODIAC (TROP. DECREES) IN RELATION TO THE COSMIC
FORCES OF VIRTUE AND VICE (EXCESS AND LACK)

CONST.	TROP. DEG.	EXCESS	VIRTUE (MEAN)	LACK
♈	22 ♈ -2 ♉	Malice	Devotion b. Force of Sacrifice	Defencelessness
♈♌	2 ♉ -12 ♉	Overpowering	Compassion b. Freedom	Theft
♈♌♍	12 ♉ -22 ♉	Slander	Control of Speech b. Feeling for Truth	Moralising
♉	22 ♉ -4 ♊	Covetousness	Balance b. Progress	Apathy
♉♊	4 ♊ -16 ♊	Fornication	Courtesy b. Tact of Heart	Carelessness
♉♊♋	16 ♊ -28 ♊	Envy	Courage b. Redemptive Power	Timidity
♊	28 ♊ -8 ♋	Adultery	Perseverance b. Fidelity	Incapacity
♊♋	8 ♋ -18 ♋	Foolishness	Calm b. Equanimity	Complaint
♊♋♌	18 ♋ -28 ♋	Lasciviousness	Silence b. Meditative Power	Indiscriminateness
♋	28 ♋ -4.40 ♌	Murder	Selflessness b. Catharsis	Dependence
♋♌	4.40♌ -11.20♌	Pride	Patience b. Insight	Mean-Spiritedness
♋♌♍	11.20♌ -18i♌	Deceit	Magnanimity b. Love	Narrowness
♌	18♌ -29.20♌	Overpowering	Compassion b. Freedom	Theft
♌♍	29.20♌ -10.40♍	Gossip	Control of Speech b. Feeling for Truth	Subjectivity of Opinion
♌♍♎	10.40♍ -22♍	Malice	Devotion b. Force of Sacrifice	Blind Surrender
♍	22 ♍ -2 ♎	Fornication	Courtesy b. Tact of Heart	Carelessness
♍♎	2 ♎ - 12 ♎	Greed	Courage b. Redemptive Power	Timidity
♍♎♏	12 ♎ -22 ♎	Covetousness	Balance b. Progress	Inertia
♎	22 ♎ - 4 ♏	Silliness	Contentment b. Equanimity	Dissatisfaction
♎♏	4 ♏ -16 ♏	Lasciviousness	Silence b. Meditative Power	Indiscriminateness
♎♏♐	16 ♏ - 28 ♏	Adultery	Perseverance b. Fidelity	Giving Up
♏	28 ♏ -8 ♑	Wrath	Patience b. Insight	Mean-Spiritedness
♏♑	8♑ - 18 ♑	Fraud	Generosity b. love	Narrowness
♏♑♒	18♑ - 28 ♑	Murder	Selflessness b. Catharsis	Self-Pity
♑	28♑ -8 ♒	Slander	Control of Speech b. Feeling for Truth	Moralising
♑♒	8 ♒ - 18 ♒	Malice	Devotion b. Force of Sacrifice	Defencelessness
♑♒♓	18 ♒ -28 ♒	Overpowering	Compassion b. Freedom	Theft

THE MONTHLY MOTION OF THE MOON THROUGH THE THIRTY SIX REGIONS
OF THE SIDEREAL ZODIAC (TROP. DECREES) IN RELATION TO THE COSMIC
FORCES OF VIRTUE AND VICE (EXCESS AND LACK)

CONST.	TROP. DEG.	EXCESS	VIRTUE (MEAN)	LACK
♁	28 ♁ -6 ♋	Envy	Courage b. Redemptive Power	Timidity
♁♃	6 ♋ -14♋	Covetousness	Balance b. Progress	Apathy
♁♄	14♋ -22♋	Fornication	Courtesy b. Tact of Heart	Carelessness
♁	22♋ -2 ♋	Lascivious- ness	Silence b. Meditative Power	Indiscriminateness
♁♅	2 ♋ - 12♋-	Adultery	Perseverance b. Fidelity	Incapacity
♁♆	12♋ -22 ♋	Foolishness	Calm b. Equanimity	Complaint
♁	22 ♋-2 ♎	Deceit	Magnanimity b. Love	Narrowness
♁♇	2 ♋ -12♋	Murder	Selflessness b. Catharsis	Dependence
♁♈	12♋ -22♋	Pride	Patience b. Insight	Mean-Spiritedness

As the reader may remember from my first discussion of the question of the thirty-six decanate divisions of the tropical zodiac, I suggested that my experience left me with the impression that it was truer to the reality to introduce a zodiac that had a character of Aries, Leo, Sagittarius, Taurus, Virgo, Capricorn than a composite picture of the decans of Aries, Aries-Leo, Aries-Sagittarius. This seems to hold true for the sidereal zodiac as well and I have here named as previously in considering the solar motion through that zodiac, the virtues in respect of this pattern accordingly. I think the interested reader who even gives a short period of time to making observations about the relatively rapid motion of the moon through the thirty-six environments of the constellations will discover how true and helpful are the accompanying pointers towards the implicit moral dynamics of each region.

Having presented this brief characterization of the relation between the human being and those experiences which seem to be related to the motion of the moon and the sun through the tropical and sidereal zodiacs I would like to make a few concluding remarks before moving on to a discussion of the relation of the human being to the spiritual forces of the earth.

As I participate in the above mentioned life of experience I find in my day to day observation that at any given moment I am simultaneously participating in the life of the sun moving through the circle of the constellations (sidereal zodiac); the life of the sun moving through the circle of the signs, (tropical zodiac) and the life of the moon moving through the circle of the constellations. Although this has been true to my experience it is also true to say that the relative strength of the experience of the respective above named regions has to do with factors of day and night as well as factors more related to how I am living within my more inwards and outwards superphysical nature's at any given moment. I mention these without elaborating upon them. further at present so that the reader will not be misled in gaining a kind of "flat picture" of a living, weaving tapestry of experience.* (*There is one exception in my experience to the idea that the two solar forces are present simultaneous with the moon forces through the course of the year. This has to do with the period between 2 p.m. on December 24th and 2 p.m. on January 5myth, The Holy Night or Holy Day period of Christmas. There are certain traditions which suggest that during this period there are no lunar forces present. After ten years of observation my experience has led me to the strong conviction that this tradition is true to the experienceable reality. There are other -in the light of these studies exceptional cosmic conditions that I have found to be present during the Holy Night period but a discussion of them is presently beyond the scope of this book.)

Having presented this brief characterization of the relation between the observable patterns of phenomena within my "inner life" and

the motion of the moon through the respective zodiacs I leave the reader with a slight modification of the remark which introduced this chapter:

"Seek truth in careful self -observation, not in moldy books. Look into the sky and into yourself to find the moon, not into the pond."

"Only that in respect of which a man can be answerable to in his own sincerity, ought he allow to act upon him. That does not exclude his inward experimental approach to a thought or a truth, if all due precautions are taken; but we must never allow the consciousness to leave us, that we are making an experiment. Anything which we allow to enter us in the nature of a suggestion, even of self-suggestion, would have a destructive effect. It is fundamentally a theft on which punishment follows. The other essential is that one should personally in full freedom work out for oneself what is here offered.

True, they are counsels which come from experience. But the experience of others can illuminate indeed, but not replace, our own experience. He who has gone before us can tell us that there is a path in this direction and whither it leads, but that does not release us from the duty of giving heed to the path and, in certain circumstances, changing our path. The more freely that which is offered here is worked out the more gain will result, and even when one is able to follow the content verbally, one must at every moment preserve the most perfect freedom within oneself."

Friedrich Rittelmeyer, Meditation

CHAPTER V

The Superphysical Forces of the Earth, Human Morality and Daily

In this chapter I would like to explore the question of what my inner empirical observations have revealed to me of the relationship between my superphysical natures and the "superphysical forces of the earth." This will be considered in its relation to the course of the year. Further, the underlying theme of this book, the superphysical basis of human morality as I have discovered it through my path of self-investigation will be considered in relation to my experience of the superphysical forces of the earth.

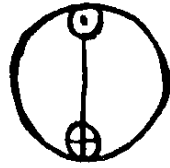
As the reader may recall from the introduction one of my greatest surprises was my gradual discovery of the relation between my inner life and the forces of the spiritual earth itself. The basic reason for this was that there still lingered on within me, in respect to my method, the need to have some theory against which I might be able to assess the validity of my ongoing explorations and discoveries. As I had earlier indicated I had struggled to root this tendency out of my system, yet it came and went before the gaze of my self inquiry with varying degrees of tenacity. This is the fundamental reason why I grew more and more surprised as an entire significant region of my day to day experience began to reveal itself to me, of which I found in recollection that I had, at least initially, no previous conceptions. Some time after the essential logic or "pattern" of these experiences had become reasonably clear to me I did meet in the work of Rudolf Steiner the term "spiritual earth", yet I did not pursue at that time, the sense of what this term was pointing towards as a living content of experience. Also, about three years ago while leafing through a number of astrology books I came across a book recently published (1982) in which the author devotes some attention to the significance of the earth itself in astrological considerations. Due to the press on my time and my lack of money with which to buy this book, and the further, now vague in my recollection, impression that he was simply pointing in a direction that I had already more deeply explored, I never followed up my initial exposure to this work to try to read the entire account which he had presented. I am afraid that I have also not held onto the author's name nor the title of the book.

Looking at the phenomena of my reaction to the reference by Rudolf Steiner and my response to the above-mentioned book I take it as potential evidence that I was becoming more confident of the value of my inner empirical approach. I would like to think this mood was unmixed

I I have used the expression "superphysical earth" or "superphysical forces of the earth" above simply as a means of illustrating that by virtue of the earth's motion through the respective regions of the tropical and sidereal zodiacs one can experience something of the living differentiation of forces through which the earth and oneself seem (to the attention of participating observation) to be moving during the course of the year.

by any feeling that if I further investigated their respective discussions I would discover that I was, unhappily for my pride, not the first individual to make these particular discoveries I will presently introduce!! Sobriety counsels me that there must be others who have made a similar discovery and have gained a similar understanding. Human concern for the consequences of incomplete conceptions leads me to wonder why they have not made it known as an aid to the earnest striving of other human beings? These questions can be looked at in many ways and answered in many ways. This is not my present intention. I have simply added this somewhat more personal note to portray something of the mood that has lived within me around the particular exploration upon which I will now further elaborate.

Through my day to day inner self -observation I grew into a more and more clear experience of the fact that in addition to the two simultaneously present influences of the sun and the moon (the sun working through both the tropical and sidereal zodiacs) there was a third sphere of experience which also appeared to be present in my daily life. As my impressions of these experiences of the "superphysical earth" became clearer I found that it was reflected into my more "inwards superphysical nature" as well as my more "outwards superphysical nature." I discovered that it seemed to have the character of spheres of influence or environments coming into my own "natures" from below. If I considered or compared these experiences with those of the motion of the sun through the tropical (sign) and sidereal (constellation) zodiacs in respect of their corresponding effect upon my natures, I was led to feel that one experience of the forces of the superphysical earth led me into my more inwards superphysical nature as if radiating from below into this nature and working from within outwards. If I entered into that current of experience which seemed to stand in relation to my more outwards superphysical nature it also came from below, but more from "around" than "within", and shaped those currents which I have earlier characterized as my "more outward superphysical nature" more from the periphery towards the center. When I considered the relation of these experiences to my experience of the sun I felt that, in a sense, they were comparable, with the difference being that the sun could be felt as if it came from above, within or around, and the corresponding experience of the earth could be felt as if it came from below, within or around. Being relatively naive of astronomical knowledge, and always having had some difficulty picturing the spatial motions of the various planets in relation to each other, I somehow came to the idea that the earth was always standing opposite the sun in the heavens, both in respect of the circle of the signs and in respect of the circle of the constellations. Consequently the earth was always, or so I thought, in the tropical and sidereal regions opposite the sun, looking at it from 180° of opposition.



This was the idea I came upon at that time. I still do not know, given present astronomical theory, whether there is any astronomical foundation for it. As I continued my observations in the light of this idea I grew to think that it was for the most part true to my experience (that is a true explanation for them), but not completely so. That is to say that if I observed my more "outwards superphysical nature" when the sun was moving through the first ten days of the region of Aries (Υ) I experienced a quality coming from below and around which had the character of the Libra (♎) environment. When I observed my more outwards superphysical nature as the sun moved through the first ten days of the Gemini (♊) region I could experience about that time, but not exactly simultaneously, a quality coming from below and around which had the character of the Sagittarius (♐) environment. I gradually concluded that my basic idea of the polarity of the sun and earth in respect of their essentially standing in opposite regions of the tropical zodiac on any given day during the course of the year was correct, but not completely so. I asked myself: why not? - My lack of astronomical knowledge (and common sense!) was reflected in how long it took me to find some explanation for this apparent inconsistency. Somehow it first dawned on me that since there are between 365-366 days in the course of the year and there are only 360° in the circle of the year, and that the different months in the year have varying amounts of days in the months, it was probably not completely accurate to think of an exact opposition of 180° between the sun and the earth. This remained my provisional explanation until a friend suggested to me that strictly speaking he thought this was not a true explanation for the phenomena. This led me to consider the fact that since the orbit of the earth is elliptical this may be the possible explanation for this experienceable discrepancy of exact mathematical opposition of sun and earth. I am still uncertain whether this is the true astronomical explanation. Perhaps one of my readers can help me with this. Without in any way understanding why, after much confusion, I came to the conclusion that if I took the solar position on any given calendar day - let us take as an example April 20th or 0° Taurus (♉), and noted the sidereal time (1 52 42) and then added 12 degrees to the sidereal time (13 52 42) and looked to find the day on which such was the sidereal time, October 19-20, and noted the degree position of the sun on that day (26° Libra), I had found my way to the true position of the spiritual influence of the earth on that particular day. Although I am still uncertain of the astronomical justification as to why

this would be true, my day to day path of self -observation tells me that following this idea of the sidereal time of the sun plus 12^0 = the sidereal time of the earth opposite, one will get a faithful guide to what they are experiencing on any given day through the course of the year in relation to the influence of the motion of the earth through the circle of the tropical zodiac (Appendix VIII).

In the following tables I have tried to give a pictorial representation of this dynamic.

TABLE FOR THE MOTION OF THE EARTH THROUGH THE THIRTY
SIX DECANATE REGIONS OF THE TROPICAL ZODIAC

EARTH IN SIGNS	SUN (DATES)	DECREES (SUN)	DECREES (EARTH)
♈	Mar. 24-Apr. 3	4 ♈-13 ♈	0 ♈:-9 ♈
♈♊	Apr. 3-14	13 ♈-24 ♈	10 ♈ - 19 ♈
♈♋	Apr. 14-24	24 ♈-4 ♉	20 ♈ -29 ♈
♈♌	Apr. 24-May 4	4 ♉-13 ♉	0 ♈- 9 ♈
♈♍	May 4-14	13 ♉-23 ♉	10 ♈ -19 ♈
♈♎	May 14-22	23 ♉-3 ♊	19 ♈-29 ♈
♈♏	May 24-June 3	3 ♊-12 ♊	0 ♈-9 ♈
♈♐	June 3-12	12 ♊-21 ♊	10 ♈ - 19 ♈
♈♑	June 12-22	21 ♊-1 ♋	20 ♈ -29 ♈
♈♒	June 22-July 2	1 ♋- 10 ♋	0 ♈-9 ♈
♈♓	July 2-12	10 ♋-20 ♋	10 ♈-19 ♈
♈♊	July 12-22	20 ♋-29 ♋	20 ♈-29 ♈
♈♌	July 22-31	29 ♋-8 ♍	0 ♈ -9 ♈
♈♍	July 31-Aug. 10	8 ♍-18 ♍	9 ♈ - 19 ♈
♈♎	Aug. 10-20	18 ♍-27 ♍	19 ♈ -29 ♈
♈♏	Aug. 20-30	27 ♍-7 ♎	0 ♈-9 ♈
♈♐	Aug. 30-Sept. 9	7 ♎-16/17 ♎	10 ♈ -19 ♈
♈♑	Sept. 9-19	16/17 ♎-26 ♎	20 ♈ -29 ♈
♈♒	Sept. 19-29	26 ♎-6/7 ♈:	0 ♈-9 ♈
♈♓	Sept. 29-Oct. 9	6/7 ♈-16 ♈	10 ♈-19 ♈
♈♊	Oct. 9-19	16 ♈ -26 ♈	20 ♈-29 ♈
♈♋	Oct. 19-30	26 ♈ - 7 ♍	0 ♈ -9 ♈
♈♌	Oct. 30-Nov. 9	7 ♍-17 ♍	10 ♈ -19 ♈
♈♍	Nov. 9-19	17 ♍-27 ♍	20 ♈ -29 ♈
♈♎	Nov. 19-30	27 ♍-8 ♏	0 ♈-9 ♈
♈♏	Nov. 30-Dec. 10	8 ♏- 18 ♏	10 ♈ -19 ♈
♈♐	Dec. 10-21	18 ♏- 29 ♏	20 ♈-29 ♈
♈♑	Dec. 21-31	29 ♏-9/10 ♏	0 ♈ -9 ♈
♈♒	Dec. 31-Jan. 11	9/10 ♏ -20/21 ♏	10 ♈ -19 ♈
♈♓	Jan. 11-21	20/21 ♏ -1 ♏	20 ♈ -29 ♈
♈♊	Jan. 21-Feb. 1	1 ♏ - 12 ♏	0 ♈ -9 ♈
♈♋	Feb. 1-11	1 ♏ - 22 ♏	10 ♈ - 19 ♈
♈♌	Feb. 11-22	2 ♏- 3 ♎	20 ♈-29 ♈
♈♍	Feb. 22-Mar. 4	3 ♎-13 ♎	0 ♈- 9 ♈
♈♎	Mar. 4-14	13 ♎-24 ♎	10 ♈ - 19 ♈
♈♏	Mar. 14-24	24 ♎-4 ♏	20 ♈-29 ♈

DATES FOR THE MOVEMENT OF THE SUN IN RELATION
TO THE TROPICAL EARTH POSITION MOVING OPPOSITE

EARTH IN SIGNS	DATE (START)	DATE (END)
♈	September 19	September 29
♈♌	September 29	October 9
♈♌♍	October 9	October 19
♈♌♍♎	October 19	October 30
♈♌♍♎♏	October 30	November 9
♈♌♍♎♏♐	November 9	November 19
♈♌♍♎♏♐♑	November 19	November 30
♈♌♍♎♏♐♑♒	November 30	December 10
♈♌♍♎♏♐♑♒♓	December 10	December 21
♈♌♍♎♏♐♑♒♓♈	December 21	December 31
♈♌♍♎♏♐♑♒♓♈♉	December 31	January 11
♈♌♍♎♏♐♑♒♓♈♉♊	January 11	January 21
♈♌♍♎♏♐♑♒♓♈♉♊♋	January 21	February 1
♈♌♍♎♏♐♑♒♓♈♉♊♋♌	February 1	February 11
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍	February 11	February 22
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎	February 22	March 4
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏	March 4	March 14
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐	March 14	March 24
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑	March 24	April 3
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒	April 3	April 14
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓	April 14	April 24
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈	April 24	May 4
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉	May 4	May 14
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊	May 14	May 24
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋	May 24	June 3
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌	June 3	June 12
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍	June 12	June 22
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎	June 22	July 2
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏	July 2	July 12
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐	July 12	July 22
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑	July 22	July 31
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒	July 31	Aug. 10
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓	Aug. 10	Aug. 20
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈	August 20	August 30
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉	August 30	September 9
♈♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊♋♌♍♎♏♐♑♒♓♈♉♊	September 9	September 19

If the reader will look at these tables he will first see that the division into the thirty-six decans seems to faithfully reflect what observation of the day to day effects of the earth upon one's more "external superphysical nature" brings about. Starting on March 24 to April 3 the earth is moving through the pure Libra (♎) region in the circle of the tropical zodiac. I have noted on the first chart the decan through which the earth is moving; the corresponding dates during the course of the year; the degrees of the sun during those dates and the corresponding degrees of the earth. Even a superficial reading of this table will show the reader why I, for some while, felt I had found my way to the essential pattern or principle of this dynamic, but not to the exact detail of its unfolding during the year's course. I have included the second chart for those readers who will find the extra data of conversion to the tropical zodiac confusing.

Having, presented my experience of this aspect of the motion of the spiritual earth through the circle of the thirty-six decans during the course of the year I would now like to address the question of the motion of the "spiritual earth" through the circle of the sidereal zodiac during the course of the year.

As the reader may have already anticipated, especially if he has more astronomical knowledge than myself, I had similar difficulties in coming to a fully clear and detailed experience of the relation of the earth in its motion through the circle of the constellations to my conception of it standing 1800 opposite the sun at any given time. In this case the problem of divergence between my initial theory and the actual experienceable reality was even greater. Not only did I have the difficulty of my misunderstanding of the idea of opposition between the sun and the earth, but I had the further problem of there being twelve constellation divisions which were somewhat irregularly opposite due to varying sizes. The way in which I gradually refined my understanding of this problem was not simply through a mathematical formulation but rather through keeping a more and more painstaking account of my daily experiences. This led me to bring more clarity to my understanding of the constellation boundaries, in that I now had another sphere of inner experience through which I could observe them. Although they could simply be worked out on the principle shared above in relation to the circle of the tropical zodiac in respect of the motion of the earth through the sidereal zodiac I still maintained my empirical approach of participating -observation in respect of this sphere of phenomena.

The following tables are a presentation of what I thus far feel able to share in respect of my observations of the relation between the motion of the spiritual earth and the circle of the constellations during the course of the year (Appendix IX).

TABLE FOR THE MOTION OF THE EARTH THROUGH THE
THIRTY SIX DECANATE REGIONS OF THE SIDEREAL ZODIAC

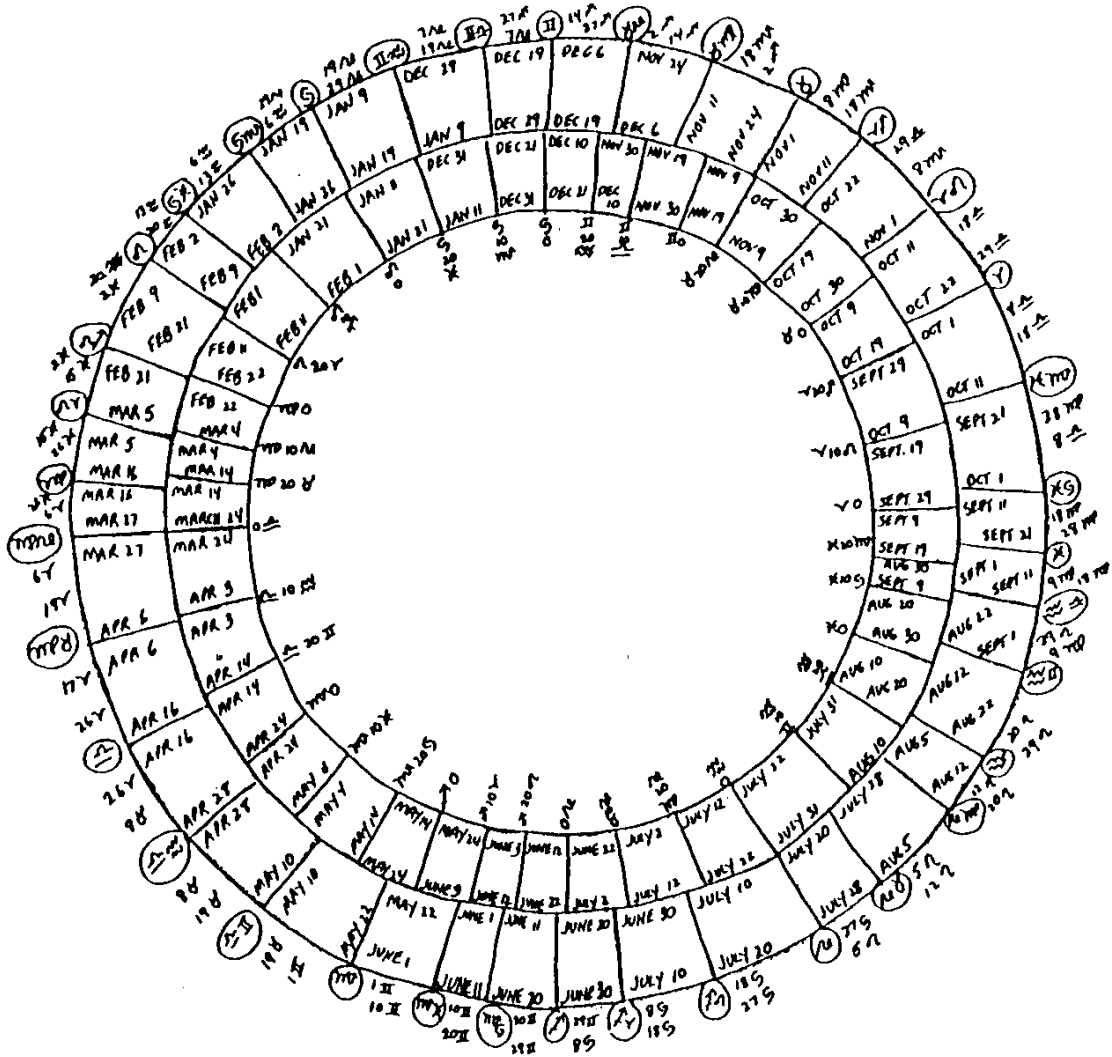
EARTH IN CONST. SUN (DATES)	DEGREES OF SUN	DEGREES OF EARTH
♈	April 16-28	26γ-8 ♂
♈♊	April 28-May 10	8 ♂ -19 ♂
♈♋	May 10-22	19 ♂-1 ♀
♈♌	May 22-June 1	1 ♀-10 ♀
♈♍	June 1-11	10 ♀-19/20 ♀
♈♎	June 11-20	19/20 ♀-29 ♀
♈♏	June 20-30	29 ♀ -8 ☊
♈♐	June 30-July 10	8 ☊ - 18 ☊
♈♑	July 10-20	19 ☊-27 ☊
♈♒	July 20-28	27 ☊ -5 ♁
♈♓	July 28-August 5	5 ♁-12 ♁
♈♊	August 5-12	12 ♁ -20 ♁
♈♋	August 12-22	20 ♁ -29 ♁
♈♌	August 22-September 1	2 ♁ -9 ♎
♈♍	September 1-11	9 ♎- 18/ 19 ♎
♈♎	September 11-21	18/19 ♎-28 ♎
♈♏	September 21-October 1	28 ♎-8 ♈
♈♐	October 1-11	8 ♈- 18 ♈
♈♑	October 11-22	18 ♈ -29 ♈
♈♒	October 22-November 1	29 ♈- -8 ♎
♈♓	November 1-11	8 ♎ -18 ♎
♈♊	November 11-24	18 ♎ -2 ♏
♈♋	November 24-December 6	2 ♏-14 ♏
♈♌	December 6-19	14 ♏ -27 ♏
♈♍	December 19-29	27 ♏ - 7 ♏
♈♎	December 29-January 9	7 ♏- 19 ♏
♈♏	January 9-19	19 ♏ -29 ♏
♈♐	January 19-26	29 ♏ -6 ♁
♈♑	January 26-February 2	6 ♁ - 13 ♁
♈♒	February 2-9	13 ♁ -20 ♁
♈♓	February 9-21	20 ♁ -2 ♋
♈♊	February 21-March 5	2 ♋ -15 ♋
♈♋	March 5-16	15 ♋ -26 ♋
♈♌	March 16-27	26 ♋-6/7 ♎
♈♍	March 27-April 6	6/7 ♎-17 ♎
♈♎	April 6-16	17 ♎-26γ
		22 ♈ -4 ♎
		4 ♎- 16 ♎
		16 ♎- 28 ♏
		28 ♏ -8 ♏
		8 ♏ -18 ♏
		18 ♏-28 ♏
		28 ♏ -8 ♏
		8 ♏-18 ♏
		18 ♏-28 ♏
		28 ♏ -6 ♁
		6 ♁ -14 ♁
		14 ♁ -22 ♁
		22 ♁ -2 ♋
		2 ♋ -12 ♋
		12 ♋ -22 ♋
		22 ♋ -2 ♎
		2 ♋ -12 ♎
		12 ♎ -22 ♎
		22 ♎ -2 ♂
		2 ♂ -12 ♂
		12 ♂ -22 ♂
		22 ♂ -4 ♀
		4 ♀ -16 ♀
		16 ♀ -28 ♀
		28 ♀ -8 ☊
		8 ☊ -18 ☊
		18 ☊ -28 ☊
		28 ☊ -4.40 ♁
		4.40 ♁ -11.20 ♁
		11.20 ♁ -18 ♁
		18 ♁ -29.20 ♁
		29.20 ♁ -10.40 ♎
		10.40 ♎ - 22 ♎
		22 ♎ -2 ♈
		2 ♈ -12 ♈
		12 ♈ -22 ♈

DATES FOR THE MOVEMENT OF THE SUN IN RELATION
TO THE SIDEREAL EARTH POSITION MOVING OPPOSITE

EARTH IN CONST.	DATE (START)	DATE (END)
ጥ	October 11	October 22
ጥፊ	October 22	November 1
ፊጳ	November 1	November 11
ፆ	November 11	November 24
ፆጠ	November 24	December 6
ፆጳ	December 6	December 19
ፆ	December 19	December 29
ፆ፯	December 29	January 9
ፆ፯	January 9	January 19
ፆ	January 19	January 26
ፆጠ	January 26	February 2
ፆጳ	February 2	February 9
ፆ	February 9	February 21
ፆጳ	February 21	March 5
ፆጥ	March 5	March 16
ጠ	March 16	March 27
ጠጳ	March 27	April 6
ጠፆ	April 6	April 16
ጠ	April 16	April 28
ጠ፯	April 28	May 10
ጠፆ	May 10	May 22
ጠ	May 22	June 1
ጠጳ	June 1	June 11
ጠፆ	June 11	June 20
ጳ	June 20	June 30
ጳጥ	June 30	July 10
ጳፊ	July 10	July 20
ጳ	July 20	July 28
ጳፆ	July 28	August 5
ጳጠ	August 5	August 12
ጳ	August 12	August 2?
ጳፆ	August 22	September 1
ጳ፯	September 1	September 11
ጳ	September 11	September 21
ጳፆ	September 21	October 1
ጳጠ	October 1	October 11

Looking at the chart one finds that when the earth moves through the constellation region of Libra the sun is moving through the degrees of the tropical zodiac of 26 Aries - 8 Taurus (Υ - Θ) corresponding to the dates, April 16th to April 28th. I have included the dates and the degrees in one chart and in the other charts only dates so that those readers not at home in astrological theory need not concern themselves with the question of the degrees, but can simply attend to the corresponding dates. For the others, the degrees will offer them a frame of reference with which they may already be accustomed to work.

If the reader turns his attention to those currents within his more inwards and outwards superphysical natures which lie can gradually discern as being influenced by currents of force coming up from below, into and around these, and uses as a guide to his participating selfobservation the tables I have thus far included, I think before long, lie will be able to gain some impression of the accuracy of the material presented within them. This will be elaborated in the practical part of the book. In the following diagram I will present a more pictorial representation of the same material. (See pages 316 and 318 for corresponding discussion in relation to chart on page 317 for the sun.)



The Earth's motion through the decanate divisions of the tropical zodiac (inner circle) and through the trisected divisions of the sidereal zodiac (outer circle) in relation to the dates, the signs (inner circle - tropical zodiac) and the constellation regions (outer circle - tropical degrees opposite)

Having presented this detailed picture of the relation between the spiritual currents of the earth as it moves through the circle of the tropical and sidereal zodiacs through the course of the year and what can be gained through a participatory self-observation in those currents to which it seems related, I would now like to turn my attention to what one can discover if one explores the effects of the spiritual earth moving through the two zodiacal circles through the course of the year in relation to the "named" qualities of vice and virtue (excess and lack).

My exploration of this question has been as step by step as my exploration of the parallel question in respect of the sun and the moon. I will, for the sake of not making this consideration even more potentially discouraging through the wealth of detailed descriptions, simply begin by saying that my observations of my own more inwards and more outwards superphysical natures, in respect of the moral qualitative dynamic awakened through the motion of the earth through the circle of the constellations and the circle of the signs, have led me to the conviction that the moral "dynamic" of each region is essentially qualitatively the same, as for the sun and the moon. That is to say that whenever the spiritual earth - either in respect of the circle of the signs or the circle of the constellations - is moving through a region of Aries (♈), inner observation has led me to the impression that one is moving through an environment, the implicit moral dynamic of which lies between the boundaries of the virtue (mean) of devotion becoming sacrifice and the excess of malice wickedness or the lack of defenselessness. This is also true in the case of all the other tropical and sidereal sectors. The difference in this experience - at least to the measure that it is appropriate to speak about it within the scope of the intentions of this book - is that the moral-qualitative dynamic of the spiritual earth can be felt as radiating up into one from below and around, and stimulating regions of one's more inwards and outwards superphysical natures, which seem more related to the earth itself. I hesitate to use the term "will nature" in that I fear that it has become a term which often lacks a clear, experiential content behind its use. I will leave this characterization at this juncture and hope I have given the reader a sufficient indication of the difference between the spiritual forces of the sun and the earth, to, at least, point him in the right direction in terms of his own investigations. The practical part will carry this further.

On the following page I have first presented a chart indicating the relationship between the spiritual earth, the sidereal zodiac and the qualitative dynamics of excess, virtue (mean) and lack.

THE YEARLY MOTION OF THE SUPERPHYSICAL EARTH THROUGH
THE THIRTY SIX REGIONS OF THE SIDEREAL ZODIAC IN RELATION
TO THE COSMIC FORCES OF VIRTUE (MEAN) AND VICE (EXCESS AND LACK)

EARTH IN				
CONST.	SUN (DATES)	EXCESS	VIRTUE (MEAN)	LACK
♌	Apr. 16-28	Silliness	Contentment b. Equanimity	Dissatisfaction
♌♌	Apr. 28-May 10	Immodesty	Silence b. Meditative Power	Spaced-outedness
♌♍	May 10-22	Adultery	Perseverance b. Fidelity	Incapacity
♌♎	May 22-June 1	Pride	Patience b. Insight	mean-spiritedness
♌♏	June 1-11	Deceit	Magnanimity b. Love	Insularity
♌♐	June 11-20	Murder	Selflessness b. Catharsis	Dependence
♌♑	June 20-30	Gossip	Control of Speech b. Feeling for Truth	moralising
♌♒	June 30-July 10	Malice	Devotion b. Force of Sacrifice	Defencelessness
♌♓	July 10-20	Overpowering	Compassion b. Freedom	Theft
♌♓	July 20-28	Envy	Courage b. Redemptive Power	Timidity
♌♓♈	July 28-Aug. 5	Covetousness	Balance b. Progress	Apathy
♌♓♉	Aug. 5-12	Fornication	Courtesy b. Tact of Heart	Carelessness
♌♓♊	Aug. 12-22	Lascivious- ness	Discretion b. meditative Power	Indiscriminateness
♌♓♋	Aug. 22-Sept. 1	Adultery	Perseverance b. Fidelity	Giving up
♌♓♌	Sept. 1-11	Foolishness	Calmness b. Equanimity	Complaint
♌♓♍	Sept. 11-21	Fraud	Generosity b. Love	Narrowness
♌♓♎	Sept. 21-Oct. 1	Murder	Selflessness b. Catharsis	Self-Pity
♌♓♏	Oct. 1-11	Wrath	Patience b. Insight	Mean-Spiritedness
♌♓♐	Oct. 11-22	malice	Devotion b. Force of Sacrifice	Blind Surrender

THE YEARLY MOTION OF THE SUPERPHYSICAL EARTH THROUGH
THE THIRTY SIX REGIONS OF THE SIDEREAL ZODIAC IN. RELATION
TO THE COSMIC FORCES OF VIRTUE (MEAN) AND VICE (EXCESS AND LACK)

EARTH IN				
CONST.	SUN (DATES)	CXCESS	VIRTUE (MEAN)	LACK
γϞ	Oct. 22-Nov. 1	Overpowering	Compassion b. Freedom	Theft
γ♁	Nov. 1-11	Slander	Control of Speech b. Feeling for Truth	Subjectivity of Opinion
♅	Nov. 11-24	Covetousness	Balance b. Progress	Inertia
♅♁	Nov. 24-Dec. 6	Fornication	Courtesy b. Tact of Heart	Carelessness
♅♁♄	Dec. 6-19	Greed	Courage b. Redemptive Power	Timidity
♁	Dec. 19-29	Adultery	Perseverance b. Fidelity	Incapacity
♁♄	Dec. 29-Jan. 9	Silliness	Calmness b. Contentment	Complaint
♁♄♃	Jan. 9-19	Lasciviousness	Silence b. meditative Power	Indiscriminateness
♄	Jan. 19-26	Murder	Selflessness b. Catharsis	Dependence
♄♁.	26-Feb. 2	Pride	Patience b. Insight	Mean-Spiritedness
♄♁	Feb. 2-9	Deceit	Generosity b. Love	Narrowness
♁	Feb. 9-21	Overpowering	Compassion b. Freedom	Theft
♁♁	Feb. 21-Mar. 5	Gossip	Control of Speech b. Feeling for Truth	Moralising.
♁γ	Mar. 5-16	malice	Devotion b. Force of Sacrifice	Defencelessness
♁	Mar. 16-27	Fornication	Courtesy b. Tact of Heart	Carelessness
♁♁♄	Mar. 27-Apr. 6	Envy	Courage b. Redemptive Power	Timidity
♁♅	April 6-16	Covetousness	Balance b. Progress	Apathy

Looking at that chart the reader will find that the first column depicts the placement of the spiritual earth standing in relation to one of the thirty-six sectors of the sidereal zodiac. The second column gives the corresponding dates when the sun (opposite) accompanies the various earth archetypes of the first column. The third, fourth and fifth columns simply list the excess, virtue (mean) and lack of each respective region.

The chart on the following page is a depiction of the motion of the spiritual earth through the thirty-six sectors of the tropical zodiac seen in relation to the dynamics of "virtue" and "vice" (excess and lack) corresponding to each of the respective tropical regions, environments or challenges. It is essentially the same as the preceding chart with the difference that it is for the tropical rather than the sidereal zodiac.

THE YEARLY MOTION OF THE SUPERPHYSICAL EARTH THROUGH
THE THIRTY SIX REGIONS OF THE TROPICAL ZODIAC IN RELATION TO
THE COSMIC FORCES OF VIRTUE (MEAN) AND VICE (EXCESS AND LACK)

EARTH IN SIGNS	SUN (DATES)	EXCESS	VIRTUE (MEAN)	LACK
♌	Mar. 24-Apr. 3	Silliness	Contentment b. Equanimity	Dissatisfaction
♌♍	Apr. 3-14	Immodesty	Silence b. Meditativ Power	Spaced-outedness
♌♎	Apr. 14-24	Adultery	Perseverance b. Fidelity	Incapacity
♎	Apr. 24-May 4	Pride	Patience b. Insight	Mean-Spiritedness
♎♏	May 4-14	Deceit	Magnanimity b. Love	insularity
♎♐	May 14-24	murder	Selflessness b. Catharsis	Dependence
♏	May 24-June 3	Gossip	Control of Speech b. Feeling for Truth	moralising
♏♑	June 3-12	malice	Devotion b. Force of Sacrifice	Defencelessness
♏♒	June 12-22	Overpowering	Compassion b. Freedom	Theft
♑	June 22-July 2	Envy	Courage b. Redemptive Povier	Timidity
♑♒	July 2-12	Covetousness	Balance b. Progress	Apathy
♑♓	July 12-22	Fornication	Courtesy b. Tact of Heart	Carelessness
♓	July 22-31	Lascivious- ness	Silence b. meditative Power	Indiscriminateness
♓♈	July 31-Aug. 10	Adultery	Perseverance b. Fidelity	Giving up
♓♌	Aug. 10-20	Foolishness	Calmness b. Contentment	Complaint
♈	Aug. 20-30	Fraud	Generosity b. Love	Narrowness
♈♉	Aug. 30-Sept. 9	Murder	Selflessness b. Catharsis	Self-Pity
♈♊	Sept. 9-19	Wrath	Patience b. Insight	Mean-Spiritedness

THE YEARLY MOTION OF THE SUPERPHYSICAL EARTH THROUGH
THE THIRTY SIX REGIONS OF THE TROPICAL ZODIAC IN RELATION TO
THE COSMIC FORCES OF VIRTUE (MEAN) AND VICE (EXCESS AND LACK)

EARTH IN SIGNS	SUN (DATES)	EXCESS	VIRTUE (MEAN)	LACK
♈	Sept. 19-29	malice	Devotion b. Force of Sacrifice	Blind Surrender
♈♌	Sept. 29-Oct. 9	overpowering	Compassion b. Freedom	Theft
♈♌♍	Oct. 9-19	Slander	Control of Speech b. Feeling for Truth	Subjectivity of Opinion
♏	Oct. 19-30	Covetousness	Balance b. Progress	Inertia
♏♐	Oct. 30-Nov. 9	Fornication	Courtesy b. Tact of Heart	Carelessness
♏♐♑	Nov. 9-19	Greed	Courage b. Redemptive Power	Timidity
♏♑	Nov. 19-30	Adultery	Perseverance b. Fidelity	Incapacity
♏♑♒	Nov. 30-Dec. 10	Silliness	Calmness b. Equanimity	Complaint
♏♑♒♓	Dec. 10-21	Lasciviousness	Silence b. Meditative Power	Indiscriminateness
♏♓	Dec. 21-31	Murder	Selflessness D. Catharsis	Dependence
♏♓♈	Dec. 31-Jan. 11	Pride	Patience b. Insight	mean-Spiritedness
♏♓♈♉	Jan. 11-21	Deceit	Generosity b. Love	Narrowness
♏♓♈♉♊	Jan. 21-Feb. 1	Overpowering	Compassion b. Freedom	Theft
♏♓♈♉♊♋	Feb. 1-11	Gossip	Control Speech b. Feeling moralising for Truth	
♏♓♈♉♊♋♌	Feb. 11-22	malice	Devotion b. Force of Sacrifice	Defencelessness
♏♓♈♉♊♋♌♍	Feb. 22-Mar. 4	Fornication	Courtesy b. Tact of Heart	Carelessness
♏♓♈♉♊♋♌♍♎	Mar. 4-14	Envy	Courage b. Redemptive Power	Timidity
♏♓♈♉♊♋♌♍♎♏	Mar. 14-24	Covetousness	Balance b. Progress	Apathy

Finally I would like to include one more table for the distinct cosmic regions through which the earth moves in the year's course taking into account both the tropical and sidereal divisions of the thirty-six sectors. The material in this chart and the comparable one which I presented earlier in my discussion of the sun gives the condensed schematic basis for the practical guide which I will introduce in the second portion of this book. If the reader would look over the two respective charts for the distinct sign/constellation solar positions and the distinct sign/constellation earth positions during the course of the year he will be able to see what, for the first time has struck me during these last few days of writing this book. This is that for each period of approximately thirty days, if we consider both the sun and the earth, the signs and the constellations, these four spheres of influence are moving through all twelve archetypal regions of the zodiacal circles. To illustrate this let us consider the period between December 21st and January 20th. If we first look to the motion of the sun through the tropical zodiac during this period we find the sun moving through the regions of Capricorn, Capricorn-Taurus, and Capricorn-Virgo. If we look to the earth approximately opposite we find it moving through the tropical regions of Cancer, Cancer-Scorpio, and Cancer-Pisces. Next if we consider the motion of the sun during this same period moving through the sidereal zodiac we find that from December 21st until January 20th the sun is moving through the regions of Sagittarius, Sagittarius-Aries and Sagittarius-Leo. At the same time the earth is moving through the sidereal regions of Gemini, Gemini-Libra, and Gemini-Aquarius. What one discovers in looking at this phenomena is that through the course of one tropical month, considering both signs and constellations, sun and earth, all of the twelve regions are awakened in the participating observer's inner experience. Of course, due to the unequal size of the constellations this pattern is not exactly regular. Nonetheless, for the most part it holds throughout the year. This is all I will say of this phenomena at the present moment.

DATES FOR THE MOVEMENT OF THE SUN IN RELATION TO THE
TROPICAL/SIDEREAL EARTH POSITIONS MOVING OPPOSITE

NUMBER	SIGN/CONST.	DATES (START-END)
1	ጠጋ ጠጋ	Mar. 16-Mar. 24
2	ጠጋ ጠጋ	Mar. 24-Mar. 27
3	ጠጋ ጠጋ-ገ	Mar. 27-Apr. 3
4	ጠጋ-ገ ጠጋ-ገ	Apr. 3-Apr. 6
5	ጠጋ-ገ ጠጋ	Apr. 6-Apr. 14
6	ጠጋ ጠጋ	Apr. 14-Apr. 16
7	ጠጋ ጠጋ	Apr. 16-Apr. 24
8	ጠጋ ጠጋ	Apr. 24-Apr. 28
9	ጠጋ ጠጋ-ገ	Apr. 28-May 4
10	ጠጋ-ገ ጠጋ-ገ	May 4-May 10
11	ጠጋ-ገ ጠጋ-ገ	May 10-May 14
12	ጠጋ ጠጋ	May 14-May 22
13	ጠጋ ጠጋ	May 22-May 24
14	ጠጋ ጠጋ	May 24-June 1
15	ጠጋ ጠጋ-ገ	June 1-June 3
16	ጠጋ ጠጋ-ገ	June 3-June 11
17	ጠጋ ጠጋ	June 11-June 12
18	ጠጋ ጠጋ	June 12-June 20
19	ጠጋ ጠጋ	June 20-June 22
20	ጠጋ ጠጋ	June 22-June 30
21	ጠጋ ጠጋ-ገ	June 30-July 2
22	ጠጋ ጠጋ-ገ	July 2-July 10
23	ጠጋ ጠጋ-ገ	July 10-July 12
24	ጠጋ ጠጋ-ገ	July 12-July 20
25	ጠጋ ጠጋ	July 20-July 22
26	ጠጋ ጠጋ	July 22-July 28
27	ጠጋ ጠጋ-ገ	July 28-July 31
28	ጠጋ ጠጋ-ገ	July 31-Aug. 5
29	ጠጋ ጠጋ-ገ	Aug. 5-Aug. 10
30	ጠጋ ጠጋ-ገ	Aug. 10-Aug. 12

DATES FOR THE MOVEMENT OF THE SUN IN RELATION TO THE
TROPICAL-SIDEREAL EARTH POSITIONS MOVING OPPOSITE

NUMBER	SIGN/CONST.	DATES'(START-END)
31	♊ ♋	Aug. 12-Aug. 20
32	♋	Aug. 20-Aug. 22
33	♋ ♌	Aug. 22-Aug. 30
34	♋♁	Aug. 30-Sept. 1
35	♋♁	Sept. 1-Sept. 9
36	♋♁	Sept. 9-Sept. 11
37	♋♁	Sept. 11-Sept. 19
38	♋	Sept. 19-Sept. 21
39	♋	Sept. 21-Sept. 29
40	♋♁	Sept. 29-Oct. 1
41	♋♁	Oct. 1-Oct. 9
42	♋♁	Oct. 9-Oct. 11
43	♋♁	Oct. 11-Oct. 19
44	♋	Oct. 19-Oct. 22
45	♋	Oct. 22-Oct. 30
46	♋♁	Oct. 30-Nov. 1.
47	♋♁	Nov. 1-Nov. 9
48	♋♁	Nov. 9-Nov. 11
49	♋	Nov. 11-Nov. 19
50	♋	Nov. 19-Nov. 24
51	♋♁	Nov. 24-Nov. 30
52	♋♁	Nov. 30-Dec. 6
53	♋♁	Dec. 6-Dec. 10
54	♋♁	Dec. 10-Dec. 19
55	♋	Dec. 19-Dec. 21
56	♋	Dec. 21-Dec., 29
57	♋♁	Dec. 29-Dec. 31
58	♋♁	Dec. 31-Jan. 9
59	♋♁	Jan. 9-Jan. 11
60	♋♁	Jan. 11-Jan. 19

DATES FOR THE MOVEMENT OF THE SUN IN RELATION TO THE
TROPICAL/SIDEREAL EARTH POSITIONS MOVING OPPOSITE

NUMBER	SIGN/CONST.	DATES (START-END)
61	ଝାଁ ଝ	Jan 19-Jan. 21
62	ର ଝ	Jan. 21-Jan. 26
63	ର ଝମ୍ବ	Jan. 26-Feb. 1
64	ରାଁ ଝମ୍ବ	Feb. 1-Feb. 2
65	ରାଁ ଝାଁ	Feb. 2-Feb. 9
66	ରାଁ ର	Feb. 9-Feb. 11
67	ରାଁ ରାଁ	Feb. 11-Feb. 21
68	ରାଁ ରାଁ	Feb. 21-Feb. 22
69	ମ୍ମ ରାଁ	Feb. 22-Mar. 4
70	ମ୍ମୱ ରାଁ	Mar. 4-Mar. 5
71	ମ୍ମୱ ରାଁ	Mar. 5-Mar. 14
72	ମ୍ମଠ ରାଁ	Mar. 14-Mar. 16

Having presented this brief, schematic discussion of what inner observation has revealed to me of certain aspects of the relation between my inner life and the motion of the earth through the tropical and sidereal zodiacs during the course of the year, the earlier quoted conversation of Henry David Thoreau is called to mind. When asked: "Don't you ever shoot a bird when you want to study it?" Thoreau replied: "Do you think I should shoot you if I wanted to study you?"

I am somewhat relieved, as I imagine the reader may be, to have concluded the more abstract, detailed, schematic portion of this work. In the following chapter I will simply give a brief review of some of the ground we have covered which is relevant for an understanding of flow to use the practical guide which will be presented in the final portion of this book. Hopefully before we are through with this journey this repeated "shooting" of the many birds of our respective inner lives may have found some justification in the fruits of that resurrection which can follow the sometimes cooling and immobilizing gesture of self-observation. I will end this chapter on the spiritual earth with some reflections from Yogananda's teacher which seem an appropriate introduction to the final, practical part of this work:

"I am waiting to hear you. Quotations there have been in superabundance. But what original commentary can you supply from the uniqueness of your particular life? What holy text have you absorbed and made your own? In what ways have these timeless truths renovated your nature? Are you content to be a hollow victrola, mechanically repeating the words of other men? These bloodless pedants smell unduly of the lamp. They consider philosophy to be a gentle intellectual setting-up exercise. Their elevated thoughts are carefully unrelated to the crudity of outward action or to any scourging inner discipline!!

Do not confuse understanding with a larger vocabulary. Sacred writings are beneficial in stimulating desire for inward realization, if one stanza at a time is slowly assimilated. Otherwise continual intellectual study may result in vanity, false satisfaction, and undigested knowledge."

Yogananda, *Autobiography of a Yogi*

'My list of virtues contained at first but twelve: but a Quaker friend having kindly informed me that I was generally thought proud; that my pride showed itself frequently in conversation; that I was not content with being in the right when discussing any point, but was overbearing and rather insolent, of which lie convinced me by mentioning several instances; I determined endeavoring to cure myself, if I could, of this vice or folly among the rest, and I added Humility to my list, giving an extensive meaning to the word.

'I cannot boast of much success in acquiring the reality of this virtue, but I had a good deal with regard to the appearance of it. I made it a rule to forbear all direct contradictions to the sentiments of others, and all positive assertion of my own. I even forbid myself ... the use of every word or expression in the language that imported a fixed opinion, such as certainly, undoubtedly, etc., and I adopted, instead of them I conceive, I apprehend, or I imagine a thing to be so or so; or it so appears to me a] the present. When another asserted something that I thought an error, I denied myself the pleasure of contradicting him abruptly, and of showing immediately some absurdity in his proposition; and in answering I began by observing that in certain cases or circumstances his opinion would be right, but in the present case there appeared or seemed to me some difference, etc. I soon found the advantage of this change in my manner; the conversations I engaged in went more pleasantly. The modest way in which I proposed my opinions procured them a readier reception and less contradiction; I had less mortification when I was found to be in the wrong, and I more easily prevailed with others to give up their mistakes and join with me when I happened to be in the right.

"And this mode, which I at first put oil with some violence to my natural inclination, became at length so easy, and so habitual to me, that perhaps for these fifty years past no one has ever heard a dogmatical expression escape me. And to this habit ... I think it principally owing that I had early so much weight with my fellow citizens ... for I was a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my points.

"In reality, there is, perhaps, no one of our natural passions so hard to subdue as pride. Disguise it, struggle with it, beat it down, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself ... for even if I could conceive that I had completely overcome it, I should probably be proud of my humility".

Benjamin Franklin

CHAPTER VI

Concluding Observations To Part I

Jacob Needleman, in his book, *A Sense Of The Cosmos* (p. 97) makes the following remarks:

"In the great spiritual disciplines of the world, the path of self-knowledge is precisely the study of time, energy and causality in oneself. For example, the ancient Hindu tradition of Samkhya speaks of the evolution and degeneration of energies in the cosmos, the expansion and contraction of time, the subtle or coarse qualities of the substances that enter into the physical and psychic functions of the organism-all of which need to be observed in oneself. The same is true of various schools of Buddhism and Sufism. But it has also been true of Judaism and Christianity."

In the foreword and introduction to this work - at the risk of indiscretion -I tried to give an account of the development of those aspects of my own path of self -investigation during the past fifteen years, which would give the reader some foundation for assessing the "results" of my investigations which I have tried to share in the pages following.

Starting with the disembodied lists of the Virtues standing between the respective excesses and lacks of each region, I tried to share something of what I have discovered of their relation to various formative currents, centers of focalization, senses and world views. From the disembodied ideals I then incarnated these ideals into space through considering their correspondence to some of the currents and regions surrounding the human form.

Painfully aware of the significance of the following words of Rudolf Steiner that "we must cease to hang on to words, and come through to real inner experiences of the spirit" (my paraphrase, *Rosicrucianism and Modern Initiation* R. Steiner, p. 89) I risked trying to evoke the moods and currents of experience of the twelve archetypal regions in twelve brief sketches. Through these sketches I hoped to flesh out and ensoul the more schematic material presented earlier. By listing quotations at the end of each contemplation, and including some in the initial introductory page to each region, I tried to give the reader "guides" to the respective regions of living spirit out of which these various inspired words emerge. (see Introduction to the Practical Part).

Finally, in the scientific section on sun, moon and earth, in mathematistic fidelity to the Virgoan phenomenalist devotion to detail, I tried to bring the previous material incarnated in living space, into relation with the rhythms of time.

What I have thus far shared is some of that knowledge which I have gained through my own self -investigation; a path deeply linked to a

sense of the thought of St. Thomas Aquinas that "grace does not 'take away nature but perfects it." (from Geddes MacGregor, *The Christening of Karma*, p. 63)

In the following portion of this work, mindful of the fact that before I set out upon the path which led to it, I had, with Alanus, left the University of Paris, I invite the reader to leave the University of Paris of the previous part of this work, and embark on his own path of experiential self -investigation.

PART 11

GUIDE TO SELF-OBSERVATION

"When will the day come when the star constellation and that which is produced out of the inner being of man he able to meet in full freedom? On that day Parcival will know that the suffering of the King is caused because fie is unable to create this harmony."

Walter Johannes Stein

CHAPTER VII

Introduction To The Practical Part

Oil the following pages I have presented a Table depicting the motion of the sun and the earth through the circle of the signs and the constellation through the course of the year. This Table brings together those portions of the preceding material which provides the basis for the following guide. In working with it, and the pages that follow, the reader should keep in mind the appendices at the end of the book if lie wishes to work with more precise (hourly) transitions. (See Appendix X for hourly changes in 1986.) Looking at the Table the reader will see that I have numbered the far left column. This is done solely for the sake of clarity and has no essential significance. Next I have noted the respective time periods when the sun an(] the earth stand in relation to the signs and constellations noted to the right. One can see that I have repeated the day ending any particular period in the beginning of the next. Because of the yearly variability of exact time changes I have had to leave the hourly transitions out. They are included in Appendix X for 1986 but thereafter their calculations will be left tip to the initiative of the reader. In Appendix IX is given the means of calculation for any given year. Moving to the next column I have listed the archetypal regions in which the outer (sign) and inner (constellation) sun is standing during the respective time periods. The outer is oil the left and the inner oil the right of the dividing line. In the final column oil the right I have given the respective positions of the earth in relation to the outer (sign, left hand side) influence and the inner (constellation, right hand side) influence, present during the time periods given oil the left.

In these Tables and the following guide I have omitted including the moon inasmuch as the moon, like the hourly changes, varies from year to year. Nevertheless the interested reader could take the material presented in the scientific section oil the moon and determine for himself where it would be standing at any given time (see Appendix VI).

TABLE FOR THE MOTIONS OF THE SUN AND THE EARTH THROUGH
THE SIGNS AND CONSTELLATIONS DURING THE YEAR

NUMBER	DATES (START-END)	SUN (S/C)	EARTH (S/C)
1	Mar. 20-Mar. 22	ጥ ጸ	ጠጋጋ ጠጋ
2	Mar. 22-Mar. 24	ጥ ጸፎ	ጠጋጋ ጠጋ
3	Mar. 24-Mar. 27	ጥ ጸፎ	ገ ጠጋ
4	Mar. 27-Mar. 30	ጥ ጸፎ	ገ ጠጋ-ገፍ
5	Mar. 30-Apr. 1	ጥጊ ጸፎ	ገ ጠጋ-ገፍ
6	Apr. 1-Apr. 3	ጥጊ ጸጠጌ	ገ ጠጋ-ገፍ
7	Apr. 3-Apr. 6	ጥጊ ጸጠጌ	ገ-ገፍ
8	Apr. 6-Apr. 10	ጥጊ ጸጠጌ	ገ-ገፍ ጠጋጋ
9	Apr. 10-Apr. 12	ጥጃ ጸጠጌ	ገ-ገፍ ጠጋ-ገፍ
10	Apr. 12-Apr. 14	ጥጃ ጥ	ገ-ገፍ ጠጋጋ
11	Apr. 14-Apr. 16	ጥጃ ጥ	ገ-ገፍ ጠጋጋ
12	Apr. 16-Apr. 20	ጥጃ ጥ	ገ-ገፍ ገ
13	Apr.20-Apr. 22	ጋ ጥ	ገ-ገፍ ገ
14	Apr. 22-Apr. 24	ጋ ጥጊ	ገ-ገፍ ገ
15	Apr. 24-Apr. 28	ጋ ጥጊ	ጠጋ ገ
16	Apr. 28-Apr. 30	ጋ ጥጊ	ጠጋ ገ-ገፍ
17	Apr. 30-May 2	ጋጠጋ ጥጊ	ጠጋ ገ-ገፍ
18	May 2-May 4	ጋጠጋ ጥጃ	ጠጋ ገ-ገፍ
19	May 4-May 10	ጋጠጋ ጥጃ	ጠጋጸ ገ-ገፍ
20	May 10-May 10	ጋጠጋ ጥጃ	ጠጋጸ ገ-ገፍ
21	May 10-May 12	ጋ-ገፍ ጥጃ	ጠጋጸ ገ-ገፍ
22	May 12-May 14	ጋ-ገፍ ጋ	ጠጋጸ ገ-ገፍ
23	May 14-May 21	ጋ-ገፍ ጋ	ጠጋፎ ገ-ገፍ
24	May 21-May 22	ጸ ጋ	ጠጋፎ ገ-ገፍ
25	May 22-May 24	ጸ ጋ	ጠጋፎ ጠጋ
26	May 24-May 25	ጸ ጋ	ጸ ጠጋ
27	May 25-May 31	ጸጠጋ ጋ	ጸ ጠጋ
28	May 31-June 1	ጸጠጋ ጋ	ጸ ጠጋ
29	June 1-June 3	ጸጠጋ ጋ	ጸጸ ጠጋጸ
30	June 3-June 6	ጸጠጋ ጋ	ጸጸ ጠጋጸ

TABLE FOR THE MOTIONS OF THE SUN AND THE EARTH THROUGH
THE SIGNS AND CONSTELLATIONS DURING THE YEAR

NUMBER	DATES (START-END)	SUN (S/C)	EARTH (S/C)
31	June 6-June 11	♄♂ ♂♄	♄♂ ♄♂
32	June 11 -June 11	♄♄ ♂♄	♄♂ ♄♂
33	June 11-June 12	♄♄ ♂♄	♄♂ ♄♄
34	June 12-June 19	♄♄ ♂♄	♄♄ ♄♄
35	June 19-June 20	♄♄ ♀	♄♄ ♄♄
36	June 20-June 21	♄♄ ♀	♄♄ ♀
37	June 21 -June 22	♄ ♀	♄♄ ♀
38	June 22-June 29	♄ ♀	♄ ♀
39	June 29-June 30	♄ ♄♂	♄ ♀
40	June 30-July 2	♄ ♄♂	♄ ♄♂
41	July 2-July 2	♄♄ ♄♂	♄ ♄♂
42	July 2-July 10	♄♄ ♄♂	♄♄ ♂
43	July 10-July 10	♄♄ ♄♂	♄♄ ♂
44	July 10-July 12	♄♄ ♄♂	♄♄ ♂
45	July 12-July 12	♄♂ ♄♂	♄♄ ♂
46	July 12-July 20	♄♂ ♄♄	♄♄♄ ♂
47	July 20-July 20	♄♂ ♄	♄♄♄ ♂
48	July 20-July 22	♄♂ ♄	♄♄♄ ♄
49	July 22-July 27	♄ ♄	♄♄ ♄
50	July 27-July 28	♄ ♄♄	♄♄ ♄
51	July 28-July 31	♄ ♄♄	♄♄ ♂
52	July 31-Aug. 1	♄ ♄♄	♄♄♄ ♂
53	Aug. 2-Aug. 3	♄♄ ♄♄	♄♄♄ ♂
54	Aug. 3-Aug. 5	♄♄ ♄♂	♄♄♄ ♂
55	Aug. 5-Aug. 10	♄♄ ♄♂	♄♄♄ ♄♄♄
56	Aug. 10-Aug. 10	♄♄ ♄	♄♄♄ ♄♄♄
57	Aug. 10-Aug. 12	♄♄ ♄	♄♄♄♂ ♄♄♄
58	Aug. 12-Aug. 20	♄♂ ♄	♄♄♄♂ ♄♄
59	Aug. 20-Aug. 22	♄♂ ♄	♄♂ ♄♄
60	Aug. 22-Aug. 22	♄♂ ♄♄	♄♂ ♄

TABLE FOR THE MOTION OF THE SUN AND THE EARTH THROUGH
THE SIGNS AND CONSTELLATIONS DURING THE YEAR

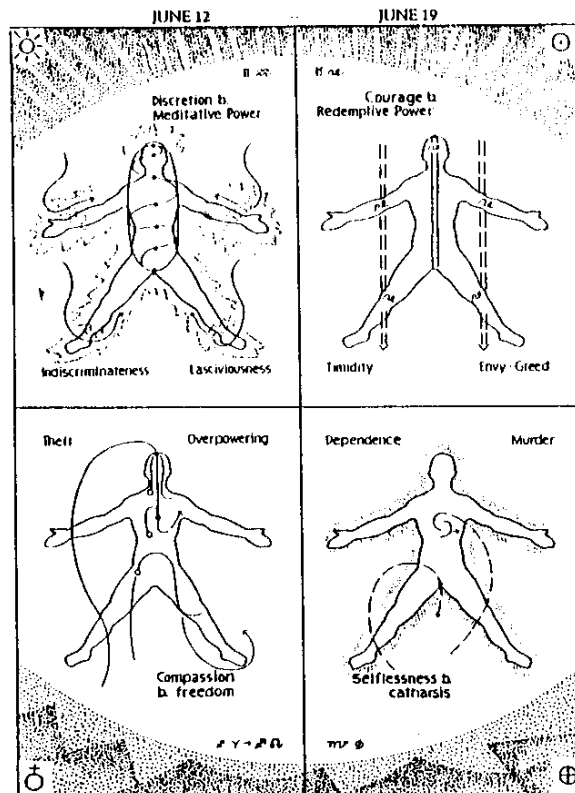
NUMBER	DATES (START-END)	SUN (S/C)	EARTH (S/C)
61	Aug. 22-Aug. 23	ጪ ጪ፯	ዶ ጪ
62	Aug. 23-Aug. 30	ጪ፯ ጪ፯	ዶ፩ ፯፯
63	Aug. 30-Sept. 1	ጪ፯ ጪ፯	ዶ፩ ፯፯
64	Sept. 1-Sept. 2	ጪ፯ ጪ፯	ዶ፩ ፯፯
65	Sept. 2-Sept. 3	ጪ፯፯ ጪ፯	ዶ፩ ፯፯
66	Sept. 3-Sept. 9	ጪ፯፯ ጪ	ዶ፩ ፯፯
67	Sept. 9-Sept. 11	ጪ፯፯ ጪ	ዶ፩፯ ፯፯
68	Sept. 11-Sept. 13	ጪ፯፯ ጪ	ዶ፩፯ ዶ
69	Sept. 13-Sept. 19	ጪ፯፯ ጪ፯	ዶ፩፯ ዶ
70	Sept. 19-Sept. 21	ጪ፯፯ ጪ፯	ጪ ዶ
71	Sept. 21-Sept. 23	ጪ፯፯ ጪ፯	ጪ ዶ፯፯
72	Sept. 23-Sept. 25	፯፯ ጪ፯	ጪ ዶ፩፯
73	Sept. 25-Sept. 29	፯፯ ጪ፯፯	ጪ ዶ፩፯
74	Sept. 29-Oct. 1	፯፯ ጪ፯፯	ጪ፯ ዶ፩፯
75	Oct. 1-Oct. 3	፯፯ ጪ፯፯	ጪ፯ ዶ፩፯፯
76	Oct. 3-Oct. 5	፯፯፯ ጪ፯፯	ጪ፯ ዶ፩፯፯
77	Oct. 5-Oct. 9	፯፯፯ ጪ፯፯	ጪ፯ ዶ፩፯፯
78	Oct. 9-Oct. 11	፯፯፯ ጪ፯፯	ጪ፯፯ ዶ፩፯፯
79	Oct. 11-Oct. 13	፯፯፯ ጪ፯፯	ጪ፯፯ ጪ
80	Oct. 13-Oct. 15	፯፯፯ ጪ፯፯	ጪ፯፯ ጪ
81	Oct. 15-Oct. 19	፯፯፯ ፯፯	ጪ፯፯ ጪ
82	Oct. 19-Oct. 22	፯፯፯ ፯፯	፯፯ ጪ
83	Oct. 22-Oct. 23	፯፯፯ ፯፯	፯፯ ጪ፯
84	Oct. 23-Oct. 27	፯፯፯ ፯፯	፯፯ ጪ፯
85	Oct. 27-Oct. 30	፯፯፯ ፯፯፯	፯፯ ጪ፯
86	Oct. 30-Nov. 1	፯፯፯ ፯፯፯	፯፯፯ ጪ፯
87	Nov. 1-Nov. 2	፯፯፯ ፯፯፯	፯፯፯ ጪ፯፯
88	Nov. 2-Nov. 8	፯፯፯፯ ፯፯፯	፯፯፯ ጪ፯፯
89	Nov. 8-Nov. 9	፯፯፯፯ ፯፯፯	፯፯፯ ጪ፯፯
90	Nov. 9-Nov. 11	፯፯፯፯ ፯፯፯	፯፯፯ ጪ፯፯

TABLE FOR THE MOTION OF THE SUN AND THE EARTH THROUGH
THE SIGNS AND THE CONSTELLATIONS DURING THE YEAR

NUMBER	DATES (START-END)	SUN (S/C)	EARTH (S/C)
91	Nov. 11-Nov. 12	ጢቶ ስብ	ጸጻጽ
92	Nov. 12-Nov. 19	ጢጫ ስብ	ጸጻጽ
93	Nov. 19-Nov. 20	ጢጫ ስብ	ዘዘ
94	Nov. 20-Nov. 22	ጢጫ ጢ	ዘዘ
95	Nov. 22-Nov. 24	ጳ	ዘዘ
96	Nov. 24-Nov. 30	ጳ ጢ	ዘዘ
97	Nov. 30-Nov. 30	ጳ ጢቶ	ዘዘ
98	Nov. 30-Dec. 2	ጳ ጢቶ	ዘዘ ስብ
99	Dec. 2-Dec. 6	ጳጥ ጢቶ	ዘዘ ስብ
100	Dec. 6-Dec. 10	ጳጥ ጢቶ	ዘዘ ስብ
101	Dec. 10-Dec. 10	ጳጥ ጢጫ	ዘዘ ስብ
102	Dec. 10-Dec. 12	ጳጥ ጢጫ	ዘዘ
103	Dec. 12-Dec 19	ጳጥ ጢጫ	ዘዘ
104	Dec. 19-Dec 20	ጳጥ ጢጫ	ዘዘ
105	Dec. 20-Dec. 21	ጳጥ ጳ	ዘዘ
106	Dec. 21 -Dec. 22	ጳጥ ጳ	ዘዘ
107	Dec. 22-Dec. 29	ጻ ጳ	ዘዘ
108	Dec. 29-Dec. 29	ጻ ጳጥ	ዘዘ
109	Dec. 29-Dec. 31	ጻ ጳጥ	ዘዘ ስብ
110	Dec. 31-Dec. 31	ጻ ጳጥ	ዘዘ ስብ
111	Dec. 31-Jan. 8	ጻጸ ጳጥ	ዘዘ ስብ
112	Jan. 8-Jan. 9	ጻጸ ጳጥ	ዘዘ ስብ
113	Jan. 9-Jan. 10	ጻጸ ጳጥ	ዘዘ
114	Jan. 10-Jan. 11	ጻጸጸ ጳጥ	ዘዘ
115	Jan. 11-Jan.' 18	ጻጸጸ ጳጥ	ዘዘ
116	Jan. 18-Jan. 19	ጻጸጸ ጻ	ዘዘ
117	Jan. 19-Jan. 20	ጻጸጸ ጻ	ዘዘ
118	Jan. 20-Jan. 21	ጸ ጻ	ዘዘ
119	Jan. 21-Jan. 26	ጸ ጻ	ዘዘ
120	Jan. 26-Jan. 26	ጸ ጻጸ	ዘዘ

TABLE FOR THE MOTIONS OF THE SUN AND THE EARTH THROUGH
THE SIGNS AND THE CONSTELLATIONS DURING THE YEAR

NUMBER	DATES (START-END)	SUN (S/C)		EARTH (S/C)	
121	Jan. 26-Jan. 30	♊	♊	♊	♊
122	Jan. 170-Feb. 1	♊	♊	♊	♊
123	Feb. 1-Feb. 2	♊	♊	♊	♊
124	Feb. 2-Feb. 3	♊	♊	♊	♊
125	Feb. 3-Feb. 9	♊	♊	♊	♊
126	Feb. 9-Feb. 10	♊	♊	♊	♊
127	Feb. 10-Feb. 11	♊	♊	♊	♊
128	Feb. 11-Feb. 18	♊	♊	♊	♊
129	Feb. 18-Feb. 20	♊	♊	♊	♊
130	Feb. 20-Feb. 21	♊	♊	♊	♊
131	Feb. 21-Feb. 22	♊	♊	♊	♊
132	Feb. 22-Feb. 28	♊	♊	♊	♊
133	Feb. 28-Mar. 2	♊	♊	♊	♊
134	Mar. 2-Mar. 4	♊	♊	♊	♊
135	Mar. 4-Mar. 5	♊	♊	♊	♊
136	Mar. 5-Mar. 10	♊	♊	♊	♊
137	Mar. 10-Mar. 12	♊	♊	♊	♊
138	Mar. 12-Mar. 14	♊	♊	♊	♊
139	Mar. 14-Mar. 16	♊	♊	♊	♊
140	Mar. 16-Mar. 20	♊	♊	♊	♊



If the reader looks at the sample chart above lie will find the following. At the top left is the starting date, the top right the ending (late, during which time the archetypes pictured below are present Looking to the chart itself we find that it is divided by a cross into four parts. The upper left hand box gives the archetype of the outer (tropical) sun (☉) the tipper right hand box gives the archetype of the inner (sidereal) sun (☺). The lower left hand box gives the archetype for the outer (tropical) earth (♁); the lower right hand box the archetype for the inner (sidereal) earth (♁). In the semi-circle above the two solar archetypal regions we have tried to suggest the influence of the forces of the sun coming from above and around the human form. In the semi-circle below the two earthly archetypal regions we have tried to suggest the influence of the forces of the earth coming from below and around the human form.

In the tipper right hand corner of the upper left outer sun region

we have drawn the symbol(s) for the archetypal region in which the outer sun is then standing. lit the upper left hand corner of the kipper right inner sun region (☺) we have drawn the symbols for the archetypal region in which the inner sun is then standing. In the lower right hand corner of the lower left outer earth region (♁) we have drawn the symbol(s) for the archetypal region in which the outer earth is then

standing. The reader will notice in this case that the actual symbol for the archetype present and pictured in the human form is preceded by the previous archetype with an arrow pointing to the present one. This is to indicate that at the above given date the archetypal change took place in the region of the outer earth which has moved from the previous region of Sag Saggittarius- Aries (Υ) to the present region of Sagittarius-Leo (♐♌). In each chart one of the four- regions has this transition indicated ill the same manner,

Finally in the lower left hand corner of the lower right inner earth region () we have drawn the symbol(s) for the archetypal region in which the inner earth is then standing.

Written for the solar regions **Darker** above the two figures are the respective Virtues (means) for each region. Written for the earth regions **Darker** below the two figures are the respective Virtues (means) for each region. Above the horizontal bar of the cross in the solar regions are the respective lack (on the left) and excess (on the right) for each archetype. Below the horizontal bar of the cross ill the earth regions are the respective lack, (on the left) and excess (on the right) for each archetype.

On the forms themselves we have simply tried to suggest with the arrows coming from above or below the directions of forces of the sun or the earth.

In trying to depict the difference between the tropical forces (signs) working more from outside and around as compared with the sidereal forces (constellations) working more into the inner man and then radiating through the external -form from the inside we have tried to suggest this through our use of the lines and arrows moving around and through the forms.

In the glyphs for (the individual archetypes we have tried to direct the attention to the center of focalization and also tried to give some impression of their character in relation to different regions of the human form through their gesture and movement. These are, at best, barest indications.

Although as I had said early ill the book its main focus is oil exploring the moral, qualitative reality of daily life ill relation to the passage of time the reader should feel free to supplement the senses and world views etc: for the moral focus pictured in this practical part (see index at the end of the book). When, for example, Aries (Υ) is present the reader can also try to discover or locate the qualities of idealism or the sense for the word ill relation to time periods given as well as in relation to the formative currents and center of the form. This is true ill each case. With the outer still one could say that self -investigation would discover the stream of idealism coming from above and around in relation to the column of uprightness of the spine which works formatively oil the brow and is focalized at the throat. With the inner sun one would discover the same gesture but working from inside out.

With the outer earth the gesture of the world view of idealism comes up from below and works into the upright column in the form from outside in. With the inner earth the gesture of Aries works as if from below, but from inside out.

It is equally true to the living reality to replace the senses and world views right into the temporal and spatial designations given for the moral dynamic. It must only be remembered that in this guide we are still simply addressing the question of universal currents and have not yet begun to explore the question of how these universal currents work into the particular, more individualized currents of each human being. This must be kept in mind or else the investigator's early experiences may appear to not be in harmony with these more universal indications. I hope to address the question of how the universal currents work through the individual currents of different human beings in the next Volume of this series.

Another way of working with the following practical guide would be to take one of the inspired sayings given at the beginning and end of each of the respective contemplations and see whether bringing this saying into relation with the corresponding stream of life and center of the form stimulated either through the sun or earth regions, helps to clarify and illuminate what one may discover in directing one's attention to the respective regions.

If, for example, when the outer sun is stimulating the Gemini forces located at the center of the solar plexus and working formatively around my lungs, shoulders, arms and hands, I contemplate the inspired "word": "Greater love hath no man than this, that a man fly down his life for his friends," clarity can be brought to me of how my own living reality stands in relation to one of the ideals of that region out of which this "inspired word" comes.

Needless to say, wars have been fought over the different interpretations of some of these sayings, so each person must exercise his own judgement and choice in respect of what he concludes through comparing his chosen inspired words with his own present living reality. I can only assure the reader that I am confident that the words I have offered are true to the regions in which they have been placed (with an occasional one standing appropriately in more than one region).

Further, the reader should certainly choose to replace these words with any he finds a particular relationship with if he feels they can be appropriately placed and will be helpful in his own exploration of a particular region.

Another suggestion is that he could choose to work with a portion of the appropriate contemplations when the respective archetypes are present. In doing this I think it would be fruitful if he tried to bring his reading of the portion of the contemplations not only in relation to the time when the region is present (work with the Aries contemplation at a time when one of the archetypes is Arian), but also in relation to the

direction and center of the form where the region is focalized. I am suggesting that one reads the Leo contemplation out of one's heart and reads the Gemini contemplation out of the solar plexus and lungs, the Libra contemplation out of the hip and colon area. This is true for the inspired words as well. If this is done it should help the reader to discover the regions of his inner life out of which the twelve contemplations and the inspired words arise, as well as help to bring to light that which may, as yet, be unseen through by him.

It is also possible for reader's at home in the world of pictorial images to take paintings or objects from the history of art which seem to embody one particular region or another. The twelve imaginations reproduced in black and white preceding the respective contemplations is a contribution in this direction. If the reader is interested in working with ,any of these I suggest he might find it more fruitful to do so with the actual color prints. Here too I encourage the reader's own initiative. If his judgement is true before long his feeling response to a particular work of art should call forth a similar mood in his soul or experience in his life form, as that which he experiences when he is moving through that region out of which this particular creation has come.

These are various individual suggestions is to how the following practical guide might be of some value to the interested reader. I am sure there are others which I encourage the reader to explore if they feel potentially more fruitful for him.

Finally I could suggest that given the fact that attention to four regions of experience approximately every few days may be it first excessive, the reader could concentrate on one or another at any given time It might be helpful to concentrate on that region where the change has taken place for a given time period, in that the transitional moments can be the best time for experiencing the different qualities of adjacent regions. With the help of the appendices this could be worked out more exactly to the hour. (see Appendix X for I986)

It has been my experience in working with different individuals that each person's attention will naturally be more at home within one region of experience or another. Consequently it seems best to leave this to the individual reader's judgement in determining what may be the most helpful way for him to work with the guide.

Some people have found an aid in keeping a diary in respect of their work at self -observation. In that many of the impressions gained are of a delicate nature it can initially be helpful to write them down in order to fix them in one's memory. It also can be valuable to look over a period of time of what one has noted down in a journal. The following few pages will be a sample of a hypothetical journal I have kept noting some of the phenomena the reader may begin to discover on his own path of self -investigation.

HYPOTHETICAL DIARY FOR JUNE 12, 1985

I start to rise from my bed but I feel myself inclined to lie down once again to continue these observations. I can feel a column of force radiating up and down lily spine, culminating in a gesture of shaping at the top of my head. I see pale memory pictures of knights and noblemen laid out on their tombs in cathedrals and wonder about the question of mummification.

Still and peaceful, prayerful this mood feels. I observe]low outward my life has become. flow little time is left for contemplative work, for my inner explorations.

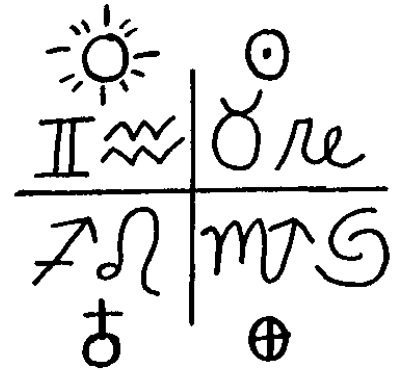
Interpretation

Prone position working of Saturn forces through inner sun in Capricorn forces shaping the bony structure focalized at the lop of the head.

Saturn memory pictures: stone, mineral world, death, prayer, mummification Working of inner Saturn forces

Relation to the Sabbath. Saturn mood within Inner sun standing in Taurus-Capricorn regions awakens these feelings within me.

Next I am aware of my sensitivity to the coolness in the basement where I live. This experience is accompanied by my seeing a picture of myself riding oil my bicycle the previous day with my long socks pulled tip over my calves and ankles. I also remember the quality of the various conversations of the previous day in which I was told that "of course what was being shared with me was confidential." I remember the modest gesture of "looking away" that punctuated these conversations. Particularly vivid in my memory is the red blush suffusing the face and neck of one of my friends during our conversation.



The stimulation' of my sense of warmth and the covering of my ankles and calves with my socks indicates the influence of the Gemini-Aquarius outer sun radiation.

These various gestures I have grown to see standing in relation to the influence of the Aquarius forces. At this time the outer sun's standing in relation to the Gemini Aquarius region has called them forth. I can feel the concentration of forces around my calves and forearms. I wonder whether I have been as discreet as I should? With the coming together of the Capricorn mood and the Aquarian mood my soul has felt a strong inclination to change my present living situation and return to me, eremitical life. A life of contemplation, prayer and deep inner exploration.

I observe that although this mood is strongly present there is also a concentration of warmth around the center at my heart. I notice the warm animated enthusiasm radiating from the heart of the woman at the store. Accompanying this gesture is a modest, averted gaze which I called forth by turning towards her. My attention is drawn to the wonderful width and heart shaped character of the middle and lower face of my friend apparently reflecting the formative currents off of the center at the heart. I have observed this dynamic before. I now remember that she was born when the sun was standing in the constellation of the Lion. I wonder whether the Lion forces have shaped her face in this way?

These phenomena lead me to think that the outer earth has certainly moved into the Sagittarius-Leo region. I have often wondered how the Aquarius mood of discretion and the Leo mood of warmhearted compassion live together.? Still a riddle to me.

Now I guess I should go feed the cats. It has been raining during the past few days. Walking down to the barn looking at the growing lushness of the green I am brought into awareness of another Blood and region of experience which is present. This enfolding, surrounding green of nature reminds me of Henry Adams' phrase: "the vast maternity of nature." I wonder why my attention is drawn to the green and see myself longing for a simpler, less congested life. The many undigested impressions of the past few months have brought me to a condition in my inner feeling which I think was named by Christ in the words: "Blessed are those who mourn for they shall be comforted." Although I no longer feel endangered with losing myself in this mood of sorrow I can see that the longing within my own `soul, if followed, could lead me towards a kind of dissolution within another or the world. I remember the tender, maternal pat on the back I was moved to give one of my students yesterday and I have all impression of the tender and maternal hermits who combined the austerity of the Father and the sensitive, nurturing mood of the Cancerian mother.

These experiences of the enfolding life of nature, the vast maternity I have come, over the years to find standing in relation to the dancer region. The sorrow sense of touch, mood of lender solicitation all live in this region. I relate these impressions to the fact of the inner earth standing in relation to the Scorpio-Cancer sidereal region.

I look at the pictures of myself during the past few days. A young man lying on his very narrow bed, under a blanket, enclosed in a room made of other blankets. His eyes are closed while he is lying still, inwardly concentrating.

These pictures speak to me of the inner sun and inner earth standing in the Capricorn region and the Cancer region of influence. Capricorn's breath of Saturn has called forth the mood of deep, inner contemplation.

This narrowing concentrating, still, deathlike, mineral like mood has led this young man to the gesture of lying utterly still, stiff as a board on this narrow board which is his "resting place." Although his concentration of Capricornian sight is not directed outwardly the same power has been turned inward in the exercise of his force of memory. He is presently looking back over the events of the past few months. (evidence of the Capricorn gesture of exploring how the past relates to the present) trying to understand the laws or patterns he tries to read (Capricorn) in the book of events which he sees as a series of pictures or images (Cancer).

The mood of severe, austere straightness and stiffness is accompanied by the radiation coming from the placement of the spiritual earth standing in relation to the Scorpio-Cancer region. This radiation coming from below in his more inner nature has led him to the gesture of enclosure. The covering with the blankets expressed this as does his sleeping or contemplating quarters altogether. This archetypal mood is the same as one finds during midwinter in the more external nature, at the Christmas season. The austerity of the season, the barest bones of the year; the call to conscience at the end of December expressed in the New Year's custom of looking back and then making resolutions towards the future, is accompanied by the tenderness and nurturing warmth of the mother. Sphere: the Christmas dinner, homecoming, wrapping and unwrapping of Christmas gifts. The Fatherly conscience of the straight and narrow sphere of the Kings is complemented by the maternal caring of the more rounded, enfolding, tender sphere of the Shepherds. Every Father is a King, every Mother is a shepherd. Glory to God in the highest. Peace on earth to men of good will. Taurus-Capricorn, Scorpio-Cancer.

Through the remembering eye of the Father I inwardly gaze down the corridors of time. I enter into the mood and feelings of the many images that have been the substance of my recent life story.

This is the Capricorn experience.

I move through myriad moods, the many impressions of my recent life are present inwardly before me. Entering within them I discover that I can move within them and experience them again through the quality of the impressions they have made on my delicate spiritual skin.

These are Cancerian experiences.

As I feelingly look at the picture of myself at present I can experience in the more external mood and creative forces surrounding me the stimulation of my forearms and calves, as well as a creative shaping which is reflected up into my head in the line of my face running from the meeting place of my upper and lower jaw and my chin.

These are Aquarius experience, reflected or stimulated in my external forces through the presence of the Sun in the sign of Gemini-Aquarius

As I feelingly see this stimulation I find that entering into it with lily attention it gives me a sense of floating; of somehow being beyond the bounds of my normal range of experience I feel in the other regions. I feel as if I am living in the air; an air of weaving streams of life and light impressions. I need to struggle to concentrate myself sufficiently to not simply drift around and lose myself in "thin air." As I move within these impressions I find that I am acutely sensitive to the warmth or cold in my environment.

Gazing again at the picture of myself before me I can more fully understand the gesture I have made of putting over myself another blanket on this unseasonably cold rainy day in mid-June.

Further Aquarius experiences related to the need to concentrate one's forces as well as a sensitivity to warmth and cold in the environment

Next I turn my attention to the experience of warmth gathered at the region of my heart. Out of this warmth rises into my consciousness the question of compassion - ' and that true golden nobility of character which is the mark of a humanly free individual. I wonder, in recognition of my more cool-hearted nature than many, if my relation to the gesture of compassion still lacks full-bodiedness. Is this wily my reserve and care in not overpowering others actually has more often the character of not being firm and humanly present enough with them ?

These experiences focused at the heart come from the stimulation of this center through the outer earth passing in front of the Sagittarius-Leo region.

I consider certain riddles and questions that my observations present to me. In my more inwards nature, I have a strong impulse to return to my eremitical life of prayer and contemplation: a cell and a garden, the Bible and a little bread. .

More inner nature has the character of Capricorn-Cancer.

Yet accompanying this more inner mood I find entering into my external superphysical nature a different mood. Through the inner regions I am living in a mood of deep contemplation and prayer. I am in a cave in the mountains, a cell in a monastery, a laboratory or library at a University. I seek a small enclosure, a little room with objects each of which I have made myself or were given to me as personal gifts. This room is adjoined by a garden and a calm lake abuts the garden.

Inner Capricorn-Cancer mood.

Entering into relation to those currents in my more outwards spiritual natures presently being stimulated I experience a longing for the quiet, meditative gesture, but one that relates me with other meditators or spiritual beings, and feels less isolated and solitary than the mood I experience at present in my more inward nature. The air should be clear and light and the sunlight should be streaming through.

This is the Aquarius mood.

Entering into the heart region also presently stimulated I feel a strong social gesture. I even wonder about the joy of having a wife and raising children and consider the mood of knightly honor and warm enthusiasm that lives around this region of my nature presently awakened. I remember the glowing warmth I felt earlier as with my whole human form I experienced the well-formed life sphere of a bright, warm-hearted human being.

This is the Leo mood and region.

I reflect through my observations of how the effect of strong feelings of love awakening the heart center can set in motion the life currents, bringing a mood of joy and sweetness. I also note the danger (my medieval soul in this ?) of sensualism in this sphere, as well as the temptation to overpowering or being overpowered by another which lives within it.

The image of the pink rose which my neighbor had picked from the bush outside my house earlier comes to mind and I re-experience its sweet fragrance. I think this sweet fragrance calls forth in my soul centered at the heart the same mood that I experience as present when my heart is moved to feelings of truly human, Christian love.

These are also Leo experiences.

Through these observations I am left with my enduring dilemma. How do I, having attained such objective self-consciousness and selflessness living with the spiritual streams of the Universe ("the vials of love"), as I have discovered them through intensive self-purification and self-observation, decide which of these streams to unite my self with at any given moment? If I follow the inner mood of my sun nature at this time I will be led to the solemnity of the Saturn experience, the seriousness of death. If I follow the outer mood stimulating my heart center I am led to a will for a wholehearted enjoyment of life, and the pathways that one would be led down through the love of the heart. Well this is a question which I must leave open for the present.

Inner Capricorn - Cancer regions of experience. Outer Leo-Aquarius regions of experience.

I hope this brief hypothetical journal will give the reader some further ideas as to how lie might work with the following practical guide. Having made these suggestions I leave the reader with the following guide and the hope that it may be of some genuine help to him on his path of self-exploration.

"What is to take place for the transforming of mankind must be brought about through men themselves."

Rudolf Steiner