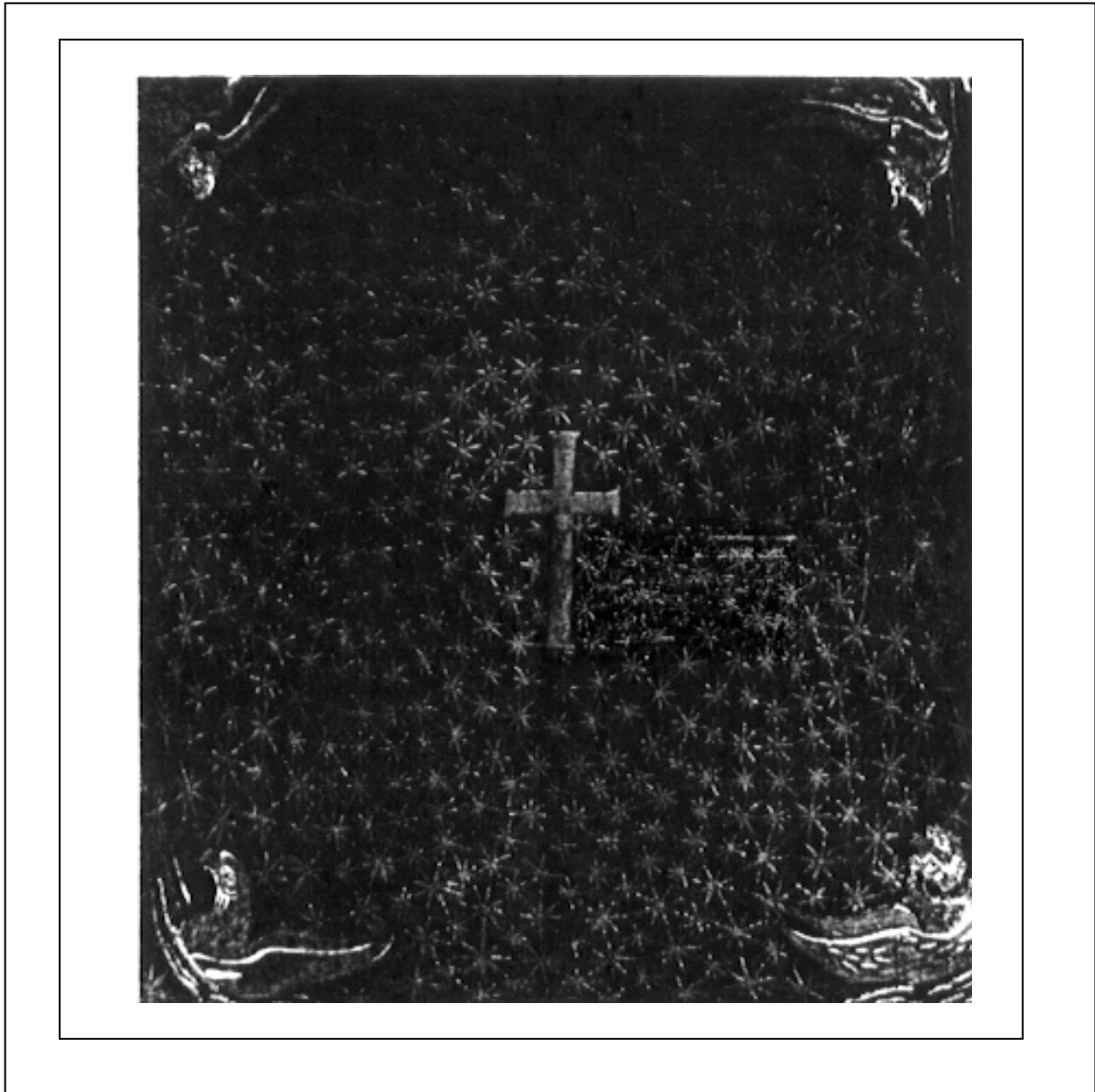


# THE QUALITIES OF TIME VOLUME III



THE LAW OF HERMES: THE "HEART" OF BIOGRAPHY  
Studies of Gandi, Jung, Emerson, Steiner and Others

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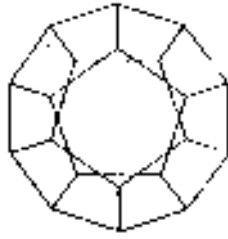
Paul Platt

**THE QUALITIES OF TIME: VOLUME III**

LAWS OF HERMES: THE " HEART" OF BIOGRAPHY  
Studies of Gandi, Jung, Emerson, Steiner and Others

by  
Paul Platt

Golden Stone Press



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"This book is dedicated to Susan Riley, who gave her heart, and her heart of hearts, to bringing it, and its companions, to life."

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Finally I would like to thank Susan Riley and her daughter Christal for providing a home for me and putting up with my irascibility during the birth process. Also my thanks to Susan for her help with the text, editorial work, and typing.

## TABLE OF CONTENTS

PREFACE		6
INTRODUCTION		11
CHAPTER I:	Individual Studies in Human Biography in Light of the Solar-Earthly Conception to Birth Rhythm	23
CHAPTER II:	The Life of Mohandas Gandhi Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	37
CHAPTER III:	The Life of Carl Jung Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	68
CHAPTER IV:	The Life of Ralph Waldo Emerson Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	95
CHAPTER V:	The Life of Yogananda Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	138
CHAPTER VI:	The Life of Marie Curie Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	152
CHAPTER VII:	The Life of Henry Adams Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	171
CHAPTER VIII:	The Life of Henry David Thoreau Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	197
CHAPTER IX:	The Life of Rudolf Steiner Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	230
CHAPTER X:	The Life of Albert Schweitzer Viewed in the Light of the Solar-Earthly Conception to Birth Rhythm	264
CHAPTER XI:	The Life of Albert Schweitzer Viewed in the Light of the Solar-Earthly conception to Birth Rhythm II	282
CHAPTER XII:	The Six Archetypal Solar-Earthly Sidereal Regions as They Express Themselves in the Previous Biographical Studies. Preliminary Observations. The First Archetype: Cancer	294
CHAPTER XIII:	The Gemini-Sagittarius Archetypal Regions	325
CHAPTER XIV:	The Taurus-Scorpio Archetypal Regions	342
CHAPTER XV:	The Aries-Libra Archetypal Regions	363
CHAPTER XVI:	The Pisces-Virgo Archetypal Regions	388
CHAPTER XVII:	The Aquarius-Leo Archetypal Regions	410

TABLE OF CONTENTS

CHAPTER XVIII:	Concluding Observations.	428
APPENDICES		438
BIBLIOGRAPHY		443

## CHARTS AND ILLUSTRATIONS

1.	The 36 Sidereal Constellation Divisions Through Which the Sun Moves from Conception to Birth (with corresponding Tropical Degrees and Dates During the Year)	24
2.	The 36 Sidereal Constellation Divisions Through Which the Earth Moves from Conception to Birth (with corresponding Tropical Degrees for the Earth and Dates for the Sun Motion Opposite)	26
3.	Qualities of the 12 Archetypal Regions Relevant to these Studies	28-9
4.	Picture of Mohandas Gandhi	36
5.	Birth Chart for Mohandas Gandhi	40
6.	Life Phenomena: Mohandas Gandhi	42ff.
7.	Picture of Carl Jung	67
8.	Birth Chart for Carl Jung	69
9.	Life Phenomena: Carl Jung	70ff.
10.	Picture of Ralph Waldo Emerson	94
11.	Birth Chart for Ralph Waldo Emerson	96
12.	Life Phenomena: Ralph Waldo Emerson	97ff.
13.	Picture of Yogananda	137
14.	Birth Chart for Yogananda	139
15.	Life Phenomena: Yogananda	140ff
16.	Picture of Marie Curie	151
17.	Birth Chart for Marie Curie	153
18.	Life Phenomena: Marie Curie	154ff
19.	Picture of Henry Adams	170
20.	Birth Chart for Henry Adams	172
21.	Life Phenomena: Henry Adams	173ff
22.	Picture of Henry David Thoreau	196
23.	Birth Chart for Henry David Thoreau	198
24.	Life Phenomena: Henry David Thoreau	199ff
25.	Picture of Rudolf Steiner	229
26.	Birth Chart for Rudolf Steiner	231
27.	Life Phenomena: Rudolf Steiner	232ff
28.	Picture of Albert Schweitzer	263
29.	Birth Chart for Albert Schweitzer	265
30.	Life Phenomena: Albert Schweitzer	266ff
31.	Life Phenomena: Albert Schweitzer II	283ff
32.	Cancer Phenomena	301ff
33.	Capricorn Phenomena	314ff
34.	Gemini Phenomena	329ff
35.	Sagittarius Phenomena	338ff

CHARTS AND ILLUSTRATIONS

36.	Taurus Phenomena	348ff.
37.	Scorpio Phenomena	357ff.
38.	Aries Phenomena	368ff.
39.	Libra Phenomena	381ff.
40.	Pisces Phenomena	392ff.
41.	Virgo Phenomena	403ff.
42.	Aquarius Phenomena	413ff.
43.	Leo Phenomena	422ff.

## NOTE TO THE READER

I wrote this third Volume of The Qualities of Time series about ten years ago. For some years, due to economic constraints, it has been out of print. Now, thanks to the help of a small grant coming through The Rudolf Steiner Foundation, I am able, once again, to make this and the following volumes of this series available. In preparing the book for this later edition, I came to feel that I wanted to share some of my further thinking in regard to the content as it has evolved over this past period of time.

First, for those readers who have not seen a copy of the recently reissued first Volume, I want to include some words which I inserted in these books.

## *To the Reader*

The following book, which is one in a series of five devoted to related, was written about ten years ago. Although ongoing research has led me to confirm the suggestions offered in these books, there is one fundamental and important area in which my understanding has changed in regard to how I have characterized some of my experiences in this and the other books. Therefore, I want to Clarify this point with all addendum before the reader begins to look at, or perhaps even study, the book(s). I will add these changes directly to the text itself when it is reprinted, inasmuch as I feel strongly that the way it presently stands can lie misleading to the reader. On the other hand, given my continuing impression that the phenomena offered in these books is essentially correct I feel it is still of value to offer this work. I am hoping with the further refinement of the text that a very subtle and important question can be posed in a fashion so as to protect the reader from being potentially misled in his/her thinking about this question which we will look at shortly. Ultimately, due to the complexity of its nature and also the many different views about it and its importance, I hope to devote a separate, more lengthy consideration to it, also to clarify this for individuals who have the book already.

So to the question.

On page 12 of the first volume I make this statement:

"After working with the astronomical calendar for some months I observed tentatively that some of the changes in my inner life seemed to have a relation to the motion of the moon through the constellations. It was only after a longer period of time that I became convinced that certain phenomena in my inner life also had a relation to the sun as it moved through the circle of the constellations...."

And the following:

.... As the reader will see from the following discussion, my own inner observations of the phenomena of these two motions of the moon and the sun have led me to make certain suggestions regarding the exact, objective divisions of the sidereal (see Appendix) or constellation zodiac which are at variance with both the astronomical and astrological communities....

Let us consider these above statements because they bear on the point where I have since changed my view. Among astrologers and astronomers, and further among various astrosophers (students of star wisdom [astrosophy], which comes out of a tradition related to the work of Willie Sucher, a student of Rudolf Steiner's work), there are heated debates about the problem of, on the one hand, the relation of the so-called sign or tropical zodiac to the so-called sidereal or constellation zodiac, as well as the very complex problem of the actual boundary divisions of the constellational zodiac. There are many varying positions on both of these issues of which one can become aware if one reads widely enough in the literature. My years of observing inner phenomena with a kind of inner phenomenology, as is early introduced in this first volume led me to the impression that there appeared to be a relation between rhythmical, repeating phenomena in my and many other human beings (as well as animals) natures which I observed and the apparent movement of the moon and sun through the constellation regions. This study was undertaken by an individual as yet unschooled in much of the theory

about astrology and astrophysics, and the focus was more fully on sheer inner phenomenology, as well as painstaking observation of certain phenomena, largely in human nature. Because of the apparent correspondences between motions of the sun and moon through apparent constellation divisions I believe I mistakenly, if implicitly, drew the correlation of a kind of causality between the two. Further, given my sense of causality I believed, as indicated in the above quote that I had discovered a different framework or structure for the constellations from a number of existing conceptions. This belief led me to articulate the following phenomena in regard to the framework of tropical and sidereal zodiacs.

I have since come to feel and think that the regions of experience I have explored in which the human being in aspects of his/her nature(s) moves through the course of the year, though they are objective realities, are not in fact, necessarily, related in part to the fixed star constellations as such, which are the foundation for the various views on the sidereal zodiac. Hence, although in the following work, two bands of forces are characterized which appear to have a resonance with the tropical zodiac and then with the sidereal zodiac, I now hypothesize that there are further layers to the overall structure of the constellational world which this work, and the inner experiences which lie behind it, were not accessing. What I now conceive is that the human being is interwoven with so-called cosmic and more subtle realities in manifold ways, and though I believe I have accurately characterized certain aspects of this very rich field of phenomena in connection with certain regions of the multifaceted human nature, I think that the way I have characterized it with definiteness in regard to the presumed constellational or sidereal world is now a question to me. Hence, as a provisional step for the following works, I would ask the reader to consider that when I speak of "sidereal" or "constellation" regions that this is said as a frame of reference and orientation in regard to qualities and is not necessarily meant literally in connection with the fixed star constellation regions. It would I think have been more phenomenologically accurate for me to simply have characterized these two apparent rhythmically repeating spheres of the overall world reality as spheres of "forces" in which the human soul participates and which has characteristics of the twelve zodiacal archetypal regions, though with varying rhythmical intervals.

Rather than go further into this question here I would say that the serious reader concerned with this problem could contact me directly. (See contact information below.) Otherwise, in considering the following problem as it appears in the various Qualities of Time series the reader should clearly keep in mind this amendment to my previous characterization, largely centered on the problem: what is this more inward band of forces here characterized and what, if anything directly, does it have to do with those Beings presumably related to the fixed star zodiacal constellations, whichever divisions we hold in regard to them. A further, more complete articulation of this complex problem I hope to present in a separate consideration.

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March 15, 1997

Considering the above I ask the reader to keep in mind the particular statement: 'as a provisional step for the following works I would ask the reader to consider that when I speak of "sidereal" or "constellational" regions that this is said as a frame of reference and orientation in regard to qualities and is not necessarily meant literally in connection with the fixed star constellations'.

Now in this Volume, as in the others in this series, I have repeatedly used the term sidereal or constellational for what I have also characterized as a more inward sphere of superphysical forces. Though I consider it ideally desirable perhaps to change the naming altogether I'm afraid for practical reasons it is presently difficult for me to do so. If the reader keeps in mind the above warning I hope that the potential confusion here will be prevented.

In connection with my statement at the beginning of the preceding excerpt from Volume I, that "given my continuing impression that the phenomena offered in these books is essentially correct" I want to say the following. My articulation of this sense is revealing. For I could say that although I have seen the characterization of the phenomena to be correct, the problem is my understanding of the significance and meaning of the phenomena in the larger context of the human being's relation to the greater life of the cosmos. What are the concepts to be brought to this range of phenomena - which though subtle in nature - may be accurately delineated (from certain viewpoints), but need to be also accurately understood in the milieu of a larger organism of life of which they form a part?

Viewed in light of this larger question of inclusiveness I would now amend the mood found in this series of books which arose out of my then sense that my research had led me to uncover more comprehensive aspects of the relation of man to the cosmos than I now think. This is not to undervalue the significance of what is here presented in these books, rather to place it in that larger, more complex framework which my ongoing research has now led me to formulate.

So I say these words to alert the reader to the present status of my thinking. These works offer a number of revolutionary insights to that community of spirits concerned with these issues, but I offer them as modest contributions in a field of inquiry which I hope will grow more rich, clear and precise as we move into the future.

In regard to the question of 'detail' in this work, once again, as stated above, I essentially stand by my suggestions though fully acknowledge given the subtlety and complexity of what is put forward, particularly in the interpretations of the various biographies, there are no doubt suggestions which could be seen from various viewpoints. Since writing this book a computer program has been made available through Peter Treadgold, a colleague of Robert Powell, which enables the user to gain a very detailed picture of the pre-natal period. Using this program enables one to fine tune mathematical correlations. Given the fact that the mathematical

correlation needs to be seen as an adjunct to the contemplative, meditative research, this further refinement of the mathematics, though certainly important for precision, does not essentially change the overall intention of the following: to portray the very important pre-natal epoch rhythm.

I have since written two other lengthy manuscripts on this problem, which are now being brought into a more final form. My ongoing study of the epoch leads me to even extend some of the findings shared in this work. This further investigation has led me to feel even more strongly, how important study and consideration of the pre-natal epoch rhythms are for anyone seriously interested in understanding human destiny, karma, biography, etc. in relation to the stars. In fact, without a consideration of this sphere I think efforts to fit the phenomena of human biography into prevailing astrological paradigms will always be frustrated.

So apart from my wanting to alert the reader to my present questions about the true 'name' or understanding of that 'more inner superphysical region' which forms the heart of this study, I want to say that I am glad to be able once again, to make it available, feeling that it is a contribution towards expanding contemporary, astrological research, as well as carrying forward the work of Willie Sucher, the astrosophical pioneer who first alerted me to the significance of this important, largely lost, current in the history of astrology. Further I encourage readers interested in this subject to investigate the rich contribution offered by Robert Powell in his Hermetic Astrology, Volumes I and II.

Finally I would like to ask any readers who would like to discuss any of the content of the book with me to please feel free to do so.

"In the beginning was the Word" is the law not only of the world but also of the realisation of inspiration in each individual biography. And the entire community of Hermeticists lives under this law, under the law of inspiration.

Everyone lives under this law. The community of Hermeticists is distinguished from the rest of mankind only in that it is borne-in an irresistible way-to be conscious of it and to know what happens both to them and to the rest of humanity.

The lot of Hermeticists differs from that of every human being only in that the former hunger and thirst for comprehensive knowledge of that which the latter undergo. Their lot does not bring any privilege with it; on the contrary, rather, it is an added duty with which Hermeticists are charged, notably the inner duty to understand the totality of miracles and disasters which is life and the world...

Anonymous Author (from Meditations on the Arcana of the Tarot)

## PREFACE

In the first Volume of this series: *The Qualities of Time: Contributions Towards a Modern Understanding of How the Cosmos Works in Man*, we explored the question of how the spiritual forces of the Sun and the Earth, working by virtue of their respective motions through the sidereal and tropical zodiacs, affect the spiritual forces of the human being both inwardly (sidereally) and outwardly (tropically), through the course of the year. The emphasis in that exploration was on the moral dynamic of these spiritual forces (virtues: "mean", and vices: "excess/lack,'). Also included was a brief consideration of the twelve senses, world views and formative currents. The overall focus in those considerations was on the twelve archetypal regions of the zodiac(s): Aries, Taurus, etc.

In the second Volume we entered into an exploration of rhythms of time of shorter duration. This led us to a consideration of the characters of the various "classical,, planets (Moon to Saturn), viewed in relation to the seven major Beatitudes from Christ's, Sermon on the Mount, and the seven philosophical moods, drawn from a contemplative study of Rudolf Steiner's indications from his lectures on Human and Cosmic Thought.

In that book we also took a further step in our studies, moving from our consideration in Volume I of the effects of the more generalized forces of the universe upon 'everyman", to a consideration of how the various "universal" or "generalized" forces work into the "particularized" body of forces of individual human beings resulting from their particular configuration of planetary forces inscribed, as it were, around them from the moment of birth. This consideration led us more closely into that domain which is traditionally largely the concern of what is presently considered "astrology".

In the closing remarks of Volume 11 I tried to emphasize certain aspects of what my explorations have led me thus far to conclude about the difficult question of freedom and determinism when viewed in relation to the implications of some of the findings I have thus far shared. As was there expressed:

"It has been my aim to describe some of the rhythms in which the human being participates, whether in his more inwards or outward superphysical nature, during the course of the year. These rhythms, it could be argued, have been charted through

the ages with varying degrees of accuracy, and just as they may have previously worked in and around man so they can be discovered also to do so in the present. Nevertheless, viewed morally, one finds that many of the qualities of these various streams in which the self-attentive human being may find himself living can be seen, even in the course of a lifetime, to undergo a development of improvement or decline. Were these streams, seen both scientifically and morally, to be compelling factors to the individual, his destiny would be determined and his lot and that of mankind would appear bleak. I have tried to recount something of my experience that the human soul can find help offered to it within its inner being "oriented towards the spirit" ("Blessed are the beggars for the spirit, for theirs is the Kingdom of Heaven"). This inner help, the more one participates within it, and becomes awake to its working, seems to lead the human soul to the experience that the factors viewed in the preceding pages as lawful rhythms in which it participates need not be compelling factors ("the flesh is weak"), nor need they lead to inevitable results, as a deterministic astrology or any system looking for hard and fast laws would have it."  
 (The Qualities of Time, Vol. II, p. 211)

In light of the inevitable questions raised about a "system looking for hard and fast laws" one of the intentions of this present book is to give voice to other, more "hidden" rhythms in human biography, which may even more strongly suggest cause for doubt about arguments or postures endorsing or accepting rigid cosmic determinism. This book will explore a rhythm, which, though on the one hand more subtle and less readily accessible to scrutiny, nevertheless, on the other hand, seems to me to be a "central, golden thread" in human biography; one which I have discovered in my ongoing attempts towards deepening my understanding of the unfolding human life in the light of cosmic rhythms.

This rhythm which I have come to think of as revealing the "heart of biography" is known in its classical formulation as the Trutina of Hermes (Law of Hermes, see Introduction). It is expressive of the idea that there exists a certain correspondence between the timing of certain cosmic events in the pre-natal development and the timing of the earthly biography (post-natal) itself.

In presently introducing as the object of our studies a more hidden aspect of biography -less transparent than the day to day influences of cosmic forces upon the human being we have thus far explored - I hope to bring our consideration one step closer to the possibility of trying to more intensively study one particular life's destiny in light of the various rhythms we will have, by that time, considered. Further, I am hoping that through investigating this

particular pre-natal, solar-earthly rhythm (the Trutina of Hermes), we can find additional evidence for my argument that the sidereal zodiac can be experienced as divided into 36 sectors, now viewed against longer rhythms of biography as compared with the shorter rhythms of day to day living we have thus far explored.

Whereas in the first book we looked more at universal characteristics of man's relation to the cosmos, and in the second, more individualized characteristics; in this book, through looking at the biographies of nine, well-known personalities: Gandhi, Carl Jung, Emerson, Yogananda, Marie Curie, Henry Adams, Henry David Thoreau, Rudolf Steiner and Albert Schweitzer, both individually and in comparison with each other, I hope we will be able to gain a further understanding of how the universal characteristics are "individualized" by different personalities - in this case - in a more deeprooted, hidden aspect of the life's unfolding, the "heart" of the biography.

This should bring us one step further in our consideration of some of the Qualities of Time in which the human soul participates, and further our understanding of how the soul's participation in these various "qualities of time", can be viewed in approaching some of the riddles of human biography and destiny so that we may become more conscious and creative determiners of our own future natures and destinies.

"In other words, the human being must become conscious of the cosmic and earthly forces working in him, as well as the substantial processes working with him, for the very purpose that, through thus becoming conscious, he may develop an ever increasing freedom into the master over the inner and outer dynamics, the forces and substances of Nature, and his own organisation. With regard to these facts, we do not become free by denying or by simply establishing them, but only through a knowledge which enables us to acquire a conscious control of them."

Dr. Guenther Wachsmuth (Reincarnation as a Phenomenon of Metamorphosis, pp. 154-155)

As an essential afterthought I must add the following. The reader should understand that I clearly recognize and take full responsibility for the fact that this book is not without fault. From my imperfect typing, to the inexactness of the dating and my "creative", punctuation, there is certainly room for improvement. It is my hope that if there develops more of an interest in the ongoing unfolding of this work I will have the means to employ others who have skills in areas where mine are deficient. Thus far my pleas

for practical assistance have met with little response. Nevertheless I am increasingly convinced of the value of this work and intend to continue with it to the best of my ability and within the context of the resources available to me. Rather than criticize the various, more superficial lacks in this work I would be grateful for positive assistance -either through offered skills or financial contributions. I understand - as I have often been told -that this work is difficult! Hence, I do not expect hasty judgements about its value or lack of it. Certainly it would take some time for someone who had the interest to test the accuracy and helpfulness of my suggestions.

I am making this present, third Volume of this series available in this stage of "relative" imperfection, because I think the law which I am trying to elucidate in it is of deep importance for anyone seriously interested in fathoming some of the mysteries of human biography and destiny. Given that the consideration and testing of this law on the part of the reader will demand an inner life trained to some degree in the activity of reading in the "book of life", I doubt whether a reader with such an inner disposition and genuine interest would be discouraged by my imperfect typing, creative punctuation, etc. The "logic" of this law stands with a fair degree of transparency before my contemplative consideration of it. This imperfect book is one attempt to clothe that law -somewhat "naked" before a gaze considering it for years - in a garment which will help to gradually reveal to the serious reader the underlying mystery towards which it points.

"There is a very strong prejudice in the world today against astrology and this is understandable and also constitutes a definite safeguard for the gullible and stupid. Predictional astrology is, to my personal point of view, both a menace and a handicap. If a person is highly developed they will begin to rule their stars. They will do the unpredictable and their horoscope will prove inaccurate and have no meaning at all. If a person is undeveloped then the probability is that their stars completely condition them and their horoscope will therefore be entirely accurate from the predictional angle. When this is so and the person accepts the dictum of their horoscope their free will is completely stultified, they work entirely within the limits of their horoscope and the result of this is that they fail to make any personal effort to free themselves from the possible determining factors.

I often smile to myself when people boast and say that Their horoscope is entirely accurate and that every thing happened to them as their horoscope indicated. What they are really saying amounts to -I am an entirely mediocre person; I have no free will of my own; I am entirely conditioned by my stars and, therefore, have not the faintest intention of making any progress in this life at all. This type of horoscope is one that the best of astrologers avoid. The finest men in this field are primarily concerned with character delineation which is most helpful and with the effort to discover in what manner the horoscope of the soul can be cast so that the life purpose of the incarnating individual can be ascertained, and therefore a clear distinction can be made between the tendencies of the personality established through many incarnations and the emerging purpose and will of the soul." \*

Alice Bailey (from her Unfinished Autobiography)

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\* Although I have a number of questions about the above formulation I think it raises some question very relevant to the following presentation and hence felt it not inappropriate to place it here.

## INTRODUCTION

About 12 years ago I was first introduced to an idea coming from the work of Willi Sucher, a student of star wisdom viewed in the light of Rudolf Steiner's, Anthroposophy, which suggested that the movements of the planets from the time of conception until birth had a definite relation to later biographical events. Being deeply interested in the question of the spiritual effects of the movement of the Sun and the Earth through the zodiac(s) during the course of the year, I began to give some attention to the proposed relation between biographical events and the motions of the Sun and the Earth through the sidereal constellation zodiac (as had been suggested by Mr. Sucher) during the embryonic period. At first I looked at my own life in the light of this theory, then I began to contemplate the lives of historical personalities in view of it. Although I am still uncertain about the exact "law" for finding the so-called "prenatal epoch" -beginning of the conception period - (I will say more about this shortly), I gradually came to feel that the above hypothesis in relation to the motion of the Sun and the Earth seemed to be borne out through my contemplative consideration of it.

In the last five years I have had the opportunity to observe two changes in my own biography corresponding to changes occurring in the conception to birth rhythm. These two changes through which I have participated in the present with wide awake consciousness has led me to feel more convinced of the reality of this law. This conviction and my feeling of its ongoing confirmation in the various lives I continue to consider has led me to feel that it might be of help to others if I could present an argument for the law which would, on the one hand, richly illustrate it, and on the other, provide others with some guidelines as to how they could contemplate their own lives and that of others in the light of it. This is what I will attempt to do in the following pages. I should say, as pointed out in the preface, that the perception of this current in human biography is in no way immediately transparent and will probably demand a fair measure of inner activity on the part of the reader. In exception to this statement I could cite a few examples of individuals who had some knowledge of my work but had not studied it in depth bringing to me the question of their own observation of certain changes which they felt had occurred in their own biography which corresponded to the law under review.

I think it can make an essential contribution to the understanding of human destiny, without which the material presented in the preceding two books would be left seriously incomplete, and consequently potentially misleading. Let us look at the implications of this statement a little further in the light of the ground we have thus far covered in the first two books.

In the first Volume we looked at some of the superphysical forces of the cosmos and their effects upon the human being in the cosmic present. In the second book we continued this exploration looking at shorter rhythms, but also introduced the idea that something from the past (the planetary forces impressed around the human being by virtue of the planetary positions from the moment of birth) was -in a sense carried from the past throughout an earthly life. In this way we could say that the planetary positions at birth, carried in what we have called the "more external superphysical nature", are apparently something from the past which nevertheless has some relation to the present, in that this impression from the moment of birth is carried throughout an entire earthly life. We could say that looking at the cosmic present we have the present planetary influences working sometimes through this body of forces carried over from the past (the moment of birth). For example, although the Moon moving through a Leo region in the constellations in the cosmic present will stimulate the more inward superphysical heart currents, this radiation will work through the more fixed, outward heart archetypal currents, which have taken their particular "form" by virtue of the Sun's (heart related) placement from the moment of birth. Hence we have the influence of the cosmos in the present working through a cosmically determined influence carried over from the past. The reader may recall that I mentioned that one has the impression that these present influences do slightly modify the currents and form from the past, albeit slowly and gradually.

I have also suggested that from a certain point of view one can feel more "free" in the capacity to change -out of an act of will arising from a disciplined inner life- the more inner influences of the present than one can feel in relation to the more outer currents, *which, because* of their greater "fixity" are less plastic, hence harder to alter at will. Perhaps one could say that the more inner currents have the plasticity or changeability of air, the more outer currents more that of water.

What was thus far described in the first two books, though borne out of direct, modern research into the living realities involved, nevertheless fits (to some degree) into certain classical astrological conceptions in the broad sense, not necessarily in the details. But what was there described as a means of "naming" some of the living "realities", leaves one feeling that there is certainly a "ghost in the machine" that could be assembled from the material thus far presented. That is to say that although one may be able to experience the correspondence between the more external superphysical currents and the planetary placements from the moment of birth, and may be able to see the present working of the cosmic forces through these more fixed external currents, when one inwardly enters into the life of another or within one's own life, the "ghost in the machine" (one of many I imagine) is the breath of a rhythm of much greater duration than the ten day, etc. rhythms we have thus far explored. In relation to this particular ghost in this mechanism of cosmic rhythm we have a particular temporal motif in biography which perhaps is pointed to in the descriptions of artists when we hear of their "blue period" or "brown period", etc. Later on we will see in our study of the life of Ralph Waldo Emerson how truly his biographer names his "philosophical period", his "phenomenalistic period", his "idealistic period". These "periods" in the course of biography I will suggest are about 2 1/2 years long (this will be explained shortly) and can be felt to be, as it were, where the human heart is living in a more hidden way than even the relation of the human heart to the present working of the inner, sidereal Sun during the course of the year.

To summarize we see the following:

1. one has a solar archetype carried for the duration of a life, impressed around (in a manner of speaking) the human heart by virtue of the Sun's placement from the moment of birth. About 70 year duration.
2. Next one has the transitory influence of the solar motion through the respective inner (sidereal) and outer (tropical) zodiac(s). About 10 day on the average, with greater variations in the sidereal (constellation) zodiac due to its unequal divisions.
3. Finally one has a more hidden solar archetype, which although prefigured in the motion of the Sun through the embryonic period that is even farther in the past than the moment of birth may (I use the term deliberately to point to my tentativeness on this point) have to do with currents of destiny which are working more out of the

present towards the future, bringing about another sphere of influence which distinguishes it from those influences coming about by virtue of the configuration from birth. This rhythm I will suggest is about on the average 21 years long. It corresponds to where the more inner heart or center of the human being is living at any given time in the biographical unfolding.

In this third region of solar experience it could be argued that the human being stands potentially even more freely of determining factors than in the birth configuration or in the more inward, present cosmic solar influence. Given what will emerge as a picture of the significance of this third solar rhythm for the destiny of the human being, I hope the reader may then understand what I mean when I suggest that if this sphere of the life of the human soul is overlooked, then the soul may be endangered by having its attention directed to other currents in which it lives, which may have more of an orientation towards the past and present, rather than the future. I am not suggesting that these are the only influences at play. Nor am I suggesting that my understanding of the past, present and future in relation to these various currents is yet fully transparent to me. What I am suggesting, in the light of the quote from Alice Bailey introduced earlier, is that unless there is a more complete picture of the entire scope of the life of the soul, an inadequate or incomplete one endangers the soul by locking it within a framework which does not do justice to its complete living reality. This book hopes to make a further contribution to understanding another sphere of this living reality in which the human soul participates. It is not meant to imply that this is the only further sphere of living reality in which it participates.

Let us now consider the particular rhythm, law or sphere of "living reality" of which we have been speaking more generally in a more detailed manner.

The "law" to which Willi Sucher drew my attention years ago, is technically known in astrological literature as the Trutine of Hermes or the Prenatal Epoch. One of its formulations, as stated earlier, is that there exists a relationship between the pre-natal conception (not necessarily corresponding to physical conception, one of the difficulties some critics of the law have with it) to birth movement of the planets and the following biographical events. Recently I have come across a discussion of some of the various opinions about this

"law" in the book: *Recent Advances in Natal Astrology: A Critical Review, 1900-1976*. A reader looking at the few pages devoted to reviewing the literature on research done on the pre-natal epoch will see a number of different conceptions about it and conflicting opinions as to the scope of its validity or whether it is, in fact, valid at all. The author's summation gives one a good sense of this. He writes:

"These technicalities plus the results of the previous section indicate that, however intriguing the concept of the prenatal epoch may be in principle, in practice it is simply wrong." (p. 477)

Hardly a statement to introduce a lengthy argument in favor of this law! But this statement needs to be understood in the context of the many claims made about the law. In light of my own research and the intention of this book I would like to state the law and my findings in relation to it in a particular way. The law suggests that if one takes the placement of the ascendant or descendant at birth and goes back approximately nine solar or 10 lunar months (a normal term of about 273 days), and looks to the time when the moon stands at the place where either the ascendant or descendant stood at birth one will find a kind of significant starting point or "epoch" from which to make calculations between biographical events and the ongoing progress of the planets from this starting point through the gestation period. This, in any event was one aspect of what was first brought to my attention. Actually Mr. Sucher presented it in a somewhat more complicated manner at first. He suggested another factor related to the waxing or waning of the moon at birth. Suffice it to say that I considered this for some time but discovered (still tentatively) that to the degree of my needed accuracy (why will become clear shortly) it usually was sufficient if I simply took the ascendant and descendant line from birth and found the date when the moon was either in one or the other of these positions, closest to the normal term of 273 days. This led to times when the moon was found to fall almost in the middle -in relation to either the ascendant or descendant in relation to the average 273 day period. In such cases I took both alternatives to determine which seemed more true to a particular life's unfolding. I always had a certain uneasiness about this calculation for a starting point but I often felt it did lead me with approximate closeness to that point which would then seem to fairly well correspond to the ongoing biographical progress. One of the peculiar experiences that occurred with greater and greater frequency was that individuals who expressed some interest in coming to speak to me about their lives would do so when the present moon would be moving over where

their progressed Sun or Earth movement in the gestation period would at that moment be standing corresponding to a starting point gained in the above stated way. That is to say if someone came to see me when the moon was standing in 250 of the sign of Leo, corresponding to the first third sector of the constellation Leo, when I calculated their pre-natal conception starting point using simply the formulation of the moon at epoch corresponding to the ascendant or descendant at birth, and then progressed the sun in the manner to be discussed following I would repeatedly discover that the Sun or Earth was at that time corresponding to their pre-natal unfolding standing at about 250 of the sign of Leo! This was something which I in no way looked for. In fact, not being an astrologer, and willing to speak to others simply as a response to a certain question life has brought to me, I still have certain scruples about looking for such correspondences. Despite this, I saw it on many occasions. This led me to feel that here also was more evidence supporting this particular formulation of the law. I say more evidence; I don't think yet conclusive evidence.

Having established this as a tentative starting point I next used Willi Sucher's idea (as it had come to me through him) that I should take an equivalency of 7 earthly years = 27.3 days or one Lunar month in the conception process. Consequently 70 earthly years =  $7 \times 10 = 27.3 \times 10$  or 273 days in the gestation period. I began to consider biographies in light of this equation. I said to myself: If I look at such and such at the age of 7, do I have any evidence that what I can find at that age corresponds qualitatively to the influence coming from the Solar motion through a particular sidereal region 27.3 days past its starting or epoch point? That is to say if the calculated epoch was Jan. 7, 1869, as we find in our first example of the life of Mahatma Gandhi, I wondered whether the placement of the Sun on Feb. 3, 1869 in relation to the constellation sector of Capricorn-Virgo had any discernible relation to biographical events, Gandhi's own impulses, etc. at about the age of 7? Was there a discernible relation between the biographical events at the age of 14 and the Sun's placement in the sidereal constellations 27.3 days later on March 2, etc. Initially, being guided in my consideration by Willi Sucher's studies I was quite uncertain about this correspondence. (I, at first, also considered the rhythms of the other planets, but eventually focussed in on the Sun, then on the Sun/Earth combination of influences.) As I became more convinced of the reality

of my experience of the 36 divisions during the course of the year, I naturally asked myself: should I consider the correspondence of the motion(s) of the Sun and the Earth from the starting epoch point, through the constellations in relation to 36 sectors, rather than solely the division of 12, as Mr. Sucher had done. In doing so, after years of consideration, I grew more convinced of my experience of the correspondence between the motion of the Sun from the epoch point through the sidereal zodiac of 36 divisions, relating in a correspondence mathematically of 3.9 days in the gestation period corresponding to 1 year in the biography, (27.3 days=7 biographical years or 3.9 days=1 biographical year). Given that each constellation division is approximately  $30^{\circ}$  in width, this would mean that the equation would be about: 1 constellation division=27.3 days in gestation=7 years of biography. This leaves over about  $21^{\circ}$  in each constellation or about the equivalent of half a year. Hence we could say more exactly that a constellation division of  $30^{\circ}$  would be traversed in about 30 days in the conception to birth rhythm. These 30 days would be equivalent to about 7 1/2 years in the biography. Since I considered each constellation as trisected or on the average divided into three  $10^{\circ}$  sectors, this would mean that the approximate 71 year period corresponding to  $30^{\circ}$  would also be trisected, giving three periods of 21 years each. Hence, my earlier suggestion of a longer cycle of "life periods" of about 2 1/2 years each.

As I further continued with my contemplations of biographies I could see more and more clearly that the central motif or soul mood that seemed to "color" these 2 1/2 year periods was accompanied by a second prevailing mood or "color" which was related to the motion of the spiritual Earth through the 36 sidereal constellations opposite the Sun. This correspondence is spoken of in Volume I of *The Qualities of Time*, pp. 230ff.

So what could be said, in summary, is that I discovered by finding my starting point through determining the position of the Sun at epoch (conception viewed in light of this law), and then using the equivalency of 3.9 days of gestation solar motion= 1 year of biographical unfolding, and considering the biographical events at that corresponding time in relation to what region of the 36 constellation divisions the Sun/Earth were then moving through, I could find my way to essential concerns of the individual during the

biographical period. (Of course the Sun and Earth do not always enter simultaneously into corresponding opposite regions due to the unequal lengths of the various constellations. This also affects the lengths of the respective periods. Where a  $30^{\circ}$  constellation would have an equivalent of 3 ten day sectors= 3x 12 years of earthly biography, a  $36^{\circ}$  constellation such as Taurus would be divided into 3 twelve day sectors= 3x 3 years for each sector in the corresponding biographical events.)

Whereas the classical Trutine of Hermes, the pre-natal epoch, has been used, for example, to try to rectify birth charts (that is determine, for example, exact times of birth when they were unknown), etc: what I will be arguing in the following investigations is simply that there is a pattern in the "heart of biography", the law of which is a correspondence between the motion of the Sun and the Earth through the 36 regions of the sidereal zodiac, during the gestation period, where 39 days in this period corresponds to 1 year of earthly life. I will further, tentatively, suggest that one aspect of this law that the ascendant or descendant at birth is where the moon can be found at epoch, approximately 273 days prior to birth, whichever of these two would be found to fall closer to the average span of gestation, is a good hypothesis to test further. In the context of these factors the reader will find in the following studies certain variables.

First there is the problem of knowing exact birth times for all the historical personalities whose lives are being viewed in light of this particular cosmic rhythm. Given that every hour or so the ascendant will move about  $15^{\circ}$  and that it takes the moon over 1 day to move  $15^{\circ}$  we would find that if the birth time is in error even 1 hour this would make our starting point in error 3 months since 4 days (appx.) is equivalent to one year, one day would be equivalent to about 3 months. Given that in a few of the following biographies the birth times are in question, this would upset any precise mathematical-temporal correlations. This factor in itself would throw into question any claims I might make for precise correspondences.

The next difficulty is that when I originally tried to do the detailed work which will follow in the biographical studies I did not take into account that most of the individuals considered lived between 50-150 years ago. Consequently, the places of transition for the Sun and Earth motion through the 36 sidereal divisions would

be altered  $1^0$  for each 72 years, due to the precession of the equinoxes. (see Volume I, page 417, appendix A). This would add most often a further factor of  $1^0 - 2^0$  error which would be an equivalent to 3-6 months in error of exact timing of events. The reader should remember that I began to contemplate these biographies more for the pattern of development rather than with the concern for exact timing of events. It was only when I thought to try to share with others my inner perception of this rhythm that I went to 4500 pages of biographical material in order to present an argument which others could follow. Hence, given that often events in the biography or autobiography may be spoken of as occurring in a particular year or at a particular age, I was not looking for exact dates to pin down exact correspondences. Because of these factors I was able to overlook initially my oversight in relation to the factor of the precession affecting timing. Although I think it is more than justified to say that my lack of precision weakens, if not in some people's estimation discredits my argument, in defense of it I only ask the reader to give the following pages an open hearing. He can judge of my relation to detail from the preceding two books, and perhaps on that basis feel he is not being overly generous in temporarily setting aside those doubts which may incline him to question the value of going further. Ultimately, the reality of this rhythm in human biography will not be seen through mathematical correlations, but only through a wide-awake inner participation in the lives under review themselves. That is not to say the mathematical correlation more exactly worked out -would not be desirable. The reader interested in carrying that aspect of these studies further is encouraged to do so.

All I am suggesting at the present is that I am quite convinced of the essential pattern of the motion of the Sun and the Earth through the sidereal zodiac in the course of the gestation period in correspondence to the essential pattern in the biographical unfolding itself. The mathematical correspondence, though not exactly worked out in these examples, I think will also prove to demonstrate its validity, at least in respect of the correspondence of 3.9 gestation days to one year of earthly life. That is all I am trying to argue in the following pages.

My hope in introducing these findings at this time is as an aid to the interested reader in his exploration of his own biography. I will go into this in greater detail after we explore the example lives given. What follows are studies of nine individual lives: Gandhi, Carl Jung, Emerson, Yogananda, Marie Curie, Henry Adams, Henry David

Thoreau, Rudolf Steiner and Albert Schweitzer. These are viewed in light of the above proposed rhythm. I will give a systematic presentation of the data from each life -seen against the accounts given in the respective autobiographies and biographies. Following each individual study will be my brief interpretive description of the data. The reader who has already worked his way through the first or first and second Volumes in this series will find this material as a further contribution to portraying the 12 archetypal regions, and the seven (nine) planetary processes seen in the context of their rulerships of the respective regions as discussed in Volume II. I hope the value of this exploration will be, in addition to the elucidation of the proposed "law", that life pictures will be presented from the lives of nine well-known personalities which will illustrate the 12 archetypal regions and planetary processes which I have otherwise -for the most part- tried to portray from my own experiences of them.

The book was originally written somewhat independently of the first two Volumes so some of the material may seem repetitive. The reader should use his judgement as to how closely he wants to study the detailed material given, and how he can best use it as a practical guide to his own exploration of these particular patterns within his own life. This will be explicated in the final chapter of the book.

After having looked at the life courses of these nine well-known and well documented personalities we will then consider these lives in relation to each other. Whereas in viewing one life we will find it interesting to consider the different relations the same individual may have had to the same archetypal regions at different times during the course of his or her life (considering also the interchange of the Sun/Earth line: that is the Sun standing where the Earth may have stood, and then the Earth standing where the Sun stood previously) we will then consider the various lives in relation to each other. That is to say we will look at all the times when either the Sun or the Earth of any of the personalities may have stood in relation to the Virgo forces, for example. From the pictures which arise out of the various thoughts, feelings, actions and events which we 'find in the lives of the respective individuals during their passage through the Virgo region, a portrait of Virgo will emerge out of the lives themselves. This will be done for the 12 archetypal regions with the implicit correspondence of the planetary rulers

considered as well. Also, in this way, the reader will have the opportunity to explore the question of how different individuals take hold, as it were, of the various archetypal regions through which they each (as we all do) move during these longer periods in the course of human biography. I think this comparison can open a doorway on many avenues of potentially fruitful consideration into riddles of human biography and human individuality.

This will be followed by concluding remarks about the scope and limitations of such a study and practical suggestions as to how the reader could work with some of the implications of the preceding material himself. Finally we will briefly consider what the implications of this further cosmic rhythm we have explored may be for our developing understanding of human biography and destiny.

Let us end this introductory chapter with a thought expressed by the astronomer, Dr. Elizabeth Vreede, a student of Rudolf Steiner and a teacher to Willi Sucher, whose work first led me to an exploration of this particular rhythm. In it we can perhaps only ask ourselves do we find some spiritual foundation as to why the conception to birth rhythm appears to prefigure the "heart" of the soul's experience in the course of the coming life?

"At this point still one more dramatic moment plays a part, a moment which is the mirror of another event playing its part immediately after death. Just as then, before the etheric body is laid aside, the tableau of the preceding life ensues when in powerful, solemn pictures the whole life unrolls itself once more before the watching soul, so does the soul foresee the coming life at the moment when below on Earth the purification takes place. Again the life shows itself in pictures, naturally not in all the details as can be done in the case of the earth life that has run its course, but the destiny which awaits man in the next life reveals itself in its general configuration and contour. Whereas the life-tableau after death is received in a deeply earnest condition, quite undisturbed by personal feelings, the prevision makes a powerful, a shattering impression upon the soul by which it is possible to explain many things in earth life by way of feelings and having a presentiment of destiny."

Dr. Elizabeth Vreede, *Anthroposophy and Astronomy*, Seventh Letter. March, 1929

"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 become 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 I:  
Individual Studies in Human Biography In Light of the  
Solar-Earthly Conception to Birth Rhythm

To aid the reader's understanding of the following studies of various biographies in light of the motion of the Sun and the Earth through the 36 sidereal (constellation) zodiacal regions during the gestation period -corresponding to the human heart (Sun) and will (Earth) concerns reflected by virtue of the various constellation sectors through which they are moving - with a correspondence of 3.9 days in the gestation period being equivalent to 1 year of earthly life, I will draw a diagram of the 36 divisions of the zodiac seen in relation to the days of the year and the corresponding degrees of the tropical zodiac. In the individual biographical studies I have simply given the dates corresponding to where the Sun would be standing at different stages in the gestation process, corresponding to certain ages in the biography itself. Beneath these dates are written the constellation sectors in which the Sun and the Earth would be standing at those times in the year's course.

I have thus far never experienced the Sun's motion working through the tropical signs to have any significance in relation to the particular current of destiny being considered. In looking at the following diagram which is given for the present (1987) the reader should keep in mind that for every 72 years, we would fall back  $1^{\circ}$ . That is to say whereas in the present the Sun enters the constellation of Aries on April 11th at  $22^{\circ}$  of the tropical zodiacal. Aries, 72 years ago the Sun would have entered the constellation of Aries on April 11th but at  $21^{\circ}$  of the tropical region of Aries.\*

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\* See Appendix I for a further explanation of the factor of precession. This factor needs to be taken into account in working with the following Tables, which are given for the present, as well.

The 36 Sidereal Const. Divisions Through Which The Sun Moves From Conception to Birth  
(with corresponding Tropical Degrees and Dates During The Year.)

CONSTELLATION	V	Y♌	Y♍	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
CORRESPONDING TROPICAL ZODIAC (SIGN) DEGREES	22 Y- 2 Y	2 Y- 12 Y	12 Y- 22 Y	4 II- 16 II	16 II- 28 II	28 II- 8 S	8 S- 18 S	18 S- 28 S	28 S- 4.40 D	4.40 D- 11.20 D	11.20 D- 18 D	18 D- 28 S	28 S- 4.40 D
DATES BEGINNING- END	Apr. 12- Apr. 22	Apr. 22- May 2	May 2- May 12	May 12- May 25	May 25- June 6	June 6- June 19	June 19- June 29	June 29- July 10	July 10- July 20	July 20- July 27	July 27- Aug. 3	Aug. 3- Aug. 10	Aug. 10- Aug. 17

CONSTELLATION	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
CORRESPONDING TROPICAL ZODIAC (SIGN) DEGREES	18 D- 29.20 D	29.20 D- 10.40 TTP	10.40 TTP- 22 TTP	22 TTP- 12 S	12 S- 22 S	22 S- 4 TTP	4 TTP- 16 TTP	16 TTP- 28 TTP	28 TTP- 8 X	8 X- 18 X	18 X- 28 X	28 X- 18 X
DATES BEGINNING- END	Aug. 10- Aug. 22	Aug. 22- Sept. 3	Sept. 3- Sept. 15	Sept. 15- Sept. 25	Sept. 25- Oct. 5	Oct. 5- Oct. 15	Oct. 15- Oct. 27	Oct. 27- Nov. 8	Nov. 8- Nov. 20	Nov. 20- Nov. 30	Nov. 30- Dec. 10	Dec. 10- Dec. 20

CONSTELLATION	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
CORRESPONDING TROPICAL ZODIAC (SIGN) DEGREES	28 X- 8 R	8 R- 18 R	18 R- 28 R	28 R- 6 W	6 W- 14 W	14 W- 22 W	22 W- 2 X	2 X- 12 X	12 X- 22 X	22 X- 2 Y	2 Y- 12 Y	12 Y- 22 Y
DATES BEGINNING- END	DEC. 20- DEC. 29	DEC. 29- JAN. 8	JAN. 8- JAN. 18	JAN. 18- JAN. 26	JAN. 26- FEB. 3	FEB. 3- FEB. 10	FEB. 10- FEB. 20	FEB. 20- MAR. 2	MAR. 2- MAR. 12	MAR. 12- MAR. 22	MAR. 22- APR. 1	APR. 1- APR. 12

On the following page I have given a diagram depicting the motion of the spiritual Earth through the 36 regions of the sidereal zodiac. For the moment I will suggest that in our consideration of the following biographies we will see the spiritual Sun and the spiritual Earth working together simultaneously, in the manner in which this was described in Volume I of this series (pp. 230ff.), but in relation to the gestation period and the corresponding longer rhythm of 2 1/2 years in the biography. Perhaps I could say that the Sun seems to reflect more the feeling-thinking quality of the related life period, and the Earth more the quality of willing. This is said, at best, tentatively. Considering how intimately the forces of the spiritual Sun and the Spiritual Earth work together and seeing how the cooperation of these two spheres of forces contribute to giving a biography its inner dynamic or "heart", as it unfolds in time, I think it best to consider both of these factors in relation to the following biographical studies.

The 36 Sidereal Const. Divisions Through Which The Earth Moves From Conception to Birth  
(with corresponding Tropical Degrees for ♀ and Dates for ☉ Motion Opposite)

CONSTELLATION	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
CORRESPONDING EARTH TROPICAL ZODIAC (SIGN) DEGREES	22° -	4° TP	16° TP	28° TP	8° X	18° X	28° X	8° ME	18° ME	28° ME	8° ME	18° ME	28° ME	6° ME	14° ME	22° ME	14° ME	6° ME	14° ME	22° ME	6° ME	14° ME	22° ME	14° ME
DATES ○ BEGINNING - END	Apr. 16 - Apr. 28	Apr. 28 - May 10	May 10 - May 22	May 22 - June 1	June 1 - June 11	June 11 - June 20	June 20 - June 30	June 30 - July 10	July 10 - July 20	July 20 - July 28	July 28 - August 5	August 5 - August 12	August 12 - August 20	August 20 - August 28	August 28 - Sept. 5	Sept. 5 - Sept. 13	Sept. 13 - Sept. 21	Sept. 21 - Sept. 29	Sept. 29 - Oct. 7	Oct. 7 - Oct. 15	Oct. 15 - Oct. 23	Oct. 23 - Oct. 31	Nov. 1 - Nov. 9	Nov. 9 - Nov. 17

CONSTELLATION	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
CORRESPONDING EARTH TROPICAL ZODIAC (SIGN) DEGREES	22° ME	2° ME	12° ME	22° ME	2° ME	12° ME	22° ME	2° ME	12° ME	22° ME	2° ME	12° ME	22° ME	4° ME	16° ME	28° ME	4° ME	16° ME	28° ME	4° ME	16° ME	28° ME	4° ME	16° ME
DATES ○ BEGINNING - END	Aug. 12 - Aug. 22	Aug. 22 - Sept. 1	Sept. 1 - Sept. 11	Sept. 11 - Sept. 21	Sept. 21 - Oct. 1	Oct. 1 - Oct. 11	Oct. 11 - Oct. 21	Oct. 21 - Oct. 31	Nov. 1 - Nov. 11	Nov. 11 - Nov. 21	Nov. 21 - Dec. 1	Dec. 1 - Dec. 11	Dec. 11 - Dec. 21	Dec. 21 - Jan. 1	Jan. 1 - Jan. 11	Jan. 11 - Jan. 21	Jan. 21 - Feb. 1	Feb. 1 - Feb. 11	Feb. 11 - Feb. 21	Feb. 21 - Mar. 1	Mar. 1 - Mar. 11	Mar. 11 - Mar. 21	Mar. 21 - Apr. 1	Apr. 1 - Apr. 11

CONSTELLATION	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
CORRESPONDING EARTH TROPICAL ZODIAC (SIGN) DEGREES	28° ME	8° ME	18° ME	28° ME	4° ME	14° ME	24° ME	4° ME	14° ME	24° ME	4° ME	14° ME	24° ME	2° ME	12° ME	22° ME	2° ME	12° ME	22° ME	2° ME	12° ME	22° ME	2° ME	12° ME
DATES ○ BEGINNING - END	Dec. 19 - Dec. 29	Dec. 29 - Jan. 9	Jan. 9 - Jan. 19	Jan. 19 - Jan. 26	Jan. 26 - Feb. 2	Feb. 2 - Feb. 9	Feb. 9 - Feb. 16	Feb. 16 - Feb. 23	Feb. 23 - Mar. 1	Mar. 1 - Mar. 8	Mar. 8 - Mar. 15	Mar. 15 - Mar. 22	Mar. 22 - Mar. 29	Mar. 29 - Apr. 6	Apr. 6 - Apr. 13	Apr. 13 - Apr. 20	Apr. 20 - Apr. 27	Apr. 27 - May 4	May 4 - May 11	May 11 - May 18	May 18 - May 25	May 25 - Jun. 1	Jun. 1 - Jun. 8	Jun. 8 - Jun. 15

Next I would like to present a schematic picture of the 12 archetypal constellation regions, simply listing some of the major attributes of each region as they have been more exhaustively explored in the previous two Volumes. The reader should return to the relevant material in those books whenever he feels that the brief interpretive material given in the following biographical accounts is insufficient for his satisfactory understanding of them. He could also look at the brief characterisations of each region preceding the comparisons of how the various personalities considered each stood in relation to them. This is following the individual studies themselves on pages 293ff.

# Qualities of The 12 Archetypal Regions Relevant To These Studies

SYMBOL	CONSTELLATION	SENSE	PHILOSOPHY	VIRTUE	WEAKNESSES	REGION OF HUMAN FORM	EUROPE RULERSHIP	METAL	PLANETARY RULER	LIFE CONCERN
♈	Aries	Word	Idealism	Devotion	Malice Defendlessness	HEAD Upright Motion	Greece Balkans	Iron	Mars ♂	Language Naming
♉	Taurus	Thought	Rationalism	Steady Progress	Covetousness Apathy	NECK-COLON Forward Motion	Poland	** Quick Silver	Mercury ♀ (ast. ♀)	Substance Possession:
♊	Gemini	Ego	Mathematical	Faithfulness	Adultery Incapacity	Symmetry Arms-Hands	Austria Switzerland	** Copper	Venus ♀ (ast. ♀)	Friends Personal Beliefs Economy
♋	Cancer	Touch	Materialism	Selflessness	Murder Dependence	SKIN Enclosure Rib Cage	Finland	Silver	Moon ♀	Childhood Imaginative
♌	Leo	Life	Sensationalism	Compassion	Overpowering Theft	Heart Circulatory Motion	Scandinavia	Gold	Sun ☉	Love Self Children
♍	Virgo	Movement	Phenomenalism	Tact of Heart	Fornication Carelessness	Musculature Stomach	Holland	Copper	Venus ♀ (ast. ♀)	Money Personal Belief

\* See bibliographic ref: Schindler: Europe - A Cosmic Pattern  
 \*\* See appendix IV, p. 344, vol. II, The Qualities of Time.



Qualities of The 12 Archetypal Regions Relevant To These Studies

SYMBOL	CONSTELLATION	SENSE	PHILOSOPHY	VIRTUE	WEAKNESSES	REGION OF HUMAN FORM	EUROPE RULERSHIP	METAL	PLANETARY RULER	LIFE CONCERNS
♎	Libra	Balance	Realism	Equanimity	Foolishness Complacent	Hips Balancing	Spain Portugal	Quicksilver	Mercury ♀ (occ. ♀)	Social Just Beauty Relationship
♏	Scorpio	Smell	Dynamism	Insight	Pride Mean-Spirited- ness	Excretory Reproductive	Great Britain	Iron	Mars ♂	Publication Research Death
♐	Sagittarius	Taste	Monadism	Feeling for Truth	Gossip Moralising	Thighs Upper Arms	France	Tin	Jupiter ♃	Philosophy Metaphysics
♑	Capricorn	Sight	Spiritism	Redemptive Power	Envy Timidity	Knees Elbows	Italy	Lead	Saturn ♄	Memory History Organization
♒	Aquarius	Warmth	Pneumatism	Meditative Power	Indiscretion Spaced-Out	Calves Forearms	Germany	?	Saturn ♄ Uranus ♅	Meditative Life Science
♓	Pisces	Hearing	Psychism	Love	Fraud, Deceit Narrowness	Hands Feet	Russia	?	Jupiter ♃ Neptune ♆	Commerce Travelling

In the biographical studies which follow I have, in each case, only drawn on one work in respect of any given individual under consideration. My preference has been for autobiographies written by individuals, part of his character has been a dedication to clear self-knowledge. This is true of our discussion of Gandhi's: *The Story of My Experiment with Truth*; Carl Jung's, *Memories, Dreams and Reflections*; Rudolf Steiner's, *The Course of My Life*; Yogananda's, *Autobiography of a Yogi*; Albert Schweitzer's, *Out of My Life and Thought*, and Henry Adams', *The Education of Henry Adams*. In other cases we have taken as portraits, biographies which seem to present a clear and living picture of the individual discussed, as in Eve Curie's, *Madame Curie*; Gay Wilson Allen's, *Waldo Emerson*; Walter Harding's, *The Days of Henry David Thoreau*, and finally, in the case of Albert Schweitzer, a biography to supplement his autobiographical account: *Albert Schweitzer, ~ Biography*, by George Marshall and David Poling.

There are many other lives I have inwardly considered in light of the particular "law" or conception I am trying to illustrate through the following considerations in this book. Because of my personal interest in the above mentioned individuals I chose to return to their lives and give them a more careful reading, drawing from them those "essential" currents which run through the richness of each life. Rather than elaborate these studies with further biographies I hope that the exploration of the following lives will be sufficiently representative to open up a pathway for the reader's own further investigations. I hope after I have completed other work, I can return to this question and consider at least one life far more precisely and exhaustively.

In concluding these preliminary remarks before looking at the lives themselves I would like to say some final things about the question of method. One exercise Rudolf Steiner suggests on his path of training, depicted in his book, *Knowledge of the High Worlds and Its Attainment*, is for the student to develop the ability to distinguish that which is essential from that which is inessential. This faculty is implicitly one of the tools which I have used in these contemplative explorations of biography. At times the reader may feel that my selection of certain events as representative of particular archetypes in the course of the unfolding biography may seem arbitrary: an attempt to fit the phenomena into my theory about them.

I must honestly admit that frequently I have found myself beset with this temptation, and I have probably, on occasion, succumbed to it. Nevertheless, as I have repeatedly plunged into new biographies, and reviewed biographies already known to me, I am, time and again, amazed to discover this golden thread of the spiritual Sun/Earth rhythm running through the biography as the essential "heart" of a life, around which the other planetary motifs ring with their various melodies.

In my exploration of the following material I have called, primarily, on two distinct faculties to undertake them. The first was the transformation of the accounts which I studied into a series of pictures. Reading lives as if they were a series of imaginations. I have spent some years exploring the question of what different "creative forces" give rise to particular life gestures. My suggestion is that behind the events of a life and gestures of soul made by human beings at certain times, even form and figure, there work different superphysical currents. These, each in turn, "inspire" these events, soul gestures, etc. This is not a matter of so-called "symbols". The skeletal structure or the bony part of the top of the skull in the body is not a "symbol" of the forces of Saturn, for example, but rather a -manifestation of one of the actual, concrete fruits or consequences of its living operation as active, shaping force upon the body.

When a man cries out in fear, the actual phenomenon of soul apparent to others may be the cry, with a certain quality of feeling related to it. If one, so to speak, wilfully wipes out the cry, and enters into the inner gesture of fear which accompanied it and lay behind it, one finds oneself one step behind or within the immediately perceptible phenomenon to a more deep-rooted sphere of causes. This, in principle, is what has been done in the following studies, although it must be kept in mind that before the studies were undertaken I had already made a systematic investigation into the relation between many life gestures and the spiritual forces which give rise to them. Some of the fruits of these studies have been detailed in the first two Volumes of this series, and presented in the previous diagram.

The second "faculty" I have used in these investigations has to do with the fruit of my cultivation of what I will call: a feeling or sense for "the living dynamics of words and thoughts". What I

mean by this can be seen in the following way. One can read certain astrological texts in which different "words" or "key phrases" are given over to the rulership of different planets, signs or the like. Besides questions I have about some of the ideas on correspondences often I feel coming from tradition and not direct, empirical observation - there also exists the danger of trying to define and make too rigid these classifications. To an attentive observation one can gradually see that any experience, event or object, looked at from different viewpoints, could be said to be influenced by a number of simultaneously operative superphysical currents (though most clearly in the case of objects, there may have been a prior working which has influenced the present object), so the giving of exclusive rulerships to particular events, etc. is always endangered with not doing complete justice to that which is being classified. Nevertheless, on the basis of sheer empirical observation of the "living dynamics of words and thoughts", I must confess, that after about 15 years of these observations, I have little doubt, that events, inner moods, objects, etc., can, with some degree of justification be seen in light of various, distinct, cosmic influences.

When I use the phrase "the living dynamics of words and thoughts" I mean to suggest that different "words" or "names" or "ideas" stream out of (are inspired by) different regions of man's superphysical natures. After repeated self-observation and observation of others in the "present cosmic moment"-being stimulated in that region of their "superphysical nature's "shaped by the Libra forces, I can, with scientific conviction, say that the words: "change"; choose; choice; challenge, all stream out of this region (people will use them when this region is stimulated), with the initial ch sound being particularly emphasized. I can also say that when this region is being stimulated, concerns such as: marriage; social justice; fairness or balance of exchange; satisfaction or contentment of soul; and dissatisfaction, complaint, silliness, etc. are all present to the word and thought sense of the attentive listener or reader. In these respective cases we might say that these people are not speaking about Libra, rather are they speaking "out of 11 Libra. In another situation, they could be experienced as speaking "out of" the Leo spirits when they speak out of their heart's sensing of "compassion" or the "strength of someone's ego presence" or "whole-heartedness". These things are neither arbitrary, nor are they theoretical, but

are the fruit of a number of years of empirical observation of the "living dynamics of words and thoughts", as I have understood them through a trained observation of what words, thoughts and concerns arise, coincidental (out of) with what respective regions of man's superphysical natures is being stimulated. These are the two primary capacities I have used to carry out the research which lies behind my suggestions in this work

If the reader, in reviewing the phenomena given for each of the lives under discussion (then in relation to each other), would try to make pictures of the phenomena as he is reading the lives themselves or my accounts of them (it would be best, of course, if he is unfamiliar with the detail of the lives for him to work through them for himself), I think (with some of the background which would have been gained from practical application of some of the suggestions in the first book of this series) he may gradually grow towards a sense of the "reality" of this particular rhythm or law it is the object of this book to explore. Of course he would want to do this with his own life as well. I will say more about this at the end of the book.

In respect of these activities I think the reader may gradually discover what I have come to discover; that is, that a human life or biography needs must be approached as the work of great artists, the creative beings of the universe in order to be "read" truly. In respect of this sense of the "artistry of the weavers of biography,, (which perhaps one could say we are first called to comprehend and then take on some of the artistic, creative weaving ourselves), I would like to share a thought of Rudolf Steiner's about 'artistry' or "art" itself.

As an over-riding characteristic Rudolf Steiner emphasized that art can only truly live and breathe in the sphere where law and self-will meet in harmony. This balance between the tendency on the one hand to harden and on the other to disintegrate, we as human beings have to continually rediscover."

This thought, considered in relation to these studies, characterizes the balance I have tried to maintain between the hardening tendencies of being constrained by the mathematical calculations inherent in these theories, and the disintegrative tendency inclining towards vague suggestions in relation to the intuitive, more plastic side of this "art"; the "art of interpretation". Many times in the previous months I have had to struggle with the intractability of the mathematics of the "law", and the sometimes "arbitrariness" of selecting only those events in my interpretation of the life which

"fit into" and support the alleged "law". Between these two, I have tried to find my way to that sphere of life, and that means of interpretation seated in the human heart, whose "law is freedom" and whose light of empiricism should be devoted, neither to what ought to be, nor what I might wish to be, but to what is.

Having made these remarks let us now proceed with the studies themselves. We shall first consider the life of Mohandas Gandhi, as he has left an account of it for us in his book: *An Autobiography or The Story of My Experiment With Truth*.

"Many autobiographies replete with famous names and colorful events are almost completely silent on any phase of inner analysis or development. One lays down these books with a certain dissatisfaction, as though saying: "Here is a man who knew many notable persons, but who never knew himself." This reaction is impossible with Gandhi's Autobiography; he exposes his faults and subterfuges with an impersonal devotion to truth rare in annals of any age."

Yogananda



CHAPTER 11  
THE LIFE OF MOHANDAS GANDHI VIEWED IN THE LIGHT  
OF THE SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM

I will begin my consideration of the relation between the spiritual Sun and the spiritual Earth motion in its development through the embryonic period to the events of human biography with an exploration of the life of Mohandas (Mahatma) Gandhi, as he has portrayed it in his autobiography: *The Story of My Experiment With Truth*. My method of proceeding in this study and those following will be to extract from the biography or autobiography the narration of those feelings, reflections and events which are, for a particular life period, reflective of the essential currents of the respective Solar or Earthly archetypes. In certain cases this will be done through direct quotations from the personality under consideration, particularly in the case of autobiography. In other cases, biographical characterizations which seem to capture a particular life period will be excerpted. After the pages given in each chapter containing this distilled account of the life in correspondence to different ages and different placements of the progressed Sun and the progressed Earth, I shall give a brief discussion of an interpretive nature which will attempt to demonstrate how the different events in the life express (are signatures of) the working of the spiritual Sun and Earth through various cosmic regions, related fundamentally to the twelve basic force regions of the constellation world.\* This discussion will assume a certain measure of familiarity from the reader with the basic natures of the various regions as was given, for example, in the first two Volumes of this series and schematically in the previous chapter. Although this is assumed, I think a reader naive to this knowledge could study the book itself and see portraits of the twelve regions emerging from it. In some ways this has been one of my hopes and intentions; that some of the material introduced in the following book could be seen in relation to life itself, unaided by preliminary "definitions".

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\* The reader will notice that in speaking of the various constellation regions I some times speak of their "forces"; at other times the "spirits" related to, or working out of them. Perhaps I could say that as a "dynamist," I experience these influences as "forces" but as a "pneumatist", as "spirits". I leave it to the reader's own experience to determine which expression (or perhaps another) he feels is more apt.

As mentioned earlier, in what follows, I have tried to extract the essential events, feelings and thoughts from different life periods, occurrences which are temporally related to the Solar-Earthly line of influence as it moves through the gestation period. I hope the reader, reviewing the lives under consideration and supplementing the sketchy indications given here with much more in depth studies of these lives, will arrive at the conviction that I have not arbitrarily extracted the events which prove my theory, but rather those which are most significant to a gaze trained in distinguishing the essential from the inessential during any given life period. Of course, as in the case of autobiographies or biographies one asks oneself why the particular narrator of his or her life or that of another, chooses to recount particular events, feelings and thoughts and omits others? It has been a source of wonder to me to discover how often various narrators seem to recount those threads which are reflective of the progressing Sun and Earth motion. Of course I must say that after a time I was looking for it and another student of biography no doubt would find other things in the same accounts.

In the following accounts there is a fair amount of variability in respect of knowledge of the hour of birth. In a few cases -Thoreau and Henry Adams~ I had no knowledge of a birth time at all. This can bring about alterations in timing possibilities up to about two\* years. In those cases I tried to detect the essential pattern of on going progression from one region to the next rather than point to the exact tempora I correspondence. in each specific life, I will cite the sources of birth data and try to give some sense of the range of discrepancy around the ,assumed ascendant" against which the calculation of the so-called "spiritual epoch or conception" is being made. These variables have already been discussed in the introduction. Although it would be preferable to be certain about the exact ascendant, hence exact beginning conception time, as well as the alteration due to the "precession of the equinoxes", it is not essential given the intention of this book is an indicator to a golden thread in human biography, rather than a precise and exact guide to timing. In the future I hope to do some studies which will more precisely clarify the timing question as well which for individuals who want to work practically in their own lives and those of others With this theory is then essential. \*\*

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\* See Appendix I.

\*\* See Appendices I and II.

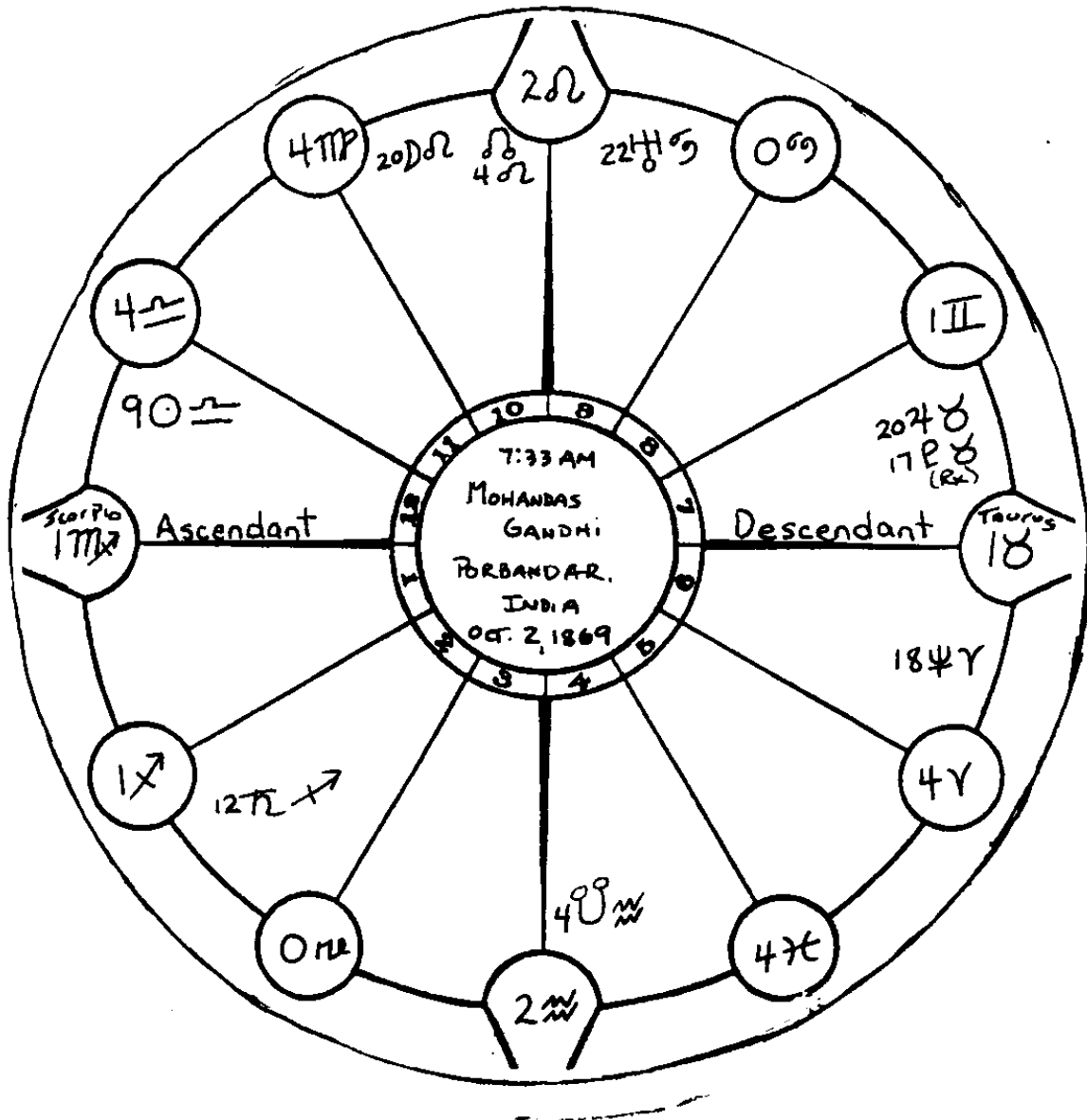
In looking at the following accounts the reader will find that there are certain regions of experience corresponding to particular ages which stand out with great distinctness through their marked contrast with the preceding regions. We can, for example, see this in the transition in the Solar or Earthly archetype from the third division of the constellation of Taurus (Taurus-Capricorn) to the first division of the constellation of Gemini (Gemini). Such is also the case when we move from the third sector of the constellation of Sagittarius (Sagittarius-Leo) to the first region of Capricorn (Capricorn). The movement from the solar Leo to the Saturnian Capricorn will be a striking one in the following accounts in various examples.

Further I should say that I have chosen biographies and autobiographies of personalities in whose nature was a will for a certain degree of self-understanding, though there is quite a range of variation in the degree to which this is true in the following studies. Gandhi, Jung, Steiner, Yogananda had a particular relation to selfexploration which was explicit. In the other cases perhaps it was more incidental to their life paths.

Finally let me say this. There are various sources in the spiritual life of our time which suggest that there is great wisdom which lies behind the apparent course of human destiny. The content which has been introduced in the first two Volumes of this series lays a kind of foundation for a systematic exploration of this suggestion. The following studies is one of the fruits of my long-term exploration of the phenomena of human lives, seen, in this case, in relation to the conception to birth rhythm. I will in the following nine chapters introduce some of my findings and leave it to the reader to draw his own conclusions as to how convincing or unconvincing the evidence seems to be.

Having made these preliminary remarks, let us now proceed with our first exploration of biography, the life of Mohandas Gandhi. In his autobiography Gandhi states that he was born on the 2nd of October, 1869. Marc Edmund Jones in his book the Sabian Symbols gives the following data in respect of Gandhis birth. He says that Gandhi was born at Porbandar, India on October 2, 1869 at 7:33 A.M. His source for Gandhi's birth time is unknown to me. Lois M. Rodden in her book, The American Book of Charts, gives the birthday as October 2, 1869 and the time as 7:11 A.M. LMT for Pormandar,

India. She cites a number of different claims for the birth time, most of which are for between 7:00 and 8:00 A.M. For the purposes of this discussion this uncertainty of an hour would lead to an equivalence of  $15^{\circ}$  or about one lunar day which would be equal to about three months in the biography. This should not be significant within the scope of the intentions of this book although exact times are certainly preferable. I have arbitrarily chosen the following as the chart I will use for my consideration of the life of Gandhi. The only significant aspect here in the context of this study is the ascendant-descendant line, which we see at  $1^{\circ}$  Scorpio- $1^{\circ}$  Taurus.



If we now look to approximately nine months before the date of birth, we find that on January 2, 1869 the moon stood at about  $3^{\circ}$  of the sign of Virgo. Moving from here we discover that Gandhi's spiritual epoch (conception) would fall on about January 7, 1869 when the moon stood at the approximate place of the ascendant at the time of birth. We will take this as the starting date for our exploration. In this first example looking at the life of Gandhi the reader will find initial pages with phenomena drawn from his life corresponding to his age and where the progressed Sun-Earth line stood in correspondence to that age. On the accompanying opposite pages there will be interpretive material in which I try to further clarify the example given. This interpretive material intends to illustrate the relation of certain "life gestures" to particular archetypal regions. In the studies following the initial one devoted to Gandhi I will simply note in the account of the phenomena the corresponding archetypal regions and assume that by this time the reader- having worked his way through the first two books - will understand the "logic" of the interpretations. If at any point they present difficulty you could refer to the portraits of the archetypes drawn from these lives given on pages 294-426 of this book or the characterisations contained in the first two books in this series.

Mohandas Gandhi  
 Birth: Oct. 2, 1869  
 Epoch: Jan. 7, 1869

AGE	PROG. ☉ DATE REGION	PROG. ⊕ DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
12	Feb. 23 ♁ II	Aug. 25 ♁ ↗	"would not <u>lie</u> , cheat; picture of Shravana carrying, by means of slings fitted for his <u>shoulders</u> , his blind parents on a pilgrimage.."  "Why should all not be <u>truthful</u> like Hari-schchandra...to follow <u>truth</u> "
13	Feb. 27-28 or Mar. 1 ♁ II → ♁	Aug. 29-31 ♁ ↗	Wedding, childhood marriage, conjugal love Lifelong faithfulness to the wife Passion for truth. Ramayana-faith making him whole. Teacher to his wife. Interference through lustful love.
13-17	Mar. 1-17 ♁ → ♃	Aug. 31-Sept. 16 ♁ → ♃	Studies in school. Relation to the study of languages: English, Sanskrit, Persian.
16	Mar. 9-11 ♁	Sept. 7-9 ♁	Friendship; reformer. "Cannot lead me astray". Ate meat for about one year. Influence of friend upon him.  Deceiving his parents; stealing from brother; confession to his father; forgiveness of his father after receiving written confession.  Sense of duty in relation to study.
18	Mar 18 ♃	Sept. 17 ♃	Journey to England. Journey to Bombay. Question of raising money for the trip. Fear of his being <u>unable</u> to keep his religious beliefs.
18-19	Mar. 22 ♃ → ♃ ⊙	Sept. 21 ♃	Question of clothing. Journey on ship to England. Abstaining from meat eating. Hiding in cabin. Shyness.  Lesson in European etiquette-manners-courtesy. Cost of finding hotel rooms.  Homesick for mother. English life, customs, question of food.  Read Bentham's <u>Theory of Utility</u> .  Papers. Vegetarian Restaurant. Plea for vegetarianism. Questions of diet and health. Ungracious English Gentleman.  Dancing lessons. Speaking. Expenses carefully calculated. Question of economics. Walking

AGE	PROG. ☉ DATE REGION	PROG. ⊕ DATE REGION	ADDITIONAL DESCRIPTION (SYMBOL-INTERPRETATION)
12	Feb. 23 ♊ II	Aug. 25 ♊	<p>The question of honesty expressed here can be understood to tie into the same archetypal sphere of creative forces which form the shoulders, arms and hands and are related to the Gemini forces. These forces, as has been characterized in Vols. I &amp; II are linked with the virtue of perseverance or faithfulness and can be seen in relation to qualities of honesty, integrity and endurance. (II)</p> <p>The Sagittarius forces are related to the virtue "control of the tongue leads to a sense for truth". The "pilgrimage" or journey for spiritual purposes <u>may</u> also be understood in relation to Sagittarius. (♊)</p>
13	Feb. 27 28 Mar. 1 ♊ II → ♊	Aug. 29 31 ♊	<p>The question of marriage can be seen as Gemini related in turn relating to the question of faithfulness, "perseverance leads to faithfulness".</p> <p>His "passion for truth" and seeing himself as "a teacher to his wife" can be seen in relation to the Sagittarius forces.</p> <p>"The faith which makes him whole" can be seen in relation to the Gemini forces.</p>
13-17	Mar. 1- 17 ♊ → ♋	Aug. 31- Sept. 16 ♋	<p>His relation to study in school- particularly the study of languages, can be seen in respect of his progressed earth touching the sphere of the Aries forces with their connection to "the sense for the word."</p>
16	Mar. 9- 11 ♊	Sept. 7- 9 ♋	<p>His peculiar comradeship which leads him to acts of Piscean fraud and deception may be seen at first in respect of the effects that can come from the Libran quality of entering into a relationship with another who can have a significant influence over his companion. The admission of his deceitfulness may be understood in respect of his progressed sun moving into the Pisces region. His honest admission of his fraud and his father's <u>generous</u> acceptance of his confession is a beautiful picture of the large forgiveness which can come as a kind of healing to those souls who have wandered down wrong pathways.</p>
18	Mar. 18 ♋	Sept. 17 ♋	<p>His travelling by ship can be understood in relation to the Pisces forces.</p>

AGE	PROG. (⊙) DATE REGION	PROG. (⊕) DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
18-19 cont.			8-10 hours per day. Simplify living. Discussion of eggs, vegetarianism, economy, hygiene. Converts enthusiasm for new religion.
20	Mar. 25-26 JES	Sept. 24 TDP → TDP/RE	Relationship with Theosophists. Study of Gita. Light of Asia. Meetings with Blavatsky. Besant. Hinduism. Bible. "Renunciation is the highest form of Religion". Austere living. Vegetarian Congress. God saved me on occasion. Question of prayer.
21	Mar. 29 JES	Sept. 28 TDP/RE	Question of food. Visit cardinal. Eiffel tower. Vegetarian restaurant. Ancient churches. Sculptures. Praying. Churches. Worshipped not stone.  Called to Bar. Terms. Dinners. Vegetarian Dinners. Exams. Roman Law. Common Law. Equity. Hindu law. Fear that he was not qualified to practice law. Sailed home 11 days after being called to the bar.
21-22	Apr. 1 JES → JEMD	Sept. 31 TDP/RE	Helplessness in respect of practicing law. Doubts and anxieties about it. Conservative. Not ready. Reading history. Many books. Book on physiogomy. Trouble with question of caste. Pining to see his mother. Feats of memory. Connoisseur of pearls and diamonds. Religious books. Diary. Relation to business. Elder brother's ambitions. Brother's will. Law.  Education of children. Food reform.
22	Apr. 3 JEMD	Oct. 2 TDP/RE	Study of Indian Law. Draft. Draft memorial cost of printing drawn by RIM. Meeting British officer. Impatience. Overbearing officer. Poisonous. Intrigue.
23-24	Apr. 7 JEMD	Oct. 6 TDP Y	pp.150-154 Unlimited patience. Harbor treachery. Almost missed ship. Ashamed. Snobbishness. Distrust. Suspicion. Pride of Islam. Wrote to press. Bookkeeping. Balance. Obstinacy, pride. Thrown off train. Fight in coach. Wrote letter. Books. Christianity. Relation to speech. Taught English. Facts, truth, reading religious books. Petition. Law, society. Jealousy. Books. receipts, reports.

AGE	PROG. (⊙) DATE REGION	PROG. (⊕) DATE REGION	ADDITIONAL DESCRIPTION (SYMBOL-INTERPRETATION)
18 cont.	☿	♊	His question about money and concern about being able to maintain his religious beliefs are both linked to the Virgo forces, the sphere of personal power and personal belief. It is out of this sphere in olden times that human souls uttered the words "God is love" as in the present human souls out of this sphere utter the words: "time is money".
18-19	Mar.22 ♋♌	Sept.21 ♊	<p>Question of clothing. Abstinence from meat. Quality of shyness. Hiding in cabin. These archetypes can be understood in respect of Gandhi's progressed sun having moved into the region of Pisces-Cancer, the Cancer region having to do with enveloping or enfolding, as the soul is clothed in a body during the embryological development. It is also concerned with the question of nutrition and purification of the body through its relationship to substance. It is also concerned with the creation of a space, surrounding one, just as the body is that which surrounds the soul.</p> <p>His lessons in European etiquette stream from his progressed earth position standing in relation to the Virgo forces, the virtue of which, is "courtesy leads to tactfulness of heart". This is the region of chivalry, or the finishing school in the highest sense of these terms.</p> <p>Cost (Virgo) of finding hotel rooms (Cancer).</p> <p>Homesickness for mother (Cancer).</p> <p>Question of life, customs, food of another nation streams from the life atmosphere of that nation. This is linked with the Cancer forces that creatively and livingly bring about these life-differentiations among nations.</p> <p>Study of Bentham's <u>Theory of Utility</u> streams from the earth's relation to the Virgo forces.</p> <p>Relation to Vegetarianism (♋)</p> <p>Graciousness (♊). Cultivation as gentleman (♊).</p> <p>Eating eggs. (♋) Question of economy (♊).</p>
21	Mar.29 ♋♌	Sept.28 ♊♋	<p>Food (♋). Cardinal (♋). Eiffel Tower (♋). Veg. Restaurant (♋). Ancient Churches (♋). Sculpture, Praying. Not worshipping stone (♋).</p>

AGE	DATE REGION	DATE REGION	ADDITIONAL DESCRIPTION (SYMBOL-INTERPRETATION)
21 cont.	ÆS	TTP/Re	<p>Capricorn is related to the Saturn forces, which in turn are connected with the bony structure in the body, the architecture of the body, that sphere which is most fixed and form the structure or "rule" of the physical body. This is reflected in the architectural sphere in the arts; the organization in the institutional forms of the religious life. The Eiffel tower is partly, an external embodiment of these forces of uprightness of the bony system. These spheres lead the soul to that region of inner experience of contemplation or prayer.</p> <p>Gandhi's being called to the bar brings him into relation to the Capricorn forces as does the study of various codes of "law". The dinners connected with his legal studies can be understood in light of the Cancer forces</p>
20	Mar. 25 ÆS	Sept. 24 TTP/Re	<p>His fear that he was not qualified to practice law (Re) certainly seemed a healthy one in light of his preparation. Here we see the Capricorn quality of timidity.</p> <p>Theosophists. Study of Gita. Asia. Hinduism. At the time of the ancient Indian epoch (see work of Rudolf Steiner) the sun stood, at the spring equinox in the region of Cancer. My impression has been that this has left an "imprint" of the Cancer forces linking them still with India and the wisdom living at that time. This is illustrated in Gandhi's coming into contact with the Theosophical currents at this time in his life and giving his attention to Indian concerns.</p> <p>"Renunciation" is a Capricorn virtue. Reducing everything to "bare bones"; one might say. The renunciate archetype is captured through the genius of the language in the phrase "skin" (S) and "bones" (Re).</p> <p>Austerity (Re). Vegetarian (S). Congress (Re). Prayer (Capricorn).</p>
21-22	Apr. 1 ÆS → ÆTTP	Sept. 31 TTP/Re	<p>Helplessness in relation to law. Anxieties. Doubts. Conservative. Reading history. Many books. Feats of memory, etc. All of these feelings and experiences lead us to the archetypal sphere of Virgo-Capricorn. Doubt, Conservatism, relationship to history, books</p>

PROG. ⊙

PROG. ⊕

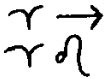





ADDITIONAL

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
22	Apr. 3 ♌♌♌	Oct. 2 ♏♏♏	Drafting of memorial. Cost of printing drawn by him. Meeting British officer. Question of impatience; quality of being poisonous. Intrigues. These characterizations point to Scorpio related questions, as Gandhi's progressed sun has moved from Pisces-Cancer to Pisces-Scorpio. The question of death, reproduction, also in the intellectual life (publication). The impatience related to the virtue of Scorpio "Patience leads to Insight!" The "poisonous intrigue" and the "pride" of the British officer also lead us to the Scorpio forces. (Rudolf Steiner has suggested that these forces are related to the British folk).
23-24	Apr. 7 ♌♌♌	Oct. 6 ♏♏♏	Gandhi's solar archetype continues in the region of Scorpio whereas his earthly archetype has moved into the region of Taurus. We find in his biography remarks about this period of his life related to: "unlimited patience. Harboring treachery. Shame for almost missing the ship. (Perhaps he was too patient-Scorpio-in respect of getting back to the ship-Pisces.) Snobbishness, distrust, Suspicion. Pride of Islam. All strongly Scorpio-ic characteristics. Continuing further we find his relation to writing letters to the press which we see related to the Scorpio forces.  In respect of balancing his books, this may be linked with his earth's relation to the balancing (balance leads to progress) sphere of Taurus.  Continuing further we have characterizations of obstinancy (♏?) pride (♌). His being thrown (♌) off the train (♏). Fight (♌) in the coach.  At this time in his life he had a relationship to "speech" which could be seen either in relation to the aspect of speech related to the Mars ruled Scorpio forces or speech in relation to the Taurus forces.  Question of jealousy, books, receipts, reports could be seen in relation to the Scorpio-Taurus line of influence.
24-26	Apr. 7-15 ♌♌♌ → ♏	Oct. 6-14 ♏♏♏	Gandhi's writing of two pamphlets. His relation to the taxation question. The question of prestige, jealousy and the story of the "poisoned ear" of suspicion can be seen in light of (♌).

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
21-22 cont.	☒ M	M M	question of memory, keeping of diary. Question of business can all be seen to stream out of this region of experience.
24-26	Apr. 7 18 ☒ M → γ	Oct. 6 14 M X → <u>u</u>	190-191 Wrote two pamphlets. Service to the poor. Released servant. Friend of indentured laborers. Taxation question. Continued to read books on religion. Householder. Prestige, jealousy, poisoned ear.  Established household.
26-27	Apr. 18- 22 γ	Oct. 17 21 <u>u</u>	Made up mind to get family. Tamil self-teacher. Urdo. (Relation to languages at this time). Spiritual subjects discussed. <u>The Pioneer</u> newspaper. Writing pamphlet. Subdued, more moderate language. Help with plague.  Show planting trees, pleasing officials. Victoria's jubilee. Call meeting. Nursed brother-in-law.  p.217 Question of speech and marriage. Love for mother tongue.  Help of all parties in dispute. Freedom from exaggeration. Devotion to the truth.  Win justice by rendering justice. Free offer to travel on steamship with his family. Set sail for South Africa with wife and family.
27	Apr. 22 γ → γ d	Oct. 21- 22 <u>u</u>	p.230 Reflections on marriage. Will to serve community. Relationship with wife. Style of dress. Unity in danger.  Principle of non-violence. Forgiveness. Wife of police superintendent helped him. Trust in their sense of fairness. Apparently contradictory actions. Different in similar situations. Exaggeration of justice. Calmness. Realism.  Desire to have permanent funds for public institutions: "I have no doubt that the ideal is for public institutions to live, like nature, from day to day. The institution that fails to win public support has no right to exist as such."

PROG. ☉

PROG. ☊

AGE	DATE REGION	DATE REGION	ADDITIONAL DESCRIPTION (SYMBOL-INTERPRETATION)
27			<p>His service to the poor and friendship with the indentured laborers may be seen in relation to the Taurus forces though I would be more readily inclined to see these gestures in relation to the Libran desire for social justice.</p>
26-27	<p>Apr. 18 22</p> 	<p>Oct. 17 21</p> 	<p>Establishing a household. "Made up mind to get family". (These two concerns I would link with the movement of Gandhi's progressed earth into the Libra region).</p> <p>Tamil self-teacher. Urdo. Discussion of spiritual subjects. The <u>Pioneer</u> newspaper. Writing pamphlet. Subdued, more moderate language.</p> <p>These archetypes I would relate to the sun's progressed motion coming to a relationship with the Aries forces. A renewed relation to the "word". The Pioneer (an Aries term) newspaper. Continued writing, but the moderating influence may now stream from the Libra sphere of influence.</p> <p>Gandhi's relation to the planting of the trees, the pleasing of officials, the involvement in social activities such as Victoria's jubilee celebration seem to tie in with the social gesture of the earth in relation to Libra.</p> <p>At this juncture Gandhi explores the question of speech (☿) and marriage (♋). Question of love for his mother tongue (☿).</p> <p>His will to help all parties in the dispute and his sensitivity to exaggeration seems related to the Libra archetype, whereas his devotion to the truth seems, in this case, related to the Aries forces of idealism in respect of the "word".</p> <p>His will to win justice by rendering justice (♋) and his receiving a free offer to travel an expression of bearing oneself in life, expressed in relation to the Libra forces, as living one's life with no security from the external world with the ever present faith in the help of the spiritual.</p>
27	<p>Apr. 22</p> 	<p>Oct. 21- 22</p> 	<p>Continued reflection of Gandhi on marriage. Will to serve community. Relationship with wife. (All Libra related issues).</p> <p>Non-violence, forgiveness, trust in their sense of fairness all lead us to the Libra region.</p>

	PROG. ⊙	PROG. ⊕	
AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
27 cont.	γ→ γΩ	IP	"These views were confirmed during the days of the Satyagraha in South Africa. That magnificent campaign extending over 6 years was carried on without permanent funds, though lakhs of rupees were necessary for it. I can recollect times when I did not know what would happen the next day if no subscription came in"
27-28	Apr.22-26 γΩ	Oct.22-26 IP	Teaching children. Languages. Deciding to educate children at home. Longing for humanitarian work. Work in hospital. Things necessary for safe labor. Reflections on Mr. and Mrs. Gladstone's relationship.
29	Apr.30 γΩ	Oct.30 IP	p.265 Boer War
31	May8 γ→	Nov.6 IP	Travelling back to India. Travelling to Bombay.
32	May12 γ→ ♂	Nov.10 IP IP IP II	Involved in clerical work. Work not beyond his "capacity". "Delighted in confidence given to me". Much conversation. Became good friends. Observations of manner of buttoning shirt. Relation to wasting time. Observations on "little regard for economy of energy". Read resolution in congress.  "Get in touch with as many people as possible" Relations with younger brother. Being introduced to people. Observations of never wasting a minute. Go for walks. Meeting various personalities. Study lives. Walking to meeting. Further meetings. Further visits with people.
33	May16-19 ♂	Nov.14-17 IP II	p.305, following: Son-religious conviction, not eat eggs. Thread of life in the hands of God. "God saved my honor, belief unaltered to this day"  Return to South Africa, money, resourcefulness Insult to community
34-35	May20-24 ♂→ ♂Ω	Nov.19-23 IP II→ Ω	Question of insurance. p.320- Burden of supporting a family Contact with Theosophical Society. Religious discussions. Question of brotherhood. Memorization of the Gita. Future savings. Utilized for the benefit of the community.

AGE	PROG. ⊙ DATE REGION	PROG. ⊕ DATE REGION	ADDITIONAL DESCRIPTION (SYMBOL-INTERPRETATION)
27 cont.	✓ → ✓ ♀	♂	<p>The question of apparently contradictory actions which are different in similar situations. The quality of calmness and realism all lead us to the Libra region.</p> <p>Desire to have permanent funds for public institutions is an expression of Gandhi's trying to realize the Libra archetype of assisting others with their social and artistic tasks.</p> <p>Probably the most striking statement of the sphere of Gandhi's will in relation to the Libra forces at this stage in his life is given in the following words:</p> <p>"I have no doubt that the ideal is for public institutions to live, like nature, from day to day. The institution that fails to win public support has no right to exist as such.</p> <p>Compare this thought with the expressed Libra virtue of Volume I, stated by Herbert Witzemann in his book, <u>The Virtues</u>, as living one's life with the everpresent faith in the help of the spiritual with no security from the external world.</p> <p>"These views were confirmed.....(another expression of living in light of the Libra virtue).</p>
27-28	Apr. 22 - 26 ✓ → ♀	Oct. 22 - 26 ♂	<p>The question of the education of children may be linked with the Leo forces of the Aries-Leo constellation region.</p> <p>His longing for humanitarian work and his reflections on Mr. and Mrs. Gladstone's relationship may tie into the Libra earth archetype.</p>
31	May 8 ✓ ♂	Nov. 6 ♂ ♀	<p>His travelling (♂).</p>
32	May 12 → ♀	Nov. 10 ♂ ♀	<p>His involvement in clerical work (♂) and his consciousness of his "capacity" and his delight in the "confidence given to him" (♂), the Gemini forces linked to clerical work through the use of the hands and related to qualities of confidence and capability.</p> <p>Conversation. Friendship. Wasting time. "Economy of Energy" (♂).</p> <p>Contact with various personalities. Relations with his brother. Economy of time. Study of various lives. Meetings, etc. All of these events and concerns of Gandhi at</p>

AGE	PROG. ⊙ DATE REGION	PROG. ⊕ DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
34-35 cont.	OMP	MP	Not exceed limits in respect of money. Book. A Guide to Health.
35	May24-28 OMP	Nov.23-27 MP	Secretary. payment of secretary. p.338 Start journal; <u>Indian Opinion</u> in 1904 Pour money into it. Responsibility of a journalist. "Uncontrolled pen serves but to destroy" Clean latrines. Not safeguard sanitation.  Black plague-unsanitary conditions. Vigil and nursing. twenty died, two saved. Letter to the press/responsibility for plague. Became banker for plague victims. Mr. West. Printing concern. Sub-editor of the critic. No profit. Read Ruskin's <u>Unto This Last</u>  <u>Phoenix</u> -Love for press. Work by <u>hands</u> .
35	May24-28 OMP	Nov.23-27 MP	Idea of having engine to work press did not appeal to him. Failure of the engine was a test for all of them. Son broke his arm on the boat. Risks of healing experiments.  Household economy-grind his own flour. Children help-servant in house.  Scavenger work. Sacrifice literary training to service to the community.  Believed that the British Empire existed for the welfare of the world. Rebellion. Non-payment of the new tax. Nursing Zulus. Pondered on brahmacharya. One aspiring to serve humanity with his own soul could not do without it. Service to family would have been taking him from service to community. Impatient to take final vow. Man is man because he is capable and able to exercise self-restraint.
36	May28 OMP	Nov.27 MP	Vow of chastity.
37	June1 OMP	Nov.31 MP	Greater restraints on food. Fasting. Restriction on diet. One meal per day.
38	June5	Dec.4-5	Life in jail. Fasting necessary for self-restraint.

PROG. ⊙

PROG. ⊕

AGE	DATE REGION	DATE REGION	ADDITIONAL DESCRIPTION (SYMBOL-INTERPRETATION)
35	<p>♄♁→ ♄re</p> <p>May 24-28</p> <p>♄♁</p>	<p>♁♁→ ♁♁</p> <p>Nov. 23-27</p> <p>♁♁</p>	<p>Vigil (♁♁) and nursing (♁♁) Death. Letter to the Press (Scorpio).  Editing, press, Phoenix (Scorpio forces)  Work by <u>hands</u> (Virgo forces)  Idea of having engine to work press did not appeal to him. (Scorpio-Dynamism)  Failure of the engine was a test for all of them. (Scorpio-Virgo) Son broke arm on the boat (♁♁) Risks (♁♁) of healing experiments (♁♁)  Household economy. Grind his own flour (♁♁)  Scavenger work. (♁♁) Sacrifice literary training to service to community. (♁♁) Rebellion. Non-payment of new tax. (♁♁)  Question of service (♁♁)</p>
38	<p>June 5</p> <p>♄♁→ ♄re</p>	<p>Dec. 4</p> <p>♁♁→ ♁♁</p>	<p>Life in jail. (Pisces?) Learnt shoe-making. Educating children. Not load the children down with books. Gave them what he had digested from books. (Taurus-Capricorn)</p>
39-42	<p>June 9- June 21</p> <p>♄re</p>	<p>Dec. 8- Dec. 20</p> <p>♁♁</p>	<p>Perception of quality of imitation of the teacher. (Scorpio-Cancer archetype) Ruler. Delivered blow with ruler. (Capricorn Sun archetype) Responsibility. Mixing boys with each other. (Capricorn and Cancer)  "Children wrapped in cotton wool are not always proof against all temptation and contamination." (Cancer archetype of Scorpio-Cancer region)  Fasting. (Cancer). Fasting as penance (Cancer and Capricorn)</p>
43-44	<p>June 24- June 28</p> <p>II</p>	<p>Dec. 24- Dec. 28</p> <p>♁</p>	<p>Must be love <u>between</u> pupil and teacher. (Entrance into Gemini archetype)</p>

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
38cont.	♂ → ♂ re	♂ → ♂ S	Learnt shoemaking. Educating children. Teaching. Work on farm. Not load the children with books. What he had digested from books.
39-42	June 9 - 21 ♂ re	Dec. 8 - 20 ♂ S	<p>Perception of quality of imitation of the teacher. pg.414                      Ruler. Delivered blow with ruler. Mixing own boys with bad. Demoralizing? Equally responsible for both.</p> <p>"Children wrapped up in cotton wool are not always proof against all temptation and contamination"</p> <p>Fast for seven days. One meal a day for a period of four and one half months. pg.418-19                      Fasting in penance for misbehavior of pupils. Must be love <u>between</u> pupil and teacher.</p>
43-44	June 24-28 II	Dec. 24-28 ↗	Must be love <u>between</u> pupil and teacher.
45	July 1 II ↗	Dec. 31 ↗	<p>Sailed for England. Threw binoculars into the sea. Mr. Kallenbach and Gandhi. Tread path of truth. Question of non-violence in relation to fighting in war. Argued about position in war. Leaders, commanding officers. Correspondence, section commanders.</p> <p>Yield to Gokhale's loving pressure. p.436                      Lady Ceilia visited him. Friendly source of comfort in times of trial.</p>
45-46	July 1-5 II ↗	Dec. 31- Jan. 4 ↗	<p>pg.456                      Insisted on replying in Gujarati language. Try to understand viewpoint of party with which he was dealing. Difference between his ideals and methods. Not proper for him to join the society. Could not understand his readiness for compromise.</p> <p>Gokhale aided him with ashram. Chats over light refreshments. Open correspondence with Bombay government. Trained. Resented the injustice. Husbands. Partiality for his wife got the better of his partiality for truth.</p>

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AGE	DATE REGION	DATE REGION	ADDITIONAL DESCRIPTION (SYMBOL-INTERPRETATION)
45	July 1 II <u>♌</u>	Jan. 1 <u>♌</u> ♀	<p>Sailed for England (Sagittarius earth) Tread path of truth (<u>♌</u> or <u>♌</u> ♀)</p> <p>Question of non-violence in relation to fighting in war (Libra, sun - Aries, earth)</p> <p>Argued (<u>♌</u>) about position in war (♌)</p> <p>Yield to Gokhale's loving pressure. (<u>♌</u>)</p> <p>Lady Cecilia visited him... (<u>♌</u>)</p> <p>Insisted on replying in Gujarti language (Relation to the "word" through the earth's contact with the Sagittarius-Aries forces)</p> <p>Try to understand viewpoint of part with which he was dealing (<u>♌</u>)</p> <p>Difference bet. his ideal (♌) and method (<u>♌</u>)</p> <p>Could not understand his readiness for compromise (Libra)</p> <p>Husbands. "Partiality for his wife..." (<u>♌</u>-♌)</p> <p>Future of society, to join or not? (<u>♌</u>)</p>
45-46	July 5	Jan. 5	
46-47	July 5-9 II <u>♌</u>	Jan. 5-9 <u>♌</u> ♀ → <u>♌</u>	<p>Founding Ashram (Aquarius-Leo) Trial in court. National service (Aquarius).</p> <p>Darshan of several hours. Opening schools in the villages. Make friends of the planters. Strike. Other struggles for independence. (Aquarius relation to humanitarian work, as to the creation of an ashram where the spirit of silence or meditative attention could be cultivated.) (Question of independence may be related to the Leo forces. See following studies for comparison.)</p>

PROG. ⊙

PROG. ⊕

57

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
45-6 cont.	II <u>∩</u>	♂ γ	<p>Future of society. Whether I should join or not. Withdrawal of application.</p> <p>Whole house skinning nuts for 2-3 guests. Blind love made me angry. Vows; eat no more than 5 articles during the course of the day. Shikka on head. Discussion with Swami. Appreciation of beauty in nature.</p>
46-7	July 5-9 II <u>∩</u>	Jan. 9-12 ♂ γ → ♂ Ω	<p>Founding Ashram. p.482 Plight in relation to accepting untouchables. God sent help at last minute. Asked his name. Translation. Love. spirit of service.</p>
47-8	July 9-13 II <u>∩</u>	Jan 8-12 ♂ Ω	<p>Trial in court. Humanitarian. National service. Write to papers. Send them whatever might be necessary for publication. Falsehoods appeared in press about his co-workers and himself. Planters left no stone unturned in maligning. Truth-Ahimsa. 482-520</p> <p>Darshan of several hours. People come to make their statements. Win planters over by gentleness. Open schools in the villages. Make friends of planters. Humanitarian work. Strike - other struggles for independence.</p>

### Mohandas Gandhi: The Story of My Experiment With Truth

Let me start this review of Gandhi's life with another disclaimer about this law. I noticed during the course of exploration of lives that the first years up until adolescence were less completely transparent to me. Consequently I was led to wonder about the conception of Rudolf Steiner that the first three life periods were under the rulership of the Lunar forces (ages 0-7); Mercury forces (7-14); and Venus forces (14-21) and that only at about the age of 21 (with a focus on the next 21 years) did the human being enter into relation with the solar forces. To explore this conception adequately would demand much contemplation of many biographies with an emphasis on these first 21 years. Such a study which I hope someday to complete is presently beyond the scope of intentions in this book. In that for the following studies I have been guided by the author's themselves, there are varying degrees of thoroughness in the accounts given of the earlier years. In reviewing the question again aware of the evidence, though less convincing for the solar-earthly influence even in the earlier years I wonder whether a possible explanation for this is that the three other planetary influences strongly present in the first twenty one years tend to overshadow or diminish in significance the solar-earthly line previous to the age of maturity. Also that the individuals would be less conscious of its working and hence not choose to recount it as of essential significance. These are hasty speculations, not ones well weighed. I simply wanted to point out this question before we began looking at the various studies themselves so that the reader could keep this in mind. I would be grateful to know what others may come to feel about this question?

Let us now turn our attention to the life of Gandhi itself.

We discover at the age of 12, with his progressed Sun moving through the Aquarius-Gemini region and his progressed Earth moving through the opposite, Leo-Sagittarius region, an expression of his struggle with the question of "honesty". The relationship between honesty and the Gemini forces is characterized in the interpretive entry for this period in Gandhi's life. As a kind of counterbalance to this quality of honesty, we have an expression of a longing in Gandhi to "follow truth". Of course, from a certain point of view "honesty" and "following truth" can be seen as the same, although in the context of this study I am inclined to feel that they stream

from the progressed Solar sphere and the progressed Earthly sphere, respectively.

The Gemini sphere, or the movement into the Aquarius-Libra sphere is given further expression in Gandhi's childhood marriage at the age of 13. The question of "faithfulness" has been pointed out as a Gemini inspired concern. Coupled with this is his "passion for truth" and his feeling that he should be as a teacher to his wife. This may be seen in relation to the Earth's connection with the Sagittarius forces.

This, in principle, is how the interpretive entries, corresponding to the biographical characterisations in the life of Gandhi, can be understood. Inasmuch as in the case of Gandhi I have given fairly lengthy descriptions of the various regions to illustrate the manner of proceeding, it would seem unnecessarily redundant to continue with a characterization. In the following studies where I have reduced the interpretive material to more of a simple indication of the individual archetypes present in the various life periods I will introduce a more lengthy explanation in the concluding portion of each biographical study.

What I am trying to convey to the reader through this first study of the life of Gandhi is that the apparent "reason" or "cause" of the fact that at about the age of 18 Gandhi had concerns in the sphere of "money", as well as a training in the virtue of "courtesy" -in his particular life lessons in "European etiquette" - was because at this time in his life his progressed Earth position was moving through that living sphere ensouled one could say by the "spirits of Virgo". We have suggested in the preceding two books that the Virgo region has to do with the creative forces in the world which inspire concern with money as well as the cultivation of the qualities of grace and courtesy. Stated otherwise, the reason why, the cause behind the fact that in Gandhis so-called "outer life" he was drawn into those currents of experience, is because in his so-called "inner-lifel"-through its connection with the conception to birth rhythm- he was actually living in those streams of forces which worked creatively behind and into those spheres which he met in the outer world as well. Virgo inside in the conception to birth rhythm corresponding to Virgo outside in the earthly biography.

This, in principle, is what I will try to illustrate in the examples given. If the reader follows this argument and at least considers it a reasonable possibility he may then understand what

enormous implications it would have for the study of human psychology and biography.

Giving a further illustration I would say that the "reason or cause" of Bentham's, Theory of Utility, coming into Gandhi's life when it did is because it was at that time in his life when Gandhi's progressed Earthly forces were moving through Virgo, which, in a sense, is the same sphere of forces or their expressions in life which was under investigation and explication in Bentham's book.

The "reason" why Gandhi was particularly concerned with the question of diet, vegetarianism, etc. around the age of 21, is because that age in his biography corresponded to the time when his Sun moving through the conception to birth development, stood in relation to the Pisces-Cancer forces. We have seen both in Volumes I and II that the Cancer forces have an intimate relation to the process of incarnation, the "material, substantial world" as a basis for incarnation. We will see on different occasions in the following studies that the will to refine and purify one's body, just as the will to be able to build a body in which to incarnate, streams from the cancer region. This is the "reason" why, when Gandhis heart or solar forces were passing through the region-of the Cancer forces (the "mother world"), he was naturally inspired to become involved in those currents in the external world, the living background of which, were the same as the living solar currents in which he was dwelling in the related conception to birth rhythm. If we look at this in light of Christ's words: "where your heart is, there shall you be also", we could say that Gandhi's "heart" standing in relation to that region related to creating the physical body in the "inner world" led him to groups of people or conceptions borne of hearts warmed to similar concerns in the "outer world".

I think this critical point in these studies should at least have been made clear. I leave it to the reader's on going consideration to see whether the argument is convincing or not. A question naturally arises from what I have thus far suggested: Is there any indication that at other life periods for Gandhi (and others), that when the progressed Sun and Earth line were moving through similar archetypes (the same but in varied forms; Cancer Sun or Cancer Earth; Pisces-Cancer; Scorpio-Cancer or pure Cancer, etc.) he was involved with similar life concerns? Let us look at the phenomena in respect of this question.

We first saw Gandhi (Sun forces in Cancer; Earth forces in Capricorn) in relation to the Cancer inspiration concerned with questions of diet; eating eggs; vegetarianism. In relation to the Capricorn inspiration we saw him meeting a cardinal of the Church; visiting the Eiffel tower; visiting ancient Churches and exploring the question of prayer. Also at this time he was "called to the bar"\* and had been engaged in a "kind of study" of "law". Part of this was his attendance at "dinners" (Cancer). It will be interesting to see that when Albert Schweitzer and Ralph Waldo Emerson stood in relation to the same archetypal sphere they were each concerned with the theological question of the "Lord's supper". We see further at this time in Gandhi's life his relation to the gesture of "renunciation" -reducing things to their "bare bones". We also saw a relationship with books and the education of children emerging at this time in Gandhi's life. These gestures I related to the influence of the Capricorn and Cancer forces.

If we now look at the next time Gandhi's progressed Sun and Earth line moved through these regions - in this case the progressed Sun through Capricorn forces, the progressed Earth through Cancer forces, we find ourselves in Gandhi's life between (approx.) his 38th and 42nd years. The entries I have made, taken from my reading of his autobiographical characterization of this period in his life, read as follows: educating children; teaching; work on farm; not load children with books, only what he had digested from books. Here we find a certain similarity in life concerns in respect of the forces related to childhood, and their proper guidance, on the one hand, and also the repeated concern with the world of books, on the other.

He then goes on to speak of his perception of the gesture of imitation of the teacher in the children. We have spoken of the quality of imitation in the contemplation on the Moon in Volume II. Rudolf Steiner has spoken extensively of the "mirroring", imitating quality of the young child. I relate this to the silvery lunar sphere of Cancer. This quality of "mirroring" can also be understood as taking place in the physical body as a kind of transformation of its' substance by virtue of what is taken into the body and those forces related to imitating in the human form the "model" provided through the line of generations.

Next we hear Gandhi tell us of his having struck a blow with his ruler on one of his students. Surely to a trained imagination one

can see in this gesture of using the ruler in the classroom for disciplinary purposes, a kindred gesture to the study of the "law" and the use of the "law" as a measure and constraint for older "students of/in life itself". The further question of "mixing his own boys with the bad" is a reflection of the Cancer forces and their desire for purity, their potential will for isolation for the sake of maintaining this purity. I should say Gandhi's desire for purity in relation to them. This was reflected in a physical sense earlier in Gandhi's life where through his vegetarianism, his relation to a "special diet", a certain distancing inevitably takes place in relation to the greater population which may have other, less, restrictive habits.

Gandhi's sense of responsibility "for all the boy's in his class" is an expression of his relation to the Capricorn forces of the "law". Whereas in the case of his earlier years he studied the law and had the "law" to relate to in adjudicating disputes, in this case he- in a sense- had to represent the Law by being an embodiment of it in his own behaviour.

In an archetypal expression of the potentially excessively overly protective gesture in the Cancer region Gandhi writes: "Children wrapped up in cotton wool are not always proof against all temptation and contamination". Of course, the attentive and incisive reader, recalling the previous life period of Gandhi, may be thinking: "people who adhere to strict vegetarian dietary regimes are not always proof against all temptation and contamination."

He then speaks of fasting for seven days and eating one meal a day for a period of four and one half months. This could just as easily be seen to have occurred in the previous life period, although probably at that time Gandhi did not yet have the self-mastery to carry such a resolution through. Fasting (Cancer) in penance (Capr.) for misbehaviour (Capr.) of students (Cancer).

Let us take on further example of the concordance of concerns during similar archetypal life periods in the life of Cancer.

We will look at those times during Gandhi's life when the progressed Sun and Earth line moved through the Libra and Aries forces, to see whether we can discern any similarities in gestures between like periods occurring often years apart.

We first find Gandhi moving through these regions about the time of his marriage. Here we see in his relation with his wife- his struggle with lust in relation to her as interfering with the service he might have rendered her-Libra concerns. (It could justifiably be argued that there are other elements here as well.) His relationship to the study of languages at this time in his life I see as an expression of his relation to the Aries forces, with their related "word" sense highlighted.

We next find him moving through these regions during about his 26th and 27th years. His gesture of establishing a household seen as the gesture of creating a small community (Libra) is accompanied by his study of Urdu (Aries). Gandhi's activity as a writer -even the name of his newspaper, *The Pioneer*, (an archetypal Arian signifier, see Isabel Pagan's, *From Pioneer to Poet*) -point us to the presence of the Aries inspiration. His relation to social concerns is an expression of the Libra forces. He then goes on to speak of the question of "speech" and of "marriage". Aries and Libra concerns respectively. His love for his "mother tongue" can be seen in relation to Aries.

He then speaks of the "help of all parties in the dispute" and his "freedom from exaggeration". Perhaps it is not so difficult to imagine that the same Gandhi who was "blinded by passion" as a teenager in respect of his wife and consequently could not render her the assistance, which in later life he might be able to render her, has now, to some measure, tamed his passion and can consequently bring that just, calm and equable gaze to the warring factions in a dispute? Perhaps it is not so difficult to imagine that any form of social contract, any form of working together is an expression of the archetype of "marriage" and that as long as the "reality" of the joint working together is clouded over by passion (exaggeration), one cannot hope for a just and equable social order, be it as a family, or in the context of a larger community of shared life concerns? (see Venus consideration in Volume II).

Gandhi "wins justice by rendering justice" , an archetypal expression streaming from the region of the scales. Then come further reflections on marriage. He speaks of his will to serve the community and we are reminded of one expression of the Libran virtue: "assisting others in their social and artistic tasks" (from Herbert Wizenmann, *The Virtues*. See Volume I).

He speaks of the principle of non-violence (a coming together of Libra and Aries?); the question of forgiveness; the sense of "fairness".

We hear of calmness and realism and we recollect the expression for the virtue of Libra: "calmness becomes contentment" and its related world picture of "realism". Gandhis desire to have permanent funds for public institutions expresses Libra's will for social assistance, but then he articulates out of this archetype words which come hauntingly close to Mr. Witzenmann's characterisation of this region. He writes: "I have no doubt that the ideal is for public institutions to live, like nature, from day to day." Mr. Witzenmann, in his book, *The Virtues*, characterized the Libran virtue as follows: "To live in the conviction of the ever present help of the spiritual, in pure faith, with no security from outer life!! " Gandhi writes of the Satyagraha campaign in South Africa: "I can recollect times when I did not know what would happen the next day if no subscription came in."

Here we find a wonder-ful example, in the life of Gandhi, of how the circumstances of his outer life at that time, challenged him to cultivate the archetypal Virtue of that region in which his progressed Earth (in some ways related to his will) was moving at the corresponding time in the conception to birth rhythm!

We find him, once more, during the course of his life account given in his autobiography, entering into relation to the Libra-Aries forces. This occurs around the age of 45. Let us see what he says about this period in his life.

We find him sailing to England and entering into relation to the question of non-violence in respect of the war. He speaks about having argued his position about the war. We will find, in our following studies, that this gesture of one on one (Libra) conversations (Aries) is one of the signatures of the Libra-Aries archetype. In world history we can see this archetype expressed archetypally (if I can put it that way) in the Socratic dialogues.

He speaks of yielding to Gokhale's loving pressure. We ask ourselves: did Gandhi "compromise" at this time? Lady Cecilia's visits to him which were a "friendly source of comfort" give expression to the archetype of the Libra forces. We then find Gandhi, somewhat enigmatically, insisting that in his speech he reply in the Gujarati language. This insistence in respect of the language leads us to wonder whether this is not the "signature" of his relation to the Aries forces of the "word" at this time. In both previous experiences of the Aries forces his relation to languages was clearly in evidence.

When he speaks of "trying to understand the viewpoint of

the party with which he was dealing" we find ourselves once again meeting the Libran spirits who inspire a sense of fairness and flexibility of mind, leading to a will to enter into all points of view in considering a question. When he speaks of the difference between his "ideals" and his methods we are led into the Arian region of "idealism", and when he speaks of his sense "that it was not proper for him to join the society" we see the signature of Libra concerned with alliance.

He speaks of husbands and then says "that his partiality for his wife got the better of his partiality for truth"; an indication that his struggle with the refinement of his relation to the Libra forces of clear "realism", without over clouding longings, still continues, or is remet, at this life period years after he first met it.

I think this discussion of these two pairs of archetypal regions through which the soul or heart of Gandhi moved during his life, well illustrate and perhaps lend weight to the potential validity of the theory under consideration. I encourage the reader to do this with the other four archetypal pairs of influence.

Let us leave our discussion of the life of Gandhi at this point, and resume it when we consider it in relation to the other biographies we will go on to study. I think the detailed material, given these preliminary remarks, should be reasonably clear to the reader. I will leave a more careful reading of Gandhi's life to the reader's own initiative.

Next we shall consider the life of the Swiss psychiatrist, Carl Jung, as he has recounted it to us in his book, *Memories, Dreams and Reflections*.

"Freedom, liberation, this must be the aim of man. To become free, to be liberated from slavery: this is what a man ought to strive for when he becomes even a little conscious of his position. There is nothing else for him, and nothing else is possible so long as he remains a slave both inwardly and outwardly. But he cannot cease to be a slave outwardly while he remains a slave inwardly. Therefore in order to become free, man must gain inner freedom. The first reason for man's inner slavery is his ignorance of himself. Without self-knowledge, without understanding the working and functions of his machine, man cannot be free, he cannot govern himself and he will always remain a slave, and the plaything of the forces acting upon him. This is why in all ancient teachings the first demand at the beginning of the way to liberation was: "Know thyself."

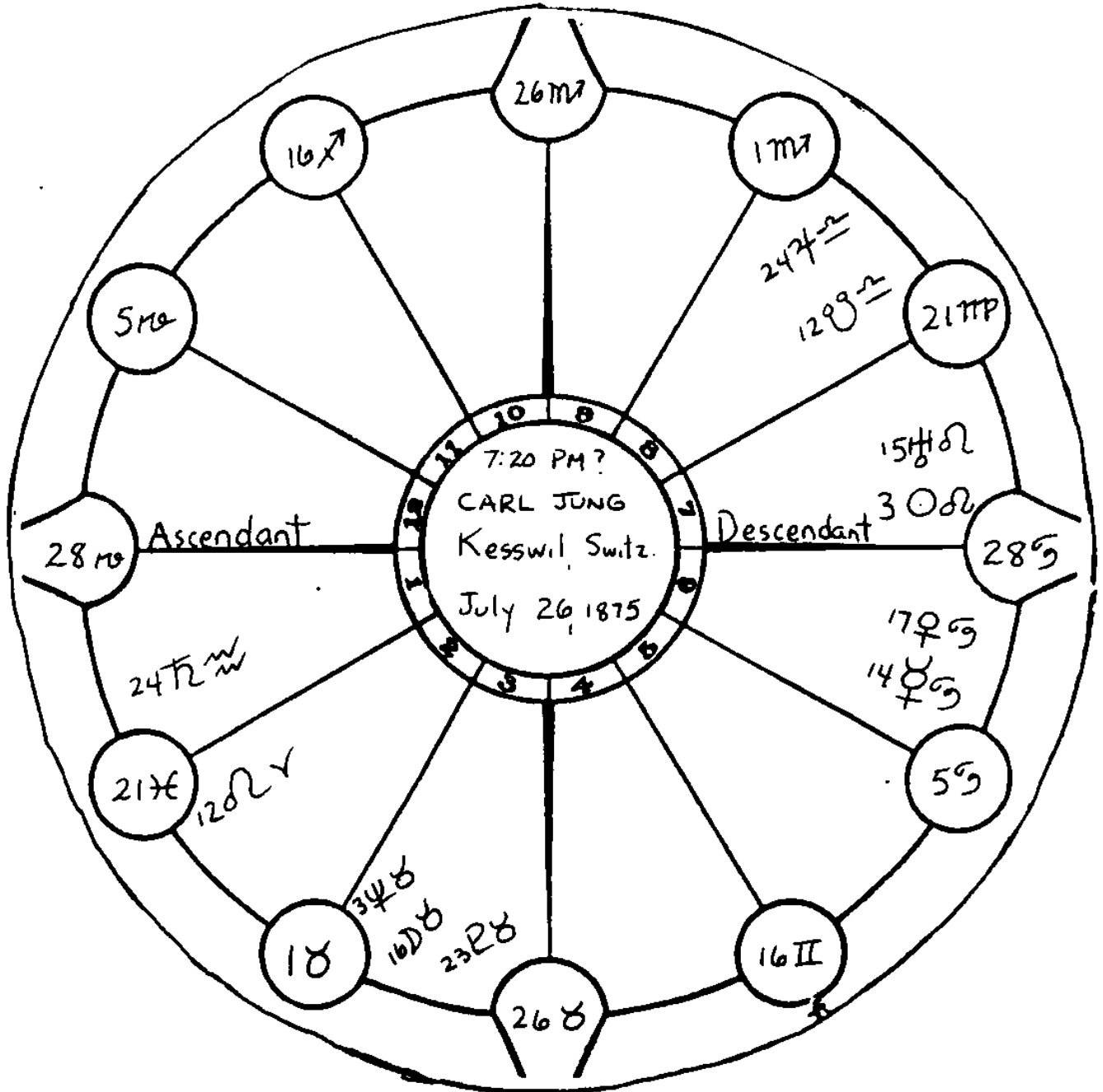
From P.D. Ouspensky, *In Search of the Miraculous*

CHAPTER III:  
THE LIFE OF CARL JUNG VIEWED IN THE LIGHT OF THE  
SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM

Lois M. Rodden, in her book, *The American Book of Charts*, gives Dr. Jung's birthday as July 26, 1875 at Kesswil, Switzerland, 9E19 47N36. The question of the exact time is a little less certain. Her sources vary in respect of the time by about an hour: between 7:30 and 8:45 P.M. She has suggested 7:26 PM GMT as the birthtime. This would place the ascendant at about 13 0 of Aquarius. The *Circle Book of Charts* gives the birth time as 7:20 P.M. and the ascendant as 28 0 of Capricorn. Marc Penfield, in his book, *An Astrological Who's Who*, gives Jung's ascendant as 25 0 of Aquarius.

I have taken for the purpose of this study, October 31st as the epoch (starting) conception date. This would correspond to an ascendant between the end of Capricorn and the first ten degrees of Aquarius. Inasmuch, as I stated earlier, as about 12 0 on the ascendant is equivalent to one lunar day, and one lunar day is equivalent to about three months in the biographical unfolding, for the purposes of our present investigation it is not necessary to ascertain the exact birth time. Certainly when it is known it is welcome and more precise. For the present we will see what can be discovered using the above date as a starting point.





AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
Birth 1875	Oct. 30 ♂ ♀	Apr. 30 ♀	
2-3	Nov. 8-12 ♂ ♀ ♂ II	May 8-12 ♂ ♀ ♂	Memories began 2nd or 3rd year Pram smell of milk. Must live near lake Fisherman finding corpse
4	Nov. 16 ♂ II	May 16 ♂	General Eczema Separation of parents (II) Trusted-mistrusted men, lady friends (Prog- ressed sun into Scorpio) Fall downstairs-fell against iron stove (m) Fear of Jesuits
8	Nov. 31 mX	May 31 ♂ m	Volcanic eruption. (m) Flood-River Wiese broke its dam (m) Fascinated with man dead in flood (mX) Pig being slaughtered mX
6	Nov. 24 m	May 24 ♂	Looked at stuffed animals in museum very care- fully. Fell in Church. Struck head and chin on iron. Fear of priests. (m) Mother read book account of Hindus. Affinity with original revelation (S)
8-11	Nov. 31- Dec. 12 mX → m S	May 31 June 12 ♂ m → ♂ re	Drew battle pictures; sieges; bombardments
7-9	Nov. 27- Dec. 4 m → mX	May 27 June 4 ♂ m	Fond of playing with fire. Fears; unsympathetic to influence of school fellows Was I stone or the stone Himself.
10	Dec. 9- 13 mX → m S	June 9 11 ♂ m ♂ re	Pencil case, lock, ruler Possession of secret Secret; dream of phallus Wooden figure; stone Interest in plants, animals, stones grew (Cancer forces in relation to dream and interest in natural life)
11	Dec. 13 m S	June 13 ♂ re	Off to school (re) Parents cares and worries Compassion for his mother (S) Idea of God began to interest him. Took to praying. Very powerful old man, pg. 27 (re)

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
11(1886)	Dec.13 ms	June13 re	"School came to bore me. It took up far too much of my time which I would rather have spent drawing battles and playing with fire pg.27 (re) School, not drawing but gymnastics. Remarks on drawing teacher. His drawing goat. Greek Gods with sightless eyes (Drawing, sightless, school, God re)
12	Dec.17 ms	June17 re	Pushed me and fell on head, fainting spells. Six months away from school. Could draw, dream, castles and sieges World of mysteries (S) (re) Trees, pool, swamp, stones, animals, father's library, pg.31 (S)  Various doctor's opinions. (re) Father in garden. (re S) "From that moment on I became a serious child". (re) "From then on I could no longer endure my parents worrying about me or speaking of me in a pitying tone (S) Beginnings of conscientiousness (re)  "What had led me astray during the crisis was my passion for being alone, my delight in solitude. Nature seemed to me full of wonders and I wanted to steep myself in them. Every stone, every plant, every single thing seemed alive and indescribably marvellous. I immersed myself in nature, crawled, as it were, into the very essence of nature and away from the whole human world." (S).  Walk home. Beautiful cathedral. God sitting on the throne. Plunging himself into hell. Came into the world the way God had made him. Thoughts go back all the way to God. Adam. Eve. Responsibility. Fear of eternal damnation. Power of God. pg.39 (re)
13	Dec.20 ♈	June20 II	"I began making friendships, mostly with shy boys of simple origins. My marks in school improved. ( Gemini forces more conducive to interest in school?)
15	Dec.28 ♈ → ♈ ♀	June28 II → II ♀	Prone to violent rages. School. Accused of cheating. (II) God. Problem of evil. (II) Read philosophy, pg. 65-68 (♈)
14	Dec.24	June24	Journey to hermitage with father (♈)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
14 cont.	♈	♈	Meeting with young woman.
17-18	Jan. 5-9 ♈♃	July 7-11 ♈♃	Vehement discussions with his father (♃ forces word, idealism - one on one exchange) Forgot linguistic talent. Fruitless discussions with father. Questions of theology, faith (♃, ♃).
20	Jan. 6 ♈♃	July 7 ♈♃	Death of father. Assuming responsibility towards family. (♃).
20-21	Jan. 6-20 ♈♃ → ♃	July 15-24 ♈♃	Death of father. Uncle on father's side helped Jung continue his studies. Worked for an aunt selling antiques. Not having missed time of poverty. Value of it (♃). Theologian. Distinguished by appetite and erudition. Church Fathers. History of Dogma. Historical effect of Christ's life (♃, ♃).
21-22	Jan. 20-24 ♃	July 21-25 ♃	Library of classmate's father. (♃) Book on spiritistic phenomena. (♃) Spiritism). Relation of dreams to ghosts. (♃) relation to Occultism). "Hitherto encountered only brick wall of traditional possibilities". (♃) Urban world contrast with real world. Mountains, woods, rivers (♃ contrast ♃).  Became junior assistant in anatomy; (♃) Studies of histology, evolutionary theory, comparative anatomy. Fascinated by morphological point of view. (♃, ♃).  p.101 Opposition to vivisection in physiology class. Nietzsche: where he was born. What languages he spoke? Needed something concrete. Facts what the person him or himself knows (♃, ♃).
23	Jan. 28 ♃ → ♃ ♂	July 29 ♃ → ♃ ♀	Mother knitting. Table top split. Pieces of bread knife broken into a number of pieces. (♃ ♀)  Began attending seances. Doctoral thesis. Two years of experimentation. (♃ ♀).
25	Feb. 5 ♃ ♀	Aug. 6 ♃ ♀	Lack of money. Going to theatre. Decision for psychiatry. (♃ ♀) Took post in hospital (♃ ♀).
26	Feb. 9 ♃ ♀	Aug. 10 ♃ ♀ → ♃	Work in hospital. (♃ ♀). Reading through psychiatric journals (♃ ♀).
30	Feb. 24 ♃ ♀	Aug. 25 ♃ ♀	Became lecturer in psychiatry at Univ. of Zurich Continued for eight years (♃ ♀).

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
30-34	Feb.24- Mar.12 $\overline{W} \overline{A} \rightarrow$	Aug.25- Sept.10 $\Omega \gamma \rightarrow$	Discussions with patients. ( $\overline{W} \rightarrow \overline{A}$ , $\overline{A} \gamma$ ). Understanding sense of meaning in his discussion with his patients. (Different (pp.125-28) relation to the <u>word</u> ; world of phantasy.  Freud's comment on ugliness of Babette with whom Jung was working ( $\overline{A} \gamma$ ).
34	Mar.12 $\overline{W} \overline{A} \rightarrow \overline{A} \epsilon$	Sept.10 $\Omega \gamma \rightarrow \overline{M} P$	Began to study mythology for psychoanalysis( $\gamma$ ).
32 Feb.1907	Mar.4 $\overline{W} \overline{A}$	Sept.3 $\Omega \gamma$	First meeting with Freud in Vienna ( $\overline{A} \gamma$ ).
34	Mar.12 $\overline{W} \overline{A} \rightarrow \overline{A} \epsilon$	Sept.14 $\Omega \gamma$	Visited Freud in Vienna ( $\overline{A} \gamma$ ). Trip to America with Freud. Interpreting dreams with Freud.
35	Mar.16 $\overline{A} \epsilon$	Sept.14- 15 $\overline{M} P$	Break with Freud. ( $\overline{M} P$ Expression of his own individualized path. Expressive of his own power of personality.) Develop his own view of psyche.
37	Mar.24 $\overline{A} \epsilon \overline{S}$	Sept.23 $\overline{M} P \overline{A} \epsilon$	Question of the Myth of the Hero <del>AS</del> Myth of the Hero, $\overline{M} P \overline{A} \epsilon$ )  Christmas, 1912:  ( $\overline{S}$ ) "In the dream I found myself in a magnified loggia with pillars ( $\overline{A} \epsilon$ ), a marble floor, and a marble balustrade. I was sitting on a gold Renaissance chair; ( $\overline{A} \epsilon$ ) in front of me was a table of rare beauty ( $\overline{A} \epsilon$ ) It was made of green stone, like emerald. ( $\overline{S}$ ) There I sat looking out into the distance ( $\overline{A} \epsilon$ ), for the loggia was set high up in the tower of the castle ( $\overline{A} \epsilon$ ). My children were sitting at the table too ( $\overline{S}$ ). "Suddenly a white bird descended, a small seagull or dove. Gracefully it came to rest on a table and I signed to the children to be still so that they would not frighten away the pretty white bird. Immediately the dove was transformed into a little girl about eight years of age, with golden blond hair. She ran off with the children and played with them amidst the colonnades of the castle. "I remained lost in thought, musing about what I had just experienced. The little girl returned and tenderly placed her arms around my neck ( $\overline{S}$ ). Then she suddenly vanished. The dove was back and spoke slowly in a human voice: "Only in the first hours of the night can I

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
37 (cont.)	ÆS	MPre	<p>transform myself into a human being, while the male dove is busy with the twelve dead. Then she flew into the blue air and I awoke.."</p> <p>...One fantasy kept returning. There was something dead present, but it was also still alive. (re, S) For example, corpses were placed in crematory ovens, but were then discovered to be still living. (re, S).</p> <p>...It was in a region like the Alyscamps near Arles. There they have a lane of Sarcophagi which go back to Merovingian times. In the dream I was coming from the city, and saw before me a similiar lane with a long row of tombs. They were pedestals with stone slabs on which the dead lay. They reminded me of old church burial vaults, where knights in armor lie outstretched. Thus the dead lay in my dream, in their antique clothing, with hands clasped (re, S) The difference being that they were not hewn out of stone, but in a curious fashion mummified (re). I stood still in front of the first grave and looked at the dead man, who was a person of the eighteen-thirties. I looked at his clothes with interest whereupon he suddenly moved and came alive (172-73) (re, S).</p> <p>Dreams were not help over feelings of disorientation. Went over entire life, back to childhood. (re, S). Memories of 10th and 11th year (It is interesting to note that at this time in Jung's life his archetypes also touched the S-re regions.)</p>
1912	end of March ÆS	end of Sept. MPre	<p>Visions of political prospects. Rivers of blood, pg.175 (re, S).</p>
1913-4	Mar.30- Apr.4 ÆS → ÆM	Sept.29- Oct.2 MPre	<p>Dream of arctic cold, freezing land. (re). Felt as if gigantic blocks of stone would tumble down on him. Coincidence of his experience with war. (re).</p> <p>Desire to fathom meaning of his experiences. Bombastic language of archetypes. "It is a style I find embarassing; it grates on my nerves, as when someone draws his nails down a plaster wall, or scrapes his knife against a plate (ÆM).</p>

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1913 cont.	⊗ ⊙ → ⊗ ⊗	⊗ re	Underground phantasies.  Question of plunge into exploration of his own unconscious. Entrance to dark cave. Dwarf with leathery skin, as if he were mummified. Death and renewal. (Dec. 12, 1913) (⊗ re).  (Dec. 18, 1913) "With an unknown brown-skinned man, a savage in a lonely, rocky, mountain landscape. Chariot of bones. Murder. Rain. Cover up evidence. pg. 180 (⊗ re).  Frequently imagined a deep descent into the land of the dead. Elijah and Salome. Figures in dream. Old man and young girl. Elijah (Logos) Salome (Eros) (⊗ re).
38	early April ⊗ ⊙	early Oct. ⊗ re	"Philemon was to him what Indians call Guru" (re). Years later in conversation with elderly Indian friend of Gandhi's, he spoke of people having spirits, rather than living teachers or Masters. (⊗ re).  Wrote phantasies down first in the black book. Later I transferred them to the Red Book, which I also embellished with drawings (⊗ re).  "Needed point of support in this world, and I may say that my family and my professional work were that to me." (⊗ re)
39	Apr. 1- 9 ⊗ ⊗	Oct. 1 - 9 ⊗ ⊗	Inner exploration. The Seven Sermons to the Dead (⊗ ⊗) Strange experiences; haunted houses (⊗ ⊗) Dead kingfisher. Haunted house (⊗ ⊗) Relationship to the collectivity of the dead (⊗ ⊗) Conversations with the dead, p. 191 (⊗ ⊗)
42	Apr. 12 ✓	Oct. 12 ⊗ ⊗ → ⊕	Working on book, <u>Psychological Types</u> (γ, ⊕)
43	Apr. 16 ✓	Oct. 16 ⊕	<u>Changes</u> in life: The first was that I broke with the woman who was determined to convince me that my fantasies had artistic value. Began to understand Mandala drawings (γ, ⊕)
44	Apr. 20 ✓	Oct. 20 ⊕	Sketching pictures depicting psychic situation (⊕) Mandala: Formation, Transformation. Eternal Mind (⊕) Eternal Recreation (⊕)

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
45	Apr.24 ∇Ω	Oct.24 ⊥	Goal of psychic development is the <u>self</u> (∇Ω)
1918-26	Apr.16- May 16 ∇, ∇, ∇, ∇ ♂	Oct.16 - Nov.15 ⊥, ⊥, ∇, ∇, ∇, ∇, ∇, ∇ ⊥	Studied Gnostic writers (200) (∇Ω, ∇Ω) Difficulty to find bridge from Gnosticism to Neo-Platonism and contemporary world.
1926	May16- 20 ♂	Nov.15- 19 ⊥ II	Interest in alchemy. Getting stuck in 17th c. (♂, II)
52	May20- 24 ♂	Nov.19- 23 ∇	Discovery of corpse at tower. Fired guns three times over soldier's grave (♂, ∇)
54	June1 ♂∇	Dec.1 ∇ → ∇∇	Collaborated with Richard Wilhelm on <u>The Secret of the Golden Flower</u>  "I began delivering lectures and taking a number of journeys." pg. 208 (♂∇, ∇∇)  Bought land for the tower (♂, ∇) Desire to live near water. First round house was built (♂∇, ∇)
52	May 20- 24 ♂	Nov.19- 23 ⊥ II → ∇	Added central structure. (♂)
56	June9 ♂∇	Dec.8 ∇∇	Tower like annex extended (∇, ∇ → ∇)
60	June21 ♂∇ → II	Dec.21 ∇∇ → ♂	Desire for piece of fenced in land (∇, ∇) Tower. Maternal womb. Maternal figure (∇, ∇)
45	Apr.24 ∇	Oct.24 ⊥	Friend asked him if he would like to go on a trip with him (⊥). No European language spoken. No Christian conceptions prevailed (∇). Homosexuality. Watching gestures. Sitting for hours. Not knowing language (∇, ⊥).
50	May12 ∇ → ♂	Nov.11 ⊥ II	Set out with two friends for Mombassa (II) p.253, Men on steamer not travelling for pleasure but entering upon their destiny (II)  "You know, mister, this here country is not man's country, it's God's country", p.256 (II)  Men speak to men. Women to women. Otherwise forfeit authority. Speak to woman as if sleeps with woman (II).  Men-women. Their dignity and naturalness flow from their function in theeconomy; they are

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
50cont.	♁♂ ♁	♁ II	intensely active business partners. The concept of equal rights for women is the product of an age in which such partnerships have lost their meaning. Primitive society is regulated by an unconscious egoism and altruism; both attitudes are wisely given their due (II). Confidence self-assurance of sister (II). Conversations with different people (II).  Relation to dark-light, good-evil (II), p.269.  Trek finished at Nile. Egyptian culture.
63	July 3 II ♁	Jan. 2 ♁ ♀	Journey to India Engaged in studying alchemy at the time Had to make do with his own truth. Question of good and evil. Received Doctorate in India Buried in Latin alchemical texts (♀)
57-58	June 13-17 ♁ re	Dec. 13-17 ♁ S	Trip to tomb of Galla Placidia (re) Mosaics in Baptistery. Rite of Baptism (S) Talk at Tantra Yoga Seminar (S) Came close to drowning. Rel. with unconscious.
1912	Mar. 26 ♁ S	Sept. 24-5 ♁ → ♁ re	Journey to Italy: Pompeii. Not inclined to go to Rome (S, re)
69	July 28 ♁ ♁	Jan. 27 re ♁	Broken foot (♁) Visions. (re) Heart attack. Near death experience. Viewing earth from above, out of body. (re) (♁) Sense of coming death of attending doctor. (♁) p. 288-9

## Carl Jung: Memories, Dreams and Reflections

We will see in Jung's life, as in many of the following, that the earliest recollections are often, at best, enigmatic when it comes to reflecting the rhythm under question. Nevertheless, let us briefly consider them. I will have more to say at another time as to why this may be so, apart from the simple vagaries of memory itself.

We find Jung recollecting his pram and the smell of milk; his relationship with water; the fisherman finding the corpse; his illness of general eczema (an illness which one might think of in respect of the bordering, protective sheath of the body -the skin hence the Cancer related processes seem indicated)\* do not seem to be indicated by his progressed Sun and Earth line. If we put together his "sense of smell" of milk, we remember the sense of smell streaming from the Scorpio region; the fisherman finding a corpse; his trust and mistrust of men, lady friends; his fall downstairs hitting himself on an iron stove leg, we seem to find ourselves in the region of the Scorpio forces, perhaps the Cancer-Scorpio forces, including his relation to a "lake of water".

At the age of eight we have entries such as impressions from a "volcanic eruption"; a flood in which the River Wiese breaks its dam; his fascination with a dead man in the flood; and his experience of a pig being slaughtered. We still seem to find ourselves in a world primarily given over to the "watery element" as well as the experience of death or some form of eruption or disruption. Still we must remark that it seems that we are somehow standing in relation to the spheres of the watery influences: Cancer, Scorpio and Pisces.

Inasmuch as at the age of eight Jung's progressed Solar archetype was touching the Scorpio or Scorpio-Pisces forces we might understand his coming into relation with "volcanic eruptions; the experience of the River Wiese breaking its dam; the slaughter of the pig and the fascination with the dead man in the flood as signatures of his progressed Sun placement at that time.

If we then look to the entries for his sixth year, when his

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\* A number of these and the following entries could also be seen in relation to some of his birth archetypes. See Volume II, The Qualities of Time, for a more complete discussion of these.

progressed Sun was standing in relation to the Scorpio forces we could imagine that his interest in stuffed animals and his fall in the Church where he hit his head and chin on iron have to do with this Scorpio influence. Or they may have to do with the same Scorpio influence which seemed to be present earlier in his life before his progressed Sun had moved into that region. This would raise the question of this influence perhaps having its origin from Mercury and/or Venus standing in Cancer/Scorpio at the moment of birth.

When he speaks of his mother's reading to him the account of the Hindus and his feeling an affinity with this original revelation, we wonder whether or not this is in some way linked to the Cancer forces which we have noted in Volume II (see Moon) have an intimate relation to the Hindu and Indian impulse. This may also be due to his Venus and Mercury configurations from birth which may relate to the influence of Cancer through its presence on the cusp of the house where they stood at birth.

He then tells us of his fascination with drawing "battle pictures; sieges; bombardments" and we once again ask ourselves: from which Scorpio influence is this streaming? At the age of 10 Jung tells us of the significance of his pencil case; the lock and ruler. At this juncture I wonder whether or not the ruler and the pencil case (lead, Saturn related, see also the life of H. D. Thoreau) have not come from his relation to the Capricorn forces, as does perhaps his description of the wooden figure and the significance of stone for him at this time in his life. At about this time his progressed Earth had moved into relation with the Capricorn forces.

His dream of the phallus and his interest in the world of life: plants and animals, may be understood in relation to the Cancer forces either through the same influence which seemed to be present earlier or through his progressed Sun moving into relation with the ScorpioCancer archetype. (Some of these details have been considered in the charts on the preceding tables. I am reviewing his early years more carefully because I think there is definitely areas of uncertainty and potential confusion due to the similarity during a period of these years between some of the significant birth archetypes and the progressed Solar and Earth archetypes. As we proceed a little further in this study of Jung I will leave the preceding entries to speak more for themselves.)

The following entries for age 11 1 find particularly interesting, as it seems during the life of Jung, whenever his progressed Sun and

Earth line moved through the Cancer and Capricorn regions the corresponding events in his inner or outer life were particularly revealing of these archetypes which were present at the time corresponding to them in the gestation period.

With the interpretive symbols I have indicated the corresponding archetypes for this period in Jung's life. School; the idea of God; his relation to prayer; the question of drawing; his drawing a goat; Greek Gods with sightless eyes all lead us into the region of the creative forces of Capricorn, ruled by Saturn or Chronos. School as such, and any structured, ordered regimen for learning indicates the influence of the structural, architectural forces of Saturn. The idea of God, particularly the Father God ("very powerful old man") reflects the same archetype. We see the signature of Saturn also in the sphere of prayer. We found this in the life of Gandhi previously and we also see it in the following life of Emerson. (See Volume II, Saturn.) The activity of drawing brings us to the Capricorn "sense of sight" ("Greek Gods with sightless eyes") and finally, his remarking on his drawing a goat seems to crown this portrayal of his relation to the forces of Capricorn during this period of his life.

Once again we find Jung having an accident which, in this case, leads him to be absent from school for six months. (We wonder whether this has to do with his Venus and/or Mercury birth archetypes relating to the Cancer-Scorpio regions?) At this time Jung entered into that world, which in his maturer years, was in a metamorphosed form to be so much the object of his concern, that is to say the Cancer world of the formative forces of life, which as we will see in the further studies, seems to have a deep relation to the world of fantasy, dreams and imagination. He speaks of the world of mysteries: "trees, pool, swamp, " (Cancer world). The transformation of his being *which occurred* at this time, or perhaps we could say the awakening of a part of him which had not yet been unfolded, is expressed by himself when he says: "from that moment on I became a serious child". In the light of these studies we can't help but ask ourselves whether this "change of heart" was not the fruit of Jung's coming into relation to the Saturn forces of Capricorn, the spirits of conscientiousness.

When he speaks of his passion for solitude at this time in his life, we once again find the hand of the Saturn or Capricorn forces, those forces which inspire the hermit to leave the world and enter the desert for contemplation. His experience of the "wonders of nature"; "his immersing himself in nature, crawling into the very

essence of nature,, seems a wonderful expression of the Cancer region which Herbert Witsenmann characterized in his book, *The Virtues*, (see Volume I) in the following manner: "Purification is the path which through truth that unifies us with all beings", etc. This experience of oneness with all beings, the living forces behind the outer phenomena of nature seems to be what Jung is talking of during this period of his life. It is significant, I think, that at this time his progressed Solar forces stood in relation to the Cancer region.

He then speaks of a dream, the pictures from which seem to lead us into the Capricorn world. The cathedral; the picture of God on his throne; the question of judgement; the sense of fatalism for the way he is in relation to the question of original sin and the fall from paradise, all signify the influence of this region through the progressed Earth's movement through it. (See Volume I, Capricorn)

Curiously, we then find, as I think we will often find in the following studies if we approach them somewhat as a student of music might approach a symphony with its changing motifs, the main theme of Jung's life now seems to change. The somewhat unsocial hermit who longed for solitude now begins to make friends. The indifferent student does better at his studies. I would not suggest this dogmatically, but it is possible that not only has Jung's experiences of the previous year changed him, leading to his greater conscientiousness and an acceptance of his present destiny, but it may be that his soul has now entered into a different archetypal region. Consequently he now has more of an interest in friends now that his Earth or will impulse has entered into the sphere of friendship (Gemini). His marks at school are improving, not only because of his earlier "change of heart" but because the Gemini-Sagittarius archetype in which he now is standing is more conducive to his inclination to learn and study in a particular way than previously was the case in the preceding archetype.

I would suggest that this conception introduced as a possible explanation for these, and later to be seen, changes in human biography may be more faithful to the objective realities lying behind the tapestries of human lives, than the kind of causal thinking that simply runs from past to present. This thinking when placed in a domain in which it is inappropriate can have the effect of binding the soul more to the currents of the past, rather than encouraging its ongoing movement within the "present".

It could be argued that Jung's experiences while out of school

his "change of heart"- can be seen as laying the foundation for his more eager and able capability at school. I am suggesting that this is certainly perhaps a partial explanation but not truly an adequate one without the recognition that the "change of heart" is also a change in his "solar archetype". Hence, the more realistic (akin to reality) cause of his "eager" studiousness at this time may be due to the fact that he has entered into relation to the spirits of "eagerness" -the Gemini spirits -so he would now naturally approach his life tasks out of this mood or gesture as well as gravitate towards life concerns inspired by the same archetypal influence.

At the age of fifteen Jung speaks of having been prone to violent rages. He was accused of cheating in school. This question of honesty, honor, is linked with the Gemini forces of the personal intelligence and integrity in man. (See Volume I, Gemini and Volume II, Mercury) It is interesting to note that in Gandhi's life, at about the age of 12, he was also concerned with the question of cheating and honesty. He also stood in relation to this sphere of Gemini at that time.

The problem of evil, the relation to the experience of the dualism of good and evil, black and white, is intimately related to Gemini and the Persian culture-and cosmology of Ahura Mazda and his great opponent, Ahriman. It was at the time of that civilization that the sun stood in Gemini at the spring equinox. We will see repeatedly the struggle with the question of good and evil as one of the signatures of the Gemini region. We could say that these forces have to do with the soul's entering into a "personal,, relationship with God. They could be thought to be related to the "mysticism" of the personal religious life. (See Volume II, Mercury in relation to Mysticism). When Henry Adams (see study of Henry Adams in this book) came into relation to these forces during the period when his sister died, he reflected: "God might be a substance, but he certainly was not a Person." Gemini's relationship with God is that of God in relation to the "person" or the "personality,,; the personality who must struggle with the question and the reality of good and evil in his own soul, as well as the human person who is concerned with the existence of evil as it has developed in time during the course of world history. As Wolfram von Eschenbach has expressed it at the beginning of his Parsifal: ',the human soul, like the magpie, is both white and black".

At this time in Jung's life he speaks of having read philosophy. As we will see in our later studies, this relation to philosophy, as has been thought traditionally, seems to find its origin through the Sagittarius forces, which ruled by Jupiter is spoken of by Rudolf Steiner as the "thinker" in the Universe, inspiring "logic" and exercise of the so-called "higher mind". (See Volume II, Jupiter).

During the ages of 17 and 18 Jung tells us of his having vehement discussions with his father. This gesture of one on one conversations, with the fiery idealism which can accompany them, is something we will find repeatedly in the following studies in relation to the Libra-Aries sphere of influence. Gandhi had a relation to these forces when he went to England during the war, and entered into conversations in respect of non-violent opposition to the war. Jung's cognizance of his father's neglected linguistic talent at this time probably reflects his relationship to the Aries forces and the sense for the "word"

At the age of 20 Jung's father died. I have a question as to whether the pictures of events around this time of his life are more reflective of Leo~Aquarius forces or Cancer-Capricorn forces. There may be a certain overlap. If we look at various entries between the years of 20 and 22 I am inclined to see a number of them in respect to the Cancer and Capricorn sphere of influence. Jung comes into contact with a theologian (Cap.?) who he describes as "distinguished by appetite (Cancer?) and erudition" (Cap.) He enters into relation to a study of the Church Fathers and the History of Dogma which, if we compare this with similar currents in the life of Rudolf Steiner and Albert Schweitzer, both European contemporaries of Jung, one would see in relation to the Capricorn region. Earlier on in Jung's life we found the Capricorn influence bringing him into relation to the question of prayer; God the Father and a dream of a Church with God on the throne raising the question of the history of a soul traced back to the original sin in the Garden of Eden and the question of eternal damnation. At this time in his life he occupies himself under the same archetype, *though* now in relation to the progressed Sun, before in the progressed Earth, with the question of the History of Church Dogma and the Church Fathers. He also concerns himself with new aspects of Protestant Theology and the historical effect of the life of Christ.

While Gandhi stood under the same archetype he was studying "law" in England; came into relation to a "cardinal" of the Church; visited the ancient churches in Paris and concerned himself with the question

of prayer. His fear at this time that he was not qualified to "practice law" is certainly to be understood in light of the sense that he did not feel competent before that which the law reflects, the archetype of Capricorn, pictured in Jung's dream as God sitting on a throne in a Church, judging human souls, to set out as an interpreter of that law. Of course, in his external cultural life one could argue that the "law" for Gandhi may have had more to do with the conception of karma, more indigenous to his cultural background, but I am suggesting in the deep-rooted depths of his soul, during the time he was moving through the Capricorn region, I think he may have had a sense of the underlying implications of trying to represent the "law" as such. Gandhi also, at this time in his life, having returned to India, read "history", signifying the remembering gesture of Saturn, Capricorn's ruler. (See Volume II, Saturn). As we continue with these further studies, it will become more and more astonishing to note, how in the lives of very different personalities, living in different parts of the world, at somewhat different times in history, and at different ages in their respective biographies, that when they are with their solar and earthly forces-seen in the light of the present hypothesis moving through similar archetypes, they are given over to similar life concerns. I hope this will become increasingly clear as we continue with these studies. This aspect of them will be introduced after the individual biographical accounts are explored.

Looking further at this life period for Jung, we find him coming into relation with the library of a classmate's father, where he discovers a book on spiritualistic phenomena. (The library we see in connection with Capricorn). In this book the question was explored of the relation of the world of dreams to that of ghosts. I would argue, at this juncture, that the question of so-called ghosts is in subtle way linked up with Jung's earlier experience of the world of nature during the time he was absent from school. Then he had a relation to the "living presence" of nature, into which he "crawled". This living presence I will call the "ghost" of nature, in the spirit or sense of Arthur Koestler's title: "The Ghost in the Machine". At the time in Jung's life when he entered in relation to the sphere of the forces of Cancer, characterized in the earlier Volumes as a sphere of forces linked to the philosophic view of "materialism" and the philosophic mood of "occultism" Jung was not satisfied with prevailing materialistic conceptions. This seemed so because his relation to the Cancer

forces was such that he always had something of a sense of the presence of the "ghost" in the machine: the fact that there was something livingly "sensible" (one could sense it) behind matter, behind nature, within life, which could not be adequately explained through mechanistic or materialistic theories.

When Jung goes on to write that "hitherto he had encountered only a brick wall of traditional views" and he speaks of the "steel of prejudice,, I don't think it difficult to imagine him speaking out of the same sphere which, earlier in his life, brought forth the picture of God the father in the Church on his throne judging souls to eternal damnation. The structure and rigidity of conventional views, the fear of challenging that hallowed by Father Time, and pharasaical institutions, is at this time in Jung's life expressed in the University life, whereas earlier it was expressed in his dream of the Church.

When he speaks of the contrast of the urban world with the real world; the world of mountains, woods and rivers, we can find ourselves back with Jung the boy and translate the world of school for the urban world and the reality of the livingness of life which he experienced then and which he seeks now as contrasted with it. Out of the Church and the University (both Capricorn archetypes) Jung finds a relation to their more modern expression: the scientific study of anatomy (bare bones). He becomes interested in evolutionary theory and comparative anatomy and becomes fascinated with the morphological point of view. Here we find the relation, under the same archetype, between the study of the "history of dogma" and the question of evolutionary theory or the "history of the living creative forces". What Jung lived in as a child -the livingness of life - I think has an intimate connection to that region of creative life which he is now trying to more consciously understand. The Cancer forces, inspiring what Schweitzer calls "reverence for life", when protected in the human soul would certainly inspire a gesture of opposition to vivisection in the physiology class. Under the same Cancer influence Gandhi was concerned with vegetarianism, Jung opposed vivisection, and Schweitzer, we will discover later, spoke of "reverence for life". Is it so difficult to see all of these gestures as signatures of the same archetypal sphere which we have previously pointed out was addressed by Christ when he said: "Blessed are those who mourn, for they shall be comforted" and is related to the Biblical weakness expressed

as "murder". Perhaps this would be more transparent if these words were changed to: "Blessed is all life that may mourn the consequences of its being considered only "matter", for it shall be comforted". In that way we could understand that such an expression of the human soul's relation to the "Mothers", as I think Goethe has called this region of experience, includes other beings besides man.

Jung then goes on to speak of experiences occurring around his 23rd year. We have a picture of his mother knitting. The table top splits and the "bread knife" (Cancer-Scorpio) breaks into a number of pieces. Jung speaks of doing his doctoral thesis, involving experimentation and the like of comparable phenomena. (This seems a signature of the Scorpio forces of research in relation to "strange" phenomena.)

At the age of 25 he speaks of his lack of money (progressed Sun in Virgo). When Gandhi moved through this region early on in his life he was concerned with raising money for his trip to England. We will also see in the life of Marie Curie that under this archetype she bought herself an account book to keep track of money. Steiner and Schweitzer also will be seen to have concerns with money under this influence. (See Volume-I, Virgo).

Jung also began to work in a hospital. This gesture may be understood in relation to the progressed Earth's movement through Pisces. While working in the hospital he began to read psychiatric journals. His years of quiet study (progressed Sun in Aquarius) were spent in this activity.

At the age of 30 he became a lecturer in psychiatry at the University of Zurich. (The gesture of being a lecturer or teacher can be seen as the signature of the Sun and Earth having moved into the Gemini and Sagittarius regions.)

Between the ages of 30 and 34 we find Jung speaking of his experience of discussions with his patients. This is seen in relation to the Aquarius-Libra, Leo-Aries archetype. (Companions in the word or through the word one might call it). His will to fathom the sense of the "meaning" of what his patients were saying to him bespeaks the relation of his Earth (will forces) at this time standing in connection to the Aries forces of the "word sense". It is a little poignant to look back about fifteen years and find Jung, under a similar archetype, engaged in vehement discussion, fruitless discussions, with his father."

In 1907 he speaks of his first meeting with Freud, under the inspiration of the colleague forces of the progressed Sun standing in the Aquarius-Libra region. In light of further developments in their relationship one asks oneself about the degree of "realism" in Jung in respect of his thoughts of future collaboration with Freud?

At the age of 34, under the inspiration of Pisces, we find Jung taking a trip with Freud to America. We can recollect that in the life of Gandhi, when he first went to England, he stood under the influence of Pisces. Pisces, those forces which work to shape the human feet, the inspiration for travelling by ship, will often be seen inspiring journeys in the lives of the personalities discussed. These journeys under the magnanimous gesture of Pisces help those who undertake them to "broaden their boundaries".

Jung broke with Freud and developed his "own view of the psyche" at the time when his progressed Earth had moved into the Virgo archetypal region. (See Virgo, Volume I.) The Virgo region has, from a certain point of view, similar to the Gemini region, to do with the individualizing of the forces of personality and will; something which is given expression to in the genius of language with the phrases: "strong-minded" and "having a mind of one's own". Though one speaks of the mind in this connection, this is the mind that is connected with the will in the Greek sense of considering that a man's center of thinking is in his diaphragm or solar plexus. The gesture of intellectual independence, as economic independence, can be stimulated when the soul is living in this region. This might be one contributing explanation to Jung's break with Freud at this time in his life, and his will to "develop his own view of the psyche." He has entered into relation with some of those spirits who are concerned with the development of the personality, where "God is certainly a person, and not a substance". (See discussion in Henry Adams following on this phrase).

As we move on to the age of 37 we find the question of the "Myth of the Hero". The Hero, though in some connections can be considered in relation to the solar forces, can also be seen in relation to the Capricorn forces. The archetype of myth may be understood in relation to the Cancer forces. Moving further through the 38th year we find some remarkable dreams considered in relation to the Virgo-Cap.-Pisces-Cancer archetypes. I have noted the correspondences in the preceding material so I will not explore it at

length but I feel it too important to pass it by entirely.

Once again Jung is living in relation to the Capricorn and Cancer forces. Before we found him in relation to the Church, with God the Father sitting on a throne, then in the University, amidst the inflexibility of the academic world, or in the anatomy room, amidst the magnificent, though rigid and inert structure of the human skeleton. Now we find Jung in an Italian loggia. Not a Church, nor a skeletal structure but an Italian loggia. Different, and yet still a variation of the same architectural theme connected with the Capricorn forces of structure. God the Father does not sit on the chair, but Jung himself sits on a gold Renaissance chair, not in a Church, but in the tower of a castle. (Capricorn) The presence of his children may reflect the accompanying Cancer archetype.

We now enter into relation to the fixing, rigidifying, forming forces of Capricorn (Saturn) in the following dream pictures: "There was something dead present, but it was also still alive ... It was in a region like ... There they have a lane of Sarcophagi. (The gesture of the corpse, its prone position, its entombment and bondage to the forces of gravity are signatures of Saturn-Capricorn.) Pedestals with stone slabs on which the dead lay ... Old Church burial vaults ... "Thus the dead (Cap.) lay in my dream (Cancer), in their antique (Cap.) clothes (Cancer), not hewn out of stone, but in a curious fashion mummified." (Cap.)

At this time, Jung reviewed his entire life. This Janus gesture of looking back exercised on New Year's Day in America, looking back and planning ahead, is connected with the Capricorn forces, which maintain the continuity between past, present and future. (See Capricorn, Volume I.) It is understandable that Jung would make this gesture at this time in his life. What is particularly interesting to note is that Jung speaks of turning his attention back to memories of his 10th and 11th years. During those years, his progressed Sun and Earth positions stood in relation to the same archetypal regions of Cap. and Cancer where they are standing at this moment of his life! This interesting phenomenon I would like to explore in a later work, nevertheless I wanted to bring it to the reader's attention at the moment.

He speaks of his resumption of playing childish games, a hearkening back to his previous relation with the Cancer forces where he now also stands. As we move into the years 1913-1914 we have dream pictures of arctic, cold, freezing land. (Capricorn)

His expression of his desire to fathom the meaning of his experiences I am inclined to attribute to his progressed Sun having moved into the Pisces-Scorpio region. The Scorpio region can inspire an intense will to penetrate and understand. When he speaks of the bombastic language of the archetypes at this time, one can't help but feel the breath of the arrogance of the Scorpio forces. (See Volume I, Scorpio). Even the image Jung gives for it: "the scraping of a knife against a plate" brings to mind the knife's relation to Scorpio-Mars' iron. We remember that when these forces were previously working we saw the incident of the splitting of the table and the knife in many pieces.

We now find ourselves in a very different landscape of soul than the one we have previously visited. We still have the sense of the presence of the Capricorn forces: the cave; the question of mummification. When we enter into relation with the question of death and renewal and murder, it may be that we have moved into the Scorpio region. Though the image of mummification leads us to the land of death, the question of murder may here be reflective of Scorpio. His frequently imagined deep descent into the land of the dead may be related to the sphere of Capricorn and his pictures of Elijah as the old man in relation to the Logos and Salome as the young girl in connection to Eros, seem to keep us in the sphere of Cap.-Elijah and Cancer-Salome.

He then speaks of Philemon as having been -what the Indians call a Guru to him. In this we seem still to be in the world of the Capricorn (master or guru) forces and the Cancer (disciple) region. He speaks of his family (Cancer) and his professional work (Cap.) being his point of support at this time.

As Jung's progressed Sun moves into relation with the ' Scorpio forces we find him working on his "Seven Sermons to the Dead". Once again we are back in the region of 'strange" experiences, as we had seen earlier at the time of his work on his thesis while he was attending seances. We have pictures of a dead kingfisher (PiscesScorpio) and the question of haunted houses. He speaks of his relationship to the collectivity of the dead and his conversations with the dead. (Scorpio in relation to death and hidden, secret phenomena).

As Jung moves on through his 42nd year we see him involved in writing his book, Psychological Types. (Aries relation to the word, naming and self-knowledge.) He then speaks of "changes" in life.

"Changes" lead us into the Libra region of relationships as well as artistic endeavours. At this time Jung "broke relations with a woman who wanted to convince him (Aries "convinces") that his fantasies had artistic value!" (Libra) The question of his sketching pictures; his study of the mandala; interest in formation and transformation; eternal mind and eternal recreation, can all be understood in relation to the changing, flexibility of the Libra sphere, so intimately related to the living wisdom underlying the day by day change and metamorphosis in the world of nature. The penetration of the way in which this sphere of influence, day by day, works to bring about gradual transformation seems to be one of Jung's major concerns during this period of his life.

At the age of 45 we find the remarkable statement: "the goal of psychic development is the self". I won't presume to suggest any kind of inclusive understanding of this term. Volumes have been written on it. Nevertheless, I think in the context of these studies it will be seen that often when this question of the "self" emerges in the life concerns of the personalities we are considering, what lies in the background, is the relation of the progressed Sun or Earth standing in relation to the Solar forces of Leo, the heart region in the macrocosm and the microcosm. (See Volume I, Leo, Volume II, the Sun).

Next I will skip a few years. At the age of 54, when Jung's progressed Sun has moved into relation to the Virgo forces, and his progressed Earth has moved into relation to the Pisces region, we find him "beginning delivering lectures and taking a number of journeys". Earlier on we saw that the Virgo forces may have been present when he broke with Freud and developed his own views. Now we find Jung once again "speaking his own mind", as one might say, and making a number of journeys at the same time. (Pisces).

Once again moving along, though back in time, we find at about the age of 45, in 1920, a friend of Jung's invited him to go along on a journey with him. (Sun in Libra at this time.) It is interesting to see how, in his account of this journey, he dwells on the fact that no European language was spoken. (Aries related sense for the "word")

Five years later he went with some friends (Gemini) to Mombassa. How different are his observations under a different archetype!

He speaks of the men on the steamer not travelling for pleasure but setting out upon their destiny. This sense of destiny I would relate to the Gemini "sense for the ego" of the other man.

His observations of the customs: "Men speak to men. Women to women. Speak to a woman as if man sleeps with that woman, "is an expression of a more primitive, yet perhaps deeply revealing, sense of ' adultery, the excess related to the Gemini region. He then goes on to discuss the equality in the relationship between men and women, and speaks of their dignity (gracefulness or force of personality) "which flows from their function in the economy". (Economy has a relation to the Gemini region. We will see this again, particularly in respect of the life of Henry David Thoreau.)(see Volume I, Gemini; Volume II, Mercury).

"The concept of equal rights for women is the product of an age in which such a partnership has lost its meaning." (Equal rights, the right of each individual personality in relation to true brotherhood is inspired through Gemini and Virgo's relation to the incentive of the full unfolding of each person's talents and capacities.)

He then touches on the question of egoism and altruism, both related to the sphere of Gemini, where the development of the force and capacities of the personality can either lead to egoism or altruism. He ends with an expression of his sense of the "self-confidence" of the sister ("confidence -with faith - bringing us to Gemini's "perseverance becomes faithfulness"). Then there is an exploration of one's relation to dark and light or to good and evil and we find ourselves recollecting a much earlier period in Jung's life when under the same Gemini influence he concerned himself with the question of good and evil.

One last entry, at the age of 69, finds us with Jung, living through the experiences of the Scorpio-Taurus archetype, breaking his foot and having a heart attack which leads him through a near death experience. Year earlier, under the same archetype, he wrote his "seven sermons to the dead". Now he comes close to entering the land of the dead himself.

I have spoken so thoroughly of the life of Jung in respect of the correspondence between inner or outer life events and the motion of his progressed Solar-Earthly conception to birth rhythm because I think his autobiography gives strong evidence in favor of this hypothesis. Whether this is due to the fact that he himself devoted his life to self-exploration and hence was, in his autobiography, able to capture the essential currents of his life is uncertain to me. This is certainly one possibility.

As our studies continue I will give less exhaustive written commentaries, inasmuch as it is my hope, that the reader after working

through the first two or three of these studies will be able, with the aid of the material introduced in the preceding two books to flesh out these life stories for him or herself. I think the previous interpretation of Jung's life needs no further explanation. In the next chapter we shall consider the life of Ralph Waldo Emerson.

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

Ralph Waldo Emerson



CHAPTER IV:  
THE LIFE OF RALPH WALDO EMERSON VIEWED IN THE LIGHT OF THE SOLAR-EARTHLY  
CONCEPTION TO BIRTH RHYTHM.

For our consideration of the life of Ralph Waldo Emerson, I will take as our source of biographical detail, a recent biography, called *Waldo Emerson*, by Gay Wilson Allen. Although we are now approaching an important historical figure in light of a biographical account of his life, after having looked at two lives in respect of autobiographical accounts, my impression after working through the above mentioned book twice is that Mr. Allen has done a remarkable job of getting to "the heart" of Emerson's biography. Consequently the use of this particular account - one of a number in respect of Emerson - is certainly strongly recommended.

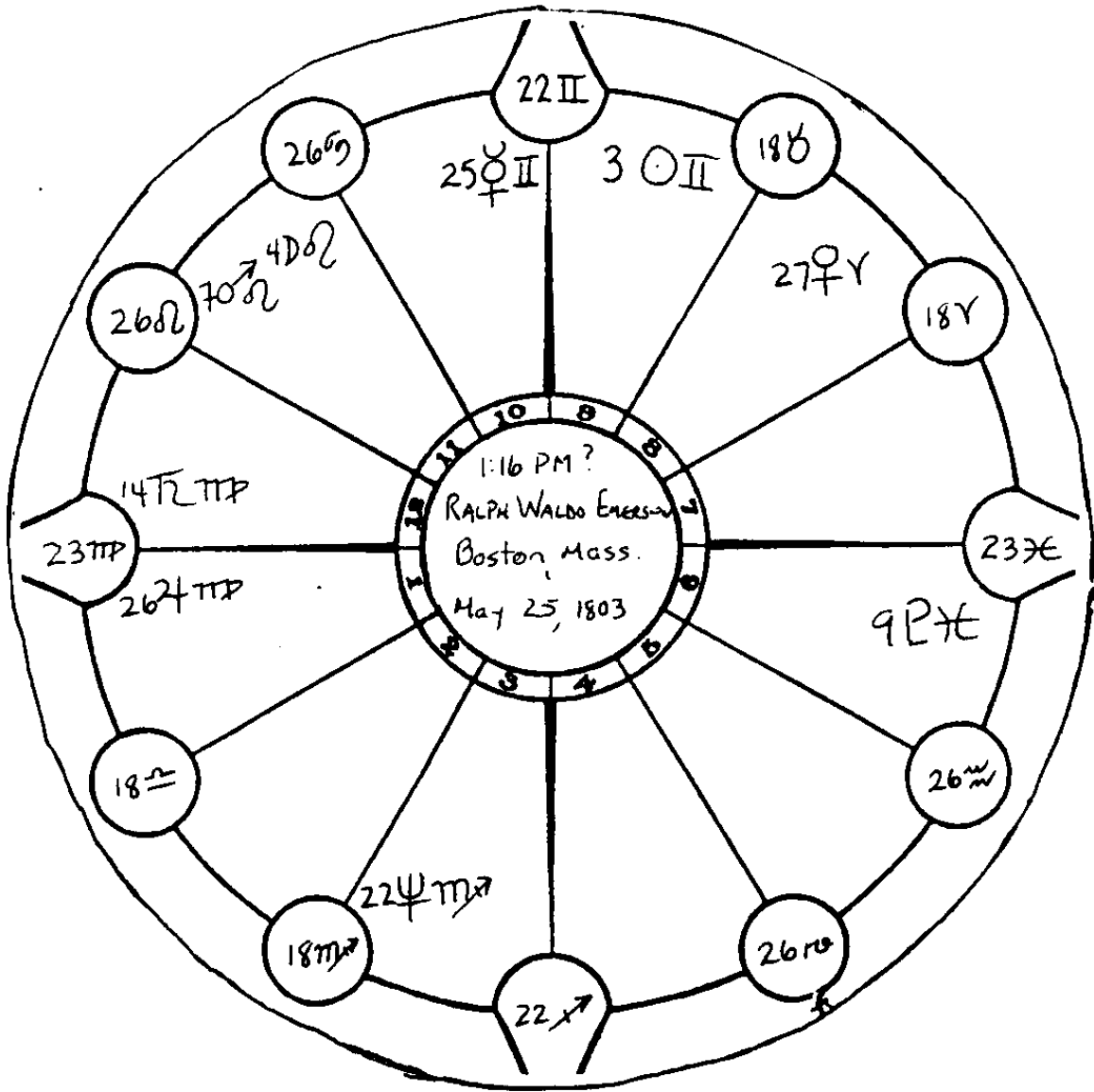
In respect of Emerson's birth data we have the following. Emerson's birthday is well known as May 25, 1803. I believe that he himself had once said that he was born when his father was eating his mid-day dinner. The Circle book of charts gives the ascendant as 23 degrees of Virgo with the birth time for May 25th as 1:16 P.M. Marc Edmund Jones in *The Sabian Symbols* gives Emerson's birthday as May 25, 1803 and the time as 1:16 P.M. This corresponds to Mr. Erlewine's data. This would give Emerson an ascendant of 23 degrees of Virgo.

I will take for the purpose of this study Emerson's birthday as May 25, 1803 and the time approximately one in the afternoon. This leads us to a conception date for Emerson of August 28, 1802. We will take this as our starting point.

The reader should keep in mind that in the following studies we are looking at Mr. Allen's reading of Emerson's life. Whenever there are direct quotations from Emerson himself - of which there are many - this will be indicated.

WALDO EMERSON

Mr. Allen begins with Emerson's recollections of his father. He places these recollections at about the eighth year in terms of the time when corresponding events in his life occurred. During that time Emerson's progressed Sun-Earth line stood in relation to the Capricorn and Cancer forces. Emerson's description of his father



PROG. ⊙

PROG. ⊕

Waldo Emerson

B. May 25, 1803

E. Aug. 28, 1802

by Gay Wilson Allen

AGE

DATE

DATE

DESCRIPTION (SYMBOL-INTERPRETATION)

REGION

REGION

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
Birth	Aug. 28 ΩA	Feb. 26 W II	Recollections of father: Emerson eight years old when he died: (W, S) "a somewhat social gentleman, but severe to his children, who twice or thrice put me in mortal terror by forcing me into the salt water off the wharf or bathing house (W, S), and I still recall the fright with which, after some of this salt experience, I heard his voice one day, (as Adam that of the Lord God in the garden) summoning us to a new bath, and I vainly endeavouring to hide myself (W, S)". "But his memories made him a harsh critic." "Nothing in them could soften his recollection of that stern voice in the Eden of his vulnerable innocence" (W, S).
3	Sept. 9 ΩV	Mar. 9 W =	"A week before his fourth child's third birthday he wrote a friend." "Ralph does not read very well yet."
6	Sept. 21 W	Mar. 21 X → X S	Afflicted in sixth year with a skin eruption which his father treated by making the boy bathe in the ocean. He taught Ralph to swim by pushing him into the water and letting him swim for his life (X, S). His Adamic spirit of disobedience to vested authority owed something to his father's dreaded voice of command. (W). Read improving books, such as Rollin's <u>Ancient History</u> or Jebb's <u>Sermons</u> . (W, R)
8	Sept. 28 W, R	Mar. 29 X S	Ralph's most vivid recollection of his father's funeral was the dignity of this solemn parade through the streets to King's Chapel. 15 (W, R).  Ralph: never a robust child and often ill.  Nevertheless, the subtle influences of his aunt would be reflected in his obsession for purity of motive, (dis-interested love he would call it), for privacy, utmost freedom and self-reliance, tendency to idealize poverty and to exalt spirit over body". (W, S). "But he had a self-protecting frivolous streak in his character, what his father had called "levity" and he himself would later call "silliness" 22, (see later discussion).  In 1811 Ralph was still attending a private elementary school on Summer Street. Little is known about these years except that one of his teachers was Lawson Lyon "a severe teacher whose ruler and cowhide did active service". (classmate's words.) (R)

PROG. ⊙    PROG. ⊕

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10	Oct. 6 MP8	Apr. 6 ΣEM	Attended Boston Latin School (ΣEM): Main subjects were Latin and Greek. Enjoyed collecting pebbles and shells. Learned how to magnetize blade of the knife so that it would pick up needles and small metal objects (ΣEM).
11	Oct. 10 MP8	April 10 ΣEM	Emerson: Virgil translation. Rhyming Exercises. Ralph tried his hand at an elegy, composed for grandfather. (MP).
11½	Oct. 12 MP8	Apr. 12 ΣEM	Travelling with Dr. Ripley: assisting step grandfather in a hayfield. Peace treaty signed with Great Britain. (Σ). Quarrelled with classmates, 33, (Σ, MP).  Lived in house on Beacon Hill. Ralph's helping with cow. Went to riding school. Easier to procure books in a library. Read Johnson's lives of the poets for the first time: John Donne, Cowley (MP). Attended Latin School and school in French.
12½	Oct. 16 P	Apr. 16 V	Started studying geography: almost a vacation from Latin and Greek. (P). "Don't view me with a critical eye But pass my imperfections by" (poetry, writing related to V archetype: sense for the word)
13	Oct. 18 P	Apr. 18 V	Poem written to his brother on Oct. 15 (day of progressed sun) about new living quarters (V).  Ralph now writing a theme a week for his teacher (V) p. 36
13½	Oct. 20 P	Apr. 20 V	Have disturbing sensations in dreams and day-time fantasies. Awakening sexuality.
14	Oct. 22 P	Apr. 22 V → VQ	Various people come to assist Ralph to enable him to go to Harvard. Scholarships. (P).  Poor in mathematics: Dignified manners, forbidding reserve. Ralph's silly and frivolous rhymes. (P)
15	Oct. 26 P	Apr. 26 VQ	Made fun of seriousness of brothers (P) Ralph employed by president of the college as an orderly (VQ). Summon students to presidents office; post notices; run errands (P).  Courses on Latin and Greek and English History

AGE	PROG. ⊙ DATE REGION	PROG. ⊕ DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
15 cont.			and Rhetoric. Emerson: Boredom at Harvard during first year (). Read essayists: Shakespeare, Montaigne; Swift. Taught for a time in school.
15	Oct. 26 	Apr. 26 	Wedding of Reverend Ripley to Sarah Alden Bradford. She was as fond of him (her husband) as he of her ().
15½	Oct. 28 	Apr. 28 	Became secretary of the Pythologian Club. Drinking wine. ().
16½	Nov. 1 	MAY 1 	Began keeping a journal. Addressing multitude with courage and integrity. Professors of oratory ().
17	Nov. 3 	May 4 	Orators are their time. Independent reading much more wide spread ( ). Emerson also saw a parallel between the daimon of Socrates and "Inspiration in the prophets of God's religion." (). Studied elements of chemistry ( ). Relationship to Science. ( ). Philosophy of nature (). History and criticism of French and Spanish literature. Bias against French. Course in moral philosophy (). Paley's: Principles of Moral and Political Philosophy. Stewart: Philosophy of the Active and Moral Powers of Man. ().
18	Nov. 7 	May 8 	Philosophical Period, p. 54-6 (). Article on Indian teaching. Essay for Bowdoin Prize. Dissertation on the Present state of Ethical Philosophy ().
19	Nov. 11 II	May 12 → 	Position teaching young ladies at brother's school. (  II). "My timidities at French... will of students stronger than will of teacher. ( II). Waldo's discouragement undermined his self-confidence. Wanted to make name as a poet, not minister. Had no intimate friends except his brothers. ( II).

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19cont.	$\underline{\text{P}} \text{ II}$	$\gamma \nearrow \rightarrow$ $\delta$	<p>Unsocial, introversion, lack of confidence, inability to take initiative in meeting other young people of his age. His affections needed only exercise (<math>\underline{\text{P}} \text{ II}</math>).</p> <p>Took walking tour with his brother (<math>\delta, \underline{\text{P}} \text{ II}</math>).</p> <p>Began ambitious essay on religion in the Middle Ages.</p>
19-20	Nov. 11-15 $\underline{\text{P}} \text{ II}$	May 12-16 $\delta$	<p>"Second year more settled. Emerson wrestled with theological questions as the nature of God, the necessity of evil, and the origin of man's "moral sense" (<math>\underline{\text{P}} \text{ II}</math>).</p> <p>Development of personal, theological view. Omnipotent mind working through finite mind. Doubts about "benevolence of God". Could not believe in goodness of God, who....p.66 (<math>\underline{\text{P}} \text{ II}</math>)</p> <p>"God not distributed mind equally but held all men responsible for their conduct." Common connection of finite minds." (<math>\underline{\text{P}} \text{ II}, \delta</math>)</p> <p>(Age 20): Sense of greatness, sense of his own destiny. (<math>\underline{\text{P}} \text{ II}</math>)</p> <p>"It is slothful sensual indulgence which most forcibly impedes the natural greatness of his mind" (<math>\delta</math>).</p> <p>Francis Bacon words: "Every man is the architect of his own fortune." (<math>\underline{\text{P}} \text{ II}</math>)</p>
20	Nov. 15 $\underline{\text{P}} \text{ II}$	May 16 $\delta$	<p>Teach and then scamper out into nature. Went wandering in the woods of Canterbury. Took walking trip. (<math>\delta</math>).</p>
21	Nov. 18 $\underline{\text{P}} \text{ II}$	May 19 $\delta$	<p>"In a month I shall be legally a man. And I deliberately dedicate my time, my talents and my hopes to the Church. (<math>\underline{\text{P}} \text{ II}</math>).</p> <p>Letters to brother about studying theology in Germany.</p> <p>Relation to brothers, support of family. (<math>\underline{\text{P}} \text{ II}</math>).</p>
21½	Nov. 20 $\underline{\text{P}} \text{ II} \rightarrow$ $\text{m}$	May 21 $\delta$	<p>Closed school. Wait for events. Bring events about. Paid debts and banked over two thousand dollars. (<math>\delta</math>).</p>
22	Nov. 22 $\text{m}$	May 23 $\delta$	<p>Attended Harvard Divinity School. Ill health. Lame hip. Trouble with his eyes. (<math>\delta</math> or <math>\text{m}</math>)</p> <p>Being out of health. Went to Uncle's farm in Newton. Thought hard work would restore health. (<math>\delta</math> or <math>\text{m}</math>).</p>

	PROG. ⊙	PROG. ⊕	
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22 cont.	♁	♂	Operation on one eye, then on the other (♁). Needed to stop writing for a year.  Taught school in Chelmsford, peaceful rural community, whose farmers were as Waldo recalled later, "were all orthodox Calvinists, mighty in the Scriptures; they believed that life was a preparation and 'probation' to use their word. They read no romances, but with the pulpit on one hand and poverty and labor on another, they had a third training in the town meeting." 85 (♁, ♂).
22½	Nov.24 ♁	May25 ♂	Frequent praise of poverty in his journal (♂).
23	Nov.26 ♁	May27 ♂ ♁	Pained at certain memories; pride: "a character of unfounded pride cleaving to certain passages which might come to many ears that death has not yet shut. I would have the echoes of a good name come to the same ears to remove such imputation." (♁).  Emerson: lameness at this time of his life (♂ ♁).
24	Nov.30 ♁	May31 ♂ ♁	"Tis a queer life, and the only humor proper to it seems quiet astonishment. Others laugh, weep, sell, or proselyte. I admire." (♂ ♁) Waldo Emerson was on the threshold of the profession of his distinguished ministerial ancestors. Perhaps his sardonic "humour" expressed his feeling of deprived spiritual power." 89, (♁, ♂ ♁).  Waldo was still the chief means of support for his mother, Charles and Buckeley. (♂ ♁)  "Observations on the Growth of the Mind." Sampson Reed. "Every man has a form of mind peculiar to himself. The mind of the infant contains within itself the first rudiments of all that will be hereafter, and needs nothing but expansion; as the leaves and branches and fruit of a tree are said to exist in the seed from which it springs." (91) It is only necessary that the heart be purified, to have science like poetry in its spontaneous growth." "The spirit of God is as necessary to the development of the mind as the sun is to the growth of vegetables.. The reservoir of knowledge is seated in the 'affections' and what is loved is remembered." (♂ ♁)

PROG. ⊙      PROG. ⊕

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24	Dec.1 ⓂⓅⓃ	June1 ⓄⓂⓅ	<p>Sept.23,1826 (Health, action happiness! How they ebb from me.....It would give me great pleasure to be well. It is mournful the expectation of ceasing to be an object of hope that we may become objects of compassion... ( ⓄⓂⓅ )</p> <p>Oct. 10,1826 Preached first sermon (ⓄⓂⓅ)</p> <p>Travelled on ship to South Carolina for health (ⓂⓅⓃ, ⓄⓂⓅ).</p> <p>What most impressed Emerson in Charleston was the cordiality of the people (ⓄⓂⓅ). Manners, he decided "belong more to the body than the soul, and so come under the influence of the sun. Here everyone was more polite and ceremonious than in Boston. There is a grace and perfection too about these courtesies which could not be imitated by a northern laborer were he designed to be extremely civil" ( ⓄⓂⓅ )</p>
24½	Dec.3 ⓂⓅⓃ	June3 ⓄⓂⓅ	<p>Sailed to St. Augustine on Jan. 10, 1827 Sermons and Slavery: "That a man can sin in secret and cover transgressions with an impenetrable cloak." (99) The man who says: 'I have sinned', but I live. I am in health; I shall not sin again; and how am I the worse and no man shall know it" is deluded. ( ⓂⓅⓃ )</p> <p>Talked much of religious beliefs with Napoleon Achille Murat on trip from St. Augustine to Charleston (ⓄⓂⓅ).</p>
24-25	Dec.1-5 ⓂⓅⓃ	June1-5 ⓄⓂⓅ	<p>Preaching. Various boat trips (ⓂⓅⓃ, ⓄⓂⓅ) Preaching in Father's church. Wandered along river. Travel in nature (ⓂⓅⓃ) Preaching in different places to earn money. Examine religious beliefs. Need to examine the truth of everything he said. Say it in his own way ( ⓄⓂⓅ ).</p> <p>Sooner or later this young man with a mind of his own would lose patience with every inherited creed, ritual, and ecclesiastical hierarchy, and demand such complete honesty in every word and deed that no religious institution could satisfy him-or maybe even tolerate him. p.107 " ( ⓄⓂⓅ )</p> <p>During the autumn of 1827 Emerson moved from town to town in Massachusetts, "supplying"</p>

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24-25 cont.	<i>mæ</i>	<i>Ømp</i>	<p>the pulpits of small Unitarian Churches. Wrote to Dr. Ripley; had led a "roving" life since I left your hospitable roof. (<i>mæ</i>)</p> <p>(p. 109) "He takes off his goodness like a cumbersome garment and grows silent and sple- netic. He has got rid of the prepossessing elegance of his address, that buoyant alacrity in the offices of poiliteness that won your praise...when we need the stimulus of a great occasion and many observers to excite our vir- tue, what is it in effect but to say that we fear man more than God and respect men more than we respect ourselves." (<i>Ømp</i>)</p> <p>...To this strict integrity Emerson adds con- sideration for the feelings of other people. Domestic piety. (<i>Ømp</i>)</p> <p>Engaged to Ellen Tucker</p> <p>Already deeply in debt and without an assured income, Emerson felt it his duty to give Ellen a frank appraisal of his "prospects". (<i>Ømp</i>)</p> <p>Waldo Emerson's engagement to Ellen Tucker affected him like a religious conversion, which it actually was. (<i>Ømp</i>)</p>
25-26	Dec. 4- Dec. 8 <i>mæ</i>	June 4- June 8 <i>Ømp</i> → <i>Øre</i>	<p>Turned to praying...called by ancient and respectable Church to become its pastor.."I recognize in these events, accom- panied as they are..with acute sensibility, the hand of my heavenly Father..This happiness awakens in me a certain awe. I feel my total dependence. (<i>re, S</i>)</p> <p>Invitation to Church in Boston. Sought advice of a physician in Boston (<i>Øre</i>)</p> <p>Ordination from Divinity School. Various min- isters involved (128) (<i>Øre</i>)</p> <p>"If I must choose between the condition of a slave in Algiers, and the servitude of a cler- gyman, who dares not speak lest he should startle a prejudice, give me the former." (<i>Øre</i>)</p> <p>Wanted free reign in carrying out his duties according to his conscience." (<i>Øre</i>)</p>
26-	Dec. 8- Dec. 12 <i>mæ</i>	June 8- June 12 <i>Øre</i>	<p>Here we have a variation on the Puritan doctrin of providence, which taught that every afflic- tion or happiness was God's specific punish- ment or reward. Waldo hoped to help parishion- ers; turn their experience to good use. (<i>Øre</i>)</p>

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26 (cont.)	MAE	ore	<p>Concerns about support for his family. Ellen called him "king" and "grandpa". (ore)</p> <p>Went riding with Ellen in White Mountains... Visited Shaker Community. Waldo had sprained his knee before leaving Boston. "We botanize and criticize and poetize and memorize." (ore, ms)</p> <p>Married Sept. 30. Inflamed knee. Had to read Sermon while sitting in a chair. (The New Eye of the Priest). (ore) The Heavenly Stair.</p>
26	Dec. 10 MAE → ms	June 10 ore	<p>Question of sexual love. "This was also a period of rapid and profound spiritual and intellectual growth for Emerson; not because the girl-wife taught or indocrinated him in any way, but because she thawed his emotions and expanded his human sympathies. Then after he had lost her, his desperate struggle to find the means of living without her strengthened his reliance upon himself and liberated his mind from the stereotypes of his education and Church. (p. 147) (ms)</p> <p>Waldo so absorbed in his domestic life that he could spare little time for his younger brother. (ms)</p>
27	Dec. 12 ms	June 12 ore	<p>Missed his study, his home. The Ministry. A Year's Retrospect. "I confess I am oppressed with doubt and sorrow." (ore, ms)</p> <p>Preacher and pastor. Study Scriptures to explain God's laws. The laws of thought are not accomodated to a time schedule. Explore the nature of God. (ore)</p> <p>Rent houses. (ms) Waldo urged William to "bundle him up warm, and send him there immediately-for mother and Ellen to nurse him." (ms)</p> <p>With Ellen he had a childlike faith in the eternal life of the soul, expecting after his death to become an angel in heaven!</p> <p>"Thought is being; we are what we know." Concept of unconscious: doorway to God. Tender conscience. (ms, ore)</p>

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27	Dec. 12- MS	June 12- Or	The government of God is not a plan-that would be destiny; it is extempore...the omiscient Eye...Hence the efficacy of Prayer. "Then it seems to be true that the more exclusively idiosyncratic a man is, the more infinite." In listening to his "own reason" he does not become more selfish, but falls back on truth itself and God. For it is when a man does not listen to himself but to others, that he is depraved and misled." This is the basis of Emerson's self-reliance doctrine and his ever increasing personal independence. p. 163 (Or)
28	Dec. 16 MS	June 16 Or	Resignation to God's will during last weeks of Ellen's life. (Mood brought about through sermons at that time.) (Or) Death of wife. Family with her. Praying. (Or)  Enter into nearer relation to the Father of Spirits. (Or)  The Christian faith "keeps Duty, the soul's everlasting object, always uppermost." (Or)  "It is well to remember the departed..I will respect this. Fast as a connecting link by which the posterity are bound to the fathers, as a trump through which the voice of the Fathers speak." (p. 173) (Or)  "I suppose it is not wise, not being natural, to belong to any religious party. In the Bible you are not directed to be a Unitarian or a Calvinist or an Episcopalian. I am God's child, a disciple of Christ. (174)" (MS)  "A Sect or Party is an elegant incognito devised to save a man from the vexation of thinking." (MS)  Reading Neo-Platonists and Hindu Scriptures. From Christian theology Emerson had received doctrine of self-denial as a virtue, sinfulness of the appetites, superiority of moral character over physical possessions. (Or, MS)
28½-	Dec. 18 MS → ♂	June 18 Or → II	Beginning of 1832 Emerson's inner voice was beginning to alienate him from institutional religion. (Archetypes moving into Sagittarius-Gemini?)

PROG. ⊙

PROG. ⊕

106

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
28½ (cont.)	ms → ↗	Orne → II	"It is the best part of the Man, I sometimes think, that revolts most against being the minister. His good revolts from official goodness..The difficulty is that we do not make a world of our own but fall into institutions already made and have to accomodate ourselves to them to be useful at all, and this accomodation is, I say, a loss of so much integrity and of course of so much power." (Orne? II?)  Concern about family. Illness in family. (ms) Doubts about position in Church. (Orne)
29	Dec. 19- Dec. 20 ms → ↗	June 19- June 20 Orne → II	Waste of money bothering his conscience. (II) Astronomy now became one of Emerson's interests.  After reading Sir William Herschel's Discourse (printed in the American Library of Useful Knowledge), he had written William that the work was "enough to tempt a man to leave all duties to find out natural science." He hoped someday that he could have an observatory, a telescope and a laboratory. (Orne!)  ...was like "a mere eye (Orne) sailing about space in an eggshell." (ms)  Effect of Ptolemaic-Copernican astronomy on thinking in relation to theology. (Orne)  Interpretation of authority of Christ's last supper as a Christian Institution. (186) (ms)  "I have sometimes thought that in order to be a good minister it was necessary to leave the ministry. The profession is antiquated. In an altered age, we worship in the dead forms of our forefathers. Were not a Socratic paganism better than an effete, superannuated Christianity? (187) (Orne)
29	Dec. 20 ms → ↗	June 20 Orne → II	Brother's went to vist Aunt in Maine. Meditate in solitude in White Mountains. Struggle over the question of Church. Reading History of the Quakers. Return to truth of ministerial ancestors. Aunt Mary's advice. (Orne II)
29 1/2	Dec. 21 ↗	June 21 II	Illness in stomach. Question of responsibilities for family. (? ) Relation to Jews. Remembrance of the Last Supper. Christ, living religion, replace empty formalism of Judaism. (ms →)

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29½ (cont.)	↗	II	<p>Break with Church. Talk of travelling. Decided to go to Italy. (↗, II)</p> <p>Best of health. Awoke every morning eager for new adventures. (II ↗)</p> <p>Visit with different personalities in Italy. (II)</p> <p>Visited France, Paris. (↗)</p> <p>Desire to meet certain men in England. Thomas Carlyle, Coleridge, John Stuart Mill. (II)</p> <p>Became a friend at once with Thomas Carlyle. (II)</p> <p>Visit with Wordsworth.</p>
31	Dec. 27 ↗	June 28 II	<p>"My own bosom will supply, as surely as God liveth, the direction of my course." (220) (II)</p> <p>Resumed preaching: "A new audience, a new Sabbath, afford an opportunity of communicating thought and moral excitement that shall surpass all previous experience." (↗, II)</p> <p>This delight in being an itinerant preacher was another indication that Emerson was beginning to find a second vocation, as a professional lecturer who must adapt himself to different audiences. (Lectures on various subjects). (↗, II)</p> <p>"It must produce a sublime tranquility in view of the future-this assurance of higher direction; and she assented." (↗)</p> <p>He remembered Plutarch's story of Socrates' daemon, who warned him not to take a certain road. His friends laughed at him and took that road, only to meet with an accident. (↗, II)</p> <p>Under Quaker influence. Gain confidence in that voice. Became more self-reliant. (II)</p> <p>"Set out to study a particular truth. Read upon it; walk to think upon it. Talk of it. Write about it. The thing will not much manifest itself, at least not much in accomodation to your studying arrangements. The gleams you do get, out they will flash, as likely at dinner, or in the roar of Faneuil Hall, as in your pain-fullest abstraction." (↗)</p>
31	Dec. 29 ↗	June 30 II → II =	<p>Inheritance from Ellen's estate. (↗)</p> <p>Continued preaching: trying to make up mind where to live. (↗)</p>

PROG. ⊙    PROG. ⊕

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31 (cont.)	↗	II → II ≡	Emerson found it humiliating to "see what words are best received and what low animal hope and fear patriotism is." (↗γ)  "..to stupid persons (γ) who in the absence of all internal strength obey whatever seems the voice of their street, (≡) their ward, their town, or whatever domineering strength will be at the trouble of civilly dictating to them."
31	Dec. 28 ↗ → ↗ γ	June 29 II → II ≡	"I believe in the existence of the material world as the expression of the spiritual or real (γ), and so look with a quite comic and condescending interest upon the show of Broadway." (≡) Life at Olde Manse: reading, writing, daily walks. (↗, II ≡)
31 1/2	Dec. 30 ↗ γ	June 30 II ≡	Observations of Dr. Ripley: "How sad, how disgusting to see this Neidrig ("base") air on the face, a man whose words take hold on the upper world whilst one eye is eternally down cellar so that the best conversation has ever a slight savor of sausages and soapbarrels. Basest when the snout of this influence touches the education of young women and withers the blessed affection and hope of human nature by teaching that marriage is nothing but housekeeping and that woman's life has no other aim. Even G. was capable of saying 'the worst marriage is better than none' and S. made a similar stab at the sanity of his daughter." (235) (↗, II ≡)  His brother's view of his betrothed. (II ≡)  "Talent becomes genius; inoffensiveness, benevolence, wilfulness, character, and even stupidity, simplicity. Poor dear human nature; leave magnifying and caricaturing her. She would be more admirable Waldo thought, if accepted as she actually was, with all her faults and virtues mingled." (↗, II ≡)  Nature in the woods is very companionable. There my Reason and my understanding are sufficient company for each other. I have my glees as well as my glooms alone. (II ≡) Find companions in books. (↗, II ≡)  "Out of these fragmentary lopsided mortals shall the heaven unite Phidias, Demosthenes, Shakespeare, Newton, Napoleon, Bacon and St. John in one person. (↗, II ≡)

AGE	PROG. (⊙) DATE REGION	PROG. (⊕) DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
31 ½ cont.	↗γ	II <u>α</u>	Lecture series on Biography (↗γ, II <u>α</u> ).
32	Jan. 1 ↗γ	July 1 II <u>α</u>	Met Lydia Jackson (II <u>α</u> ) p.239. She had a vision of becoming Emerson's bride. (II <u>α</u> ). Letter to Miss Lydia Jackson.  Impulse to marry this woman. Marriage to this woman. Letters to Lidian. "Please never write my name with that prefix Reverend. He wanted her to call him Waldo." (↗γ, II <u>α</u> ).  p.246 Summer of 1835. Lecture on "Best Mode of Inspiring a Correct Taste in English Literature." Teach students to read the great writers (↗γ). Wedding (II <u>α</u> ).  Visited by reformers, abolitionists at new house. (II <u>α</u> ).
33	Jan. 4 ↗γ	July 5 II <u>α</u>	Friendship with Alcott. (↗γ, II <u>α</u> ). Lectures on English Literature. "What is important is not events, deeds, even experiences, but ideas." Reading works on language. Emerson turns for proof to etymology. (↗γ).  261, Series of lectures on English literature (↗γ).  Death of brother. Question of relationships. (II <u>α</u> ) His companionship with Charles (II <u>α</u> ). Elizabeth and Charles (II <u>α</u> ). Waldo and Lidian (II <u>α</u> ).  Explanation of Emerson's conception of the soul. Philosophical Idealist. (↗γ).  Question of relation of soul to body. (II <u>α</u> ).  274: His "Ideal Theory", therefore pleads not for escape from material realities into a visionary world, but for moral reform. (↗γ).  Writing essays.  "Here is the very core of Emerson's 'Transcendentalism'. Fastening his attention upon "immortal necessary uncreated natures" that is, upon ideas-in "their beautiful and majestic presence" he feels that his outward life "is a dream and a shade". "Idealism during this period." (↗γ) Relation to philosophic idealism.

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
33 cont.	↗ γ	II ≡	<p>Finishing essay "Nature", became acquainted with Margaret Fuller. Fuller's knowledge of languages (↗ γ).</p> <p>Emerson's social activities at the time: Harvard commencement, etc. (II ≡). Group formed: Transcendentalists. (II ≡).</p> <p>Emerson lamented the poverty of the arts and the low aesthetic taste of the nation: "What shall nourish the sense of beauty now? he asked. (II ≡).</p> <p>Frivolous external fancying faded out of second marriage. (II ≡)</p> <p>Question of <u>name</u> for his son (↗ γ).</p> <p>Series of lectures by Emerson (↗ γ).</p> <p>The "idea" of man was Emerson's real subject (↗ γ).</p>
34	Jan. 8 ↗ Ω	July 9 II ≈	<p>Speech for Alcott at opening of school.</p> <p>Failure of society showed the glaring defects of the methods of education then in use (Ω, ≈).</p> <p>Reflections on Alcott's "presence". (Ω).</p> <p>Men valued for the goods they could produce or the money they could accumulate, not for their manhood. (Ω).</p> <p>Phi Beta Kappa address at Harvard. Intellectual Declaration of Independence. (Ω, ≈).</p> <p>By scholar, Emerson meant "Man thinking" - not a specialist in some field of knowledge, but only man using his God-given mind: "The one thing in the world, of value, is the active soul, that is mind." (Ω).</p> <p>"If the single man plant himself indomitably on his instincts and there abide, the huge world will come round to him". (Ω).</p> <p>"We will walk on our own feet; we will work with our own hands; we will speak our own minds". 302 (Ω, ≈).</p> <p>From Carlyle: "lo, out of the West comes a clear utterance,</p>

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
34 cont.	♁ ♀	II ♃	<p>clearly recognizable as a man's voice (♁ ♀). He said he could have <u>wept</u> to read that speech; the clear melody of it went tingling through my heart." (♁ ♀)</p> <p>"The unfolding of his nature is the chief end of man. A divine impulse at the core of his being impels him to this" 305 (♁ ♀).</p> <p>Most popular lectures at this time in Emerson's life: "Heart", "Heroism" and "Holiness". (♁ ♀).</p>
35	Jan. 12 ♁ ♀	July 13 II ♃	<p>Independence of Emerson's thinking. "Dangerous thinking." p. 308 (II ♃).</p> <p>Emerson's impatience with ministers. Reverend Barzillas. Frost's sermons "had no word intimating that ever he had laughed or wept, was married or enamoured, had ever cheated, or voted for, or chagrined." (♁ ♀).</p> <p>"We agreed that seeing the stars through a telescope would be worth all the Astro-nomical lectures." (II ♃).</p> <p>Dwelling on question of the 'soul'. p. 316 (♁ ♀).</p> <p>"The soul in man...is not an organ but which animates and exercises all the organs; which is not a function like the power of memory, of calculation, of comparison - but which uses these as hands and feet; which is not a faculty but a light which is not the intellect or the will- the vast background of our being in which they lie, an immensity not possessed and that cannot be possessed." 329 ( sense of individuality of man). (♁ ♀)</p>
35½	Jan. 14 ♁ ♀	July 14 II ♃	<p>Birth of daughter</p>
36	Jan. 16 ♁ ♀	July 17 II ♃	<p>Household visitors.</p> <p>"My brave Henry here who is content to live now, and feels no shame in not studying any profession for he does not postpone his life but lives already." (♁ ♀).</p>
1840	Jan. 18 ♁ ♀ → re	July 19 II ♃ → ♁	<p>Becoming a reporter of experience. Letting facts speak for themselves.</p> <p>Description of observations on different sects in the religious life .348-9 (♁).</p>

PROG. ⊙

PROG. ⊕

112

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1840 cont.	<i>re</i>	Ⓢ	<p>Convention for Universal Reform of the Church (<i>re, Ⓢ</i>).</p> <p>"In exchange for the portfolios of great works of art in engraved reproductions lent him by Ward, Emerson let him read his manuscripts." (<i>re, Ⓢ</i>).</p> <p>Caroline Sturgis: played the role of daughter to father confessor. (<i>re</i>).</p> <p>"I hate everything frugal and cowardly in friendship." "I shall never go back to my old arctic habits." (<i>re</i> )</p> <p>"When her soul in it's childish agony of prayer stretched out its arms to you as a father - did you not see what was meant by the crying to the moon? (<i>Ⓢ, re</i> )</p> <p>Care. Distance.</p> <p>Magazine: "The Dial".</p> <p>Emerson's developing relation with politics. (358-9) "It is only as a man detaches himself from all support and stands alone, that I see him to be strong and prevail. He is weaker by every recruit to his banner. Is not a man better than a town?" (<i>re, Ⓢ</i>).</p> <p>Relation to poetry at this time in Emerson's life. (<i>Ⓢ</i> ).</p> <p>Question of sectarianism. (<i>Ⓢ</i> )</p>
1840	Jan. 20 <i>re</i>	July 21 Ⓢ	<p>Thoughts on modern literature (<i>Ⓢ</i> )</p> <p>"The highest class of books are those which express the moral element, (<i>re</i>) the next works of imagination (<i>Ⓢ</i>) and the next works of science (<i>re</i>) - all dealing in realities - what ought to be, what is, and what appears."</p> <p>"The very child in the nursery prattles mysticism, and doubts and philosophizes." (<i>Ⓢ</i>).</p> <p>In spite of his general dislike of meddling reformers, Emerson was becoming increasingly dissatisfied with his own domestic life and frequently meditated self reform. 362, (<i>Ⓢ, re</i>).</p> <p>From journal about this time.</p> <p>"The bird and the fox can get their food and house without degradation, without domestic</p>

AGE	PROG. ⊙ DATE REGION	PROG. ⊕ DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1840cont.	<i>re</i>	⊙	servants and without lies, and why not we?" (⊙) Discuss Ripley's experiment in communal living. Wrote Ripley: decided "very slowly and I may almost say penitentially." ( <i>re</i> ).
37½	Jan. 20 <i>re</i>	July 21 ⊙	Liked plan for concentration of scholars in one place... ( <i>re</i> , ⊙). Decision left Emerson with feelings of guilt. He reproached himself for allowing "the old circumstances of mother, wife, children and brother to overpower my wish to right myself with absolute nature; and I also consent to hang, a parasite, with all the parasites on this rotten system of property." (⊙) Ameliorating domestic service in his household.
38	Jan. 23 <i>re</i>	July 24 ⊙	Proofs for book began to arrive. To Margaret Fuller: "I am but a hen with one chicken." (⊙) "The path of science and of letters is not the way into nature but an influx of the ever new, ever sanative conscience. "It is the unsophisticated mind ('the idiot, the Indian, the child, the unschooled farmer's boy') which stands nearer to the light by which nature is to be read." (373) ( <i>re</i> , ⊙) Essay on Self-Reliance written. ( <i>re</i> ) Relation to Jung's racial memory. (⊙) Essays written in 1841 (moral teacher) ( <i>re</i> ) Reading about the Pythagorean life. Ascetic discipline. Strong religious desire to purify and spiritualize his body. ( <i>re</i> , ⊙) People in streets. Objects for a painter. ( <i>re</i> , ⊙) Debt to his aunt's religion, which in his youth "still dwelt like a Sabbath peace in the country population of New England." It taught "privation, self-denial and sorrow." ( <i>re</i> ) Henry David Thoreau came to live with him. (⊙) Henry working in house; horticulturalist. (⊙) Isolated himself for 2 weeks at Nantasket Beach to write speech. ( <i>re</i> , ⊙) Recalled childhood experiences in letter to Margaret

	PROG. ⊙	PROG. ⊕	
AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
38 cont.	<i>re</i>	Ⓢ	Fuller. (⊙). "The physiologist concedes that no chemistry, no mechanics can account for the facts, but a mysterious principle of life must be assumed, which not only inhabits the organ but makes the organ." 386 (⊙ Materialism).
38½	Jan. 25 <i>re</i>	July 26 Ⓢ → Ⓢ M	"There are two directions in which the soul moves. One was the passive "worship of ideas", the other the active exercise of a practical talent leading to "usefulness, comfort, society, law, power of all sorts. The other is solitary, grand, secular." ( <i>re</i> ).  Emerson's sudden interest in daguerrotype (Ⓢ). Simple description in style (Selflessness of the Saturnian Capricorn).  Contrast between idealism and materialism or in Steiner's terms: spiritism and materialism Pg. 391 ( <i>re</i> Ⓢ).  Daughter born.  Son died (Ⓢ M). Wrote threnody on death of Waldo junior. (Ⓢ M) Tried to raise money for Alcott's trip to England. N.Y. City. Dined with Horace Greeley. Editor of <u>The Tribune</u> (Ⓢ M) Visited Henry James.  Met William Cullen Bryant, then editor of the N.Y. Post. (Ⓢ M)  Emerson took over editorship from Margaret Fuller of <u>Dial</u> (Ⓢ M).
39	Jan. 27 <i>re ♂</i>	July 28 Ⓢ M	Correspondence from Alcott in England. Fanatical qualities of friends of Alcott's from England. ( <i>re ♂</i> ).
40	Jan. 31 <i>re ♂</i>	Aug. 2 Ⓢ M	Much lecturing at this time ( <i>re ♂</i> )  Question of publishers for Thoreau. Use of machinery for material improvement. ( <i>re ♂</i> Ⓢ M)
41	Feb. 4 <i>re M</i>	Aug. 6 Ⓢ M → Ⓢ X	Inspection of Concord and Fitchburg railroads. (Ⓢ M).

PROG. ⊙      PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
41cont.	re MP	⊙ MP → ⊙ X	<p>Question of more rapid transportation and communication. (re MP) Road building. (re MP).</p> <p>Only recently had Emerson become land conscious            Question of ownership of land (re MP)            Endear the land to the inhabitants.</p> <p>Emerson was not disturbed by the "heterogeneous population crowding on all ships from all corners of the world". (⊙ X).</p> <p>Heretofore, Emerson had been critical of trade. He had looked upon "business ethics" as inimical to the public good. (re MP). The history of commerce is the record of a beneficent tendency. (⊙ X).</p>
April 1844	Feb. 4 re MP	Aug. 6 ⊙ X	<p>Termination of editorship of <u>The Dial</u>            Entertaining friends or doing them favors:            Spring of 1844.</p> <p>Effect of railroad on employment (⊙ X)            Bought pasture and woodlot on Walden Pond.            Gardens started. (re MP).</p> <p>Anti slavery movement (re MP)            Relation of work and the path of the poet to intoxication, use of drugs (⊙ X).</p> <p>"Full of thanks for moderate goods" (re MP)            Differences between individual's experience.            Is in favor of the least government possible, the fewest laws, passing from theory to practice as a reformer, (re MP).</p> <p>Business or manufacturing concerns in relation to the war. Opportunism. (re MP).</p>
42	Feb. 8 re MP	Aug. 10 → ⊙	<p>Relation between Emerson and Caroline Sturgis (⊙)</p> <p>(Leo individuality) "there are no common men. All men are at last of a size; and true art is only possible on the conviction that every talent has its apotheosis somewhere (⊙)"</p> <p>Lectures on Great Men...later Representative Men (⊙)</p> <p>Correlation between intellect and moral sentiment (⊙)</p> <p>"Fate is for imbeciles; all is possible to the resolved mind." (⊙)</p>

AGE	PROG. ⊙ DATE REGION	PROG. ⊕ DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
April 1846	Feb. 12 ⌚	Aug. 13-4 ♂	"The central Man" pg. 463 (♂)
July 1846	⌚	♂	Poetry: Enthusiasts during this period. Translation of Hafiz: "Butler, fetch the ruby wine Which with sudden greatness fills us: Bring me wine which maketh glad....(♂)  "come let us strew roses And pour wine in the cup...." (♂)  Philosophical treatment of love in Volume of poetry (1847) Intoxication of the senses (♂ Philosophic sensationslism)
44	FEB. 16 ⌚	Aug. 18 ♂	Decided to go to England. Take lessons in French conversation in anticipation of trip to Paris.  Sailed for England. Gave first lecture in England.  Continuing lecturing at <u>Mechanics Institute</u> (⌚)
Feb. 1848	Feb. 19 ⌚ → ⌚ II	Aug. 21 ♂ →	Emerson meeting the best people in London (♂). Heard Michael Faraday lecture on electri- city (⌚).
May. 1848		♂ → ♂ ↗	Meeting with different personalities. Social aspect of his life. Lionizing of Emerson. Continued lecturing (♂ → ♂ ↗).
July, 1848	⌚ II	♂ ↗	Ship docked in Boston.
46	Feb. 24 ⌚ II	Aug. 25 ♂ ↗	Most active in public speaking (⌚ II) Spirit of the Times. (⌚ II)  Town and Country Club. "Good Fellowship." (⌚ II) Editing previous writing. Continued travelling. Giving lectures (⌚ II, ♂ ↗).
47	Feb. 28 ⌚ II	Aug. 29-30 ♂ ↗	Work on memoirs of Margaret Fuller (⌚ II)
Nov. 1850	Mar. 2 ⌚ ↗	Sept. 2 ♂ ↗	Question of justice in social life (⌚ ↗) Social life itself. "The providing for community needs is one of the best uses of wealth. (⌚ ↗) (Hungering and thirsting for righteousness.) Invited to convention on women's rights (⌚ ↗)

PROG. ⊙      PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
49	Mar. 7 ⊕ ⊕	Sept 6 ⊕ ⊕	Name (⊕)
May, 1853	Mar. 11 ⊕ ⊕	Sept. 10 ⊕ ⊕	Conversations with visitors at the house (⊕) Question of evolution. Change. Development.
52	Mar. 19 ⊕ ⊕	Sept. 19 ⊕ ⊕	Question of reception of Whitman's <u>Leaves of Grass</u> (⊕ ⊕)
53	Mar. 23 ⊕ ⊕	Sept. 24 ⊕ ⊕	Slavery question (⊕ ⊕)
Winter 1857	Mar. 24-5 ⊕ ⊕	Sept. 24 ⊕ ⊕ → ⊕ ⊕ re	Letters to governor of Virginia about John Brown. Response of History. Martyrdom. Concern for his family, 590 (⊕ re) "New Saint awaiting his martyrdom" (John Brown) (⊕ ⊕)
May, 1859	Apr. 1-3 ⊕ ⊕ → ⊕ ⊕	Oct. 2-4 ⊕ ⊕ re ⊕ ⊕	Stopped writing in journal. "I see few intellectual persons, and even those to no purpose, and sometimes believe that I have no new thoughts (⊕ ⊕) and that my life is quite at an end." (⊕ ⊕). Death of his publishers. Sprained foot (⊕ ⊕) Loss of cows. (⊕ ⊕)
57	Apr. 7 ⊕ ⊕	Oct. 7 ⊕ ⊕	Theodore Parker's death. Eulogy. Question of death. (⊕ ⊕) Emerson's criticism of certain authors (⊕ ⊕) Publishes Conduct of Life. Emerson's excitement about the war. "Sometimes the smell of gunpowder smell's good." 608 (⊕ ⊕)
58 1/2	Apr. 13 ⊕ ⊕ → ⊕	Oct. 12 ⊕ ⊕	Missed income from books and stocks and bonds (⊕ ⊕)
FEB. 1862	Apr. 14 ⊕ ⊕ → ⊕	Oct. 14 ⊕ ⊕ → ⊕	Speech on American Civilization. Met people of importance at Washington. Thoreau's death (⊕ ⊕)
Jan. 1863	Apr. 16 ⊕	Oct. 17 ⊕	Problems from external events for Emerson (⊕)
July 1863	Apr. 18 ⊕	Oct. 17 ⊕	New enthusiasm for liberty at work...universal liberty. (⊕)
July 1864	Apr. 22 ⊕	Oct. 21 ⊕	Continuous lecturing

PROG. ⊙ PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
May 1865	Apr. 26 ∩	Oct. 25 ∩	Engagement of daughter (∩) Marriage of daughter (∩)
Feb. 1867	May 3 ∩ →	Nov. 2 ∩	Relation to the art of poetry at this time (∩)
67	May 15 ∩	Nov. 14 ∩	Lectures at Harvard. (∩ II)
May 1871	May 21 ∩	Nov. 19-20 ∩ II → ∩	Railroad trip to California. Journey re-juvenated him (∩)
69	May 23 ∩ → ∩	Nov. 22 ∩	Curiosity to see the Chicago Fair (∩) Talk spoken of in newspapers. (∩)
July, 1872	May 27 ∩	Nov. 26 ∩	House burned. Emerson began to worry about his manuscripts. (∩)
Oct. 1872	May 29 ∩	Nov. 28 ∩	Stayed in London (∩) Met Hermann Grimm in Germany (∩)
Apr. 1873	May 31 ∩	Nov. 30 ∩	Visited in Great Britain again. (∩) Back to Boston
May 1875	June 8 ∩ re	Dec. 8 ∩	Principal speaker at unveiling of the Minute Man.
Spring 1876	June 12 ∩ re	Dec. 12 ∩	Sectional feeling very much alive (∩ S)
Feb. 1880	June 24 II	Dec. 24 ∩	Concord Lyceum. Lighting up of face when pleased (II)
Apr. 26 1882 (Age 79)	July 2 II ∩	Jan. 1 ∩ →	Emerson's death. Eight fifty in the evening.

his "severity to his children"; his forcing young Waldo into salt water against his will, may well reflect the Capricorn-Cancer archetype in which Emerson was then standing. Allen's remark that "nothing in Emerson's memories could soften his recollection of that stern voice (Capricorn) in the Eden of his vulnerable innocence", (Cancer) seems to reflect these archetypes.

We go on to read how Emerson, in his sixth year, afflicted with a skin eruption, was treated by his father by his making Waldo bathe in the ocean. This was accompanied by his teaching his son how to swim by pushing him in. (These experiences may have corresponded to the archetypal spheres of Virgo and Pisces, although the progressed Earth line may have just moved into the region of Pisces-Cancer).

Emerson's reading of "improving books" such as Rollin's Ancient History or Jebb's Sermons at the time, as well as his recollection of the dignity of the solemn parade through the streets to King's Chapel which accompanied his father's funeral, may lead us to feel that we are in the sphere of the Capricorn forces.

The influence of his aunt, his soul-searching obsession with purity of motive, self-reliance and his idealization of poverty and the "exaltation of the spirit over the body" may all be understood in respect of the severe, austere, eremitical qualities we find in relation to the Capricorn forces; those forces which lead the human soul to the desert of contemplation, the wintry landscape of crystal clarity in consciousness and conscience.

Still in respect of this archetype we find Waldo, at the age of eight, in a private elementary school, where one of his teachers is described "as a severe teacher whose ruler and cowhide did active service." It was while Gandhi was acting as a teacher under this influence of the Capricorn archetype that he resorted to the "ruler" in order to "rule", and in guilt for his deed decided to take on the penance of fasting.

At the age of ten we find Emerson in relation to a different archetype, attending a different school. He is spoken of as having learned to "magnetize the blade of the knife so that it would pick up needles and small metal objects". In some ways a seemingly unimportant detail but in light of his relation to the "dynamic" quality of the iron ruled forces of Scorpio at this time, I think it can be seen as reflective of it. In the life of Carl Jung, under a similar archetype, he recounts the story of the bread knife breaking into a

number of pieces.

Ralph's work as a translator of Latin and of the Roman poet Virgil, can be understood in respect of his relation to the Scorpio forces at this time, which I have seen to, from certain aspects, stand in relation to the Roman current in world history. (The reader might consider the Roman Eagle and some of the characteristics of an eagle in relation to the destiny of Rome.) His work with poetry at this time may perhaps stream from his relation to the Taurus forces. The elegy for his grandfather keeps us in relation to the Scorpio forces (death) as does his experience of the earthquake and the question of war. His quarrels with his classmates may be seen under this influence. Scorpio can give a sharp tongue, as can be seen in the mood often found in the press. Gandhi was moving through this archetype when he said: "an uncontrolled pen serves but to destroy", as, of course, an uncontrolled tongue will also do. (see Mars contemplation in Volume II: The Qualities of Time).

Emerson was involved in language studies during these years. This may be understood in relation to the Scorpio or Aries forces. Both regions ruled by Mars have a strong relation to the spoken and written word.

He was writing poetry (Aries related?) and writing a theme a week for his teacher. We also see him wrestling with his awakened sexuality. This may be related to the Libra forces but given that he is moving through puberty it is difficult to isolate the influence.

While at Harvard we hear of Ralph's "silly fancies and frivolous rhymes", accompanied by his making fun of his brother's seriousness. This spirit of frivolity or silliness can be understood to stream from the Libra region, spoken of in the Gospels as related to the weakness of "silliness" or "foolishness". (see Vol. I, Qual. of Time). At this time Ralph's progressed Sun stood in relation to this influence, yet inasmuch as this trait was noticed in his character earlier on, we may assume that there was perhaps another region of his nature out of which it came. Let us leave this as an open question. I will try to address it in another book devoted to that region of human nature which may have been the foundation for this trait in Emerson's character.

We find Emerson "bored" at Harvard during his first year. The spirit of boredom partly has a relation to the Libra forces. (see Vol.

I and II, Libra and Venus.) This is something which we will clearly see later in looking at the life of Marie Curie. We then hear of Reverend Ripley's marriage, and Emerson's expression of it: "She was as fond of him as he of her." Surely an expression of that balance which Libra would inspire in a relationship.

We next find Emerson as secretary of the Pythologian Club, where it is noted that one of his activities was drinking wine. I think this is of significance. It reflects the inner sympathy between the substance wine and the fact that his progressed Earth forces at that time stood in relation to the Leo region, which we have previously seen to work in the heart, blood and circulation. We will actually find later on in Emerson's life that when he meets this archetype again he will be interested in Oriental poetry, which strongly gives expression to the correspondence between the heart, love and wine.

The study of oratory, and his admiration for those who can address the multitude with courage and integrity may have to do with his sense of the individualizing force of the Leo related ego, the courage of heart to stand as an individual.

In his further studies, during his 17th year, we find Emerson's progressed Earth moving into the sphere of the Sagittarius forces. His idea that there was a parallel between Socrates, daimon and the "inspiration of the prophets of God's revealed religion" may reflect the Sagittarius region with its gesture of prophecy and spiritual vision. (see Vol. II, Jupiter). He continued scientific studies and philosophical studies. His relationship to French we may understand in respect of the link between France and the Sagittarius forces. His interest in moral philosophy, and further studies in philosophy may be understood in relation to the influence of Sagittarius at this time in his life. His biographer even names this period as "his philosophical period". I am suggesting that it is "one of his Sagittarius periods."

At the age of 19 he took a position teaching young ladies at his brother's school. During a comparable Sagittarius-Gemini period Carl Jung was given his lectureship in psychiatry. Later we will see that Marie Curie became a lecturer in physics during this period. "The will of the students being stronger than the will of the teacher"; the undermining of his self-confidence; his lack of intimate friends except his brothers and his inability to take initiative in meeting other young people, all seem to place us in the Gemini sphere

We recognize its signature in the questions of friendship, brothers, confidence, and the meeting with and interest in other personalities.

When we hear Mr. Allen tell us that "in his second year he was more settled" we wonder whether this indicates the movement of the progressed Earth into the Taurus region?

Emerson "wrestled with theological questions as the nature of God, the necessity of evil". It is interesting to note that this concern with religious questions is often accompanied by the relation of the Solar or Earthly archetype entering into relation with the Gemini or Virgo sphere. In the life of Jung we discovered that when he stood in relation to the Gemini forces he was also concerned with the problem of "evil". The question of "goodness" is under investigation at this time, and in a sense Emerson's inability to believe in the "goodness of God" probably reflects the same attitude which we will find later in our discussion of the life of Henry Adams who confronted with the death of his sister, remarks that "God might be a substance, but He could not be a person."

Emerson's concern with the inequality of mental capacities, yet the responsibility that each man has for his own conduct, as well as his concern with the "common connection of finite minds" is reflective of his relation to the Gemini region as well as perhaps the Taurus region ("sense for thought", "common sense,, see Vol. II, Venus).

He speaks of a sense of his own destiny. This sense of destiny was spoken of by Jung when he also stood in relation to the Gemini forces. At the age of twenty one we hear Emerson saying: "In a month I shall legally be a man. And I deliberately dedicate my time, talents and my hopes to the Church. (The questions of time, talents and hopes are all Gemini questions. see Vol. I, Gemini).

At 211, when the progressed Sun moved into the Scorpio region, the school was closed. His payment of debts and putting money in the bank may relate to the sense of balance inherently present in the Taurus region and its concern with material affairs. We shall find, later in Emerson's biography, when he stands in relation to these forces, that he has a concern with the ownership of land.

He falls into ill health and needs an operation. Later on we will see operations occurring in the life of Albert Schweitzer when he also is passing through the Scorpio region.

Next we find Emerson in Chelmsford, a rural community of

farmers. They combine the severity of the Scorpio forces in their orthodox Calvinism and the virtue of temperance, overcoming any form of "covetousness" in their way of life. Emerson's praise of poverty is at this juncture in his life perhaps a sense of the virtue of temperance which is the archetypal virtue related to the Taurus forces. It was under the inspiration of these spirits that Henry David Thoreau went out to Walden Pond to discover what life was about, and what a man really needed to live. We will see this later in our discussion of the life of Thoreau.

In retrospect Emerson was pained by memories of this period of his life which he characterized as having a "character of unfounded pride cleaving to certain passages which might come to many ears that death had not shut." This quality of pride we have discussed earlier in its relation to the Scorpio region of experience. In the life of Carl Jung, during a period when he came into relation with Scorpio, he tells us of the "bombastic nature,, of certain voices that came up in him at this time.

At the age of twenty four we next find Emerson teaching school at his mother's house, given over somewhat to concerns of monetary responsibility for his family. These concerns we can understand as reflecting his relation to Virgo at this time in his life. His observations on the "strangeness" (my characterisation) of the coincidental deaths of John Adams and Thomas Jefferson reflects his interest in "wied" or unusual phenomena which is often found in relation to the Scorpio region of experience. It was in this sphere that Jung investigated paranormal phenomena for his thesis, and the breaking of the knife and splitting of the table at his mother's house occurred.

Emerson remarks: "Tis a queer life (Scorpio?), and the only humour (Virgo) proper to it seems quiet astonishment. others laugh, weep, sell, or proselyte. I admire" (All expressions of Virgo activity related to the center at the solar plexus. see Vol. II, Mercury).

Further, we find from Sampson Reed's; Observations on the Growth of the Mind: "Every man has a form of mind peculiar to himself..etc ... "The spirit of God is as necessary to the development of the mind as the sun is to the growth of vegetables. The reservoir of knowledge is seated in the "affections" and what is loved is remembered." (These words give expression to the relation between the mind and the Virgo forces, which in turn are related to the personal religious life, or the personal life altogether. This sense of the natural,

organic, ripening or maturing of the mind is a Virgo sense, as is the relation to the "spirit of God", described above.

We next find Emerson concerned with his health (Virgo), travelling (here once again we find the progressed Sun entering into relation to the Pisces forces) and preaching. (My impression is that the activity of preaching, as that of any kind of public performance, can be found in relation to the Virgo forces. Here one finds the cultivation of grace and maturation of individual talents leading to the quality of charisma or character.)

Next we find Emerson giving almost an archetypal expression to an appreciation of the Virgo virtue "courtesy becomes tactfulness of heart" in his portrayal of the people of Charleston.

We read: "Manners he decided belong more to the body than the soul, and so come under the influence of the Sun. Here everyone was more polite and ceremonious than in Boston. There is a grace and perfection too about these courtesies which could not be imitated by a northern laborer were he designed to be extremely civil."

We next find a wonderful characterization of the Pisces forces in respect of their weakness of fraud and deceit -covering over one's transgressions. "That a man can sin in secret and 'cover transgressions with an impenetrable cloak'..etc." Here we find Emerson speaking right out of his heart's archetype as it was then standing in relation to the Pisces forces.

The following entries continue to illustrate the prevalent archetypes in Emerson's life at this time. His wandering and preaching are reflective of his relation to the Pisces and Virgo forces. The observation of the author that sooner or later this young man "with a mind of his own" will reject all established forms of belief, seems to remind us of Jung's break with Freud under a similar archetype and his need to formulate his own picture for himself. The following entries under this archetype should be clear enough, with the corresponding interpretative symbols pointing to the corresponding regions.

We next find ourselves under a new archetype of Scorpio-Cancer and Taurus-Capricorn. It plays a large part in Emerson's relation with Ellen Tucker, his first wife.

Emerson, as Gandhi and Jung, when entering into relation with the Capricorn archetype, finds a relationship to the world of prayer. He has been "called by an ancient and respectable Church to become

its pastor". His experience of awe and his sense of total dependence is reflective of the soul's relation to the Father forces of Capricorn, in some way related by Jung to his sense of the omnipotence or great power of the Father God, and his fear of eternal damnation.

The following entries can all be understood in relation to the Capricorn and Cancer archetypes. A certain kind of relationship with God; his travel to the White Mountains; Ellen's sense of Waldo which inspired her to call him "king" and "grandpa", all lead us into the Capricorn sphere where his progressed Earth was standing at this time.

Later we find the question of sexual love linking us to the Cancer region, the region of tenderest sympathies, which Mr. Allen may be pointing towards in his expression of how Ellen "thawed his emotions and expanded his human sympathies."

When he is travelling at age 27 he speaks of missing his "study and his home". (Capricorn and Cancer). In reviewing the preceding year he admits that he is oppressed with doubt (Capricorn) and sorrow (Cancer). His attempts to penetrate the "laws of God", is an expression of his relation to the Capricorn forces.

The question of renting houses is a Cancer and Capricorn concern: the structure or stability of the house coming more from the Capricorn sphere, whereas the mood of the house has more to do with the Cancer influence. When Waldo urged William "to bundle him up warm, and send him there immediately-for mother and Ellen to nurse him" we find ourselves in the Cancer region, reminding us of Gandhi's remark under the same archetype, that "children wrapped up in cotton wool are not always proof against all temptation and contamination."

The description of his relation with Ellen: its' childlike faith, its tender conscience, its relation to the sphere of the angels, all bespeak the tenderness and holiness of the Cancer forces. (see Cancer, Vol. I)

The doctrine of self-reliance; the government of God; the efficacy of prayer, can all be seen in respect of Emerson's relation to the Capricorn forces. At a comparable period Jung concerned himself with Church dogma and Gandhi concerned himself with the "law" and the just governing of children.

We next find the death of Emerson's wife and the expression that the Christian faith "keeps Duty, the soul's everlasting object, always uppermost". This may be the Saturnian or Capricornian experience of the Christian faith. He speaks of his relation to the fathers,

the problem of sects (which is related to the Cancer forces in their tendency to isolate people, but also related to the Capricorn forces in their tendency to provide intellectual or doctrinal justification for this divisive tendency).

At the age of 28 1/2, as Emerson is approaching or has entered the Gemini-Sagittarius archetype, he finds himself moving away from "institutional religion" (Capricorn religion or religion with a formal, rigid structure).

He speaks of the loss of integrity and power to a man who is united with an institution. This may reflect his relation to the Gemini spirits, although his interest in astronomy, spoken of shortly thereafter, would seem to indicate that he still stands in relation to Capricorn. His hope that he could have an observatory, a telescope and a laboratory seems reflective of the Capricorn archetype, as does his remark that he was like "a mere eye sailing about space in an eggshell". The eye we find in relation to Capricorn and the sense of sight and the eggshell in relation to the Cancer forces of life and nourishment. (See Saturn in Vol. II)

His remarks and struggles with the question of the Lord's Supper, and the experience of the antiquated nature of the forms of the Church, seem to place him in relation to the Capricorn region.

Finally, at the age of 29 1/2 we find the break with the Church and his decision to go travelling. Now we begin to discover a very different spirit working in Emerson.

After the difficulties of the journey we find him in the best of health, awakening each morning "eager for new adventures". (Eagerness streams from the Gemini region and "new adventures" probably streams from the sphere of the hunter and seeker, Sagittarius). We hear of him visiting different personalities in Italy. (A reflection of the sense of personality or ego connected with Gemini). Whereas previously he taught French under a Sagittarius influence, now he visits France. His desire to meet "certain men, in England is an expression of Gemini's relation to the interest in other egos.

Emerson the preacher (Virgo and Capricorn), though still a preacher, has now metamorphosed into Emerson the lecturer or moral teacher. (Sagittarius). The following entries reflect this archetype, finally expressed with these words:

"Set out to study a particular truth. Read upon it; walk to think upon it. Talk of it. Etc. The gleams you do get, out they will flash, as likely at dinner, or in the roar of Faneuil Hall, as in your painfulest abstraction."

This is no longer the voice of Emerson, the preacher, called by destiny to his ministerial vocation, longing for his study and his home, but Emerson the peripatetic teacher, relying on his own intelligence, and not the hallowed institutions of the past. Emerson has moved from a relation to the conservative spirits of Capricorn and Saturn, to the prophetic spirits of Sagittarius and Jupiter.

Next we find Emerson living in relation to the archetypes of Aries and Libra. His outrage at "those stupid persons who in the absence of all internal strength obey whatever seems the voice of their street, their ward, their town, etc." seems to be an outrage against the Libran weakness of being unduly ruled and influenced by the environment, so readily spoken of by those who have given their souls over to it, as the so-called "real world".

He observes sadly, and outspokenly, on Dr. Ripley's view of marriage and makes further observations on his brother's view of his betrothed, adding at the end, what one might consider to be a plea for the Libran virtue of "realism" and the true "naming" of qualities one of the attributes of Aries. The "idealisation" of Aries and the "illusions" of Libra seem to go hand in hand. Emerson-living under the influence of the Libran sphere of companionship tells us how he finds "companions in books" and in the "woods" where his reason and his understanding are sufficient company for each other. Nevertheless, shortly thereafter he seems to be inclined to seek a more substantial companion than the one's he has just mentioned.

Still under the influence of the Libran archetype, he meets, and apparently, very precipitously, proposes to Miss Lydia Jackson. He is sensitive to his name (Aries sphere) and wants her to call him Waldo.

We find him remarrying under a Libra Earth and giving lectures on teaching students to read the great writers under a progressed Aries (word sense) Sun.

While under the Libra influence we find him visited by social "reformers" in his new house and we recall Gandhi's relation to social reform under this influence. Under Libra Jung was concerned with the question of formation and transformation (reformation?) in relation to his study of the mandala symbols of transformation. This relation to reform under Libra will be seen later in the lives of Thoreau and Marie Curie in respect of this archetype. One cannot help but wonder whether the spirit of reform in the social sphere can ever find a happy expression without a clear understanding of the

laws of metamorphosis inherent in the transformation and reformation of life itself?

Shortly thereafter we find an archetypal expression of Emerson's relation to the sphere of philosophical "idealism" in the following words: "What is important is not events, deeds, even experiences, but ideas." These words could almost have been drawn from Steiner's characterisation of philosophical "idealism" in his book *Human and Cosmic Thought*. (see *Mars*, Volume II). Concomitant with this expression of philosophical idealism we find Emerson concerned with works on language and his turning for proof to etymology. These are further indications of the working of the Aries spirits in respect of the word sense at this time in his life. Under the influence of these spirits Jung was steeped in Latin alchemical texts, and Gandhi was studying different languages and dialects of India.

The following entries tend only to further exemplify the presence of this archetype operative at this time in Emerson's life.

The question of relationships, different marriages as relationships reflect the Libra sphere. Accompanying Libra we have Aries. His sensitive biographer even calls him at this time a philosophical "idealist". We find a further characterisation of his idealism and a lament over the poverty of the arts and the low aesthetic taste of the nation. "What shall nourish the sense of beauty now?" (Here we find the signature of his relation to the Libra forces).

Next we find a curious phrase of the biographer who says that: "the frivolous external fancying faded out of the second marriage." Libran "foolishness"?

Next we see another "change of heart" for Emerson as we find his progressed Sun archetype entering into relation to the Leo forces while his progressed Earth archetype enters the Aquarius region.

We have reflections of an appreciation for Alcott's "presence". "Presence" is a word which seems linked with an experience of an individual's strength of character as one can experience it in relation to his "solar forces". He then speaks of the sad fact that men are valued for the goods they can produce, or the money they could accumulate, not for their manhood." In a sense one has to admit, that a man's power to produce goods and to some measure to earn money does seem to have a relation to the power of their manhood or perhaps their strength of heart, the golden, solar forces of Leo.

His famous Phi Beta Kappa address, delivered at this time at Harvard College, has been called his "Intellectual (Aquarius?) Declaration

of Independence." (Seen in relation to both Leo and Aquarius forces). We then hear that "by scholar, Emerson meant "Man Thinking", man using his God-given mind". "The one thing in the world, of value, is the active soul, that is mind." This active soul or mind of which Emerson now speaks seems to lead us into the sphere of spiritual freedom, the creative center in man, the Lion forces of the human heart. This expression of the power of the individuality in man is given further voice when Emerson says: "If the single man plant himself indomitably on his instincts and there abide, the hugh world will come round to him". And finally: "We will walk on our own feet; we will work with our own hands; we will speak our own minds." This is the glowing enthusiasm for the independent human being, the man of heart, the whole man. We are no longer in the sphere of philosophical idealism, we have now reached Leonine sensationalism.

How does Emerson's friend Carlyle respond to this declaration of intellectual manhood by Emerson. With unerring sympathy for the sphere out of which Emerson has spoken, he proclaims: "Lo, out of the West comes a clear utterance, clearly recognizable as a man's (my emphasis) voice." Leo, the sphere of manhood centered in the human heart.

And for what does Emerson win popularity in his lectures at this time in his life? "Heart", "Heroism" and "Holiness".

The sometimes cool and reserved Emerson, who was aided by his first wife in "thawing his emotions and broadening his sympathies" says of Reverend Barzillas Frost's sermons: "they had no word intimating that ever he had laughed or wept, was married or enamoured, had ever cheated, or voted for, or chagrined." Perhaps we might say that Emerson was remarking that Frost's sermons had "no heart". I imagine some may have accused Emerson of the same, though perhaps not during this period in his life.

Next we find him exploring the question of the "soul", which I think for Emerson relates to the experience of the "Sun" forces of the Lion. It was during a corresponding time in the life of Carl Jung that he spoke of the individualisation of the Self. That experience towards which he points in using the word "Self" is comparable to what Emerson means by "soul". Emerson says: "The soul in man is not an organ but that which animates and exercises all the organs; which is not a function like the power of memory, of calculation, of comparison - but which uses these as hands and feet;

which is not the intellect or the will but the master of the Intellect and the will - the vast background of our being in which they lie, an immensity not possessed and that cannot be possessed."

If we now move on to Emerson's 37th year (1840) we are once again surprised at the "change of heart" which his concerns seem to indicate. The man who has become the voice of intellectual freedom and self-reliance, now turns his gaze to those concerns which occupied his attention some years before, at a time when his soul stood in relation to similar archetypes. Emerson has left the bright, enthusiasm of the solar world, the free, unconstrained contemplation of Aquarius, and finds himself once more in the sphere of the past - in relation to the spirits of Capricorn and Cancer.

We find here descriptions of observations on different sects in the religious life; a relation to a convention for Universal Reform of the Church; a relationship to Caroline Sturgis of Father Confessor to daughter. And so, in a sense, we feel almost as if we are back with Emerson the minister, the Saturnian, though of course this is not the same Emerson of some years earlier. When he says that he hates "everything frugal and cowardly in friendship, and that he shall never go back to his arctic habits", I can't help but wonder whether this disclaimer to these gestures is spoken out of his sense that in a certain way he has moved back into relation with the constraint and coolness of Saturnine Capricorn, after the expansive, warm-heartedness of Leo. It was under a similar Capricorn archetype that Jung came into relation with dreams of arctic cold.

The biographer notes, with some surprise that Emerson has, or is developing a relationship to the world of politics. The sphere of politics is also seen in relation to the Capricorn forces; the ordering and structuring of the state. Emerson's relation to poetry at this time in his life I see as due to the accompanying influence of the Cancer forces.

His discussion of the world of books leads us to the influence of Capricorn, whose Saturn ruler is concerned with the preservation of the past. In this respect we remember Gandhi's remarks about not loading his students with books in their education.

Emerson says: "The highest class of books are those which express the moral element; (Cap.) the next works of imagination (Cancer); and the next works of science (Cap.) - all dealing in realities - what ought to be (Cap.), what is, and what appears." (Cancer?)

"The very child in the nursery prattles mysticism (Cancer), and doubts and philosophizes. (Cap.?)

Emerson's dissatisfaction with his domestic life may be understood in relation to the Cancer forces (the home), and the spirit of self-reform may be inspired by the ascetic tendencies of Capricorn. It was under this archetype that Gandhi undertook the reformation of his diet.

Emerson's sympathy for a plan of concentration of scholars in one place reflects his relation to the Capricorn forces. His difficulty in coming to a decision about changing his style of living in relation to his family left him with feelings of guilt. Gandhi was at his ashram at this time, changing his diet. Carl Jung explored his unconscious and remarked that without his family (Cancer) and his profession (Capricorn) he would have lost his balance in his inner exploration. Emerson laments that "the old circumstances of mother, wife, children and brother work to overpower his wish to right himself with absolute nature." One wonders if Emerson was unable, in deed, to actually live out of that spirit of self-reliance and independence, which he gave such eloquent testimony to in word?

When the proofs for his book began to arrive, he said to Margaret Fuller that he was "but a hen with one chicken"; an image drawn from the Cancer region. We will discover a similar image used by Albert Schweitzer during his life in connection with these forces.

Continuing under this archetype Emerson remarks: "it is the unsophisticated mind, the idiot, the Indian, the child, the unschooled farmer's boy, which stands nearer to the light by which nature is to be read." Here we find Emerson, giving expression to that sense which Carl Jung had when as a young boy, taken from school for a time, he "crawled into nature" and lived in communion with her. This bespeaks their relation to the creative, living "mother" forces; the path towards which we spoke in the first Volume as related to inner purification.

Emerson's reading of the Pythagorean life, his attraction to ascetic discipline and strong desire to purify and spiritualize his body reflects the Cancer/Capricorn archetypes. This is what Gandhi was engaged in at a corresponding time in his life.

Emerson does have a sense of these mysterious forces of life which concerned Carl Jung as well. He expresses it to Margaret Fuller in the following way: "The physiologist concedes that no chemistry, no mechanics can account for the facts, but a mysterious principle of life must be assumed, which not only inhabits the organ but makes

the organ." In these words, we find in the life of Emerson, as we had in the life of Carl Jung, his sense of the refutation of the purely materialistic (Cancer, materialism) and mechanistic world picture.

At the age of thirty eight Emerson's Earth archetype changes from the Cancer sphere to Cancer-Scorpio. At this time in his life his son died, and he wrote a threnody on his death. While in New York City he came into contact with different editors: Horace Greely of The Tribune and William Cullen Bryant of the New York Post. He also took over the editorship of the Dial from Margaret Fuller. (We see Scorpio in relation to the question of death and in the editorial process of pruning away excess. See Scorpio contemplation in Vol. I). He also entered into relation to the question of finding publishers for Thoreau's work. His relation to the Scorpio forces is further illustrated through his questions about using machinery for material improvement. The world of technology and machinery, the dynamics of machinery is related to the Scorpio forces (see Mars, Volume II). We may understand questions of material improvement in relation to the Taurus forces. One remembers that the last time Emerson stood under this archetype he was extolling the virtue of poverty and admired the hard working, austere, Calvinist farmers.

His inspection of the Concord and Fitchburg railroads also came under the influence of the Scorpio forces, particularly in their relation to the use of iron in the operation and construction of the railroad.

When Emerson's progressed Sun moved into relation to the Cap.Virgo forces and the progressed Earth moved into relation to the Cancer-Pisces forces we find him concerned with the question of more rapid transportation and communication, as well as questions concerned with road building. The question of more rapid communication and transportation can be seen in light of the influence of the Pisces forces.

Once again, Mr. Allen, with a certain note of surprise, remarks: "Heretofore, Emerson had been critical of trade, and had looked upon 'business ethics' as inimical to the public good. He now says: 'The history of commerce is the record of a beneficent tendency.'" Here we find Emerson standing in relation to the Virgo forces and the question of "business ethics", and the Pisces forces with their gesture of generosity and magnanimity, given expression to in his sense that the history of commerce is the record of a beneficent tendency.

At this time, having left the Scorpio archetype, we find the termination of Emerson's editorship of *The Dial*.

He is concerned with the effect of the railway on employment. He buys pasture and a woodlot on Walden Pond. He starts gardens. All of these gestures can be understood in relation to this archetype of Pisces-Virgo. He considers the question of the relation of work and the path of the poet to intoxication and the use of drugs -two spheres related to the Pisces forces.

We see his expression of gratitude, streaming from the Virgo region in the words: "full of thanks for moderate goods". In respect of his world view at this time in his life we cannot help but being struck by his biographer's reference to his "phenomenalism" during this period. In Volumes I and II we have indicated the relation between phenomenalism and the Virgo region.

We then find a consideration of the question of business or manufacturing concerns in relation to the war, and the problem of opportunism, two spheres related to the Virgoan region -the transformation of raw materials into finished products in time.

As his progressed Earth moves into relation with the Leo forces we are led into the question of his relationship with Caroline Sturgis, once having had the character of Father Confessor and child, now perhaps having more of a romantic character?

The Emerson of the Phi Beta Kappa address reappears in the words: "There are no common men. All men are at last of a size; and true art is only possible on the conviction that every talent has its apotheosis somewhere." (Leo region?)

At this time we find him giving lectures on Great Men, later to become Lectures on Representative Men. He also speaks of his sense of the relation between the intellect and moral sentiment. Perhaps an indication of what Steiner calls: "thinking with the heart".

"Fate is for imbeciles; all is possible to the resolved mind." Such words are a far cry from the Emerson, who first assuming his duties as a minister, saw the hand of God in his election. At that time he stood under the Capricorn forces. Now he stands under the Leo forces. In his journal at this time he speaks of "the Central Man", curiously suggestive of Steiner's term, the middle man for the circulatory region in man. The man of heart, the Leo man.

We find his enthusiasm for poetry wax during this period of his life and we are brought back to his "wine drinking" in the days of the

Pythologian Club at Harvard. His translation of the Persian poet Hafiz: "Butler, fetch the ruby wine, which with sudden greatness fills us: Bring me wine which maketh glad.." and "Come let us strew roses and pour wine in the cup.." brings us into the forces of the blood, the Leo forces, where his progressed Earth is presently standing. Further, we find a philosophical treatment of love in a Volume of his poetry at this time, and a relation to the question of the intoxication of the senses. This is not the Emerson of Pythagorean aspirations, but the man whose will has entered into relation to the Leonine spirits of sensualism.

In 1847 and 1848 we find Emerson in England, where he is lecturing at the Mechanics Institute. Here is his meetings with the best people in London and he is also attending lectures by Michael Faraday on electricity. This can either be understood in respect of his relation, at this time, to the forces of the Lion (as he is Lionized, meeting the best people in London) and Aquarius (lectures on electricity) or perhaps overlapping with his movement into the Leo-Sagittarius, Aquarius-Gemini regions.

He returns to Boston and becomes most active in public speaking. He speaks about the spirit of the times, a phrase which seems to bring us into relation to the Aquarius-Gemini forces. We see him at the town and Country Club speaking on "Good Fellowship" - a Geminian theme - and engaged in the editing of previous writing. He continues travelling (Sag.) and giving lectures. (Gemini)

Next we find him working on the memoirs of Margaret Fuller and given over to concerns with justice in social life. (We seem to now find ourselves in relation to the Aquarius-Libra forces). When he says: "The providing for community needs is one of the best uses of wealth" we find ourselves in the Libra sphere. His invitation to a convention on women's rights at this time gives further evidence of his moving through this archetype at this time.

I will stop at this point in my discussion and leave it to the reader to continue with the brief remainder of this interpretation of Emerson's life. Taking the detailed entries along with the interpretive material, in light of what we have thus far discussed, it should not be too difficult for you to continue to the end of Emerson's life account.

I think what we have thus far discussed of Emerson's life -in

certain ways more so than in the lives of Gandhi and Jung -seems to lend evidence to the validity of the hypothesis of the correspondence between the progressed Solar and Earthly rhythm moving through the 36 sidereal regions, in correspondence to the biographical unfolding.

Let us now continue our studies with a further consideration of the autobiography of the Indian spiritual teacher, Yogananda, to see whether our theory continues to be borne out through biographical research. In many ways, I think the life of Yogananda is far less transparently clear in illustrating this law than in the study of the preceding lives. Let us look at his autobiographical account, *Autobiography of a Yogi*, next.

I have long exercised an honest introspection, the exquisitely painful approach to wisdom. Self-scrutiny, relentless observation of one's thoughts, is a stark and shattering experience. It pulverizes the stoutest ego. But true self-analysis mathematically operates to produce seers. The way of self-expression, individual acknowledgements, results in egotists sure of the right of their private interpretations of God and the universe." "Man can understand no eternal verity until he has freed himself from pretensions. The human mind bared to a centuries' slime is teeming with the repulsive life of countless world-delusions. Struggles of the battlefield pale into insignificance here, when man first contends with inner enemies! No mortal foes these to be overcome by a harrowing array of might! Omnipresent, unrelenting, pursuing man even in sleep, subtly equipped with miasmatic weapons, these soldiers of ignorant lusts seek to slay us all. Thoughtless is the man who buries his ideals, surrendering to the common fate. May he seem other than impotent, wooden, ignominious?"

Yogananda, *Autobiography of a Yogi*



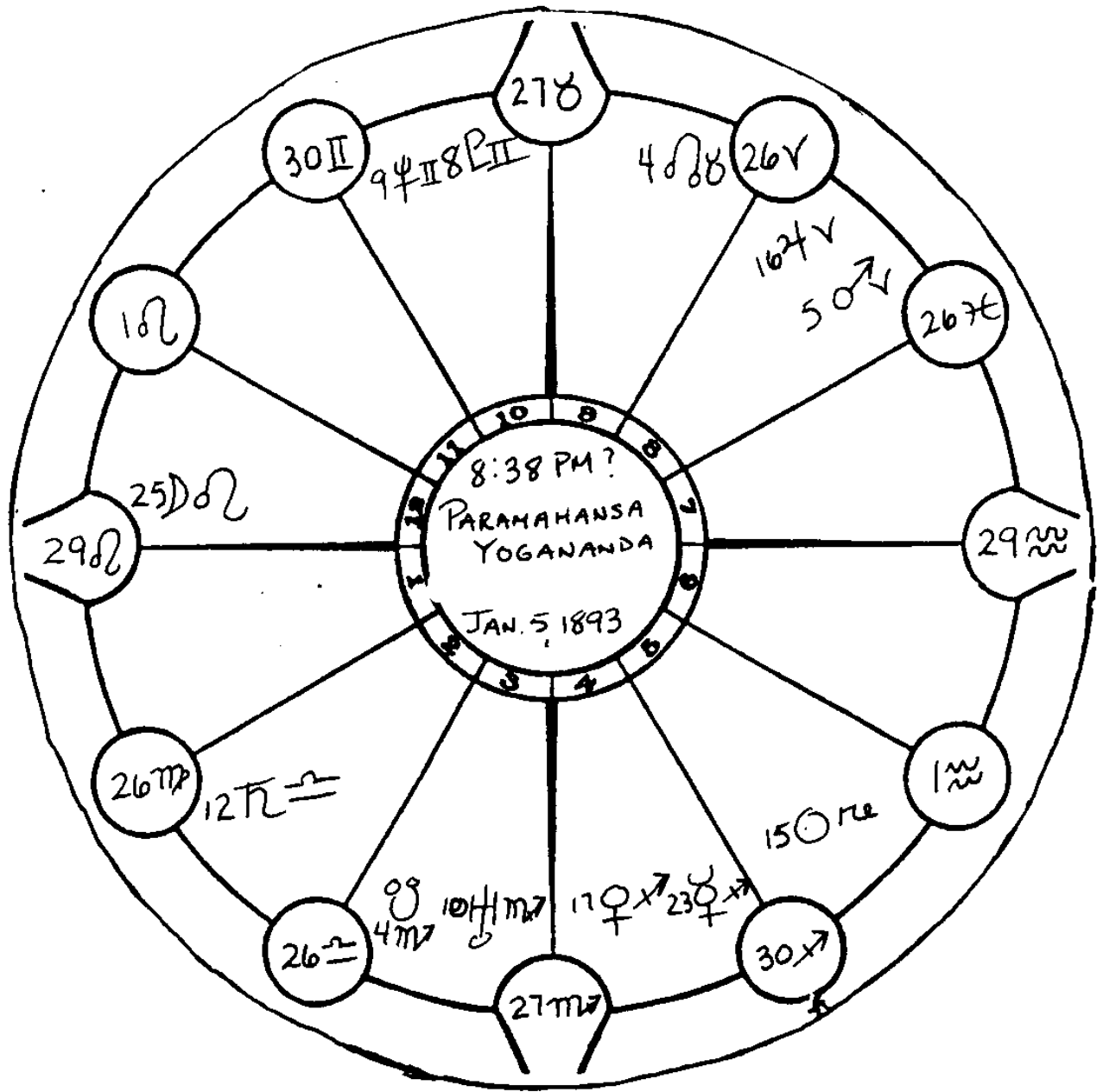
Chapter V:  
THE LIFE OF YOGANANDA VIEWED IN THE LIGHT OF THE  
SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM

My discussion of the life of the Indian spiritual teacher, the founder of the Self-Realisation Fellowship, Yogananda, will be taken from his well-known autobiography: *Autobiography of a Yogi*.

Although it is a book of almost six hundred pages, my review of Yogananda's life, for the purposes of our present studies, will be far more brief than our preceding three studies. This is due to the fact, that despite the length of his autobiographical account, I found it difficult to discern clearly the threads of his life, amidst its wealth of anecdotal material, particularly in relation to the many other personalities Yogananda so warmly and whole-heartedly introduces into the pages of his text. Nevertheless, holding fast to the principle I mentioned earlier, that I would present my findings for all of those biographies I had chosen to study, regardless of how well or ill they seemed to illustrate my fundamental conception, I will include this account of the life of Yogananda as he himself has left it for us.

Both the *Circle Book of Charts* and Lois Rodden's, *American Book of Charts*, give Yogananda's birth data as follows: January 5, 1893 at 8:38 PM LMT in Gorakhpur, India, 83E29; 26N35.

We will take this as our starting point. We then discover Yogananda's spiritual conception time to be about April 7 or 8th, 1892.



PROG. ⊙      PROG. ⊕

Autobiography of a Yogi

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
Birth	Apr. 7-8 <i>Σε m</i>	Oct. 6-7 <i>m ♂</i>	
1-7	May 6 <i>Y →</i>	Nov. 4 <i>≡ ~</i>	Early life spent in the Himalaya region.
11	May 21 <i>♂</i>	Nov. 19 <i>≡ → m</i>	Mother's desire that elder brother marry.
13-14	May 29- June 2 <i>♂ m</i>	Nov. 29- Dec. 2 <i>m X</i>	Flight from home-train to the Himalayas
15	June 6 <i>♂ re</i>	Dec. 5 <i>m X</i>	Visits with different Saints. ( <i>♂ m, ♂ re,</i> <i>or m X E</i> )
16	June 10 <i>♂ re</i>	Dec. 9 <i>m S</i>	p. 99 "Faith in God can produce any miracle except one- passing an examination without study." ( <i>♂ re</i> )  "...The adjoining crematory grounds are considered highly attractive to the Yogi." ( <i>♂ re</i> )  "A desolation fell over me one day at the thought of separation from my family. Since mother's death, my affection had grown especially for my two younger brothers, Sananda and Bishnu, and for Tham, my youngest sister..." ( <i>m S</i> )  He goes to Banaras to live in Ashram. ( <i>m S</i> )  Ashram members thought he should give full time to organisational meetings. ( <i>♂ re</i> ) "I was pleased that my new home possessed an attic where I managed to spend the dawn and morning hours." ( <i>m S</i> )  p. 103 His father regularly sent him money. He was asked to return it to him, "you require none here. A second conjunction for your discipline concerns food. Even when you feel hungry do not mention it." ( <i>m S</i> )  Tried to control appetite. ( <i>m S</i> ) Question of starving to death. ( <i>m S, ♂ re</i> )  The sole treasure which had accompanied me from Calcutta was the Sadhu's silver amulet bequeathed to me by mother disappeared. Tore open the envelope in which it was contained. ( <i>m S</i> )
16-17	June 10- June 14 <i>♂ re</i>	Dec. 9- Dec. 13 <i>m S</i>	Day of meeting with teacher Sr. Yuktswar. ( <i>♂ re</i> ) Suggestion that he go back to his family. ( <i>m S</i> ) "There must be complete surrender by obedience to my strict training." ( <i>♂ re</i> )  Experience with elder brother. Care for food through God's protection. Wandering to Brindaban. ( <i>♂ re, m S</i> )

	PROG. ⊙	PROG. ⊕	
AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
16-17 (cont.)	One	MS	<p>Years spent with his master in his Hermitage. Picture of mosquito netting. How to outwit them. (MS)</p> <p>Architectural dreams of the future. (One) Under Master's unsparing rod, I soon recovered from the agreeable delusions of irresponsibility. (One)</p> <p>Visit to the Himalayas. (One)</p> <p>Cauliflower robbery. (MS)</p> <p>Outwitting the stars. (One)</p>
18	June 18- June 22 One → II	Dec. 17- Dec. 21 MS → ↗	Help to his siter with her husband. (II)
19	June 22 II	Dec. 21 ↗	p. 247 "You ignore your textbook assignments in philosophy." (↗)
20	June 26 II	Dec. 25 ↗	I bicycled back to Panthi. (↗) Friend tutors him. (II)
21-23	June 30- July 6 II =	Dec. 29- 6 ↗	<p>Initiation into Swami Order. Ceremony. (II =)</p> <p>Taking of a new name. (↗)</p> <p>"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things of the world; how he may please his wife." (p. 256) (II =)</p> <p>"I will give you the privilege pf choosing your new name yourself." (↗)</p> <p>"Yogananda" "Heard him pronounce my new name." (↗)</p> <p>Description of orders and terminology connected with them. (↗)</p> <p>"How you will miss the companionship of a wife in your old age." (287) (II =)</p>
25	July 14 II ~	Jan. 12 ↗	<p>Founds and works at school for children. (↗)</p> <p>Exercises for recharging energy of the body. (↗)</p> <p>"It gives me joy to see you amongst these happy, eager youngsters." (↗)</p> <p>"Tried to contact Kashi steadily for six months after his death. (II ~)</p>

PROG. ⊙

PROG. ⊕

142

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
	II ⚡	⚡	Explanation of miracles. Entering into the sphere of electricity. (II ⚡)
26-27	July 18- July 22 II ⚡ → S	Jan. 17- Jan. 21 ⚡ → re	Babaji materializes a palace in the Himalayas. (S re) Yogananda writes book, <u>The Holy Science</u> . (S re)
27 Aug. 1920	July 22 S	Jan. 21 re	Journey to America. Gets monetary help from his father. (re) Lecture on The Science of Religion. (re) Wrote book of poems: <u>Songs of the Soul</u> . (S)
31 Aug. 1924	Aug. 7 S ☉	Feb. 5 re ⚡	Started transcontinental tour. (S ☉)
33-37 1926- 1930	Aug. 11- Aug. 30 ⚡ → ⚡	Feb. 10- Mar. 1 ⚡ II ⚡ =	"Years sped by as I lectured in every part of my new land." (⚡ II)
42 1935	Sept. 20 ⚡	Mar. 21 ☉ → ☉ S	Travelling. Return to India. (☉) Donations given to him for his travelling. (☉) Visit with Therese Neumann (☉) Gaze fell on her strong graceful hands. ☉ Travel throughout Europe. (☉ → ☉ S) Italy, Assissi, Athenian Temples.
Aug. 22 1935	⚡	☉ S	Return to India. (☉ S) Ranchi School incorporated. Donations from America. (⚡) Travel throughout India. (☉ S) Description of the caste system. (☉ S)
1936	Sept. 24 ⚡ re	Mar. 25 ☉ S	Death of teacher. ⚡ re Journey to Kumbha Mela. (☉ S) Vision of resurrected Sri. Yukteswar. (⚡ re) Visit with Mahatma Gandhi. (☉ S) Question of diet. Eggs. Egg substitutes. ☉ S Visit with joy permeated mother. (☉ S) Woman yogi who never eats. (☉ S)

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
43 Sept. 1936	Sept. 29 MPre	Mar. 29- 30 XS	Gift of silver cup to student. (XS) Relation to earlier experience of drowning. Ashram, retreat built in Encinatas. (MPre, XS)
Easter 1937	MPre → MP	XS	Service on the lawn (XS) Self-realisation fellowship colony. (XS)
1950	Nov. 17 = II	May 17 ♂	Composed commentary on the Bhagavad-Gita. (=II)

## YOGANANDA: AUTOBIOGRAPHY OF A YOGI

As in the previous biographies we have considered, Yogananda's earliest years remain somewhat enigmatical to me. I will begin my commentary of Yogananda at about the ages of 13 and 14. We find him involved in a flight from home, on a train bound -he hopes- for the Himalayas. His journey on the train may be understood in light of his progressed Earth standing in relation to the Scorpio-Pisces forces.

We then find him with various Saints and mystics.

As we approach the 17th year of his life the archetypal relations become a little more clear to me.

We find Yogananda's progressed Sun and Earth line moving in relation to the Capricorn and Cancer regions. The ability to pass an examination without study seems linked with the Capricorn sphere of study and discipline itself. The adjoining crematory grounds is here for the Yogi, what the contemplation of a skull, may have been for the eremitical Christian. A contemplation on the transitoriness of life on earth, through a consciousness of the working of the forces of the Father, the great reaper, the forces of death, can be understood as standing in relation to the Capricorn sphere of influence.

When Yogananda speaks of his mood of soul at the prospect of leaving his family, we find ourselves in the Cancer region where the tender and intimate bonds of familial love weave.

While at the Ashram (which like a Christian monastery, as a cloister, is an expression of the Cancer forces. A sanctuary where a life of holiness through which the soul strives to regain and maintain a relation to the innocent forces of childhood as a bridge to his ascent to the spiritual worlds, is cultivated) his fellow aspirants think he should give more time to organisational meetings. (Capricorn influence).

Nevertheless Yogananda finds his cloister amidst the organisation of the Ashram. That is the attic: a cloister within a cloister, a protective sheath within a protective sheath. (Cancer forces).

He is disciplined for two things: not to receive further aid from his father (Capricorn?) and to control his appetite. (Cancer)

When he is confronted with the question of starving to death one cannot help but see an archetype which is as old as history. The

severe, chastening forces of Capricorn which render a man gaunt and skeletal, at odds with the instinct towards life and nourishment which streams from mother or familial love.

When we see the envelope in which his mother's silver amulet was contained torn open we are still within this Russian doll of layer within layer of archetypal influence at this time in Yogananda's life. Yogananda, within his attic, within the Ashram, opens yet another wrapping or enclosure -the envelope- and discovers that a final wrapping -an amulet made of the Cancer, moon metal silver, has disappeared.

Still within this archetypal period, somewhere in his 17th year, Yogananda meets his teacher Sr. Yukteswar.

As in the life of Jung, he met Philemon, his inner guru, during his Capricorn-Cancer period, so Yogananda meets his Guru in the flesh during this period.

Sri Yukteswar's suggestion that Yogananda return to his family keeps us still in the context of the Cancer forces. His insistence on Yogananda's complete surrender by obedience to his strict training is an expression of the Capricorn forces. Emerson, at a corresponding time in his life spoke of his awe before his experience of the working of the hand of God in his life and his feeling of total dependence upon God.

To prove his faith in God's protection (as a father or mother would protect a child) he goes on a journey and is provided for royally by the invisible hand which justifies his faith.

We next see Yogananda in his master's hermitage. (Master relating to the fatherly Capricorn forces and hermitage to the motherly Cancer forces).

His architectural dreams of the future link us with the Capricorn and Cancer forces. The reader may remember that Jung, under a comparable archetype, had vivid architectural dreams of being in an Italian loggia.

A faithful expression of the Capricorn influence is given by Yogananda in the following words: "Under Master's unsparing rod, I soon recovered from the agreeable delusions of irresponsibility." It was in Jung's life, while he was absent from school after an accident, under the same archetype, that we found a similar experience of his becoming more serious and responsible.

His visit to the Himalayas may be seen in respect of Capricorn's relation to the formation of mountains and the desire for solitude which such distant, severe geographical regions provide to the human soul. The Cauliflower Robbery may be seen in light of the influence of the Cancer forces, as Sri Yukteswar's teaching about "outwitting the stars" may be understood in respect of the kind of Capricornian fatalism which can enter into astrological thinking.

Having touched on the question of "astrological fatalism" I would like to simply introduce some thoughts at this juncture in respect of their relevance to this problem as seen in the light of these particular studies. Given the spiritual stature of an individual like Yogananda, or later to be explored, Rudolf Steiner, I can't help but wonder if their biographies would not as readily be explained in light of these prevailing cosmic rhythms as would be expected to be the case with other individuals who might not have been as spiritually mature as they. Given Sri Yukteswar's teaching on this matter one might imagine this to be so. This has remained an open question to me as I continued these studies. What I am presenting as a characterisation of the life of Yogananda, as later Rudolf Steiner, is simply a portrayal of one rhythm - the focus of these studies - which I am trying to illustrate. I think to some measure, both the life of Rudolf Steiner and of Yogananda are also reflective of these rhythms, although they are certainly not "explained" by them. Especially in the case of Yogananda, where his autobiography recounts various "miraculous occurrences", it would seem a little mean and ungenerous of me to suggest that his life ran along a pattern which I am trying to set forth. Nevertheless, perhaps I could suggest that it is possible that although highly developed individuals may not be bound by these rhythms, they may choose to enter freely into them, and play their parts amidst them. I have tried to address this question at the end of the previous book and will return to it in a later book. I simply wanted to share these thoughts so the reader would not misunderstand any implicit suppositions which may seem present based on this particular presentation. In relation to this a further question would obviously follow. How do the individual rhythms of a personality of world historic significance enter into relation with the more universal currents unfolding in history. This is another essential question arising from the context of these studies which I hope to be able to explore in another book. Having made these

remarks let us now return to our consideration of the details of Yogananda's life.

At about the age of 18, Yogananda's progressed Sun and Earth archetypes change and he enters into relation with the Sagittarius and Gemini spirits. At this time we find him helping his sister with her husband. He is reprimanded by his teacher for ignoring his textbook assignments in philosophy. (Gemini and Sag. concerns). we then have a picture of him bicycling (Sag.) and having his friend tutor him. (Gemini)

With the help of unseen tutors as well as seen, Yogananda graduates from college during his 23rd year. At this time his archetypes have moved into relation to the Libra and Aries regions, the regions of marriage, relationships, ceremonies for Libra and the word, naming, etc. for Aries. Yogananda is initiated into the Swami Order and takes a new name. We find the following quotation at this time from his autobiography.

"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things of the world; how he may please his wife."

Here we find ourselves in the Libra region, recollecting that in this region Gandhi had made the remark that "his partiality for his wife overpowered his partiality for the truth."

Next we see Yogananda choosing a new name for himself. Curiously in the following pages of the autobiography Yogananda becomes somewhat of a philologist or scholar, careful characterising the significance of the various terms or names in the Swami Order. We wonder whether Yogananda's progressed Earth standing in relation to Aries inspires his interest in naming in this way at this time.

Sri Yukteswar says to him: "How you will miss the companionship of a wife in your old age."

At the age of 25 we find Yogananda moving through a different archetype, that of the Aquarius-Leo forces. Here he begins work in educating children, a concern related to the Leo forces. The exercises he gives for recharging the body may be seen in light of Leo's relation to the sense of life and vitality itself. Joy comes from the heart, and his father's appreciation of Yogananda amidst the happy, eager youngsters is a testimony to his selfless participation in Yogananda's heart's concerns at this time in his life.

Yogananda's faithfulness to his student Kashi is probably one of the most eloquent testimonies to the power of love that one might find.

When Yogananda attempts to explain miracles in relation to the model of electricity we find ourselves in relation to the Aquarius spirits at this time in his life.

During the ages of 26 and 27 I imagine Yogananda's progressed Sun and Earth line as moving through the Cancer and Capricorn spheres. We see Babaji materializing a palace in the Himalayas. Under this archetype Jung dreamt of a palace and a Church; Gandhi visited Churches; Emerson preached in Church; now abaji creates a palace! They are as it were - all of a piece, yet how different each of these individualized expressions of these archetypes are from each other.

At the age of 27 Yogananda travels to America, aided by his father. (When last he was in relation to this archetype he was told by his teacher not to accept money from his father). He goes to a congress (Capricorn) where he lectures on The Science (Cap.) of Religion. Gandhi during a corresponding archetypal period attended a "vegetarian congress"; Emerson a convention on Church reform.

At the age of 31, under the influence of Pisces and Virgo, Yogananda started a transcontinental tour. The Pisces influence is evident in his travelling, the Virgo influence in his public speaking.

In 1925, in respect of the Leo forces of individuality, with the help of "large-hearted students", he established an American headquarters. When last he was in the Leo sphere he had started a school for children. We shall find later in the life of Albert Schweitzer, when moving through the Leo sphere, that he establishes his hospital on an independent footing.

Of 1926-1930, under the Sagittarius-Gemini influences he says: "years (time or Gemini) sped by as I lectured (Gem.-Sag.) in every part of my new land."

At 42, under Virgo-Pisces and then Virgo, Pisces-Cancer we find Yogananda again travelling. He is to return to India. Generosity (Pisces) affords him the means (Virgo) to do this. He then describes his travels.

In August of 1935 he is back in India. (Perhaps the Cancer forces? Through generosity from America (Pisces-Virgo?) the Ranchi school is incorporated. He travels throughout India and describes the caste

system. (Cancer forces). We find him during this time of the death of his beloved teacher attending the Kumbha Mela, a bazaar like gathering of people from many different streams of life. He visits Mohandas Gandhi where he enters into a world of concern about diet. The question of eggs and egg substitutes arise. This is Gandhi's Cancer world, the world which found Gandhi at the vegetarian congress; devoted to fasting and purification later on in his life.

Upon returning to America he presents a gift of a silver cup to a student. This, under the Cancer influence reminds us of his stay in the Ashram and the silver amulet his mother had given to him. And now, under a similar archetype, we see the fulfillment of his architectural dreams of some 25 years earlier. The founding of the SelfRealisation Fellowship is a fulfillment of the Cancer gesture of sanctifying a place, set apart, where those devoted to the spiritual life, can pursue their dedication to holiness.

Finally, under a Gemini progressed Sun, we find Yogananda composing a commentary on the Bhagavad-Gita.

This draws to a close our consideration of the life of Yogananda viewed in the light of the progressed Sun-Earth conception to birth rhythm. To come to any conclusions on how truly it seems to bear out the theory considered in these studies would probably demand further study of other biographical accounts of Yogananda's life. Nevertheless, I think it makes a contribution to our overall considerations, although far more sketchy and inconclusive than the other studies we have thus far explored.

Let us now turn our attention to an individual working in a very different field, that of natural science. The life of Marie Curie will be the object of our concern in the following chapter.

Science, said Dr. James Bryant Conant, is a state of mind."  
Catherine Drinker Bowen

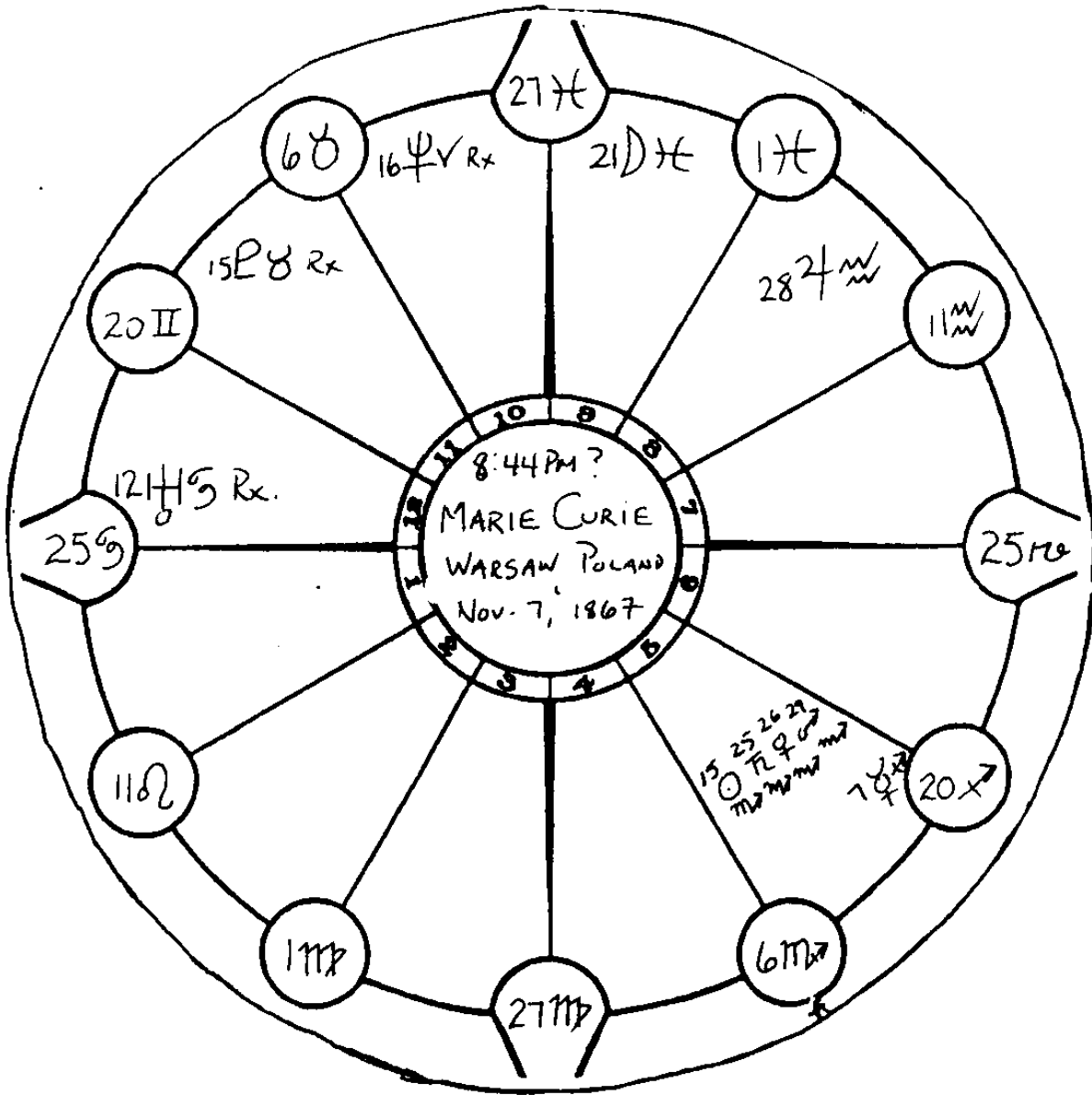


Chapter VI:  
THE LIFE OF MARIE CURIE VIEWED IN THE LIGHT OF  
THE SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM

Our next study will be devoted to the life of the Polish scientist, Marie Curie. The source for her biography which we shall use is the book, *Madame Curie*, written by her daughter, Eve Curie.

In Marc Edmund Jones' book, *The Sabian Symbols*, he gives the birth data for Marie Curie as follows: born in Warsaw on November 7, 1867 at 8:44 PM. The chart he gives for her birthday is pictured on the following page. It is the one I will use to calculate Marie Curie's beginning conception time. Recently, I have seen in the book, *Astrology and Past Lives*, by Mary Devlin a different birth time for Marie Curie 1:30 PM. This would place the ascendant at 13 degrees of Aquarius and the descendant at 13 degrees of Leo. Given the rule under consideration this would mean that we were about one day away from Marc Edmund Jones, ascendant of 25 degrees of Cancer, descendant of 25 degrees of Capricorn One day away given the interchangeability of the ascendant or descendant factor in determining the starting point. For this reason I will leave this study as I had done it prior to gaining this further information, not knowing which is more accurate. The one day would correspond to a variation of three months in biographical events. Within the degree of precision of our exploration three months should not alter the essential pattern of the law I am trying to illustrate.

This brings us to February 3, 1867 as the starting point of Marie Curie's conception to birth development.



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Madame Curie by Eve Curie

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
11	Mar. 18 ☉	Sept. 19 ☉	Loss of mother. (☉) Loss of faith in God. (☉)
17	April 10 ☉☉☉☉ → ☉	Oct. 10 ☉	"Intoxication of idleness. Reading absurd and harmless novels. During her year of laziness." (☉)  Learn to dance. Attend balls. (☉) Spent a few months in the country. "A breeze of innocent madness stirred all summer long over the beautiful house." (☉)  "In September, still giddy from a whole year's roaming." (☉)
17	April 10- April 14 ☉☉☉☉ → ☉	Oct. 10- Oct. 14 ☉☉☉☉ → ☉	Father reading to her David Copperfield. (☉) Tutoring. (☉, ☉) Relationship to social and political movements of her day. (☉, ☉) Manya gave lessons to women of the poor classes. Reading aloud to them. (☉, ☉)  Wished to reform social order and enlighten the masses of the people. (☉)  Reading Dostoievsky, etc. (☉)  Drawings in her book (☉), with writing in German, Polish, Russian and French. (☉, ☉)  Affectionate nature. (☉) "To an ideal positivist, from two positive idealists." (☉)  Personal sacrifice. Willingness to help her sister. (☉, ☉). Work as governess. (☉)
18	April 14- April 18 ☉	Oct. 14- Oct. 18 ☉	Governess. Position with a family of lawyers. (☉) "How naive and full of illusions was Manya." (☉) Had never heard an ugly or vulgar word at home. (☉)  Governess to other family. (☉) Remarks on abilities of dancing people in the community. (☉) Tutoring poor people in the area. (☉)
19	April 18- April 22 ☉	Oct. 18- Oct. 22 ☉	Tutoring villagers. (☉) Studied science on her own. Sorrow. Disappointment, discouragement over her destiny. (☉, ☉) Romance of a poor, young girl. (☉)

DESCRIPTION (SYMBOL-INTERPRETATION)

	PROG. ⊕	PROG. ⊕	
	DATE	DATE	
AGE	REGION	REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
20	Apr. 22- Apr. 26 γ ∩	Oct. 22- Oct. 26 =	Question of marriage. (⊕) Living with her father. (γ ∩)
21-22	Apr. 26- May 4 γ ∩ → γ ↗	Oct. 26- Nov. 3 = ∩	Suggestion to Manya, from Bronya, that she go to study in Paris. Relationship to wealth of family. (γ ↗) Question of sacrificing going to Paris for her father. (γ ∩) Spent time in a laboratory. (March, 1889) (∩)
24	May 8 γ ↗ → ♂	Nov. 7 = ∩ → = II	Journey to France. (γ ↗) Student at the Sorbonne. Living with her sister and brother-in-law. (∩ II) Relationship to learning the French language. Left her sister's house. (γ ↗ ∩ II) Single-minded dedication to her studies. (∩ II) Love of science. Hardly eating.
25-26	May 12- May 16 ♂	Nov. 11- Nov. 15 = II	Devotion to study: mathematics, physics, chemistry. (∩ II) Experience of meeting other human beings. (∩ II) Comradships. She loved mathematics and physics. (∩ II) Learned French language perfectly. Passed mathematics and physics. (∩ II) Cheerful. (∩ II) A bit too fat. Having been stuffed with food in relatives houses. (♂)
26-27	May 16-20 ♂	Nov. 15-19 = II → m ↗	Years of study. (∩ II) Meeting with Pierre Curie. (∩ II) Interest in each other as personalities. (∩ II) Correspondence from Pierre Curie. (∩ II)
28	May 24 ♂ m ↗	Nov. 23 m ↗	Work at her cooking for the sake of her husband's family. Acquisition of daily expense book. (♂ m ↗) Marie's research on properties of steel. (m ↗) "Both healthy (♂ m ↗) and life is kind (♂ m ↗) to us.
29-30	May 28- June 1 ♂ m ↗	Nov. 27- Dec. 1 m ↗	Pregnant. (♂ m ↗) Vexed through interference with her research on magnetization of steel. (m ↗)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
29-30 (cont.)	♁	♁	Worked at laboratory. (p 158) "Thus in the same year, within an interval of three months Marie Curie brought into the world her first child and the results of her first researches." (♁, ♁)  Decided to research on x-rays. (♁)
31	June 4 ♁	Dec. 4 ♁	Communications to the academy of science. (♁?)
32-34	June 8- June 16 ♁ ♁	Dec. 7- Dec. 15 ♁ → ♁	Working in a shed, blackboard, coal-iron stove with a rusty pipe. Not considered fit for a mortuary. (♁, ♁)  Worn kitchen tables. Two French "lunatics" (♁, ♁)  Dull brown ore, still mixed with pine needles. (♁)  Isolation (♁) of particular chemical elements. Precipitates. (♁) Stirring for hours at a time. (♁) Days spent in the laboratory. Atmosphere of peace and meditation which is the true atmosphere of a laboratory. (p. 179) (♁)  Caring for child. Garden at house. (♁)  Feeding Irene milk soups. Now I feed her on such soups and on fresh eggs, "straight from the hen." (♁)  Letter to Curie's about Marie's health suggesting how they should eat their meals. (♁)
34-35	June 16- June 20  II	Dec. 17- Dec. 20  ♁	Given position as lecturer in physics. (II, ♁)  Bicycle trips in France. (♁)  Drawing up results of her research. (II)  Publication of various scientific papers. (1899-1904) (II)
36-37	June 24- June 28  II → II	Dec. 24- Dec. 28  ♁	Defend doctors thesis at Sorbonne. (June 25, 1903) (II, ♁)  Travels with Pierre to London where he lectures. (II, ♁)  Letters written to Curies after receipt of Nobel prize. (II, ♁)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
37	June 30 II ±	Dec. 30 ↗γ	<p>"Every Day" (Chapter heading)</p> <p>The <u>name</u> of Curie was now a <u>great name</u>. (↗γ)            Not doing much of interest. Pierre's illness            Love of science and her love for a man. (II ±)</p> <p>She would have liked sometimes to know the            simple charm of living. (p. 236) (II ±)</p> <p>Boredom in Marie. Loss of passion for life.            Complaint. (II ±)</p> <p>Attending the theatre. (II ±)            Description of Marie's one dress. (II ±)</p> <p>Pierre: "It's a pity" he murmured. "Evening            dresses become you!" (II ±)</p> <p>Friendship with dance Loie Fuller: "The Light            Fairy". (II ±)</p>
37-38	June 30- July 3 II ±	Dec. 30- Jan. 2 ↗γ	<p>Guests visiting in house. (II ±)            Conversations. (↗γ)            Collaboration of Marie and Pierre. (II ±)            Marie appointed head of the laboratory. (↗γ)</p>
38 ½	July 4-5 II ±	Jan. 3 ↗γ	<p>Death of Pierre Curie.            Conversations with Pierre in her diary. (↗γ, II ±)</p> <p>First time<sup>w</sup>oman was to speak in the hall of the            Sorbonne. (II ±, ↗γ)</p> <p>Madame Curie resumes series of lectures with            the same words Pierre had left off. (II ±, ↗γ)</p>
39-40	July 6-10 II ≈	Jan. 5-9 ↗Ω	<p>Concern with care of children. (↗Ω)</p>
42-43	July 18-22 Ⓞ	Jan. 16-20 re	<p>Death of Pierre Curie's father. (re)            Change of coffins in grave, so that Marie Curie            could be nearer to Pierre at death. (re)</p> <p>Marie Curie was now left to herself to bring up            Irene and Eve. (Ⓞ)            Education of her children. (Ⓞ re)            Gardening, modelling, cooking and sewing. (Ⓞ)</p>
44	July 26 Ⓞ	Jan. 25 re	<p>Preserve them from excesses of sensibility. (Ⓞ)            Never spoke of father to the orphans. (Ⓞ)</p> <p>Did not establish a cult of martyred Poland in            the house. (Ⓞ)</p>

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
44 (cont.)	⊙	re	<p>She felt incapable of teaching them dogmas in which they no longer believed. (re)</p> <p>Had to decide what to do with gramme of radium that she and Pierre had prepared. (⊙) Against the advice of Dr. Curie and several members of the family council (⊙, re) she decided to make her laboratory a gift of this precious particle. (⊙, re)</p> <p>"When Irene had won her study certificate and reached the age for going to school Marie anxiously sought for a means of instructing her daughter above and beyond routine. (re) It seemed to her barbarous to install young beings in ill-ventilated classrooms (re) and to steal innumerable sterile "hours of attendance" from them at the age when they should be running free." (⊙, re)</p> <p>Educating a group of children themselves. Various professors teaching children. (re, ⊙)</p>
43	Jul 22-26 ⊙	Jan. 20-24 re	<p>Professor, research worker and laboratory director. (re)</p> <p>After two years of professorship Marie undertook to write down her lessons. She published in 1910 a masterly "<u>Treatise on Radioactivity.</u>" (re)</p>
45	July 29- ⊙ ma	Jan. 27- re ♂	<p>"Malice burst upon her in a sudden squall and attempted to annihilate her." (⊙, ma)</p> <p>Journalistic venom. (⊙, ma)</p> <p>Letters threatening her with violence. (⊙, ma)</p> <p>Museum of Industry and Agriculture. (re ♂)</p>
46 1913	Aug. 2-6 ⊙ ma → ⊙ X	Feb. 1-5 re ♂	<p>Walking tour in Engadine. (summer 1913) (re ♂)</p> <p>Marie went to England. (⊙, ma)</p>
47 1914	Aug. 6 ⊙ X	Feb. 5 re ma	<p>World War II: work in hospitals with x-rays. (⊙ X) Travelling in automobile. Continued travelling in car from hospital to hospital. (⊙ X)</p>
49-51 1916- 1918	Aug. 13- Aug. 21 Ω	Feb. 12 Feb. 20 W	<p>Trained x-ray technicians for war effort. (W)</p>

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1919 52	Aug. 25 Ω ↗	Feb. 24 W II	"Marie became more serene after her fiftieth year." "Marie did not find her happiness again, but she learned to love the little joys of daily life." (W ↗)  Learning to swim. (Ω ↗) Companions to her children. (W II)
53	Aug. 29- Sept. 3 Ω ↗	Feb. 28- Mar. 3 W =	Meeting with Mrs. Brown Meloney..her offer to help. Marie represented the highest vision of womanhood to her. (W ↗) If you had the whole world to choose from? Silly question. Fateful one. (W ↗)
53-54	Aug. 29- Sept. 5 Ω ↗ → Ω γ	Feb. 28- Mar. 5 W =	Trip to America with daughters. Made mother buy a new dress or two.  Visited many girls colleges. (W ↗) Lecturing. Honorary degrees. (Ω γ)
55	Sept. 5 Ω γ	Mar. 5 W =	International committee of intellectual cooperation. (W ↗, Ω γ)  Question of societie's interest in relation to science. (W ↗)
59	Sept. 22 MP	Mar. 23 X → X ⊙	Family concerns. Irene's engagement. (X ⊙) Observations of her relationship with plants and stones. (MP, X ⊙) Visiting gardens. (MP, X ⊙)
67 1934	Oct. 22 =	Apr. 23 γ γ Ω	Teas at laboratory. (=)  Acquiescence to others suggestions in relation to health. (=)  Death. July 16, 1934 (Noon)

## MADAME CURIE

I will begin my discussion of the life of Marie Curie at her seventeenth year. The other entries, for her earlier years, are a little uncertain to me although I think it should be noted that when her mother died she "lost her faith in God". This event, which occurred when her progressed Earth stood in relation to the Virgo forces, seemed to deeply color her relationship to the question of that sphere of study towards which she would later devote her personal will and intelligence. The significant and dedicated scientist, like the significant and dedicated religionist, is a man or woman who has unfolded the forces of personal will and intelligence to a high degree, yet has chosen to direct this region of their inner lives to different spheres. One can only wonder whether the destiny of Marie Curie might have taken her into other pursuits had not her loss of faith, under Virgo, through the death of her mother, had such a deep impact upon her early years?

At the age of 17 with the progressed Earth standing first in relation to the Virgo-Taurus forces, then the Libra forces -each of which in their relation to balance and the mercurial spirits of liveliness in the limb has a relation with walking and dancing -we find Marie in a time "of intoxication of idleness. Reading absurd and harmless novels during her year of laziness." She learned to dance. Attended balls. Spent a few months in the country where a Libran "breeze of innocent madness stirred all summer long over the beautiful house." In September, "still giddy from a whole year's roaming"... Here we clearly see the signature of mercurial liveliness, nimbleness, and Libran silliness, giddiness.

She returns home and we find her having her father read to her from David Copperfield. (Libra and Aries. The word in companionship). She involves herself in tutoring, (one on one working), and develops a relationship to the social and political movements of her day. This reflects her interest in social justice, indicative of the Libra archetype. She gives lessons to women of the poor classes, during which time she reads aloud to them. (Libra-Aries)

We are told that she wished to reform the social order and enlighten the masses of the people. She does a lot of reading and keeps a book with drawings (Libra) with writing in German, Polish, Russian

and French. (Aries relation to the word sense).

In a letter to a friend she writes the following salutation: "To an ideal positivist, from two positive idealists", reflective perhaps of her present relation to Arian idealism although it could easily as well come from a more passing influence at the time of her writing the letter.

Her gesture of personal sacrifice in her willingness to help her sister by working as a governess may be a reflection of the Libran gesture of a will to assist others with their own tasks.

Her work as a governess or companion we can understand under the continuing Libra influence. Interestingly her first position is with a family of lawyers. Eve Curie writes of this period: "How naive and full of illusions was Manya." An accurate expression of some Libran characteristics. Manya "who had never heard an ugly or vulgar word (Aries) at home" has some unpleasant experiences in her present position .

She becomes a governess to another family; tutors poor people in the community and seems interested in the people's abilities as dancers. All these reflect her Earth's relation to Libra at this time. She continues with her-tutoring and begins a study of science on her own. (This may reflect the movement of the progressed Earth sphere into Libra-Aquarius)

Her Arian idealism seems to move more into relation with the personal aspirations of her individual feeling and she expresses her sorrow, disappointment and discouragement over her destiny. With the progressed Sun having moved into relation with the Leo region perhaps we could say that Marie is experiencing a period of "disheartenment". She is also involved in a youthful romance at this time, further reflecting her relation to Leo.

Perhaps close to the time when her progressed Sun moves into the Sagittarius sphere she hears from Bronya, her sister, who suggests that she go to study in the capital of the Sagittarian ruled nation, France.

While living with her father (Leo) she works in a laboratory. (Aquarius) Finally, at the age of 24, sorrowful about leaving her father (Leo), she travels to France (Sag.). She becomes a student at the Sorbonne, lives with her sister and brother-in-law (her progressed Earth moving into Libra-Gemini); learns the French language (Sag.), and decides to leave her sister's house. (Gemini)

She is single-mindedly devoted to her studies (Gemini); has a love of science and the atmosphere of attention and silence. (Gemini?) She studies mathematics, physics and chemistry and grows into an appreciation of the experience of meeting other human beings. (Gemini) Accompanying her gratitude for her comradeships, is her special love for mathematics and physics. (Related to Gemini's, mathematism).

She has learned the French language perfectly. (Sag. then into relation with the Taurus forces). Passed in mathematics and physics. (Gemini). "Travelled home, cheerful (Gemini), but a little too fat" (Taurus?).

She returns to Paris, continues her studies (Gemini), meets Pierre Curie (Gemini). We have an expression of their mutual interest in each other as personalities (Gemini). She corresponds with Pierre (Gemini) and not long thereafter at the very end of the Earth's motion through the Gemini region of the Libra constellation, she marries Pierre Curie.

At the age of 28 she speaks of herself "working at her cooking for the sake of her husband's family". (First we might ask: Is this Marie Curie? Then we could suggest that her progressed Sun has moved into relation with the Taurus-Virgo region. The Virgo region can be seen as deeply connected with the sphere of the culinary arts through its relation to the stomach and intestinal regions in the human form).

In keeping with the spirit of Virgo she acquires a daily expense book at this time.

She undertakes her first serious, independent researches on the properties of steel (under the iron related Scorpio forces) and says in a letter that her life is "both healthy (Virgo) and kind (Scorpio) to them."

When she becomes pregnant (Virgo) she is vexed (Scorpio) through its interference with her research on the magnetization of steel. (Scorpio).

Of this period Eve Curie writes:

"Thus in the same year, within an interval of three months Marie Curie brought into the world her first child (Virgo) and the results of her first researches. (Scorpio)"

Next she decided to do research on x-rays. (Scorpio?)

When her progressed Sun moves into the Taurus-Capricorn region and her progressed Earth moves into the Scorpio-Cancer region we find her working in a shed (Cancer-Capricorn), with a blackboard (Cap.)

and a coal stove (Capricorn). It was said of this shed that it was not fit for a mortuary (Capricorn). Under a similar archetype Yogananda meditated in the graveyard. The spirit of death, of deep peace and concentration, meditation, breathes in this atmosphere.

Worn kitchen tables (Cancer-Capricorn) were the tools for the two French "lunatics" (Cancer). The dull brown ore, still mixed with pine needles (Cancer-Capricorn) awaited their refinement at the hands of the Curies. The will to isolate the particular chemical elements reflects the Cancer forces in relation to the mother ground they were exploring and the Capricorn forces in respect of the gesture of iceolation, isolation.

Marie spent hours at a time stirring. Under this archetype of Cancer, countless human souls have spent time stirring substances in the preparation of food. The atmosphere of peace and meditation which is the true atmosphere of the laboratory (Capricorn) is also the true atmosphere of the graveyard, as Yogananda has shared with us.

While Marie the scientist stirred the mixture in her laboratory, Marie the mother cared for her child and her garden at her house. (Cancer) She fed Irene milk soups and fresh eggs "straight from the hen". (Cancer) A concerned friend wrote to the Curies and suggested that Marie attend more carefully to her health by telling her how she should eat her meals. (Cancer)

Just about the time her progressed Sun and Earth line move into the Sag.-Gemini sphere she is given a position as lecturer in physics (Sag.-Gemini). Under this archetype Jung became a lecturer in psychiatry. Emerson travelled and lectured under this archetype as did Yogananda. Further we see her taking bicycle trips with Pierre (Sag. The bicycle calling on the exercise of the formative forces which are related to horses or horse back riding, the thigh area.) She draws up the results of her research. (Gemini) She travels with Pierre (Gemini-Libra?) to England and they receive the Nobel prize.

Eve Curie -I think out of a true intuition - calls the next chapter heading "Every Day". I think the following period in Marie's life reflects her relation to the influences of the Aries forces of the word and the Libra forces of relationships, also related to the gesture of hallowing everyday demands, where life concerns themselves become one's focus of attention.

We are told that the "name of Curie was now a great name" and we wonder of the relation of the Aries region to the question of "naming".

Marie is "not doing much of interest". The Libra region can be experienced as the occasion for boredom if there is a weakness there, as I think may be the case with Marie. Years earlier she dreamed away a year (according to herself) when in contact with these forces, and later, we will discover that she died while standing in relation to them. She is concerned with Pierre's illness and her primary interests in her life are her love of science and her love for a man. (Libra)

Eve writes of her mother, how she would have liked sometimes to have known "the simple charm of living" (Libra). She seems to have lost her fire of enthusiasm for life and the spirit of complaint is with her. (Libra) Modern psychology might suggest that Marie, after her years of intensive work is "burnt out".

We find a description of Marie's one dress (Libra). A picture which will emerge in a similar Libran archetype later on. Pierre, in, I think a perception of Marie's Libran charm says to her: "It's a pity", he murmured! "Evening dresses become you."

Interestingly she enters into a friendship with the dancer Loie Fuller, known as "\*The Light Fairy" , a wonderful expression of some of the characteristics of the light, mercurial spirits of Libra that so often inspire the work of dancers.

Guests visit her house. Conversations are carried on. There develops a further collaboration of Marie and Pierre. (All reflective of the Aries-Libra line of influence).

Not long thereafter Pierre is killed in a tragic accident, and Marie, initially seems to have lost her will to live. Her conversations with Pierre in her diary reflect her relation to Pierre through the word of companionship. After Marie has partially regained her will to continue she is invited to lecture at the Sorbonne, the first time a woman was to speak in the hall (Aries-Libra). She resumes the lectures "with the same words Pierre had left off". (This is a beautiful testimony to the sacrificial spirits of Aries in relation to the word and the Libran spirits of male-female harmony and collaborative effort which lay in the background of this time in Marie's life).

Next we move into the Leo archetype and we find Marie's concern for her children.

Later, Pierre's father, who has come to live with her, dies, and under (I think) the Capricorn archetype, Marie makes the gesture of

changing coffins in the grave, so that Marie could be nearer Pierre at death.

She is now left alone to raise her children. (Cancer-Cap.)

She concerns herself with her children's education. The reader may recall that under a similar archetype Gandhi was a teacher of children and Jung had vivid dreams in which his children played a part.

She teaches her children gardening, modelling, cooking and sewing. (All Cancer related gestures). She speaks of her desire to preserve them from "the excesses of sensibility" (Cancer) and never speaks of their father (Cap.?) to them. She is said also to have not established a cult of martyred Poland in the house (Cancer). At the same time she finds herself incapable of teaching them dogmas in which they no longer believed. (Capricorn)

She gave, as a precious gift, the gramme of radium (Cancer in relation to the substance itself) to her laboratory. (Cap.)

Marie sought a way to educate Irene herself. Eve writes of this:

"It seemed barbarous to install young beings in ill-ventilated classrooms and to steal innumerable sterile hours of attendance from them at an age when they should be running free."

She and a group of professors at the Sorbonne undertook the education of the children themselves. (Cap.-Cancer)

Simultaneous with these concerns Marie worked as a professor, research worker and laboratory director. She wrote down her lessons in a book (Capricorn concerns) or treatise, called "Treatise on Radioactivity." She wins a second Nobel prize and while the Sun has moved into the difficult region of Cancer-Scorpio we hear that "malice burst upon her in a sudden squall and attempted to annihilate her." This journalistic venom and letters threatening her with violence reflect the dark side of the Scorpio influence. Why she met this quality of Scorpio at this time is a question that could be explored further. For the present it is beyond the scope of these studies.

Under the Taurus influence of step by step walking she takes a walking tour of the Engadine, and under the Scorpio related influence ruling Great Britain, she travels to that country.

In 1915 she helps with the details for building an institute to house her continuing work. World War II breaks out and under the influence of Pisces we find her working in hospitals with x-rays. (It may have been under the Pisces forces previously that she had begun her exploration of the world of x-rays themselves.) We see her travelling in an automobile from hospital to hospital. (Pisces)

With the progressed Earth having moved into the Aquarius-Gemini region we find her training x-ray technicians. (Gemini?)

Eve tells us that Marie became "more serene after her fiftieth year". She learns how to swim (Sag.) and develops a love for the little joys of daily life. (Progressed Sun into Leo or progressed Earth into Aquarius-Libra.)

Under the Libra archetype of companionship, she meets Mrs. Brown Maloney, who offers to assist Marie in her task. (Libra) For her Marie represented the highest vision of womanhood. (Libra). When she is asked: "if you had the whole world to choose from," Eve reflects that this is a "silly question" (a Libra question), but Mrs Meloney does not raise it idly, she has the will and resources to keep "her word".

The consequence of this is that Marie takes a trip to America, with her two daughters (Libra) as her companions. Her daughter's insist that she buy a few new dresses for the trip and we are reminded how under the same archetype, Pierre had made observations about Marie's one dress in the past.

She visits many girl's colleges (Libra) and lectures (Aries). She calls a lawyer (Libra) and makes a gift of radium that has been given to her to her laboratory. An international committee on intellectual cooperation (social concern of Libra) invites her to participate.

Under Virgo and Cancer, at the age of 59, she is given over to family concerns. Her daughter's engagement occupies her. She develops a relationship to the world of plants and stones. (Cancer) She visits the gardens when she is able. (Virgo-Cancer).

She is involved in directing many research projects (CapricornCancer) and many publications come out of the institute at this time in respect of the research. (Earth archetype moving from Pisces-Cancer to Pisces-Scorpio).

Finally under a Libra Sun we see the teas at the laboratory and her apparent acquiescence to other suggestions in respect of her health. On July 16, 1934 Marie Curie dies.

In looking back over this consideration of the life of Marie Curie its patterns seem, with varying degrees of transparency, to bear out the hypothetical law under consideration. This I think is partly due to her daughter's selfless and heartfelt participation in the heroic and somewhat tragic destiny of her mother. At times I have

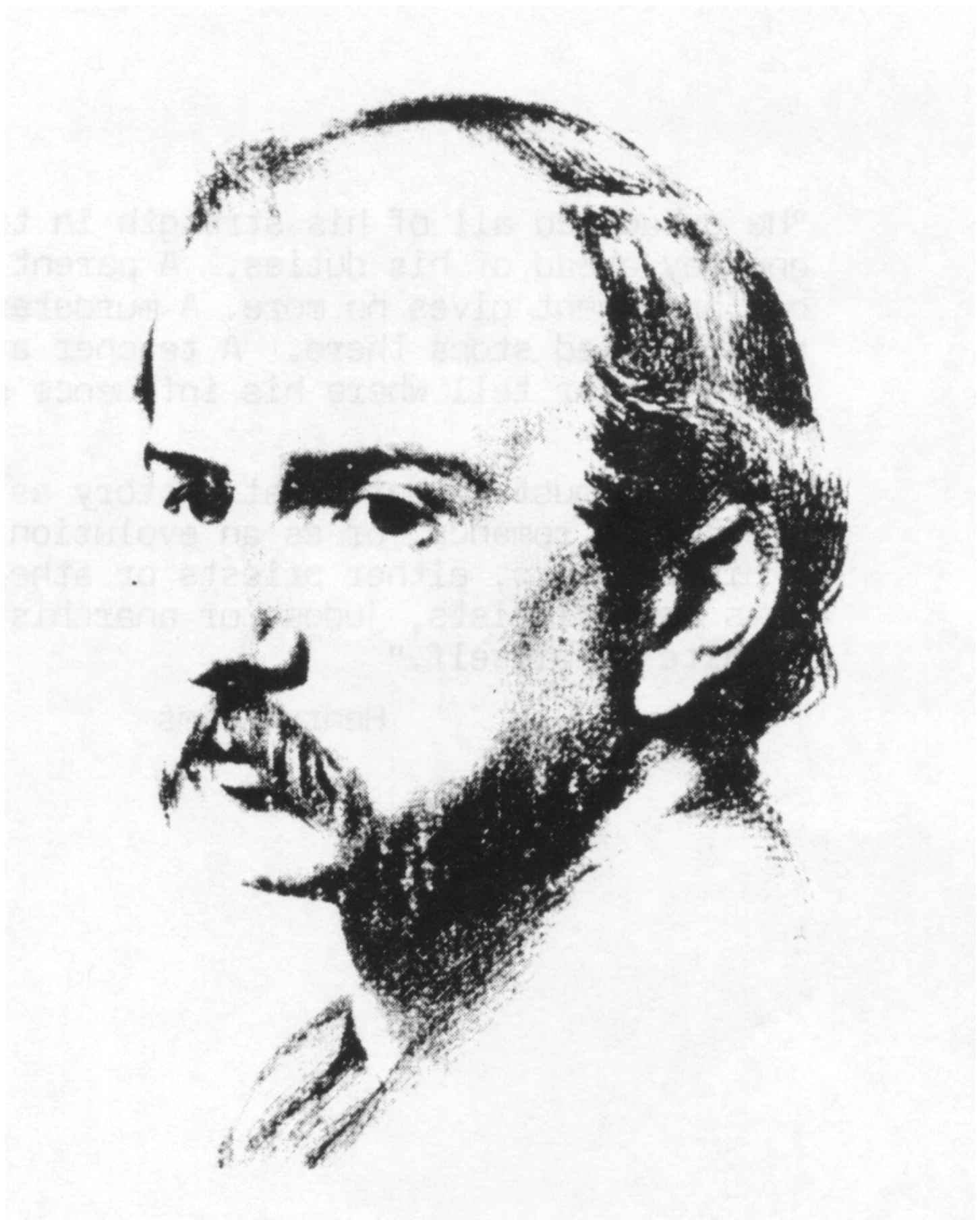
felt a little too matter-of-fact in respect of this discussion. Although this seems the style most appropriate for this discussion, it certainly does a kind of violence to the intimacy that lives in some of these accounts. It is for this reason that I have chosen to discuss only personalities whose earthly destinies have reached completion. I hope the reader will understand that this mode of presentation is perhaps the one that is most convincing for the questions being explored. I hope that if what is being presented in these pages can make a contribution to an understanding of some of the deeper currents that lie behind the panorama of human life, then the reader will be able to enliven and warm this understanding, necessarily reduced to "bare bones", through his heart's enthusiasm for the truly human sphere I am trying to illuminate.

In our next study we shall consider the life of the American author, educator and historian, Henry Adams.

"He exhausted all of his strength in trying to keep one day ahead of his duties. A parent gives life, but as parent gives no more. A murderer takes life, but his deed stops there. A teacher affects eternity; he can never tell where his influence stops... "

"A teacher must either treat history as a catalogue, a record, a romance, or as an evolution ... He makes of his scholars, either priests or atheists, plutocrats or socialists, judges or anarchists, almost in spite of himself."

Henry Adams



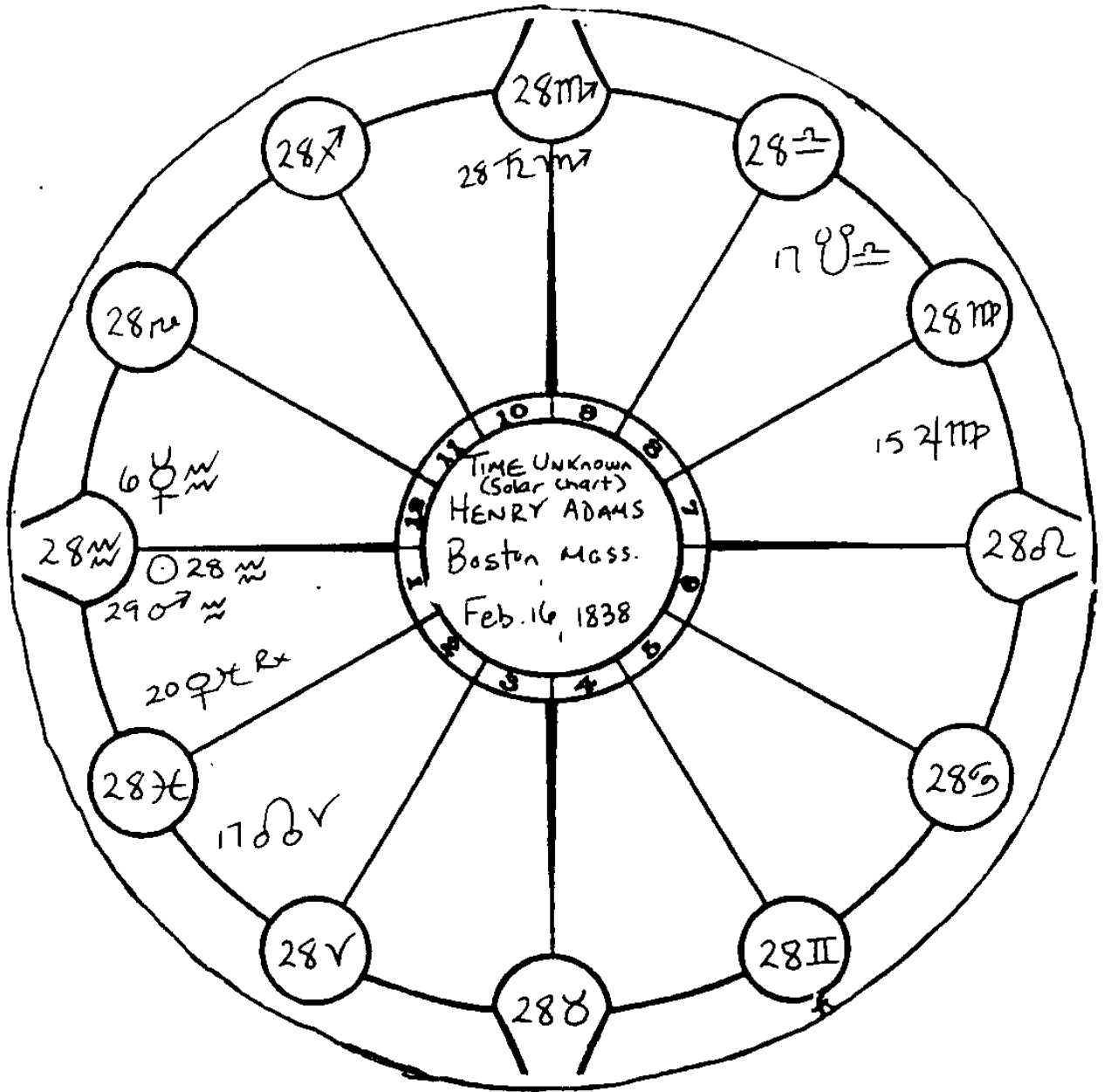
Chapter VII:  
THE LIFE OF HENRY ADAMS VIEWED IN THE LIGHT OF  
THE SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM

Although Henry Adams is certainly not as well known amongst the general public as many of the other personalities we are considering in these studies, after having read his autobiography, The Education of Henry Adams, some years ago I decided it would be worthwhile to return to it and to consider his life in light of the rhythm under consideration.

There is a measure of uncertainty in this study because I have thus far been unable to obtain any data for the birth time of Henry Adams. Consequently, it is possible that our considerations could be off as much as 2. years, or one entire archetypal region. In reworking his life, although at times I have certainly felt uncertainty about exact times of correspondence between events and corresponding conception to birth archetypes, nevertheless the movement from one archetypal region to the next has been sufficiently clear to me to warrant consideration of his biography. That is to say that although, for example, I may be uncertain that the Cancer-Capricorn third sector of the Scorpio-Taurus region has mathematically given way to the Gemini-Sagittarius line of influence, nevertheless the change of events is, in most cases, clear enough to indicate that this has occurred.

Given enough biographical studies establishing, beyond any doubt, the reality of this rhythm, it could be argued that the precise mathematical correspondence, in the cases where data is uncertain, is not necessarily critical, for the changing patterns of about two and one half year periods could still be seen through close biographical analysis. Of course, for individuals trying to move with these changes consciously in the course of their own lives, exact mathematical correlates would be helpful but would not replace the sensitivity needed to experience when archetypal changes had taken place. Having started with this apology let us see what we can find in looking at the pattern of unfolding in the life of Henry Adams, as he has recounted it to us in his autobiography.

As we have seen in the birth chart on the preceding page, Henry Adams was born on Feb. 16, 1838. I have arbitrarily chosen May 16, 1837 as his conception time.



173

Henry Adams

B. Feb. 16, 1838

E. May 16, 1837?

The Education of Henry Adams

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REGION

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REGION

DESCRIPTION (SYMBOL-INTERPRETATION)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
67 1837	Feb. 2 ⊘	Aug. 3 ⊕ II	Education of Henry Adams written. (Sma)
6-7	June 9- June 13 ⊘ re	Dec. 9- Dec. 13 ma X → ma ⊙	"All the more singular it seemed to afterwards to him that his first serious contact with the President should have been a struggle of will, in which the old man almost necessarily defeated the boy, but instead of leaving, as usual in such defeats, a lifelong sting, left rather an impression of as fair treatment as could be expected from a natural enemy. The boy met seldom with such restraint. He could not have been more than six years old at the time, seven at the utmost and his mother had taken him to Quincey for a long stay with the president during the summer...but he distinctly remembered standing at the house door one summer morning in a passionate rebellion against going to school. Naturally his mother was the immediate victim of his rage., that is what mothers are for, and boys also..He was in fair way to win, and was holding his own, with sufficient energy at the bottom of the long staircase which led up to the door of the President's library, when the door opened, and the old man slowly came down... During their long walk he had said nothing; he had uttered no syllable of revolting cant about the duty of obedience and the wickedness of resistance to law." (pp. 12-13) (⊘ re, ma ⊙)
8	June 17 ⊘ re	Dec. 17 ma ⊙	"He hung about the library, handled the books, deranged the papers, ransacked the drawers, searched the old purses and pocket books for foreign coins... Penetrated the President's dressing-closet where a row of tumblers, inverted on the shelf, covered caterpillars which were supposed to become moths but never did... but she made protest when he carried off her best cutglass bowls to plant acorns or peach stones (⊘ re) that he might see the roots grow, but which, she said, he commonly forgot like the caterpillars." (⊘ re, ma ⊙)
10	June 23 II	Dec. 23 ↗	Prehistoric stage of education ended abruptly with his 10th year. (II, ↗)  Right and wrong in respect of Quincey and State Street. (II)  Political party his father set up became a chief influence in the education of the boy

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
10 cont.	II	∇	Henry in the six years 1848-54 and violently affected his character at the moment when character is plastic (II → II <sup>∇</sup> , ∇ → ∇ <sup>∇</sup> ).
12	July 2 II ∟	Jan. 2 ∇ γ	...As the boy grew up to be ten or twelve years old, his father gave him a writing table in one of the alcoves of his Boston library, and there, winter after winter, Henry worked over his Latin grammar and listened to these four gentlemen discussing the course of anti-slavery politics. Read texts for proof correction of father's editorial of "Works" of John Adams (II ∟, ∇ γ).
13	July 6 II ∟	Jan. 6 ∇ γ	Mr. Adams read much aloud to his children, 50, (∇ γ). Read 18th c. history. Poetry. (∇ γ). Tried to teach him French. Meaning of "One-ideal abolitionist."
14	July 10 II ∞	Jan. 10 ∇ Ω	Always reckoned school years as time thrown away.  Books remained the source of life, and as they came out, "Thackery, Dickens, Bulwer, Tennyson, they were devoured." (∇ Ω).
15	July 14 II ∞	Jan. 14 ∇ Ω	Thus before he was 15 years of age, he had managed to get himself into a state of moral confusion (∇ Ω).
12	July 3 II ∟	Jan. 3 ∇ γ	Journey to Washington D.C. with his father. Standing behind the Vice-President's chair... The boy was presented to some of the men whose names were great in their day, and as familiar to him as his own. Clay and Webster and Calhoun were there still... (∇ γ)
16	July 19 II ∞ → S	Jan. 18 ∇ Ω → re	"One day in June, 1854, young Adams walked for the last time down the steps of Mr. Dixwell's school in Boylston Place and felt no sensation but one unqualified joy that the experience was ended. (∇ Ω)  "Harvard College: In effect the school created a type but not a will. Four years of Harvard College, if successful resulted in an autobiographical blank, a mind on which only a watermark had been stamped.", 55 (S re)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
16½	July 21 S	Jan. 20 re	"The stamp, as such things went, was a good one." (S)  "Virginians: First time Adam's education brought him into contact with new types and taught him their values." (S)
17½	July 25 S	Jan. 24 re	slipping away from fixed principles (re): Mount Vernon Street from Quincy, from the eighteenth century: first steps led him towards Concord. (re).
18½	July 29 S → S m	Jan. 28 re	"The only teaching that appealed to his imagination was a course of Lectures by Louis Agassiz on the Glacial period and Paleontology, (re) which had more interest on curiosity than the rest of the college instruction altogether.... Rather by instinct than by guidance, he turned to writing (S m)
19½	Aug. 2 S m → S H	Feb. 1 re 8	66, "Adams took to the pen. He wrote (S m) Ambition to be class orator (re 8). All the same the choice was flattering...so flattering that it actually shocked his vanity (S m). "He remembered especially one of his eminent uncles or relations remarking that, as the work of so young a man, the oration was singularly wanting in enthusiasm." (re 8)
20½	Aug. 5 S H	FEB. 4 re m	"Self possession was the strongest part of Harvard College, which certainly taught men to stand alone (re m)"  Sailed on steamer Persia for Germany (S H) Travel through Europe (S H)
21	Aug. 6 S H	FEB. 5 re m	Went to opera. Difficulty with language. Beer-cellars. Went to class with 12-3 year olds to learn the language. (S H)  Exercise solely of memory in Education. Never breathed fresh air; never heard of a playground.. German beer (S H)  German theatre, ballet, opera were excellent (re m) -gain in education came from despised beer-garden and music hall. (S H)  When his companions insisted on passing two or three afternoons in the week in the music-halls, drinking beer.. (S H) while an orchestra played

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
21 (cont.)	☿	♁	dull music, looking at fat German women knitting, Adams went with them for the sake of enjoyment. (☿)
			"Sitting thus at his beer table, mentally impassive, he was one day surprised to notice that his mind followed the movement of a Sinfonie." (80) (☿, ♁)
22 ½	Aug. 12 ♁	Feb. 11 ♁	Drove to Weimar. Walk in Thuringen. Dresden Sistine Madonna and Corregios were famous. Theatre and opera sometimes excellent. Elbe prettier than the Spree. (♁)
			Helplessness of Adams in face of society in Dresden. (♁)
21-22	Aug. 8- Aug. 12 ☿ → ♁	Feb. 7- Feb. 11 ♁ → ♁	"By twisting life to follow accidental and devious paths, one might perhaps find some use for accidental and devious knowledge...Nothing had been further from his mind than to become a tourist, but a mere tourist and nothing else, he had become in April 1860 when he joined his sister in Florence." (☿, ♁)
			"What had been gotten out of time and money, spent in these particular activities?" (♁)
1860	Aug. 11 ♁	Feb. 10 ♁	Washington. Secretary to his father. (♁)
1861	Aug. 15 ♁	Feb. 14 ♁	Went to England with his father. (♁) Learned lesson of holding his tongue. (♁) (116) "Imitate his father as close as possible and hold his tongue."  Social relations with various people in Great Britain. (♁) British Society. Friendliness he found here and there but chiefly among his elders, not among fashionable or powerful people. (♁, ♁)
24 1862	Aug. 19 ♁	Feb. 18 ♁	"Went where he was asked, always courteously received, and he held his tongue. Met Oliphant and Swinburne. (♁, ♁)
	Aug. 21 ♁	Feb. 20 ♁ II	Question not of fault but of intent. Meeting different personalities. (♁ II)
25	Aug. 23 ♁ ♀	Feb. 22 ♁ II	Discussion of different personalities. (♁ II) (167) Making friend of foreign secretary. (♁ II)

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
25 (cont.)	<i>α</i> <i>7</i>	<i>W</i> II	<p>"Very slow indeed, after two years of solitude, one began to feel the first faint flush of new and imperial life. One was twenty five years old, and quite ready to assert it; some of one's friends were wearing stars on their collars; some had worn stars of a more enduring kind. At moments one's breath came quick. One began to dream the sensation of wielding unmeasured power." (<i>W</i> II)</p> <p>An American saw in a flash what all this meant to England, for one's mind was working with the acceleration of the machine at home. (<i>W</i> II)</p> <p>(172) "All that a secretary could hope to gain from the affair was experience and knowledge of politics. He had a chance to measure the motive forces of men: their qualities of character; their foresight; their tenacity of purpose." (<i>W</i> II)</p> <p>2 ½ year struggle. Correctness of judgement (<i>α</i> <i>7</i>) in measuring the men and their forces. (<i>W</i> II)</p> <p>...They too have shown power, patience and steadiness of purpose. (<i>W</i> II)</p> <p>"He had stood alone, as was his nature. Like Gladstone, he had thought himself right."</p>
25	Aug. 23 <i>α</i>	Feb. 22 <i>W</i> II	<p>Eccentricity (p. 180) (<i>W</i> II)</p> <p>"For several years under the keenest incitement to watchfulness, he observed the English mind, in contact with itself and other minds. From the old-world point of view, the American had no mind; he had an economic thinking-machine which could work only on a fixed line." (<i>W</i> II)</p> <p>"Americans needed and used their whole energy and applied it with close economy; but English society was eccentric by law and for the sake of eccentricity itself. Eccentricity...perhaps exuberance of force, a birthmark of genius. (<i>W</i> II)</p> <p>"These questions of taste, of feeling, of inheritance, need no settlement. Everyone carries his own inch rule of taste, and amuses himself by applying it, triumphantly, wherever he travels." (<i>α</i> <i>7</i>)</p>
25 ½	Aug. 25 <i>α</i> <i>7</i>	Feb. 24 <i>W</i> II	<p>"Extreme eccentricity was no bar, in England, to extreme confidence." (<i>W</i> II)</p>

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
25½ (cont.)	♂♂	⊘ II	<p>"With singular skill and oratorical power, Bright managed at the outset, to insult or outrage every class of Englishman commonly considered respectable, and for fear of any escaping, he insulted them repeatedly under consecutive heads." (⊘ II)</p> <p>Bright talking to trade unions. (⊘ II)</p> <p>He had the British weakness of believing only in himself and his own conventions. (p. 190) (⊘ II)</p>
26	Aug. 26 ♂♂	Feb. 25 ⊘ II	<p>Style of society: social skills. (♂♂)</p> <p>Balmoral was a startling revelation of Royal taste. Country house. Large in tastes. Various societies. (♂♂)</p> <p>An American who neither hunted nor raced, neither shot nor fished, nor gambled. (♂♂)</p> <p>Cuisine, dinners, judge. (♂♂)</p> <p>"Least of all did Motley mean that the taste or the manners were perfect...he was thinking of his own tastes." (♂♂)</p> <p>Intimates are predestined. Adams met in England a thousand people, great and small...(205) All the time taken up by such duties was wasted On the other hand his few personal intimacies concerned him alone." (⊘ II)</p>
1865	Aug. 31 ♂♂	Mar. 2 ⊘ =	<p>p. 208 "Travelling in all possible luxury, at some one else's expense with diplomatic privileges and position, was a form of travel hitherto untried." (⊘ =)</p>
1866	Sept. 4 ♂♂ → ♂γ	Mar. 6 ⊘ =	<p>Acquired habit of office and lost faculty of will... (⊘ =)</p> <p>Had Henry Admas shared a single taste with the young Englishman of his time, he would have been lost. (♂♂)</p> <p>"Of his daily life he had only to reckon so many breakfasts; so many dinners...so many Americans to be escorted." (⊘ =)</p> <p>Drift with tastes. Difference in tastes, direction. (♂♂)</p> <p>English tastes. Art. (♂♂)</p>

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1866 (cont.) 28	♂ → ♂	♂ =	English garden of innate disorder called taste. (p. 214) (♂)
	Sept. 6 ♂	Mar. 8 ♂ =	Conversations with Frank Palgrave: critic, attacks on various fields. (♂) Another savage critic, also a poet... (♂) Taking other's word about originality of particular work. (♂)
29	Sept. 6 ♂	Mar. 8 ♂ = → ⊕	Relation to art dealers. (♂)
			Print by Raphael, wanted by Palgrave. Down to curator of the British Museum. Figure of Horace from Parnassus. Decipher writing on the paper. What it means after trying to ascertain whether it was genuine Raphael Libris translation? (♂, ♂)
			"Art was a superb field for education...went to sales; bought what he was encouraged to buy.. Turning from British art to Bristish literature. (♂)
			Article for North American Review. (♂)
29	Sept. 8 ♂	Mar. 10 ⊕	Adams read Darwin: <u>Origin of Species</u> . Various theories built up at the time.
			Marxist. (relation to names) (♂)
			Helped Charles Lyell get his <u>Principles</u> more recognized in America.
			Editorial work; Latin names; medieval abbeys. (♂)
			"To other Darwinians Natural Selection seemed a dogma to be put into the place of the Athanasian Creed; it was a form of religious hope; a promise of ultimate perfection." (♂?) ⊕?
			Psychology was to him a new study..."Did not care whether truth was, or was not, true. He was a Darwinian for fun." (♂)
30 1868	Sept. 12 ♂	Mar. 13 ♂ = → ⊕	Study of business. Mistake about specie payments. (⊕) Making himself a position as a practical man of business. A shrewd prophet of Wall Street perhaps have set a mark on Pierpont Morgan. Age 29-30, choose path towards future. Loitered a year; now education was to begin-old ended. (♂)

PROG. ⊙

PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
30cont.	ΩΥ→ MP	Æ	<p>"New mechanical energies, coal, iron steam. They could scarcely have earned five dollars a day in any modern industry.", 238 (MP)</p> <p>Needed energy still more, and capital. New world energies. Leaders of industry. Capital. Banks; mines; furnaces;shops;power houses. He was for sale in the open market; so were many of his friends." (MP)</p> <p>The young man was required to impose himself, by the usual business methods, as a necessity, on his elders, in order to compel them to buy him as an investment. (-MP)</p> <p>Debts of gratitude. Mr. Ewarts. (MP)</p> <p>Treasury take place of state department in his interest, 247 (MP)</p> <p>"Banker..to him the banking mind was obnoxious (MP), and this antipathy caused him the more surprise at finding McCulloch the broadest, most liberal, most genial, and most practical public man in Washington.", 248 (Æ)</p> <p>Capable young men with him. Need for reform. Position towards legal tender. (MP)</p>
31	Sept.14 MP	Mar.15 Æ	<p>"one made no pretense of hard work", 257 (MP)</p> <p>Gave three months to an article on the finances of the United States." (-MP)</p> <p>Could corner gold without interference from the government. (MP)</p> <p>Exposure of corruption (Æ)</p> <p>Relation to Foreign RELations. Tropics. Cession of Canada to U.S.</p> <p>Newspapers. Moral laxity.</p>
32	Sept.18 - 22 MP re	Mar.19 - 23 Æ → Æ S	<p>"The moral law had expired - like the Constitution." (MP)</p> <p>Moral principles, old political system broken down. Politicians had tacitly given up political machine as often as is broken down (MP re)</p> <p>Yet the sum of political life, was, or should have been, the attainment of a working political system. New morals and machinery of some sort had to be invented. (MP re)</p>

PROG. ⊙

PROG. ⊕

181

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
32 (cont.)	MP re	XS	<p>Society paid them to be practical (MP re). System-want of system. When spring came, he took to the woods.. "the vast maternity" of nature : showed charms more voluptuous than the vast paternity of the United States Senate." (XS)</p> <p>"Adams cared little for English reforms. The reforms were themselves medieval. The Education Bill of his Friend seemed to him a guarantee against all education he had won for he resented change. He would have kept the Pope in the Vatican and the Queen at Windsor Castle as as historical monuments...The tourist was the great conservative who hated novelty and adored dirt....." (MP re)</p> <p>"He sniffed with voluptuous delight the coal smoke of Cheapside and revelled in the architecture of Oxford Street. (MP re)</p> <p>"Passed through thirty years of rather varied experience without having once felt the shell of custom broken. He had never seen nature, only her surface-the sugar coating that she shows to youth." (XS)</p> <p>Death of his sister. Background of Italy. God might be a substance, but he could not be a person., 289 REcover in white purity of the snows on Mount Blanc (MP re)</p> <p>Went to Wenlock Abbey (MP re)</p>
32	Sept.20 MP re	Mar.22 XS	<p>While at Wenlock received letter from President Eliot inviting him to take Assistant Professorship of History at Harvard (MP re)</p> <p>Called a Begonia in one of criticism for his article.</p> <p>Question of American people</p> <p>Dragged from career (MP re) he liked in a place he loved (XS), into a career he detested, in a place and climate he shunned.</p>
33	Sept.23 MP re	Mar.24 XS → XEMA	<p>299, Description of visit to Harvard College. On one of the singularly gloomy winter afternoons, his mother drove him to visit his Aunt, Mrs. Everett. (XS)</p> <p>"When Adams closed his interview with President Eliot, he asked the bursar about his aunt's old drawing room, for the house had been turned</p>

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
33cont.	MP re	XS → XMA	to base uses. The room and deserted kitchen adjacent to it were let... (XS) Above him, his brother Brooks, then a law student, had rooms, with a private staircase. (MP re) He exhausted all of his strength in trying to keep one day ahead of his duties (MP re). A parent gives life, but a parent gives no more (XS) A murderer takes life, but his deed stops there (XS) A teacher affects eternity; he can never tell where his influence stops. (MP re)  A teacher must either treat history as a catalogue, a record, a romance, or as an evolution. (MP re) He makes of his scholars, either priests or atheists, plutocrats or socialists, judges or anarchists, almost in spite of himself (MP re)  No doubt a teacher might make some use of these writers or their theories; but Adams could fit them into no theory of his own. (MP re)  Any large body of students stifle the student. No man can instruct more than half a dozen students at once. He could think only of law as a subject; the Law School as end, and he took...." (MP re)
33	Sept. 25 MP re	Mar. 27 XS → XMA	"The boys worked like rabbits, and dug holes all over the field of archaic society (XS) " "The seven years he passed in teaching seemed to him lost".
	Sept. 25- Oct. 20 MP re → MP U → =	Mar. 27- Apr. 20 XS → XMA → ✓ →	"Yet nothing in the vanity of life struck him as more humiliating than that Harvard College, which he had persistently criticized, abused, abandoned and neglected..." (XS → XMA) "Education of an editor was the thinnest. (XMA) The editor had barely time to edit, he had none to write. The editor could help others but he could do nothing for himself." (XMA)  He felt willing to let anyone edit, if he himself might write. Vulgarly speaking, it was a dog's life when it did not succeed, and little better when it did. An editor lived the life of an owl. Editor became an authority on advertising (XMA)
1892	Dec. 12 MS	June 12 U re	314 The object of education for that mind should be the teaching itself how to react with vigor and economy. ( U MP ? )

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
46	Nov.12 ♁ II →	MAY12 ♁	House built on Lafayette Square in Washington (♁) Kipling all gaiety and good nature. (♁ II) All one's friends had died or disappeared (♁ II) Presidential election: one of them had no friends the other only enemies (♁ II) Unless his friend served some political purpose, friendship was an effort (♁ II)
55	Dec.16 mgs	June16 ♁ re → II	Travel with Cameron family in America. Then travelled to England, Switzerland. Question of silver in relation to economy. (mgs) Never in life taken politics for a pursuit of economy (♁ re) Masses of men invariably follow interests in deciding morals. Condemned for going against interests...Lucere-letter from brother-return to Boston. Community bankrupt. Returned to Quincy. Went to Chicago to study the exposition. (♁ re) Speculations on the Great Exhibition. Unity of natural force. Whether American people knew where they were driving. Capitalist system adopted. Once admitted that the machine must be efficient (II)
1894-1898	Dec.20- Jan.5 ♁ → ♁ γ	June20- July6 II → II ♁	The failure of the scientific schemer, without money to back it, was flagrant. (II) Mathematics, French, German, Spanish needed for his education. Went travelling in Northwest and South America. (♁, II)
57	Dec.24 ♁ γ	June24 II	"one was driven from beauty to beauty as though art were a trotting-match. Plunged into study of statistics." (II) For the moment he was rescued, as often before, by a woman. Towards midsummer 1895. The woman... Caen, Mont-Saint Michel. April back to Mexico. Study charms of Architecture. May with Hay".
59	Jan.1 ♁ γ	July1 II ♁	where elderly man can pass a week alone - without ennui. (II ♁) Each praised silence in others. Merits of silence in others."

PROG. ⊙    PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
62 (cont.)	Fr	II W	<p>379: Every exhibit that did not reveal new application of force. New motors to make air-ships feasible. Great hall of dynamos. Relation between steam and electrical current. New forces were anarchical. Occult, supersensual, irrational rays. (II W)</p> <p>This problem in dynamics gravely perplexed an American historian. Sex. Animated dynamo; she was reproduction. American Venus never dare exist. Power of sex. (Fr, II W)</p> <p>The Dynamo and the Virgin. Power embodied in railway train could never be embraced in art. Pen becomes a kind of blind-man's dog, to keep him from falling into the gutters.</p>
63	Jan.17 Fr	July19 II W	<p>Without a motive, except curiosity, Magnet. Radiation. Human mind. Geologic survey. Lyell's theories. (II W)</p> <p>Paris. Went to Bayreuth. Journey to Russia. Travel to Scandanavia. Assasination of President McKinley read about in the papers. Travel to Germany. Rhine River. Danube.</p>
64	Jan.21 re	July23 S	<p>Accidental death of Hay's Son. Assasination of President King. Clarence King's funeral. Nero Seneca. Power is poison.....(S M)</p> <p>Modern politics is, at bottom, a struggle, not of men but of forces.(421) The conflict is no longer between the men, but between the motors that drive the men, and the men tend to succumb to their own motive forces."</p> <p>Mystery of Force. Restlessness. Ennui. Change.</p> <p>Scholasticism. Thomas' idea of God compared with Haeckel and Mach. Kinetic thoery of gases. Question of motion. Continued to wrestle with thoughts of the philosophers. Study of his own mind (re, S)</p>
65	Jan.25 re	July25 S	<p>Mind moved around motives. Never moved without motive to move it.</p> <p>Question of movement of sex in history. Relation of man to woman. Laws of motion. Inertia of race. Inertia of sex. (re, S)</p>

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
59cont.	AV	II ≈	"Only silence is strong- all the rest is lies." "Silent-the best are silent now." (AV)  Arrived in London, Paris. Taught and learned French history to nieces (II ≈).
60	Jan.5 AV	July7 II ≈	Hay called back to be secretary of state. Discern working of law in history. Phillipines. West Indies. Pluck up courage to shoulder responsibility for Archipelagos at home.  Office was more poison than priestcraft or pedagogy in proportion as it held more power, but the poison he complained of was not ambition.  Returned home with Hay.  April in Sicily and Rome.  "Same plane as Republics of Brutus and Cato, while schoolboys read of Abraham Lincoln as they did of Julius Caesar." (AV)  Pilgrimage to Assisi. Saints. (368)  "The Latin was as twelfth century as the law.... The law had proved as futile as politics and religion. It offered no more continuity than architecture or coinage...St. Francis expressed supreme contempt for them all. Adams returned to Paris with a broken and contrite spirit. He Passed a summer of solitude..Began methodical study of 12th century. In the long summer days one found a sort of saturated green pleasure in the forests and gray infinity of rest in the little twelfth century Churches".  Prided himself on faithfulness to tradition and convention. (370)  Met painter Whistler with La Farge.  La Farge used glass like a 13th c. artist (II ≈)
62	Jan.13 AV	July15 II ≈	Discussion of Boer War. Anger at the Boer War. Question of Treason.  377 Langley listened with outward patience to his disputatious questionings..He had the physicist's heinous fault of professing to know nothing between flashes of intense perception. like most physicists, he believed in physics solar heat, kinetic atoms...physical concepts. (II ≈)

PROG. ⊙    PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
65 (cont.)	<i>re</i>	<i>S</i>	<p>"The typical American man had his hand on a lever and his eye on a curve in his road; his living depended on keeping up an average speed of forty miles an hour; tending always to become sixty, eighty or a hundred, and he could not admit emotions or anxieties or subconscious distractions more than he could admit whiskey or drugs, without breaking his neck." (<i>re</i>)</p> <p>After overthrow of the Church, the woman had no refuge except such as the man created for himself (<i>re, S</i>)</p> <p>Whether she would rather be victim to a man, a church, or a machine...and that the woman would swim about the ocean of the future time, as she had swum in the past, with the fish and the shark, unable to change." (<i>re, S</i>)</p>
66	Jan.29 <i>re</i> <i>Y</i> → <i>re</i> <i>MP</i>	July29 <i>S</i> <i>MP</i>	<p>He never invented his facts. They were furnished for him by the authorities he could find.</p> <p>France. Street filled with altars to the Virgin. Virgin not gone.</p> <p>Study of Virgin's glass. (<i>re, MP</i>)</p> <p>Dynamic Theory of History.</p> <p>Defines progress as the development and economy of forces. Further, it defines force as anything that does or helps do work, Hunger, whether for food or the infinite. Development of energy. (<i>re, MP</i>)</p> <p>Slave system in Roman Empire. (<i>re, MP, S, Ho</i>)</p> <p>"The imagination must not be given wings but weights".</p> <p>Discussion of coal-steam.</p>

Let us begin with Adams' progressed Sun moving through the region of the Capricorn forces, his progressed Earth moving through the region of the Cancer forces. We meet the picture of the young boy and his grandfather, the former president of the United States. We find a struggle of will and admiration for his grandfather's restraint. The issue is his resistance in going to school. (These pictures seem to lead us into the Capricorn region). Next we find the representative of the Cancer forces. Adams writes: "Naturally his mother was the immediate victim of his rage-that is what mothers are for, and boys also." Adams goes on to tell how his grandfather, in their long walk to the school, maintained silence and uttered no syllable of revolting cant about the duty of obedience and the wickedness of resistance to law." (Capricorn?)

At the age of eight we find him "about the library, handled the books, deranged the papers, ransacked the drawers, searched the old purses and pocket books for foreign coins." (The library and books lead us to the Capricorn sphere, as we have seen in previous studies. Old coins could be seen in relation to Capricorn. The drawers, old purses and pockets are related to the Cancer archetype. They enclose, protect, hide, these treasures. We plunge deeper into the Cancer region when we discover the covered caterpillars and the best cut glass bowls where he wants to plant the representatives of the Capricorn or seed forces, the acorns or peach stones, "that he might see the roots grow." )

At the age of 9 when we are with the peach trees and nursery rhymes we may still be in the Capricorn-Cancer sphere. "Sitting behind in Church a President grandfather, and read over his head the tablet in memory of a president great grandfather." Certainly we seem to be in the hall of memories through the line of generations. Emerson preached in Church at this time and spoke of his relation to the Fathers; Jung dreamt of Church and tablets of stone where the dead were laid out at this time; Gandhi visited Churches and wondered about worship and stone under the same archetype.

When Adams says that "the prehistoric stage of education ended abruptly with his loth year" we can't help but wonder whether his progressed Sun has entered the Gemini sphere of the present and future, leaving the hallowed spirits of the past in Capricorn, behind. Emerson left the superannuated Church at a similar transitional gesture between these two archetypes.

During the next few years we find much of Adams' education coming from hearing the discussions of his father and his father's "friends". He studies in his father's library and corrected texts of his father's editorial of "works" of John Adams. (May be under Gemini-Sag.).

At the age of 13 we find Mr. Adams described as reading aloud to his children. This activity may be related to Henry's connection with the Aries forces at this time. If at the age of 14 he was actually standing in relation to these forces it might explain his remark at this time that "books remained the source of life.?"

When he speaks of his "moral confusion" before the age of 15, we wonder whether this might not be indicative of a relation to the Leo forces.

When we find Adams' at Harvard we seem to be in the Cancer-Capricorn sphere. His image of a mind on which only a water mark has been stamped seems to lead us to the Cancer sphere, with its impressionability and reproducibility of the "same". His discussion of the Virginians seems also an indication of the experience of a strongly delineated relation to the Cancer forces by virtue of his early destiny and the family into which he was born being widened through exposure to very different currents from those with which he was familiar.

His motion away from "fixed principles" is a Capricorn statement.

It is interesting also to note that he was interested in Agassiz's lectures on the glacial period and paleontology (two regions easily understood in relation to the Capricorn forces).

When he speaks of his turning to writing, I can't help but wonder at what time perhaps, his progressed Sun moved into the Cancer-Scorpio archetype from the Cancer archetype. When he is chosen class orator he speaks of his vanity being flattered -perhaps an indication of the Scorpio forces.

At about the age of 20 1/2 Adams' sails for Germany. Has his progressed Sun moved into the Cancer-Pisces region at this time?

The next period in Adams' life I am inclined to place in relation to the Pisces-Virgo line of influence. This comes as the third sectors of the Cancer-Capricorn constellation regions, Cancer-Pisces; Capricorn-Virgo. His visits to the opera, ballet, theatre I would link with the Virgo influence in relation to the performing arts. Under this 'region Jung frequented the theatre and we will see later that under this influence Albert Schweitzer often performed on the organ

or lectured to raise money (Virgo) for his hospital (Pisces). Under this influence Emerson preached (Virgo) and travelled (Pisces), also to raise money. Adams' relation to music and to beer gardens I would link with the Pisces forces, partly through Pisces' relation to the sense of hearing. As he puts it: "Sitting thus at his beer table, mentally impassive, he was one day surprised to notice that his mind followed the movement of a Sinfonie."

Although we have noted that according to our proposed epoch the next year of Adams' life seems to be related to the Leo-Aquarius archetypes it certainly would seem that he is still standing in relation to the Pisces-Virgo archetypes. He continues travelling; visits in Dresden the Sistine-Madonna. He continues to visit the theatre and the opera. He remarks on the Elbe being prettier than the Spree. He travels in Italy with his sister and gets an education in landscape. (Virgo's phenomenalism?) When he speaks of his helplessness in the face of society in Dresden we can't help but wonder whether Adams' is still standing in relation to the Virgo forces of courtesy and tact? or perhaps has he moved into relation with the Leo region?

He tells us that "by twisting life to follow accidental and devious paths, one might perhaps find some use for accidental and devious knowledge.." (Pisces signature?)

In 1861 Adams is in England with his father. Of this period in his life he speaks of his learning the lesson of holding his tongue. This, I think may be the lesson of discretion, something which reflects the fact that his progressed Earth archetype has moved into the Aquarius region, the virtue of which is silence and discretion. His social relations at this time reflect his progressed Sun standing in relation to the Leo forces.

At the age of 24, in 1862, when he began to speak of his interest in different personalities, I think we see a reflection of his progressed Earth having moved into the Aquarius-Gemini region with its stimulation of the sense of the "ego" of the other man. This is connected with a sense of another's endurance, the power to carry out his intentions. This is the sphere of personality.

He writes of this period. "Question not of fault, but of intent." Meeting different personalities. Discussing different personalities.

Further: "Very slow indeed, after two years of solitude (two years in the discrete Aquarius region?), one began to feel the first

faint flush of new and imperial life. One was ... ; some of one's friends were wearing stars on their collars; some had worn stars of a more enduring kind. At moment's one's breath came quick. One began to dream the sensation of wielding unmeasured power." I see these words as an expression of himself as a "personality". He has come into relation with that sphere of his being, the spirits of personality, where one can have an experience of one's personal power. When Emerson stood in relation to this sphere, he also had a strong sense of his destiny.

The following entries are graphic characterisations of some of the aspects of the Gemini sphere of experience. "He had a chance to measure the motive forces of men; their qualities of character; their foresight; their tenacity of purpose. (Read "endurance".) He speaks of being involved in a 212 year struggle (almost exactly coincident with his Earth's motion through the Gemini region?) in developing a correctness of judgement "in measuring the men and their forces". ".They too have shown power patience and steadiness of purpose." "He stood alone, as was his nature. Like Gladstone, he had thought himself right." At this point in Emerson's life, he too, as the man Adams, is describing, had to make a decision to stand alone in respect of his own personal judgement and belief.

Though perhaps a little biting, I think the following characterisation, in many ways, is sadly accurate, and can lead us a step further into a deeper understanding of why, in a certain sense, the Gemini forces can be understood as linked with the movement towards the apocalyptic fulfillment of "the war of all against all". Henry David Thoreau will have some eloquent words to share about this problem when he moves through the same archetype. We will look at this in the following chapter.

Adams speaks of eccentricity, the spirits of personality in some cases brought to extreme expression. "For several years under the keenest incitement to watchfulness, he observed the English mind, in contact with itself and other minds. From the old-world point of view, the American had no mind; he had an economic thinking machine which could work only on a fixed line." (This is Gemini thinking beautifully expressed. That fixed line is efficiency).

We now find an apt expression of the relation of the force of personality to the economic life itself. "Americans needed and used

their whole energy and applied it with close economy; but English Society was eccentric by law and for sake of the eccentricity itself.." "Extreme eccentricity was no bar, in England, to extreme confidence." Once again we find the question of confidence in relation to the Gemini forces. Emerson lacked it while teaching school. Jung observed it in the relations between man and woman in a primitive society where men and women shared tasks and responsibility for them.

Accompanying Adams' remarks, we find another thread which runs through this period of his life. It is the question of taste. if the reader remembers we had previously spoken of the sense of taste in the previous Volumes as related to the Sagittarius forces, the other archetype present at this time in Adams' life. He writes: "These questions of taste, of feeling, of inheritance, need no settlement. Everyone carries his own inch rule of taste, and amuses himself by applying it, triumphantly, whenever he travels."

He then speaks of Balmoral and says: lit was a startling revelation of Royal taste. A country house, large in tastes." Accompanying this Sagittarian question of the sense of taste-or taste as suchis the sportsman, the hunter of Sagittarius. "An American who neither hunted nor raced, neither shot nor fished, nor gambled."

Finally one last expression of Gemini's sense of personal destiny at this time in Adams' life: "Intimates are predestined. Adams met in England a thousand people, great and small..All the time taken up by such duties was wasted. On the other hand his few personal intimacies concerned him alone."

As we move to 1865 we still find Adams concerned with the Sagittarian question of taste, but it seems that his progressed Earth archetype may have moved into relation with the Libra forces, having left the Gemini forces. He writes: "travelling (Sag.) in all possible luxury (Libra), at some one else's expense with diplomatic priviledges and position (Libra).."

When he writes that "he acquired the habit of office and lost the faculty of will" I can't help but think of his speaking of that destiny which seems to be frequently present in marriages, where for the sake of comfortableness, something is maintained that is actually weakening to both parties. His life (meeting everyday demands; assisting others with their social and artistic tasks) of reckoning "so many breakfasts; so many dinners ... so many Americans to be escorted signifies the working of the Libra influence.

When we find him entering into conversations with Frank Palgrave, a critic who attacks various fields, I find myself thinking that we have moved into the Aries-Libra region. We remember that in this region Jung had vehement discussions with his father. Further, Adams' exploration of the world of art and art dealers; the question of the originality of the Raphael Libris translation, brings us also into relation with the Libran spirits and the arts, and the Aries region in relation to the word.

When at the age of 30 he speaks of his study of business I am left a bit mystified, because his progressed Earth is still about one year away from moving into the Virgo region, where I would expect it to be in relation to this impulse of his. This perhaps may be accounted for by our uncertainty in regard to the exact conception time.

The world he is now in certainly seems to be the Pisces-Virgo world; that world which led Emerson to somewhat uncharacteristically extol the virtues of commerce, invest in land, and concern himself With "business ethics" , which in his earlier years he looked upon with little sympathy.

We find the entries somewhat consistent with each other at this period in his life, and are reminded of Virgo's relation to the solar plexus, stomach region in the microcosm.

First we see his study of business. Making himself a position as a practical man of business is one of his concerns. He speaks of "new mechanical energies, coal, iron, steam. They could scarcely have earned five dollars a day in a modern industry." "Needed energy still more, and capital. Involvement and interest in leaders of industry. Banks; furnaces; shops; power-houses." "He was for sale on the open market; so were many of his friends." His next remark is an incisive characterisation of that modern custom which Rudolf Steiner has spoken so strongly against; considering labor as a commodity. Adams writes: "The young man was required to impose himself, by the usual business methods, as a necessity, on his elders, in order to compel them to buy him as an investment." (We must have Adams' progressed Sun in the Virgo region! in respect of this remark and the events surrounding this time of his life).

When he writes that the treasury takes the place of the state department in his interest we also find ourselves in the world of money, the Virgo world. The following remark seems to reflect his relation, at this time, to both the Virgo and Pisces spheres: "Banker.

to him the banking mind was obnoxious; and this antipathy caused him the more surprise at finding McCulloch the broadest, most liberal, most genial, and most practical public man in Washington." (Piscean magnanimity of soul and Virgoan practicality).

In 1870, at the age of 32, I am inclined to think of Adams as standing in relation to the Virgo-Capricorn, Pisces-Cancer archetypes. He writes: "The moral law had expired-like the constitution." "Yet the sum of political life was, or should have been, the attainment of a working political system. New morals and machinery of some sort had to be invented." "System, want of system." (All of these remarks seem to indicate the progressed Sun standing in relation to the Capricorn forces.) The corresponding Cancer forces are reflected in the following remarks. "When spring came, he took to the woods..the vast maternity (Cancer) of nature showed charms more voluptuous than the ,vast paternity (Capricorn) of the United States Senate."

Capricorn concerns continue: "Adams cared little for English reforms. The reforms themselves were medieval..He would have kept the Pope in the Vatican and the Queen in Windsor Castle as historical monuments.."

In respect of his relation to the Cancer forces at this time he writes that he "passed thirty years of rather varied experience without having once felt the shell of custom broken. He had never seen nature, only her surface - the sugar coating that she shows to youth." In a corresponding archetypal period Carl Jung spoke of climbing into the life of things, entering into a relation with the magic of nature herself .

His sister died in Italy (Cancer-Cap.) and he went to recover in the white purity (Cancer) of the snows of Mount Blanc (Cap.). While at Wenlock Abbey (Cap.) he received a letter from President Eliot (Cap.) inviting him to an assistant professorship in history at Harvard. (Cap.)

He writes of these events: "he was dragged from a career he liked (Cap.) in a place he loved (Cancer), into a career (Cap.) he detested, in a place and climate he shunned' (Cancer) .

His aunt's old drawing room (Cancer); living near his brother Brooks (Cancer), then a law student (Cap.) expresses his present archetype. Further his description of his students: "the boys worked like rabbits (Cancer), and dug holes all over the field of archaic society (Cap.) speaks also out of his archetype at that time.

Next we find Adams, back to the vanity of life (we previously met the spirits of vanity when he was chosen class orator under the same archetype) taking on the task of editor. (His progressed Earth has moved into relation with the Scorpio spirits?) At this time in Emerson's life he worked as editor of the Dial and also came into contact with other prominent editors.

At this juncture I am going to close with my discussion of the life of Henry Adams. The remainder of his Autobiography I find a little more difficult to clearly see my way through although I have given characterisations of the various archetypes as they occurred. I think Adams' life during the period from 21 to approximately 40 is most clearly reflective of the law under exploration. The other periods remain a little more obscure to me. I leave further exploration of his life to readers interested in it. It would be helpful to supplement the autobiographical account with biographical material in order to come to a clearer impression in respect of the various archetypal life periods. It would certainly be helpful to track down an exact birth time, if one exists.

In the next chapter I will look at the life of Henry David Thoreau in light of the progressed solar-earthly conception to birth rhythm.

"Will mankind never learn that policy is not morality, that it never secures any moral right, but considers merely what is expedient? chooses, the available candidate,- who is invariably the Devil,-and what right have his constituents to be surprised because the Devil does not behave like an angel of Light? What is wanted are men, not of policy, but of probity,-who recognize a higher law than the Constitution, or the decision of the majority. The fate of the country does not depend on how you vote in the polls, -the worst man is as strong as the best at that game: it does not depend on what kind of paper you drop into the ballot-box once a year, but on what kind of man you drop from your chamber into the street every morning."

Henry David Thoreau



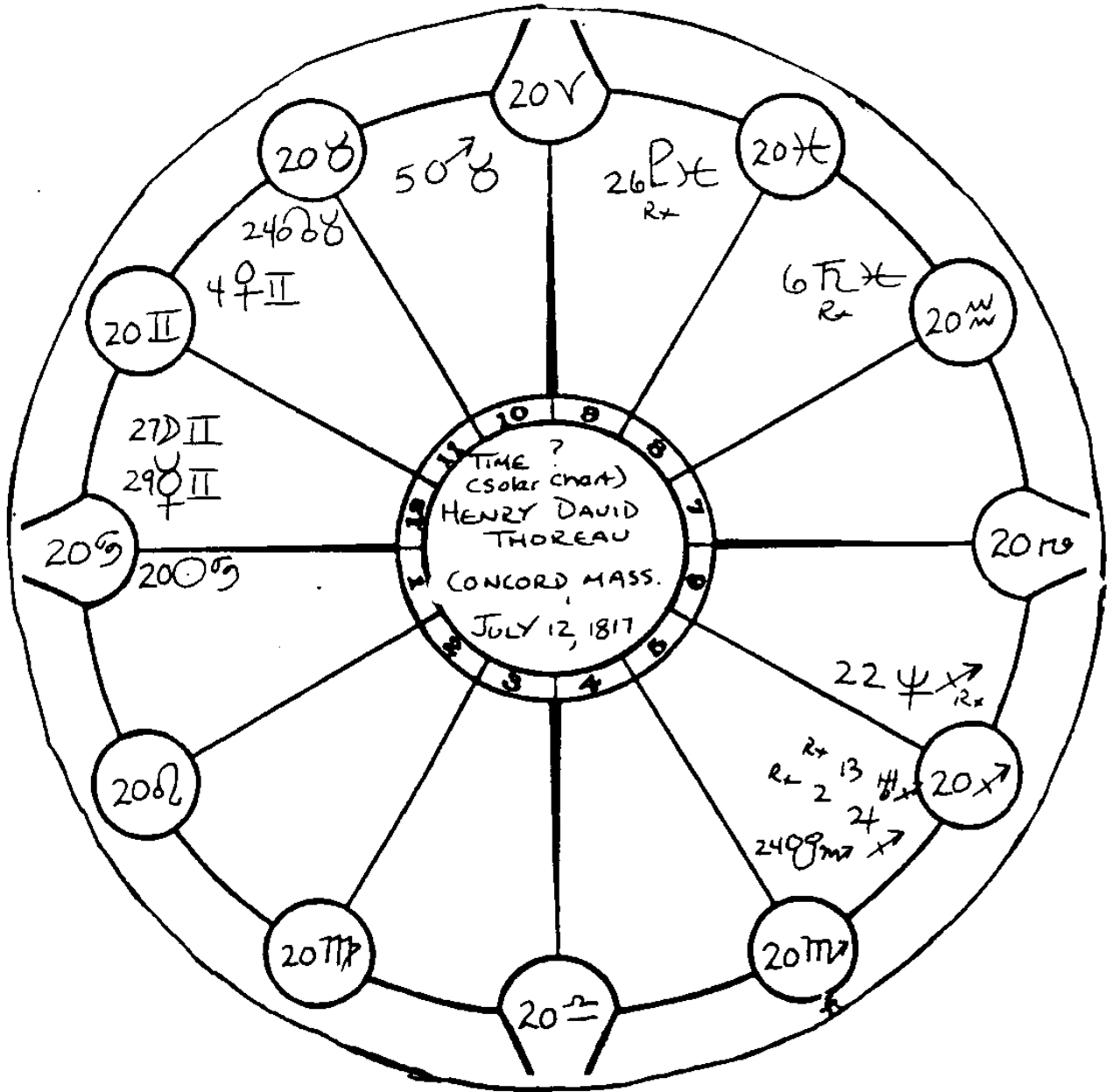
Chapter VIII:  
THE LIFE OF HENRY DAVID THOREAU VIEWED IN LIGHT  
OF THE SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM

In this chapter I would like to consider the life of the American writer and friend of Ralph Waldo Emerson, Henry David Thoreau. It will be interesting to note that although they were contemporaries Emerson being 14 years older than Thoreau - and had a fair amount to do with each other during the course of their individual lives, nevertheless each life reflected strongly its relation to its particular individual rhythms, which strongly affected the timing of events during the course of the respective lives.

In light of this observation one cannot help but wonder what the investigator of this question would discover in respect of the question of what is discoverable in two, closely interwoven lives, as for example, a marriage or long term friendship or collegueship. Though I have given some attention to this question a discussion of it is beyond the scope of this study. Nevertheless, the relationship between Emerson and Thoreau -when it is spoken of in the following study and the sheer data connected with it -will afford us some opportunity to begin a consideration of two related biographies. In the context of this study this will be through a comparison of the respective archetypes of the two men during the same time.

Henry David Thoreau was born on July 12, 1817. I myself have no knowledge of a birth time for him. Marc Penfield, in his book, *An Astrological Who's Who*, gives Thoreau's ascendant as 10 degrees of Scorpio. What the basis for this is unknown to me. I have arbitrarily taken the regular nine month period to be Thoreau's term and given his conception time as October 10, 1816. Because of this uncertainty we encounter the same difficulty we discovered in the life of Henry Adams. Despite this possible discrepancy of as much as 2 plus years I hope, nevertheless, that this study will also lend evidence to the argument at hand, if the reader will only bring a little inner flexibility to his consideration to the essential biographical pattern which I will explore. In fact, I think that Thoreau's life is, in certain ways, one which most transparently reflects the rhythm under consideration.

For this study I have used the classic biography by Walter Harding, *The Days of Henry David Thoreau*.



E. Oct. 10, 1816

The Days of Henry David Thoreau  
by Walter Harding

AGE	PROG. (C) DATE REGION	PROG. (A) DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
Birth	Oct. 10 MP ♂	April 10 X MP	"Here at the age of fourteen months Henry was taught to walk by his Aunt Sarah Thoreau and was tossed by a cow as he played near the door in a red flannel dress. (MP)
12	Nov. 27 MP	May 28 ♂ MP	Debate on topic; (MP) Does it require more talents to make a good writer than a good extemporaneous speaker? (MP) (Last appearance at Concord Academic Debating Society) p.28  More interested in the outdoors than school.
16	Dec. 12 MS	June 12 ♂ re	Last quarter at Academy. Devoted spare time to building his first rowboat called "The Rover" and in it further explored the ponds and rivers of Concord (MS). On such days "Idleness was the most attractive and productive industry".  Thoreau took entrance examinations for Harvard University. Studied Greek-Latin, mathematics, history, English, natural philosophy, intellectual philosophy, theology, Modern languages. During Dunkin rebellion slipped off to a cool retreat or mossy cell, p.42 (MS) ♂ re  Throughout his lifetime Thoreau could never resist a good book when it was available (♂ re)
17	Dec. 16 MS	June 16 ♂ re	Read in college library: English poets (MS). Kept notebooks where he copied quotations. Extracts from English poets. (MS)
18	Dec. 20 MS	June 20 ♂ re	Harvard. Senior year, elected to attend German and Northern literature, mineralogy, anatomy, natural history. (♂ re)  Wore green coat on campus. (MS)  Made use of good library at Harvard. (♂ re) Fields of Cambridge. Banks of Charles. (MS)
19	Dec. 24 ♂	June 24 II	Took part in an honors "conference" with Henry Vose and Charles Wyatt Rice on "The Commercial Spirit of Modern Times" (II)  Thoreau described as cold and unimpressionable. Description of his eyes, power of seeing.
20	Dec. 28	June 28	Took part in debates: "Is political eminence more worthy of admiration than literary? (II)

PROG. ⊙      PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1836	Dec. 24 ↗	June 24 II	"Ought there to be any restrictions on the publications of opinions?" (II) "Ought capital punishment to be abolished?" First attack of tuberculosis. (II ?) Thoreau leave of absence from Harvard and taught for a time. (↗)
1837	Dec. 28 ↗	June 28 II	Graduation from Harvard. (August) Commercial Spirit of Modern Times Considered in Its Influence on the Political, Moral and Literary Character of a Nation." (II) "We are to look chiefly for the origin of the commercial spirit, and the power that still cherishes and sustains it, in a blind unmanly love of wealth. Whenever this exists, it is too sure to become the ruling spirit; and, as a natural consequence, it infuses into all our thoughts and affections a degree of its own selfishness. We become selfish in our patriotism; selfish in our domestic relations; selfish in our religion." (II)
1837-20	Dec. 28-Jan. 1 ↗ → ↗ γ	June 28-July 1 II → II ≡	Taught in a little school he had attended as a boy. (↗) Changed his name. (↗γ) Assistant in large school. Private tutor in gentleman's family. (II≡) Set out with John to the West seeking employment. (≡)
1837-1838 20-21	Dec. 28-Jan. 1 ↗ → ↗ γ	June 28-July 1 II → II ≡	Developed friendship with Ralph W. Emerson. (II) Emerson opens personal library to Thoreau. (↗γ) Joined Hedge Club in 1837. (≡) "Thoreau and Emerson saw more and more of each other. (II≡) Thoreau found in Emerson a world where truth existed, with the same perfection as the objects he studied in external nature, his ideals real and exact as antennae and stamini." (p. 64) (↗γ) Thoreau and Alcott met at Emerson's. (II≡)

	PROG. ⊙	PROG. ⊕	
AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
22 1839	Jan. 5 ↗ γ	July 7 II ≡	Relation with Emerson, Alcott and Transcendentalists. (II ≡)
23	Jan. 9 ↗ γ → ↗ Ω	July 11 II ≡ → II ≡	Alcott: Thoreau saw idealist beneath dreamer in Alcott. (↗ γ, II ≡) Met Margaret Fuller. (Gossip of marriage between them. (II ≡) "Not fool enough to marry me, I not fool enough to marry her." (p. 68-9) (II ≡)
Spring 1835	Dec. 20 mS → ↗	June 20 ♂ re → II	"Twas always my delight to monopolize the little Gothic window, which overlooked the kitchen garden, particularly of a Sabbath afternoon, when all around was quiet and nature herself was taking her afternoon nap. (mS)...In the freshness of the dawn my brother and I were ever ready to enjoy a stroll to a certain cliff, distant a mile or more, where we were wont to climb to the highest peak, and seating ourselves on some rocky platform (re). catch the first ray of the morning sun, as it gleamed upon the smooth, still river, wandering in sullen silence far below." (mS)
21 1838	Jan. 1 ↗ γ	July 2 II ≡	Lecture at Concord Lyceum "Society was made for man, not man for Society." (II ≡)
22 1839	Jan. 5 ↗ γ → ↗ Ω	July 7 II ≡ II ≡	Secretary-Curator of Lyceum. (II ≡) Arrange lectures, find building for them. Take place in social activities. Aid two old widows harvest crop. (II ≡)
1838- 1840 21-23	Jan. 1- Jan. 9 ↗ γ → ↗ Ω	July 2- July 10 II ≡ → II ≡	Opened his own school with brother. Poem about beauty and virtue of young man. Androgynous overtones in poem. (II ≡)
1839 22	Jan. 5 ↗ γ	July 7 II ≡	Interest in Ellen Sewall, met July 20, 1839 (Age 22) (II ≡) Fallen completely in love with her. "As't were two summer days in one, Two Sundays come together, Our rays united make one sun (↗ γ) With fairest summer weather." (95) (II ≡) Tried reading bumps on each other's heads. Phrenology the rage at the time. (↗ γ)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
23 1840	Jan. 9 AΩ	July 11 II X	"A wave of happiness flows over us like sunshine over a field." (101) (AΩ)  "I thought that the sun of our love should have risen as noiselessly as the sun out of the sea. you know how the sun comes up from the sea... (AΩ)
1840- 1841	Jan. 13 AΩ	July 15 II W	Love for Mrs. Brown Mary Russell 108, Expression of discretion (II W) 109 Love (AΩ)
1842	Jan. 17 AΩ	July 19 II W	"How insufficient is all wisdom without love.. Ignorance and bungling with love are better than wisdom and skill without. Our life without love is like coke and ashes." (AΩ)  "Where is my heart gone. They say men cannot part with it and live." (AΩ)
Mid 18- 40's	Jan. 23- re	July 25- S	Slipped into pattern of confirmed bachelor.
1845 28	Jan. 29 re δ	July 31 S M	(111) "The subject of sex is a most remarkable one, since though it occupies the thoughts of all so much, and our lives and character are so affected by the consequences which spring from this source. Victorianly shy. (S M)
1839	Jan. 5 A γ	July 7 II A	Step that was to lead him to the profession of writing. Poem "Sympathy". (A γ, II A)  Short critical essay on Aulus Persius Flaccus, the Roman poet. (A γ)
1843	Jan. 20 re	July 21 S	Thoreau in Emerson's house. (S) Popular conception of ideal landlord. (re) Read Oriental literature while staying there. (S) Writing for the Dial.
27 1844	Jan. 24	July 25	Anti-slavery activities. Articles. (S) Praised efforts of courage in fighting slavery. (re)
1843	Jan. 20 re	July 21 S	Terms of arrangement: Room, lodging. Room with fire. Inksatand. Small microscope given to him as going away gifts. (S) Staten Island (S) tutor to Emerson's brother's family. (S)

PROG. ⊙ PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1843 (cont.)	<i>re</i>	Ⓢ	Explored flora and fauna island. Dislike of the city. (Ⓢ)  "When will the world learn that a million men are of no importance compared with <u>one</u> man." ( <i>re</i> )  Impressed with the Quakers. (Ⓢ)  Homesick: sit in Concord, under the poplar- trees, henceforth forever. (Ⓢ)
1843	Jan. 21 <i>re</i>	July 23 Ⓢ	"I think of you as some elder sister of mine whom I could not have avoided - a sort of lunar influence - (Ⓢ), only of such age as the moon, whose time is measured by her light..." (Ⓢ)  Live at judges..William too formal. ( <i>re</i> )  "Hollow, glazed life on a painted floor, with their basement, parlor and folding doors; a few visitor's cards and the latest annual; such life only as there is in the shells on the mantelpiece. The very children cry with less inwardness and depth than they do in the cot- tage. There they do not live, it is there they reside. There is no hearth in the centre of that house. The atmosphere of the apartments is not yet peopled with the spirits of its in- habitants; but the voices sound hollow and echo, and we see only the paint and the paper." (p. 155) (Ⓢ)  Nov. 29, 1843: Lecture at the Lyceum on "The Ancient ( <i>re</i> ) Poets (Ⓢ)." Homesickness for Concord.
1843 26	Jan. 23 <i>re</i>	July 25 Ⓢ	Settled down with parents in home in Concord. (Ⓢ)  Went back to working in the pencil factory. ( <i>re</i> )  Discovered new ways to improve both the manufac- turing methods and the product. Even in dreams worked on new machines. Baking graphite mix- ture. ( <i>re</i> ) (Ⓢ)  House hunting for Channing. Repairs. (p. 170) (Ⓢ) Went on trip to the mountains together. ( <i>re</i> ) Carry staff, knapsack and books. (Ⓢ, <i>re</i> )

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1844	Jan. 27 <i>re →</i> <i>re ♂</i>	July 29 <i>SM</i>	<p>Recommend to engineers your fine, hard pencils. (<i>re</i>)</p> <p>Fire kindled in a <u>pine stump</u> destroyed part of the woods. (<i>SM</i>)</p> <p>Thomas Hecker, N.Y. City baker and miller. Rented room in house. Spent most of his time in study and quiet contemplation. (<i>re ♂</i>)</p> <p>"He who lives in the closest accord with nature is in the completest harmony with all the laws of God, is the most poetic-natured man; in other words, the most Godlike natured man is the beautifullest and the best." (<i>re ♂</i>)</p> <p>...What's the use of your joining the Catholic Church. Can't you get along without hanging to their skirts?" (p. 164) (<i>re</i>)</p> <p>Decided to take pilgrimage to Rome. (<i>re</i>)</p> <p>"Walk, work, beg..Heavens shall be our vaulted roof, and the green earth beneath our bed, and for all other furniture purposes... (<i>S</i>)</p> <p>Answer to letter:...I cannot so decidedly postpone exploring the Farther Indies, which are to be reached you know by other routes and other methods of travel. I mean that I constantly return from every external enterprise with disgust to fresh faith in a kind of Brahminical Artesian, Inner Temple life// (This friend over the next five years or so tried to influence him to embrace the Catholic Church.) (<i>S</i>)</p> <p>From Hecker's remarks on Walden. (1854)</p> <p>"This tendency to solitude and asceticism means something and there is a certain degree of truthfulness and even bravery in his attempts to find out what this something is; but his results are increased pride, pretension and infidelity, instead of humility, simplicity and piety." (p. 167) (<i>SM</i>)</p> <p>Channing (1843) and Thoreau slept outside rude observatory at Williams on peak of mountain. (<i>re</i>)</p>
Aug. 1844 27	Jan. 25 <i>re</i>	July 27 <i>S</i>	<p>Abolitionism. Later Thoreau acted as an agent for the anti-slavery women...Battle between conservatives and abolitionists. (<i>re</i>)</p> <p>Mrs. Thoreau desired to buy house of their own. (<i>S</i>)</p>

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1844 (cont.)	re	S	<p>Henry agreed to work longer hours, reduce hours in the field. (re, S)</p> <p>Henry helped in the building of the house. Dug cellar. Stoned it himself. Built house. Planted trees. (re, S)</p>
28 1845	Jan. 28 re 8	July 30 Sma	<p>Began building cabin at Walden Pond. (re 8)</p> <p>Wanted to work on a book he had long planned to write. (Sma)</p> <p>Began grand process of "devouring himself alive." (Sma)</p> <p>Went to Walden, he said, "because he wished to live deliberately, to front only the essential facts of life, and to see if he could not learn what it had to teach, so that when he came to die, he would not discover that he had not lived." (180) (re 8)</p> <p>Began work at the pond with a borrowed axe. (Sma)</p> <p>Only extravagance was \$3.90 for nails. (re 8)</p> <p>Bad shot with a hammer. (Sma) Caned bed, table, desk, three chairs, looking glass three inches in diameter, pair of tongs and andirons, a kettle, skillet, frying pan, dipper, wash bowl. (Sma)</p> <p>Fall of 1845 built fireplace and chimney in his cabin. (re 8)</p> <p>Ate simply and plainly while he lived at the pond. (re 8) Replaced fireplace with small stove. (Sma). Not as poetic but he did not have a forest to burn.</p> <p>Frequently invited to dinner at other families. Most mornings he devoted to his garden. Woodchucks nibble on bean plants. (re 8) Advised to shoot the woodchucks. Procured a trap. Another woodchuck. Abandoning his not too strongly held vegetarian principles, he trapped, killed, and ate it as a culinary experiment... (Sma)</p> <p>"I learned from the experiment of both years that if one would live simply and eat only the crop which he raised and raise no more than he ate; and not exchange it for an insufficient quantity of more luxurious and expensive things, he would need to cultivate only a few rods of ground." (re 8)</p> <p>Frightened horse while working. Strained stomach Affected for a few years. (Sma)</p> <p>Tried hand at surveying. Supported himself working six weeks a year. (re 8)</p>

	PROG. ⊕	PROG. ⊕	
AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1846-7 29-30	Feb. 1-4 <i>re MP</i>	Aug. 2-5 S X	Lecture on Carlyle at the Lyceum. ( <i>re MP</i> )  Age 30: Delivered first lecture on Walden to his townspeople. ( <i>re MP</i> ) "A History of Myself". A portion of which was to become the "economy" chapter of Walden. ( <i>re MP</i> )
30	Feb. 4	Aug. 5	Work on book on the Concord and Merrimack Rivers. (S X)  Reading various drafts aloud to his friends. ( <i>re MP</i> )  Afternoons spent strolling through woods and fields of Concord (S X) or boating on its pond and rivers. Evenings rowed out, played his flute or fished. (S X)
29	Feb. 1 <i>re MP</i>	Aug. 1 S X	Explored pond. (1846) Studies temperature of the pond. Hardly a day went by when Thoreau did not visit the village or was not visited at the pond. ( <i>re MP</i> ) S X  Thoreau admired Theriens overflowing happiness and the thorough way he went about his work with his axe. Therein delighted in stealing up in back of Thoreau's cabin, firing off, a stout charge in his gun, and laughing at Thoreau's surprise." ( <i>re MP</i> )
30	Feb. 4 <i>re MP</i>	Aug. 5 S X	Gracious welcome. Feeding animals that had come right up to him. Took children for ride on boat and played his flute for them. Gathered flowers on the way home. ( <i>re MP</i> , S X)  Helped Louis Agassiz with cataloguing flora and fauna of the area. Communing with nature. Walden Pond Society. Third religious society in Concord. "What in other men is religion is in me love of nature." (p. 197) ( <i>re MP</i> )
30	Feb. 6 <i>re MP</i>	Aug. 7 S X	Thoreau left Walden Pond. Invited to spend the winter with the Emersons. Experiment ( <i>re MP</i> ) fulfilled and over.  "I left the woods for as good a reason as I went there. Perhaps it seemed to me that I had several more lives to live, and could not spare any more time for that one." ( <i>re MP</i> )
1846	Feb. 4 <i>re MP</i>	Aug. 5 S X	Going to pick up shoes from shoemaker. (S X) Asked to pay poll tax. Refused to pay on principle. ( <i>re MP</i> )

PROG. ⊙      PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
29 (cont.)	re MP	⊗	Thoreau: "Was a good sort of man. Would pay every cent he owed to any man." (re MP)  Emerson to Bronson Alcott: "Thoreau's action was mean and skulking and in bad taste." (⊗)  Alcott: "Dignified non-compliance with the injunctions of civil powers". Civil disobedience. Higher law than one of civil laws and that is of conscience." (re MP)
29 1846	Feb. 3 re MP	Aug. 3 ⊗	Travels in Maine: "No, sir. If any one is sought out, required, demanded, for some vocation specially intellectual, let him embrace it and live by it. But the general rule is that Labor—that Labor which provides food and clothes and shelter—is every man's duty and destiny, for which he should be fitted, in which he should be willing to do his part manfully..." (re MP)
1848	Feb. 8 re MP	Aug. 9 ⊗ → Ω	Taking care of financial matters. (re MP, Ω)  Blake was conscientious to the point of being humourless. (re MP) Thoreau, walking trip. (⊗) Had financial problems to face.  Student life in New England. Its' economy. (re MP)
32 1849	Feb. 12 Ω	Aug. 13 Ω	Book did not sell. Thoreau's debt. (Ω)  Letter to Emerson's child on Staten Island. (Ω)  Electrotyping process in relation to pencil making. (Ω)
33 1850	Feb. 17 Ω	Aug. 18 Ω	Thoreau: delight in family cat. (Ω)  Tears would come to his eyes when he spoke of his mother. (Ω)
34 1851	Feb. 20 Ω II	Aug. 21 Ω ↑	"Had more important things to do then measuring lines and running angles." (p. 277) (Ω II)  Consciousness of becoming old. Also sensuous delight in experience of swimming unclothed, etc. (Ω)
35	Feb. 24	Aug. 25	Kept more detailed accounts of his observations.

AGE	PROG. ⊙ DATE REGION	PROG. ⊕ DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
34 1851	Feb. 21 ⌘ II	Aug. 22 ⌘ ↗	Became more scientific. (⌘ II)  "I love my friends very much, but I find it is of no use to go to see them. I hate them commonly when I am near them. They belie themselves and deny me continually. I thought that friendship (⌘ II), that love (⌘) was still possible between us. I thought that we had not withdrawn very far asunder. But now that my friend rashly, thoughtlessly, profanely speaks, recognizing the distance between us, that distance seems infinitely increased...Ah, I yearn toward thee, my friend, but I have not confidence in thee, we do not believe in the same God. I am not thou, thou art not I... (⌘ II)  Emerson: "As for taking Thoreau's arm, I should as soon take the arm of an elm tree." (⌘ II)  Thoreau: Good to knock down a cockney with, but without that power to cheer and establish which makes the value of a friend." (⌘ II)  "Talked or tried to talk with Ralph Waldo Emerson. Lost my time, nay, almost my identity." (⌘ II)
37	Mar. 6 ⌘ ≡	Sept. 5 ⌘ γ	Speech against slavery. (⌘ γ) ⌘ ≡  Not sympathetic to reformers of society. (⌘ γ) Need to reform themselves first. (⌘ γ)  Contempt. Antipathy for reformers-clergy. (⌘ γ)
36	Mar. 1 ⌘ II → ⌘ ≡	Sept. 1 ⌘ ↗	"...Yesterday I was influenced by the rottenness of human relations." (⌘ ≡)  Man chooses darkness rather than light. (⌘ ≡)
37	Mar. 4 ⌘ ≡	Sept. 3 ⌘ γ	Rewriting <u>Walden</u> . (⌘ γ)  "Fair copy" he called it. (⌘ ≡)
38	Mar. 8 ⌘ ≡ → ⌘	Sept. 7 ⌘ γ	Reactions to Walden. Thoreau's evaluation of his style. (⌘ γ)  1854: "Getting a Living". Essay on self-reliance. Asks audience to get down to fundamental principles and not to be led astray by public opinion, desire for wealth or position, or any other diverting influence. (⌘ ≡)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1855	Mar. 8 W A	Sept. 7 O V	Thoreau's relationship with Cholmandely. Received many books from him. (W A O V)
1858	Mar. 19 X E	Sept. 18 M P	Cholmandely tried to convince Thoreau to go to the West Indies. (X E)
1856	Mar. 11 X E	Sept. 10 O V	Trip to Worcester. Took steamer to visit Eagle's Wing. (X E) September. Visited Alcott on train. (X E)  Alcott took Thoreau to Whitman's home in Brooklyn. Visit with Whitman.  Delivered lecture on <u>Walking</u> in Amherst, Fitchburg, Worcester. (X E)  Trip to Maine. (385-386) (X E)
40 1857	Mar. 15 X E	Sept. 14 M P	Wrote to Daniel Ricketson that he would like to come to New Bedford for a visit: spent two weeks there. (X E)  Discussed toads, frogs with librarian. Picked up frozen toad from the sidewalk hoping he could revive it. June 12, 1857. Last visit to Cape Cod. (M P)
41 1858	Mar. 20 X E S ?	Sept. 20 M P ?	Thoreau helped Alcott terrace his new home in Concord. (M P?) (X E S) Back to surveying. (M P X E S) Built fence around his father's property. (X E S) Thoreau surveying the dividing property between Emerson and Bartlett. (X E S)  Business relation to family graphite business. More and more took over details of the business. (M P)  Trip to White Mountains. (M P) Excursion to Cape Ann. Herring, lobster. (X E S)  Made study of ova of fish and amphibians, bringing eggs home in bottles. (X E S)  Examined some of the spawn under Hoars new microscope. Coming of warmer weather he turned his attention to frogs, studying habits of bullfrog. (X E S) Discovered duck that had just hatched a nest of eggs who constructed particular type of nests. Collection of birds eggs became a fad amongst Concord children that summer. (X E S)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1859-60 42-43	Mar. 26- Mar. 30 XCS	Sept. 26- Sept. 30 Mpre	<p>Thoreau nursed his father. "If it hadn't been for my husband's illness I should never have known what a tender heart Henry had." (p. 408) XCS</p> <p>Assumed responsibility for family. Took over graphite business. (Mpre) Took over planting of family garden. XCS</p> <p>Fall of 1860 built a new fence between their property and Shattuck's. XCS</p> <p>Planted trees around site of cabin at Walden. XCS</p> <p>Study of depths of Concord River. Mpre</p> <p>Mr. D. "Did it ever occur to you what a small place in nature a camp fills?" (p. 412) XCS</p>
43 1860	Mar. 30 XCS	Sept. 30 Mpre	<p>Influence of John Brown upon him. XCS Engaged in Indian researches. (Mpre) Thoreau the Anthropologist. (Mpre, XCS)</p> <p>Jan. 1, 1860. Charles Brace came to Concord to speak about his children's aid movement in New York City XCS). Brought copy of Darwin's, <u>Origin of Species</u>. XCS)</p> <p>Theories of evolution. XCS, Mpre</p> <p>He and Emerson spent time rowing meditatively (Mpre) on the Pond together. XCS</p> <p>Boundaries between Emerson's and Staple's land. XCS</p> <p>Thoreau made one of his harshest charges. (Mpre)</p> <p>Excursion to Mount Monadnock in N.H. (Mpre) Plan to write book about the mountain. (Mpre)</p> <p>Alcott family XCS) gathered around his chair to listen. (Mpre)</p> <p>Copy of <u>The Mountain</u> sent to him. (p. 433) (Mpre)</p> <p>Documentary History of New York. (1858) (Mpre)</p> <p>Lesley's <u>Manual of Coal</u>. (Mpre)</p> <p>Bone from Lynx. (Mpre)</p> <p>"Wild Apples" lectures. XCS</p>

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1860 43	Mar. 28 XS	Sept. 28 MPre	<p>Thoreau had wondered for years in relation to certain phenomena in respect of the planting of trees. (MPre)</p> <p>"The Succession of Forest Trees" is Thoreau's major contribution to scientific knowledge. (MPre)</p> <p>Sent off paper on this theme to the Agricultural Society. Embarked on further research in respect of dispersion of seeds. (MPre)</p> <p>Pointed out possible relation between pollens and human allergies. (XS)</p> <p>Studies of tree growth patterns. (XS, MPre)</p> <p>Dec. 3, 1860 Contracted severe cold, beginning of final illness. Developed into bronchitis.</p> <p>Confined to house most of the winter. (XS)</p>
44 1861	Apr. 1 XS	Oct. 1 MPre	<p>Alcott-Superintendant of Schools. Suggested small textbook on the geography, history and antiquities of Concord be prepared for pupils and proposed Thoreau as the most appropriate author. (p. 442-443) (XS, MPre)</p> <p>Atlas of Concord. (MPre, XS)</p> <p>Day of Lincoln's inauguration Thoreau announced himself as "impatient with the politicians, the state of the country, the state itself, and with statesmen generally." (444) (MPre)</p> <p>Journey to Minnesota for health. (Botanizing on Goat Island) (XS, MPre)</p> <p>Lunch with Charles Anderson, Minnesota state geologist. (MPre)</p> <p>"I am reading Herodotus and Stabo. Blodgett: Climatology, and Six Years in the Deserts of North America, as hard as I can to counterbalance it." (MPre) Counterbalance the war.</p> <p>Was dissuaded from seeking relief for health in the West Indies. (XS)</p> <p>Pine trees suggested. Wanted nothing todo with doctors. Feeling they could not help. (MPre)</p> <p>Thoreau came to Emerson to borrow a collection of Pliny's letters. (MPre)</p>

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212

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
			<p>Thoreau erased some more light hearted lines from previous works. (the)</p> <p>No wish to live except for the sake of his mother and sister. (462) (CS)</p> <p>Insisted on chair (the) at family (CS) table. (CS)</p> <p>He wished his bed was in the form of a shell so that he might curl up in it. Refused opiates. (CS)</p>
	<p>Apr. 1 CS</p>	<p>Oct. 1 the</p>	<p>Died 9:00AM, May 6, 1861 Death, funeral and burial.</p>

## THE DAYS OF HENRY DAVID THOREAU

Let us begin our consideration of the life of Thoreau at about the age of 16. These entries for his earlier years are a little uncertain for me. At this age, during his last quarter at the Academy, Thoreau devoted his spare time to building (Capricorn, con-structuring) his first rowboat called "the Rover" and in it further explored the ponds and rivers of Concord. (Scorpio-Pisces or Scorpio-Cancer forces). Immediately we see indications of Thoreau's devotion to the "vast maternity,, of nature. The question of industry is often a

:Capricorn question, though it could also relate to Virgo. Concomitant with industriousness is often the feeling of guilt for its lackthe so-called Protestant work ethic. Thoreau does not seem to feel overly guilty as did Jung when an accident, under the same archetype? enabled him to have the leisure time to do his own exploring of the "vast maternity."

Next we find Thoreau at Harvard. His initial studies seem to indicate varying archetypes, but the description of him slipping off during the Dunkin rebellion, to a cool retreat or mossy cell, points in the direction of a continuing relationship with the Cancer forces of the "vast maternity"; the comforting, protecting maternity of mother nature.

Still under this archetype? we find his biographer suggesting that throughout Thoreau's life "he could never resist a good book", perhaps an indication of his relation to the spirit of books at this time, the Capricorn forces. He read in the college library (Cap.) the English poets (Cancer). In his senior year, still, I think under the same archetype, he studied literature, minerology, anatomy, history. These various studies could all be seen in relation to the Capricorn-Cancer line of influence, with perhaps a question about literature. It was under this influence that Jung became an assistant in anatomy.

As we see Thoreau wandering around the Harvard campus in his "green coat" we see this lover of the "vast maternity" surrounded by a small portion of the "vast maternity,, herself.

The library. The fields of Cambridge. The banks of the River Charles. Here we are still in the sphere of the paternity of the library, with its memory of historical events, and the maternity of the living, changing streams of creative life in Cambridge's nature

At the age of 19 we find Thoreau entering into relation to a very different gesture. As in the life of Adams, when he left his prehistoric period and entered more into relation to the spirit of the times so now in the life of Thoreau we find him taking part in an "honors" conference on "The Commercial Spirit of Modern Times". I would suggest that Thoreau has now entered into relation with the Gemini spirits of economic life, personal intelligence, power and belief. He will have some very telling words to say about these spirits and the human soul's relation to them, shortly.

"Is political eminence more worthy of admiration than literary?" , 'This is the subject of further debates in which Thoreau is involved. "Ought there to be any restrictions on the publications of opinions?" Are we now in the sphere of "rights", the Gemini sphere?

It is interesting to note that Thoreau's first attack of tuberculosis occurs when his progressed Earth has moved into the Gemini sphere. As we have suggested earlier Gemini has an intimate connection with the creative forces forming the region of the lungs.

At graduation from Harvard in 1837 we find the theme explored to be "The Commercial Spirit of Modern Times Considered in Its Influence on the Political, Moral and Literary Character of a Nation?" In regard to this Thoreau has the following to say:

"We are to look chiefly for the origin of the commercial spirit, and the power that still cherishes and sustains it, in a blind unmanly love of wealth. Whenever this exists, it is too sure to become the ruling spirit; and, as a natural consequence, it infuses into all our thoughts and affections a degree of its own selfishness. We become selfish in our patriotism; selfish in our domestic relations; selfish in our religion."

Although this remark certainly does not breathe the spirit of generosity which we find in Emerson's appreciation in his maturer years of the value of commerce, nevertheless the painful truth of what young Henry David is saying, and its devastating consequences for human relations and man's relation to the natural world is hard to overstate. These thoughts were expressed in 1837!

At the age of 20 we find Thoreau teaching. (Sag.-Gemini)

As his progressed Sun moves into the Sag.-Aries sector and the progressed Earth moves into relation to the Gemini-Libra region we find Thoreau changing his name (Aries) and becoming a private tutor in a gentleman's family. (Libra). We saw this concern with the name

in Yogananda's life when he took a new name upon being initiated into the Swami Order; in the life of Emerson when he asked his second wife, Lydia, not to call him Reverend but to use his name Waldo. Now in the life of Thoreau, under the inspiration of the Aries forces, we find this relation to the "name" or "word". We saw Marie Curie "tutoring" (one on one conversations) under this archetype of LibraAries, as we found Jung exploring the world of the "sense for the word" in his conversations with his patients. These all reflect the same archetype.

In 1837-1838 Thoreau begins to develop a friendship with Emerson. Emerson opens his personal library to Thoreau (Aries related?) and Thoreau joins the Hedge Club (Libra). Mr. Harding writes:

Thoreau and Emerson saw more and more of each other. Thoreau found in Emerson a world where truth existed with the same perfection as the objects he studied in external nature, his ideals real and exact as antennae and stamina."

I think this is a remarkable expression of Thoreau's relation to the Aries forces of idealism and the Libra forces at this time in his life. How different the mood will be in later years under the same archetypes. This further reflection of Thoreau's relation to these forces at this time continues with his meeting Alcott. Harding writes that "Thoreau saw the idealist beneath the dreamer in Alcott. (Idealism reflects Aries, and "dreamer" reflects Libra).

He met Margaret Fuller. The spirit of Libra ("gossip of marriage") was present. He writes with compelling aptness of the Libran weakness of foolishness: "She was not fool enough to marry me, and I was not fool enough to marry her." Finally we are told that during this life period Emerson encouraged Thoreau's interest in writing. (Aries forces).

These events take place between the years of 1837 and 1839. That is between Emerson's 34th and 36th year. During that time Emerson was passing through the Leo-Aquarius sphere, when in a certain sense, through the expression of the power of Leo, its will to full manhood and independence, as was expressed in his famous Phi Beta Kappa address, perhaps it could be suggested that he was living his ideals more fully and whole-heartedly than at other times in his life. Emerson had just recently passed through his period of intense philosophical idealism. He had married during that time. He meets Thoreau as Thoreau is amidst those archetypes which Emerson

has just left. Later on Thoreau will become disillusioned with Emerson, who, in a sense, he first meets while he (Emerson) is living in the sphere of his greatest solar or whole-hearted independence. Thoreau, for whom the spirit of independent action burned so strongly, would understandably be impressed by Emerson's spirit at the time of their first meetings. (Of course the reader must realize that I am not in any way trying to diminish Emerson's significance, rather offer some suggestions as to why, as we will see later, there was such a deep change of heart in Thoreau towards Emerson as their relationship developed. This is in no way intended to "explain,, completely this change of heart, nor to enter into a deeper consideration of the "karma" between these two figures, rather it is simply a contribution which arises organically out of the rhythm we are presently considering in relation to these two men whose life paths were deeply intertwined.) We will return to aspects of the metamorphosis of their continuing relationship shortly.

Returning to Thoreau's life we find him making regular entries in his journal and giving a lecture at the Concord Lyceum: "Society was made for man, not man for Society". (The theme of this lecture which could be explored at great length relates to the Libra region and its concern that there exist social forms in which the true nature's of individuals can be fostered, rather than social forms which can act to "deform" human beings by forcing them to conform to unhealthy, inappropriate forms, thereby calling forth from them the inevitable cry for "reform")

His working as secretary and Curator of the Lyceum; his arranging for lectures, finding halls and engagement in social activities at this time can all be seen in the light of the Libra-Aries archetype. The Libra forces inspire his gesture of assisting others in their work. The Aries forces find their signature in relation to the spoken word. We also find him taking an initiative at this time in opening a school with his brother. He writes a poem about the beauty and virtue of a young man which has androgynous overtones. We are still in the Libra sphere of beauty and the male-female balance -in this case in one person.

We find expression of his interest in Ellen Sewall whom he met in his twenty second year. He is described as having fallen completely in love with her. He himself writes:

"as't were two summer days in one, Two Sundays come together, Our rays united make one sun  
With fairest summer weather."

Another apt expression for the archetypal Libra forces.

From the ages of 23 to 25 we find an expression of a different kind of love for Thoreau, the love of the heart. It was during a comparable time that Emerson concerned himself with the love poetry of the Persian Hafiz and wrote philosophical essays on love. Though this occurred at a later date in Emerson's life, there are certain similarities to Thoreau's relation to this archetype as a younger man in his mid-twenties. The following expression well reflects the sphere of the heart's love through which Thoreau's progressed Sun is presently moving. He writes: "A wave of happiness flows over us like sunshine over a field." "I thought that the sun of our love should have risen as noiselessly as the sun out of the sea."

We are told of his love for Mrs. Brown and Mary Russell and his sense of discretion (the accompanying Aquarius influence) in respect of this. He then writes: "How insufficient is all wisdom without love ... Ignorance and bungling with love are better than wisdom and skill without it. Our life without love is like coke and ashes." And finally: "Where is my heart gone. They say men cannot part with it and live." After reading these ardent words flowing out of Thoreau's Leonine heart at the time, the Sun standing in the house of the Sun, it should come as a shock to find the following entry say that within three years or so Thoreau had slipped into a pattern of confirmed bachelorhood. By that time, Thoreau's progressed Sun had left the region of the heart's enthusiasm and entered the cool, severe, solitary austerities of Capricorn. Such transitions are probably some of the most convincing indications for our argument, even in respect of the detail of the 36 constellation regions. These apparently abrupt transitions can be seen in each of the lives moving from one archetype to the next, although the motion from the progressed Sag.Leo influence to the Capricorn influence is one of the most graphic through the starkness of contrast between these two landscapes. It is almost as if we are moving from the joy of Easter morning, to the solemnity of Christ's descent into the grave of the earth. In Emerson's life, after his eloquent expression of intellectual independence in his Harvard address, not long thereafter we find him concerned with the Universal Reform of the Church, the problem of

religious sects and the like, and in one part of our soul's perhaps we find emerging in response to this apparent backsliding on his part: "Let the dead bury the dead". Looked at in the light of the motion of the progression from Leo to Capricorn such "changes of heart" are perhaps more understandable.

At the age of 28, when Thoreau's progressed Earth moved through the Cancer region and entered the Cancer-Scorpio region we find the following words written: "The subject of sex is a most remarkable one, since though it occupies the thoughts of all so much, and our lives and character are so affected by the consequences which spring from this source ... yet people are Victorianly shy about it." (These reflections could indicate, in relation to the progressed Earth sphere, the link with the reproductive forces, either through the shy archetype of Cancer the Crab, or the secretive gesture of the Scorpion.)

Returning to an earlier period in the Cancer archetype we have a picture of Thoreau living in Emerson's house wherein Emerson is viewed as the popular conception of the ideal landlord. (Cancer concerns, although the "landlord" may be a Capricorn question). While he was there he read Oriental literature, which makes sense, for the springs of Oriental philosophy we have also found to stand in relation to the Cancer region. (see Volume II, moon contemplation).

The question of slavery, of a man's will, against his will, be subservient to another, is in certain connections a Capricorn-Cancer question. It is one thing for a man, as a child, to give his will to a master, whom he freely chooses and recognizes as having his interests at heart (as we saw in the life of Yogananda when he met his master, Sri Yukteswar); it is another thing for a man, against his will, to be in forced bondage to another. Thoreau, during this period of his life, when he lived as a free man in the house of his landlord Emerson, concerns himself with those individuals who lived not as free men in the houses of their respective lord's!

In respect of the particulars of his arrangement with Emerson, we have the terms of the arrangement. (This kind of "contract" is a Capricorn agreement). Room. Lodging. Room with fire. Inkstand. (Cancer and Capricorn). This arrangement made through Emerson was for Thoreau to live with Emerson's brother on Staten Island. (Cancer) The terms bespeak his archetypes at the time, as he leaves the home of Emerson and goes to Emerson's brother's home. He is given a small microscope as a going away gift. (Can. - Cap.) While on the island he explores

its flora and fauna. (Cancer). He expresses his dislike of the city. (Capricorn). His sense of the dangers of city life is expressed in the incisive thought: "When will the world learn that a million men are of no importance compared with one man." Thoreau's homesickness, reminiscent of Emerson's longing for his home and study and Gandhi's longing for his mother while he was studying in England (all under the same archetype) reflects the Cancer sense of the familiarity and comfort of home. His imagination of sitting in Concord (Cancer) under the poplar trees, henceforth forever (Capricorn) gives vivid expression to the archetype prevailing at this time during his life.

His letter to Mrs. Emerson in which he speaks of her as an elder sister, employing imagery related to the moon, also leads us into the moon ruled Cancer region, whereas his dislike of the formality at Emerson's brother's (a judge) reflect the Capricorn influence present at this time. The following description is also very telling in respect of the archetypes corresponding to his present circumstances:

"Hollow, glazed life on a painted floor, with their basement, parlor and folding doors; a few visitor's cards and the latest annual; such life only as there is in the shells on the mantelpiece. The very children cry with less inwardness and depth than they do in the cottage. There they do not live, it is there they reside. There is no hearth in the centre of the house. The atmosphere of the apartments is not yet peopled with the spirits of its inhabitants; but the voices sound hollow and echo, and we see only the paint and the paper."

I think the archetypal Cancer and Capricorn qualities in this description are transparently clear.

Next we find an entry telling us of Thoreau's lecturing at the Lyceum on the "Ancient (Cap.) Poets (Cancer)".

Finally his Cancer sickness (his homesickness) leads him back to his parents house, where he takes up work in the lead permeated pencil factory -the spirit of Saturn working in the lead processes. He discovers a new way to improve the manufacturing and even in the Cancer world of dreams he works on the Capricorn world of machines (from a certain viewpoint), and is involved in baking (Cancer) a graphite (Cap.) mixture. Under this archetype in the life of Marie Curie we found her patiently, tirelessly stirring her mixture to see whether she could isolate that new element, which became known as radium, from it.

Still remaining in relation to the Cancer spirit of place he goes house hunting for Channing. Even on his journey he remained faithful to this archetype, by going to the mountains (Cap.), carrying

a staff (Cap.), knapsack (cancer) with books (Cap.) inside of it.

As he moved into the next region we find an accident occurring: a fire in a pine stump which destroys (Scorpio) part of the woods. He is now in relation to the spirits of Scorpio of whom, I think, the Bhagavad Gita speaks through the words: "I am death, the destroyer of worlds."

The following entries seem to indicate that he still has a relation to the Capricorn region as well as perhaps the Cancer region. This raises the question of the accuracy of the preceding observation.

Thomas Hecker, a baker and miller from New York City rents a room in Thoreau's parents' house, and with him there enters the Capricornian spirit of the Catholic Church.

For Thoreau at this time living in "closest accord with nature" (Cancer) is the mark of one "in completest harmony with the laws of God" (Cap.). Hecker seems to have other ideas and Thoreau, somewhat ungraciously, says to him: "What's the use of your joining the Catholic Church. Can't you get along without hanging to her skirts?" This picture of the Church as a mother may lead us to feel that we are still in the Cancer region. Hecker decides to take a pilgrimage to Rome (Cap.) and describes it to Thoreau in trying to convince him to come along in the following manner:

"Walk, work, beg ... Heavens shall be our vaulted roof, (Cap.?) and the green earth beneath our bed (Cancer?), and for all other furniture purposes ... "

Thoreau didn't agree to go with him, but when we see him not long after living at Walden Pond, we must wonder whether, in a sense, Hecker was not speaking out of Thoreau's heart at this time.

While Hecker speaks of the Church, Thoreau expresses his interest in the Indian experience. I have suggested earlier a relation between the Indian civilisation and culture and the Cancer region. The picture of Channing and Thoreau sleeping outside a rude observatory at Williams College on a mountain peak is, I think, a further picture of the prevailing Cancer-Cap. archetype at this time in Thoreau's life. In fact it is easy to imagine that this is precisely the kind of experience Thoreau would have had had he accompanied Hecker on his pilgrimage to Rome. The important relationships which emerges in this example between a life possibility which was presented at this time to Thoreau (pilgrimage to Rome), which he did not outwardly fulfill, choosing another -obviously a variation on the same theme (yet what a difference in the two experiences), and the actual outward realized

events of an individual's destiny is a critical question which I hope to explore at far greater length in a later book devoted more centrally to questions of freedom and determinism and the working of destiny. I'm afraid it is beyond the scope of this particular study to go into this question at any length beyond simply noting its significance.

Returning to our analysis we see Henry working on his parent's house and his beginning to build a log cabin at Walden Pond. Although I think he may have started this work under Cancer-Capricorn I think the bulk of his experience there took place in relation to Cancer-Scorpio and Capricorn-Taurus. Let us explore this a little further.

He starts his building at Walden Pond. He says he wanted to work on a book that he had long planned to write. This is still a little inconclusive. Solitude is a Capricorn gesture. Writing books can be of this archetype, planning to do so perhaps more so. When he speaks of the grand process of "devouring himself alive" I look towards the Scorpio forces, yet still with uncertainty. Further, when he tells us that he went to Walden "because he wished to live deliberately, to front only the essential facts of life, and to see if he could not learn what it had to teach, so that when he came to die, he would not discover that he had not lived", we could perhaps just as well imagine him embracing the monastic life, with its Capricorn-Cancer archetypes of seclusion and austere, bare, self-examination. Of course, since this is Henry Thoreau, he builds his own hermitage rather than following Hecker's advice that he seek his salvation in the fold of the Church. Alternatively I think the statement above could also be seen in relation to the Scorpio and Taurus archetypes - the Taurus archetype inspiring his will to live "deliberately", Scorpio the process of "devouring himself alive".

When he tells us that he begins work at the pond with a borrowed axe, the softness of the Cancer forces seem tempered by the sharp edge of the axe, and I find myself inclined to feel that his progressed Earth has moved into relation with the Scorpio forces. Nails made of iron, as I imagine they were, and the hammer head, both lead us to Scorpio. With these he built what he needed. His experience with the woodchucks, eating from his garden, and the advice to shoot them seems Scorpio related. His trapping, killing and eating the woodchuck could readily be seen under Cancer-Scorpio. When he tells us that:

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

I see this as a wonderful expression of his coming to terms with that virtue which the Buddhist's call: "right livelihood". I would suggest that this indicates his relation to the Taurus forces at this period in his life. (see Volume II, Venus consideration).

Thoreau may have conceived of the idea to go to Walden Pond under the breath of the eremitical Capricorn, but I think during the actual period that he was there this changed, and his initial will to self-exploration moved into a will to experiment with the simplest means of meeting one's earthly needs.

At the age of 30, when he delivered his first lecture to his townspeople on Walden, he modestly calls it: "A History of Myself".

His work on a book devoted to the Concord and Merrimack Rivers may indicate the possibility of his progressed Earth having moved into relation with the spirits of river -the Pisces forces. This portion of his stay at Walden feels more social than previously. I think this may be due to the influence of the Virgo-Pisces line of influence which followed the Cap.-Taurus, Cancer-Scorpio regions. We see him reading aloud to his friends, expressing the theatrical instinct of the Virgo region; strolling through the woods and fields or boating on ponds and rivers. His exploration of the pond and continual visits to the village, seem related to the Pisces forces.

His gracious welcome (Virgo) of visitors to the cabin is noted. With the children out boating he plays the flute (Pisces) and gathers flowers on the way home (Virgo). He helps Louis Agassiz catalogue the flora and fauna of the area (Virgo's phenomenalism) and continues to commune with nature. He tells us that the Walden Pond Society is the third religious society in Concord and when he says that "what in other men is religion is in me love of nature" I think we are on firm ground when we suggest that his progressed Sun forces are standing in relation to the Virgo forces, inspirer of Natura and the personal religious life itself. (See Volume II, Mercury contemplation).

I think the following entry: his refusal to pay the poll tax which met him while he was going to pick up his shoes at the shoemaker and his relation to civil-disobedience can be seen in the light

of his relation to the Pisces and Virgo (personal rights) forces at this time.

When travelling in Maine, in answer to a question put to him, he says: "No, sir. If any one is sought out, required, demanded, for some vocation specially intellectual, let him embrace it and live by it. But the general rule is that Labor -that Labor which provides food and clothes and shelter -is every man's duty and destiny, for which he should be fitted, in which he should be willing to do his part manfully ... " (This sentiment we can see in relation to the Virgo forces. It was under this archetype that Gandhi came to appreciate the significance of manual labor for a human being -a discovery which was to alter the remainder of his life -and deeply affect the destiny of countless people in India.)

At about the age of 31, we find Thoreau back in Emerson's house. His concern with financial matters I have placed in relation to the Leo forces, although I could also imagine them streaming from his relation to the Capricorn-Virgo forces. This period is a little enigmatic to me.

His loss of money on his book could stream from various spheres. His letter to Emerson's child and his delight in the family cat I would attribute to the influence of the Leo forces. The warm-heartedness which led him to weep when he spoke of his mother may also stream from this archetype. His consciousness of becoming old and his experience of sensuous delight in swimming unclothed reflect his relation to the Leo archetype, connected to the sense of life and the world view of sensationalism or sensualism. Emerson, under this archetype, also seemed to take delight in the world of the senses as such.

His scientific studies may be understood in relation to Aquarius. The greater detail of these accounts perhaps to Aquarius-Gemini.

The following remarks are particularly interesting. I think they express vividly some of the moods of the Gemini archetype, its intimate relation to friendship and the question of the sense for the ego of the other man. They also give us another opportunity to view the question of the relationship of Emerson and Thoreau in light of their respective progressed archetypes.

During this period in Thoreau's life we find the following remarks: "I love my friends very much, but I find it is of no use to go to see them. I hate them commonly when I am near them ... Ah, I

yearn toward thee, my friend, but I have not confidence in thee, we do not believe in the same God ... The sphere of friendship, of faithfulness (confidence) and the question of one's personal relationship with God can all be understood as related to the same archetype of this personal will and intelligence in man. (See Volume II, Mercury).

Emerson revealed a kind of occult appreciation for Thoreau's heart at the time when he says: "As for taking Thoreau's arm, I should as soon take the arm of an elm tree." (Perhaps I could suggest that in Thoreau's "arms" at the time lived the forces of his heart, his progressed Sun standing in relation to the Gemini forces which work partly in relation to the arms and hands.)

These events occur during the year 1851. At this time Emerson is 48 years old. It is interesting to note that at this time both Emerson's and Thoreau's progressed Sun's were very close together. We have given Thoreau's progressed Sun for this period of his life to be at approx. Feb. 24 and Emerson's seems to be at about March 2nd. As before, Emerson has recently left the archetype in which Thoreau is presently living, in this case the sense for the ego of the other man. He has moved on into the region of the Libra forces. At this moment I have no explanation as to what caused their breach of friendship.

Thoreau says of Emerson: "Good to knock a cockney with, but without that power to cheer and establish which makes the value of a friend." ("Be of good cheer, I have overcome the world.") He then tells us that he "tried or trys to talk with Ralph Waldo Emerson. Lost my time, nay, almost my identity." So here we find very clear expressions of Thoreau's sensitivity to Emerson's apparent lack of recognition of his own ego.

We next find Thoreau moving into relation to the Libra-Aries forces. He comes to the aid and the defense of the poor Irish working men in Concord; speaks out against slavery and expresses his lack of sympathy for reformers of society who, he says, need to reform themselves first. During this period he says: "Yesterday I was influenced with the rottenness of human relations." (All of these concerns: social, questions of reform and human relations, can be understood in relation to the progressed Sun touching the Libra archetypal sphere.) He rewrites Walden (perhaps related to the Aries forces and the word sense) and calls it Fair Copy. In 1854 he asks his audience at a lecture to get down to fundamental principles and not be led astray by public

opinion, desire for wealth or position, or any other diverting influence. (These suggestions I see in his addressing the "illusions" of the Libra sphere, with its enticements to "glamour", of many forms and its weakness of "wanting to keep up with the Jones".)

In 1856, under the Virgo and Pisces spheres, we find Thoreau traveling. He takes a trip to Worcester; visits Eagle's Wing; visits Alcott and goes with Alcott to Walt Whitman's home. He also delivers lectures on Walking (Pisces) in Amherst, Fitchburg and Worcester.

While visiting New Bedford, under a Pisces-Cancer-Virgo? archetype he discusses toads, frogs with the librarian. He also picks up a frozen toad from the pavement, hoping he could revive it. These activities and interests, coupled with his last visit to Cape Cod, lead me to think he may have moved into the Pisces-Cancer region of experience.

Back in Concord he helps Alcott terrace his new home; builds a fence around his father's property and surveys dividing lines between Emerson and Bartlett's properties. (These activities reflect his relation to the Cancer forces, where their responsibility for the creation of the skin in the body acts to separate and define one region of individualized life \*energy from another.)

He makes a study of ova of fish and brings home eggs in bottles. We can't help but recollect that Henry Adams, as a young boy, under the same archetype, went exploring in his grandparents' closets in his grandfather's library, finding similar treasures encased in glass containers.

Further we find him examining spawn under Hoar's new microscope and we remember that he was given a microscope some years earlier, under the same archetype. We then see him discovering a duck that had just hatched a nest of eggs who constructed particular types of nests. (All of the interests and activities clearly indicate his relation to the Cancer forces at this time).

Around 1859 we see a picture of Thoreau nursing his ill father. His mother says of him at this time that "if it hadn't been for my husband's illness I should never have known what a tender (my emp.) heart Henry had." Without being ungenerous I would suggest that at this time in his life, with his progressed Sun standing in relation to the spirits of tenderness, the maternal spirits of comfort, the gesture-which may have been uncharacteristic-of ministering tenderly was called forth.

He assumed responsibility for the family and took over the graphite business. He planted a family garden; built a new fence around someone's property and planted trees around the site of his cabin at Walden Pond. I think in these various interests and activities we can see the signatures of the Capricorn and Cancer forces. His concern for John Brown and his interest in Indian researches which earned him the title of anthropologist by his biographer reflect the question of origins -a Capricorn concern. A man coming to talk of his children's aid movement (Cancer) brings a copy of Darwin's Origin (Cap.) of Species (Cancer). Now Henry concerns himself with theories of evolution, just as Jung, under the same archetype, pondered the question of evolution as a young medical student. The picture and mood behind it of he and Emerson rowing meditatively (Cap.) on the pond (Cancer) together seems also appropriate to the archetypes of this period in his life.

Throughout the remainder of his life he stays under these archetypes. The remaining entries of my study reflect this. He is further concerned with boundaries. He takes an excursion to Mount Monadnock and plans to write a book about the mountain. Thoreau on Mount Monadnock planning to write a book about the mountain is a clear expression of his relation to the Capricorn forces at this time. From the mountain we move to the chair (another Cap. signature) with Alcott's family gathered around him. (Cancer). A copy of *The Mountain* is sent to him as well as a documentary history of New York, both Capricorn signatures. We remember that Thoreau went to New York City under this archetype and expressed his dislike for it.

These pictures are supplemented by the picture of Thoreau the scientist who has wondered for years about the phenomena related to the planting of trees. He sends off his paper to the Agricultural Society. These interests and his study of seeds also reflect his relation to the Saturn spirits of Capricorn at this time in his life.

While in bed at home, Alcott -then the superintendent of schools--(Cap.) suggests a small textbook (Cap.) to be prepared about Concord (Cancer) and recommends Thoreau as the most suitable author.

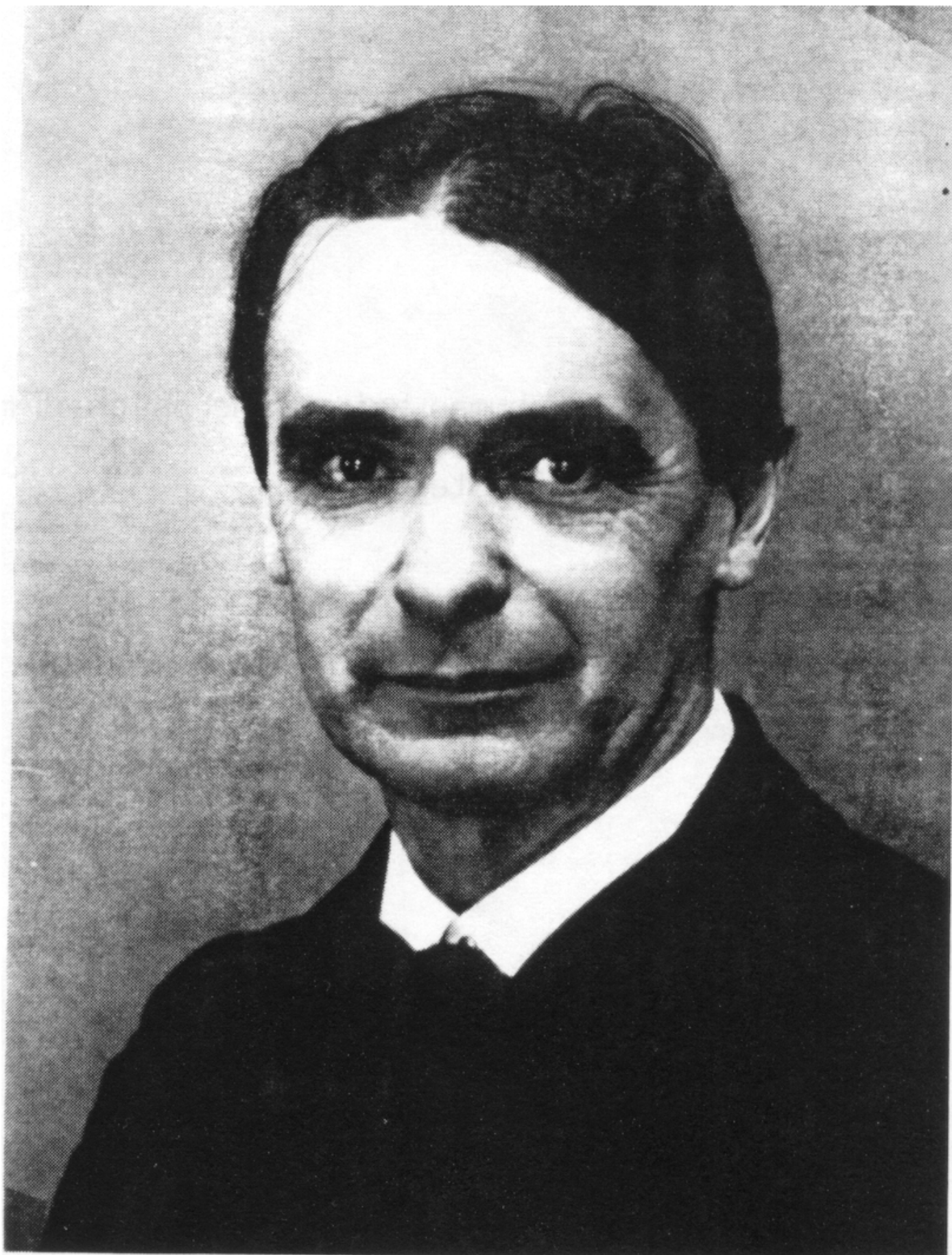
He journey's to Minnesota for his health, "botanizing (Cancer) on Goat Island (Cap.)"; reads Roman historians (Cap.); Blodgett's *Climatology* (Cancer) and *Six Years in the Deserts of North America* (Cap.). He expresses his lack of desire to live except for the sake

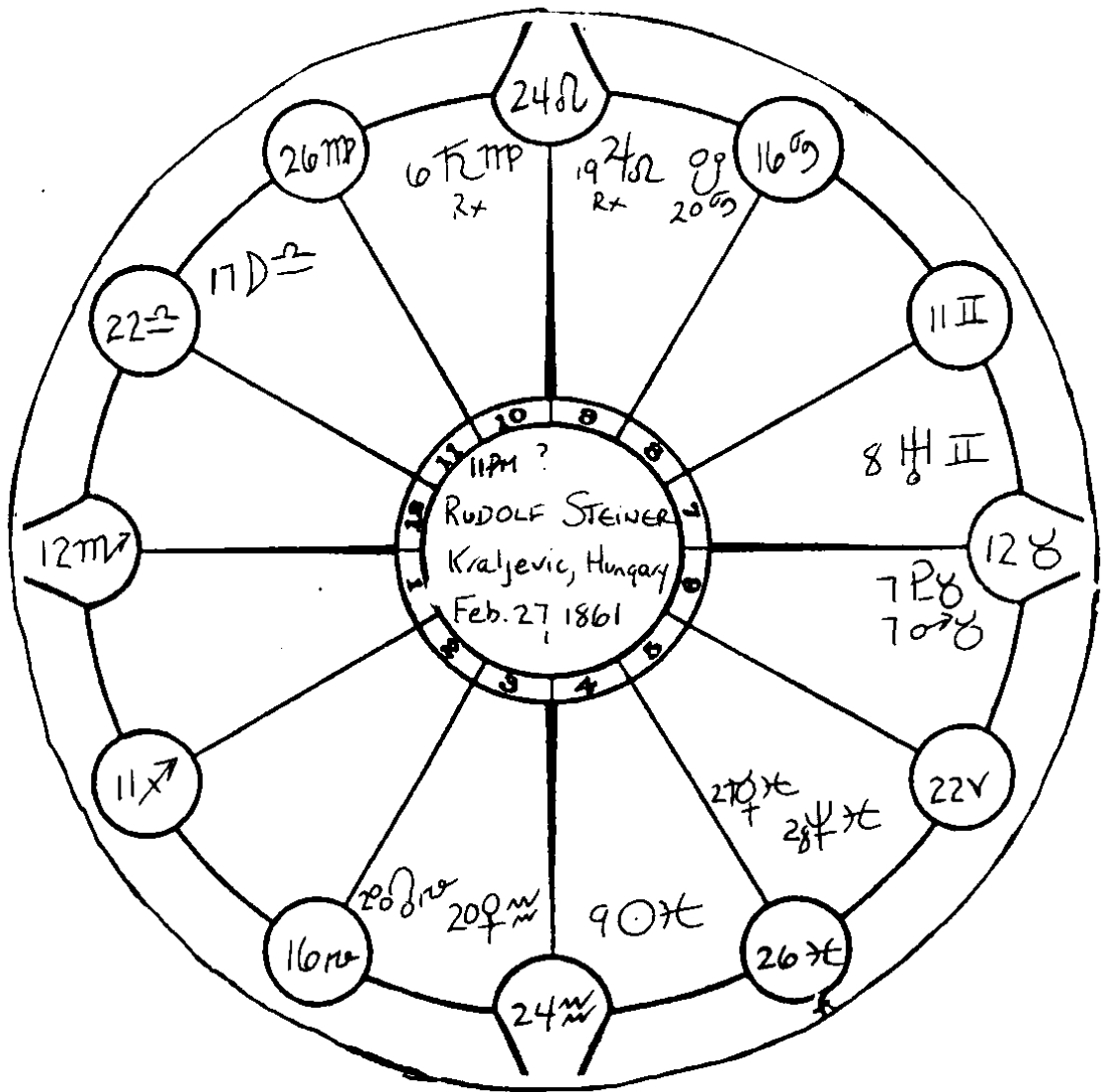
of his mother and sister (Cancer); insists on a chair (Cap.) at the family table (Can.-Cap.) and finally wishes that his bed was in the form of a shell so that he might curl up in it (Cancer). Shortly thereafter he dies.

For some reason I think aspects of the life of Henry David Thoreau illustrate our hypothesis with greater clarity than in other of the examples given. Why one can discern certain archetypal motifs in the life of Thoreau with such clarity remains a riddle to me. Perhaps it may be related to the fact that he was a man who seemed to live so "whole-heartedly" in the present, and who followed the promptings of his own spirit in the manner in which he lived. He also did not have immediate responsibilities to others, such as a wife and children, which would have affected how readily he could simply heed the hidden rhythms in his own biography without taking into account those of others around him. I am uncertain as to the explanation. Whatever it may be, I think this study of his life has made an important contribution to the consideration at hand.

Next, I would like to return to Europe, to the life of a man who was born in the year that Thoreau died. That is the philosopher and spiritual scientist, Rudolf Steiner.

"The generalized human being, the abstract man does not exist."  
Rudolf Steiner





CHAPTER IX:  
THE LIFE OF RUDOLF STEINER VIEWED IN THE LIGHT  
OF THE SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM

In the following study I have considered the life of Rudolf Steiner, the Austrian educator and spiritual scientist. The text which stands as the basis for my consideration is his autobiography, *The Course of My Life*. As in the case of an individual like Yogananda- whose spiritual significance must be acknowledged- in looking at the life of Rudolf Steiner I have wondered how readily his biography might reflect the hypothesis I have been exploring, or whether he might stand more independently in respect of this rhythm than was true for other individuals. Rather than answer that question at the moment let us simply look at the picture he presents of his life in his autobiography and try to draw what conclusions we feel are justified from it. I am taking as Rudolf Steiner's birth data the indications presented in Guenther Wachsmuth's book, *Kosmische Aspekte von Geburt und Tod*. According to him, Rudolf Steiner was born on Feb. 27, 1861 in Kraljevec, Austria. His ascendant is given by Dr. Wachsmuth, a close and intimate student of Rudolf Steiner's, as 12 0 of Scorpio. Taking these data as our starting point we would find Rudolf Steiner's conception time to be June 1, 1860. This will be the conception starting point for my consideration of his life. It should be noted that it has been suggested to me by a conscientious student of Rudolf Steiner's biography that his birth date was the 25th of February rather than the 27th, with the time being about the same as that given by Dr. Wachsmuth. This could well be the case. Given that for the purpose of these studies what is of significance is the ascendant-descendant line, the difference of 2 days would not alter the proposed beginning of the conception to birth period. In a study concerned with Rudolf Steiner's biography in light of the planetary positions at the moment of birth this two day discrepancy would be a significant factor.

AGE	PROG. (C) DATE REGION	PROG. (D) DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
63-64	Feb. 1-5	Aug. 2-6	Autobiography written between Dec. 23 and March 30, 1924-1925.
Birth	June 1 ♂ mp	Nov. 30 mp ⌘	Corresponding epoch sun-earth line.
1 1/2	June 7 ♂ mp → ♂ re	Dec. 7 mp ⌘	"When I was a year and a half old, my father was transferred to Modling, near Vienna. There my parents remained a half year. Then my father was put in charge of the little station on the Southern railway at Pottschah in Lower Austria near the Styrian border. There I lived from my second to my eighth year."
2	June 9 ♂ re	Dec. 9 mp ⌘	"A wonderful landscape formed the environment of my childhood. (mp ⌘) The view stretched as far as the mountains that separate Lower Austria from Styria: "Snow Mountain", Wechsel; the Rax Alp, the Semmering. Snow Mountain caught the sun's rays on its bare rocky summit and what these rays foretold as they were reflected from the mountain down to the little railway station was the first greeting of dawn on beautiful summer days. (♂ re)... It was as if the mountains rose up out of the smiling all-surrounding green of the friendly landscape. (re, ⌘) On the distant boundaries of the circle one had the majesty of the peaks, and close around the charm of nature." (p. 3) (♂ re, mp ⌘)
8	June 31- July 2 ♂ re → H → II =	Dec. 31- Jan. 2 mp ⌘ → ♂ → ♂ v	
2-6	June 9-23 ♂ re → H	Dec. 9- Dec. 23 mp ⌘ → mp ⌘ → ♂	
2-6	June 9- June 23 ♂ re → H	Dec. 9- Dec. 23 mp ⌘ mp ⌘ → ♂	... "At little station... schoolmaster, priest, bookkeeper of manor... (♂ re)  "...It seems to me that passing my childhood in such an environment had a certain significance for my life. (mp ⌘) For my interest was strongly attracted by everything about me of a mechanical character, (♂ re) and I know that this interest tended constantly to overshadow in my childish soul the affection which went out to the charming and yet mighty nature into which the railway train, in spite of being in subjection to this mechanism, yet always disappeared in the distance. (p. 4)
2-6	June 9- June 23 ♂ re → H	Dec. 9- Dec. 23 mp ⌘ mp ⌘ → ♂	Influence of priest... Practical way of life. (♂ re). Acacia trees-locust blossoms... Daughter and another son born to family. (mp ⌘)

	PROG. ⊙	PROG. ⊕	
AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
2-6 (cont.)	♂ re → II	ms → ms → ↗	Broke dishes during eating time. (ms) Picture books with movable figures. (♂ re)  Father concerned that he read and write.
5-8  ?	June 21- July 2  ♂ re → II	Dec. 21- Jan. 2  ms → ↗	"When I reached the compulsory age, I was sent to the village school. The schoolmaster was an old man to whom the work of "teaching school" was a burdensome business. (♂ re)?  His father undertook the task of teaching him. Imitated his father's writing. Entered into practical work of life-routing of railway office. Laws of nature. (♂ re)? Observed how fast the writing sand dried up the ink that his father used in writing. Touched letters too soon. Elasticity of pen. (ms)?  Flour mill-owners, godparents of brothers and sister, "Studied" operation of the mill. What disappeared in factory-came out on the other side. "Limits to knowledge". Forbidden to peep inside. (♂ re) Connection between man and walls of factory.  Lived between friendly flour mill and unfriendly spinning mill.
8	July 2 II ≡	Jan. 2 ↗ ✓	Painting. "Steiner Rudolf". (II ≡, ↗)  Moved to Neudorf1, a little Hungarian village. Walked to chapel containing a painting of Saint Rosalie. (II ≡) Talk to villagers gathering their wood on his walks. Stories they told him. (↗)  Gather water. Met monks on his walks. Never spoke to him. He would have been glad if they had. Questions monks carried that heought to know. (↗)  Learned what a duel was. (p. 10) (II ≡)
9	July 6 II ≡	Jan. 6 ↗ ✓	Assistant teacher wrote petitions for the poor. (II ≡)  "Soon a fter my entrance into the Neudorf1 school, I found a book on geometry in his room. I was on such good terms with the teacher I was able to borrow the book for a time for my own use." (?)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
9 (cont.)	II $\underline{\text{A}}$	$\text{A}\gamma$	Learned to read. ( $\text{A}\gamma$ ) "That one can live purely in the mind became for me...without impressions of the external senses...deepest satisfaction." ( $\text{A}\gamma$ )
9-10	July 6-10 II $\underline{\text{A}}$	Jan. 6-10 $\text{A}\gamma \rightarrow$ $\text{A}\delta$	Brought element of art to Steiner. ( <del>IIA</del> ) Copied pictures under his direction. Taking part in wedding. ( <del>IIA</del> ) Love of priest. Most significant to that point of his life. ( $\text{A}\delta$ ) Sermons. Articles of priest. Hungarian patriot. Sermon: "True significance of morality for human life." ( $\text{A}\delta$ ) Introduced Copernican system of astronomy to children. ( $\text{A}\delta$ ) Relation of earth to the sun, etc: Eclipses of the sun and the moon. Made drawings of this. ( <del>IIA</del> )?
10	July 10- July 13 II $\underline{\text{A}}$ $\rightarrow$ II $\underline{\text{W}}$	Jan. 10- Jan. 13 $\text{A}\gamma$ $\rightarrow$ $\text{A}\delta$	Significance of nearness of church. Schoolboys perform duties at Church. "The solemnity of the Latin language and of the liturgy was a thing in which my boyish soul found a vital happiness. Because of the fact that up to my 10th year I took an earnest part in the services of the church, I was often in the company of the priest whom I so deeply revered. (p. 16) ( $\text{A}\gamma, \text{A}\delta$ ) Celebrant in cultus. Effect upon inner life. ( <del>IIA</del> ) Father talks politics. Incessant political arguments of two men. Always on opposite sides. ( $\text{A}\gamma, \text{A}\delta$ ) Physician came to the house-spoke of German literature. Heard first from him of Lessing, Goethe, Schiller. Ideas about what was beautiful and ugly. He talked with Steiner. Absorbed in what the man was saying. ( $\text{A}\gamma, \text{A}\delta$ ) Learned to telegraph as a boy. ( <del>IIW</del> ) Language. Dialect of German spoken in eastern Lower Austria. Mind went immediately in reading, to the percepts, concepts, ideas. Writing: fix word forms in mind by virtue of sounds. ( $\text{A}\gamma$ )
Oct. 1872 11 $\frac{1}{2}$	July 15 II $\underline{\text{W}}$	Jan. 15 $\text{A}\delta$	Admitted to realschule. Father intended him to be railway civil engineer. ( <del>IIW</del> ) Indifferent student first two grades. Article: "Attraction Considered as An Effect of Motion." ( <del>IIW</del> )

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
13	July 21 S	Jan. 20 re	Third grade had teacher he could emulate - fulfilled ideal (p. 23). Taught arithmetic, geometry and physics. Theory of probabilities, and calculations in life insurance. (re)  Drawing with compass, ruler and triangle. (re)  Kant's work, <u>Critique of Pure Reason</u> , read while in history class. (re)  Question of relation of human thinking to creative work of nature. (S) System of dogmas (re) and symbols (S), description of Church liturgy; history of the Church. (re)  Learned book-binding with one of his father's colleagues. (re) Learned stenography. (re)
14	July 25 S	Jan. 23 re	Gathering cherries. Taking care of garden. Buying groceries for the family. (S)
appx. 15	July 29 S → SMA	Jan. 27 re → re ♂	Came into contact with doctor at Wiener-Neustadt. (re) Went into his library. (re) Took down Lessing's, Minna von Barnheim. His teacher in poetical literature. (S) Taught himself analytical geometry, trigonometry, calculus. Introduced to chemistry. (S) Rotteck's, History of the World. (re) Johannes von Muller, Tacitus. (re)
15 on	July 29 SMA	Jan. 27 re ♂	Tutored other pupils. (re ♂) Practical psychology. Difficulties in development of human mind. (re ♂) Herbart source of ideas in composition. (re ♂) Strained relations. Irony. (SMA) Greek-Roman poets. bought Greek, Latin textbooks. Geography. History. (re ♂)?
17	Aug. 6 SMA → S X	Feb. 4 re ♂ → re MP	Abstracts of scientific books given him to read. (SMA) Express weaving of human mind in a sharply outlined thought picture. (re ♂)
18 ½	Aug. 12 S	Feb. 10 re MP → W	Read philosophy. Expression of human ego as a spirit amongst spirits. Philosophical studies. (S) Mathematics, natural history, chemistry. (W?)
18 ½- 19	Aug. 15 S	Feb. 13 W	Lectures of Karl Julius Schroer. German literature since Goethe.

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
18½-19 (cont.)	∞	⌚	<p>Schiller's life and works. Practice in oral discourse and written composition.</p> <p>To what extent is man in his actions a free being? (∞)</p> <p>Read Goethe's Faust for the first time. Haeckel's General Morphology—concrete example of beautiful through Schroer. Through Zimmerman, theory of beauty. (∞)</p>
19	Aug. 17 ∞	Feb. 14 ⌚	<p>In perfectly clear vision the spiritual individuality of everyone was manifest to me. (∞)</p> <p>Question of riddle of time. (∞?)</p>
20	Aug. 20 ∞	Feb. 18 ⌚	<p>Scientific lectures: Reitlinger: Mechanical Theory of Heat. Wave Theory of Light. (⌚)</p> <p>Schiller. <u>Lectures on the Aesthetic Education of Man.</u> Experience the Beauty of the World. (∞)</p>
22	Aug. 27 ∞ ↗	Feb. 26 ⌚ II	<p>"A spiritual vision confronted my soul which did not rest upon obscure mystical feeling. (∞) It took its course rather in a spiritual activity which, in its transparency, might be compared completely with mathematical thinking. (⌚ II) I was approaching a state of mind in which I felt that I might consider that the perception of the spiritual world which I bore within me was justified also before the forum of natural scientific thinking. (p. 51) (⌚ II)</p> <p>"For the form of experience of spirit which I then desired to establish upon a firm foundation within me, music came to have a crucial significance." (Relation to work of Wagner). (∞)</p> <p>Friendships. (⌚ II) Social disposition. Attended with friend many concerts and operas. (II) Walking, talking with friend. Another friendship. (Exact dates?) Friends in Schroer's "practice in oral discourse and written exposition." (⌚ II)</p> <p>Philosophical discussions (∞) with friends. (⌚ II) Knowledge of reality of the ego. (⌚ II)</p> <p>p. 61 Wrote letters to authors in relation to task as librarian of Reading Hall. (⌚ II)</p>

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
22 (cont.)	♂ ↗	⚡ II	<p>Observation of different personalities in Austrian Parliament. (♂ II)</p> <p>Relation to Schroer's conversations with him in library. (♂ II)</p> <p>Test ideas about light and colour. Anatomy. Physiology. Study in detail Goethe's scientific writings. (♂ II)</p> <p>Tutored man in mathematical, scientific subjects. (♂ II)</p>
23	Aug. 30 ♂ ↗	Mar. 1 ⚡ II → ⚡ ⊥	<p>Pe.dagogy; tutoring in family. (♂, ⚡ ⊥)</p> <p>Learned very much from this particular educational (♂) task. Glimpse of working of business-commercial and industrial activities. (♂ II) Good portion of youthful life bound up with this task. (♂ ⊥)</p>
25-26	Sept. 7- Sept. 11 ♂ v	Mar. 8- Mar. 12 ⊕	<p>Sat by Attersee thinking about philosophy of Eduard von Hartmann. (♂ v)</p> <p>Tutoring Greek and Latin, working directly with the boy. (♂ v)</p> <p>Continued studying Eduard von Hartmann.</p>
23	Aug. 30 ♂ ↗	Mar. 1 ⚡ II ⚡ ⊥	<p>Invited to edit Goethe's scientific writings. (Introduction, running explanation, commentary) (♂ II)</p>
25	Sept. 7 ♂ v	Mar. 8 ⚡ ⊥ → ⊕	<p><u>Theory of Knowledge Implicit in Goethe's World Conception.</u></p> <p>Editing. Forming through the written word, cause of inner dissatisfaction. (♂ v, ⚡ ⊥)</p> <p>"It was not easy for me to reduce to written form what constituted a vital experience in a way that I could consider worthy of publication. (♂ v)</p> <p>Wrote down ideas. (♂ v)</p> <p>Spent many happy hours in this particular family circle. (♂ ⊥)</p> <p>Met two daughters of family. (♂ ⊥)</p> <p>Conversations in the family were generally of a literary character. (♂ v)</p> <p>"Between the younger daughter and me there gradually came about a beautiful friendship...</p>

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
25 (cont.)	<i>dr</i>	<i>W</i> <i>u</i> → <i>Æ</i>	We loved each other, and both of us were fully aware of this; but neither of us could overcome the diffidence which kept us from saying that we loved each other." ( <i>W</i> ) "Love lived between words spoken." ( <i>dr, W</i> ) In place of hours of happy companionship. ( <i>W</i> )
25	Sept. 10 <i>dr</i>	Mar. 10 <i>W</i> <i>u</i> → <i>Æ</i>	"This time I went to Schroer. Filled with impressions of the poetry of Eugenie della Grazie." ( <i>dr</i> ) "Tragedy involved in all idealism. Meeting with her. Mocks at every ideal. ( <i>dr</i> ) Conflict with nature. Passions and illusions of men." ( <i>W</i> ) Circle of people. Conversations with Cistercian Neumann. Biographer of Thomas Aquinas. Veritable magic spell hung over these evenings. Conflict between Della Gracie house and house of Schroer. ( <i>dr, W</i> ) 95-96 Inner freedom of the human spirit. Entered circle of young Austrian poets. Most varied characters present in this circle. ( <i>Æ</i> ) Description of head of Fercher von Steinwand. ( <i>dr</i> ) Captivated by charm of this personality. ( <i>W</i> )
27	Sept. 14 <i>dr</i> → <i>W</i>	Mar. 15 <i>Æ</i>	Became acquainted with the Theosophical Movement. "Impelled by inner life of the mind to intense spiritual concentration, on the other hand life brought me into social intercourse with a wide circle of acquaintances...inner necessity to set forth my perception of the spiritual world in a form transparently clear to thinking ( <i>W</i> , <i>Æ</i> ) "My view was that the essential thing in a work of art is that which appears to the senses." ( <i>W</i> ) Transformation of sensibly apparent in the light of the spirit. Places the world of spirit within the world of senses. ( <i>W</i> ) "At that time true knowledge, the manifestation of the spiritual in art, and the moral will in man, united for me as members to form a single whole. I could not but recognize in the human personality a central point at which this

PROG. ⊙    PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
27 (cont.)	MP	Æ	<p>personality is conjoined in the most immediate unity with the Primordial Being of the world. It is from this central point that the will takes its rise. If the clear light of the spirit is effective at this central point the will is free." (MP)</p> <p>"Man is then acting in harmony with the spiritual nature of the world which creates not by reason of necessity, but in the realisation of its own nature. At this central point in man the motives of action arise, not out of obscure impulses, but out of moral intuitions, out of intuitions which are just as transparent in character as the most transparent thought. In this way, I desired, by means of perception of free will, to find the spirit through which man as an individual exists in the world." (MP)</p> <p>Relation to <u>The Philosophy of Freedom</u>.</p> <p>Met Pastor Alfred Formey.</p> <p>"One was immediately surrounded by an atmosphere of cordiality as soon as Formey had spoken a few words. His wife was a former actress. . . Widow of Friedrich Hebbel. Developed art of declamation. Christine Hebbel told story, whole room permeated with warmth of soul. Actress Wilborn. . . Fond of world, loves of life, thirsty for humour. (MP)</p> <p>Studies of metamorphosis of human beings. So much warmth in the rectory. (Æ) MP</p>
1888 27	Sept. 15- Sept. 19 MP	Mar. 16- Mar. 20 Æ → Æ S	<p>Editing Deutsche Wochenschrift. "What interested me was the evolution of culture in the progress of humanity. (ÆS, MP)</p> <p>"Had not formulations so systemized as to be intelligible to newspaper readers. (MP) End controversy over initial purchase payment. (MP)</p> <p>Will of Victor Adler. Keen critic of misconduct in public affairs. Took up study of Karl Marx, Engels on social economics. Social question of immense importance. (MP)</p> <p>Made first journey to Germany. (p. 111)</p> <ol style="list-style-type: none"> <li>1. utilizing, profit seeking.</li> <li>2. Knowledge-craving, serene look, clear intellect.</li> <li>3. Productive imagination.</li> <li>4. All-encompassing idea-unity of the whole.</li> </ol> <p>It is the business of nature, thereupon to conform with this idea. (MP)</p>

PROG. ⊙

PROG. ⊕

240

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
27 (cont.)	MP	3E → 3ES	<p>Travelling to other places in Germany. (3ES)</p> <p>Mingle with group of people bound by woman whose mystical, theosophical type of mind made a deep impression on other members of the group. (3ES)</p> <p>Acquainted with Frau Rosa Mayreder. (MP)</p> <p>Gifts of human mind. Harmonious qualities. Balance of humanness. Various artistic gifts with a free, penetrating power of observation. Devoted observation in objective world. Devoted to requirements of immediate human personality. True meaning of human freedom. (MP)</p>
1889 28	Sept. 18- Sept. 19	Mar. 19- Mar. 20	Rosa Mayreder. (MP)
1891	Sept. 26- MP re	Mar. 27- 3ES	<p>Moved to Weimar to work in archives. Preparation of Philosophy of Freedom. (Question of limits of knowledge.) (MP re)</p> <p>"In sense perception man faces the world as illusion. When from within man sense free thinking follows after sense perception it ceases to be illusion." (MP re)</p> <p>"Knowing means experiencing, so that, while knowing, man is <u>inside</u> the being of things." (3ES)</p> <p>Sense free thinking? world out of which emerge moral intuitions. (MP re)?</p> <p>"The free spirit acts upon his impulses, which are intuitions selected by means of thinking from the totality of the world of ideas." (MP re)</p> <p>At the close of the first chapter of his life- he had to find a relation to certain world views, one of which was mysticism.</p> <p>"And yet something also attracted me in the mystical strivings of humanity. This was the <u>nature</u> of the inner experience of the mystics. They desire a living union in their own inner being with the sources of human existence, not merely a view of these, as something external by means of reflection in ideas. But it was also clear to me that the same kind of inner experience is arrived at when one sinks into the depths of the soul accompanied by the full and clear content of the world of ideas, instead of</p>

AGE	PROG. ⊙ DATE REGION	PROG. ⊕ DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
30 (cont.)	<i>MP re</i>	<i>JES</i>	<p>stripping off this content when sinking into one's depths." (<i>JES</i>)</p> <p>Relation to materialist in respect of ideas. (<i>JES</i>) Shaping contents of thoughts. (<i>MP re</i>)</p> <p>Relation to Goethe task. Observation of the working of destiny. (<i>MP re</i>)</p> <p>Goethe's, <u>Fairy Tale</u>. Antipathy against dissipation of creative fantasy through intellectual interpretation. (<i>JES</i>)</p> <p>"How does the shadowy spiritual in the mind (<i>MP re</i>) find the sensible-corporeal and how does the natural in the physical body (<i>JES</i>) work itself up to the spiritual?</p> <p>Travel to Hungary..Transylvania...All different nationalities found in Transylvania. Passionate existence manifest in these different types. Descriptions of different regions-people. (<i>JES</i>)</p> <p>Relation of two sexes to each other. "Mother love could be studied in her in great form. Family was Jewish. Question of anti-semitism. (<i>JES</i>)</p> <p>Archetypal plant. (<i>JES</i>) Archives. (<i>MP re</i>)</p> <p>History (<i>re</i>) of German Fantasy. (<i>S</i>)..Book Grimm had intended to write. (p. 156)</p>
30	Sept. 28- Oct. 1 <i>MP re</i>	Mar. 29- Apr. 2 <i>JES →</i> <i>JEM</i>	<p>Library adjacent. (<i>re</i>) Rheinhold Kohler acquainted with world of myths, fairy tales, sagas. (<i>JES</i>)</p> <p>Library. Archives. (<i>re</i>)</p>
31	Oct. 1-5 <i>MP re →</i> <i>MP S</i>	Mar. 31- Apr. 2 <i>JEM</i>	<p>Death of Reinhold Kohler while getting a book for Steiner at the library. (<i>JEM</i>)</p>
30	Sept. 28 <i>MP re</i>	Mar. 29 <i>JEM</i>	<p>(p. 160) Lecture: Fantasy as the Creatress of Culture." (<i>JES</i>) Dreams related to this. (<i>JES</i>)</p> <p>Meeting Haeckel. Relation to looking into the world as a painter. Fanaticism from previous earth life. Religious politics emerged. (<i>MP re</i>)</p> <p>Ludwig Laistner. History of myths. (<i>MP re</i>) Poetical conceptions. (<i>JES</i>)</p> <p>"However fixed one's ideas might have become when working in the archives." (<i>MP re</i>)</p>



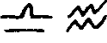






AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
31	Oct. 3 MP re → MP ♂	Apr. 3 XEMA	Gabrielle Reuter. Questions about women. (XES) Ethical cultural society. Zeal for his cause. Oppose it in publication. (XEMA) Philosophy of Freedom reaching final form off the press. DEMO
30-40	Sept. 30- Nov. 4 MP re → MP ♂ ≡ ≡	Apr. 1- May 5 XES → XEMA V → V	I was now confronted by the task of forming ideas which could express the experience by the human mind of the spiritual world itself. (185-186) (MP ♂)
1895 34	Oct. 12 MP ♂	Apr. 13 XEMA → V	Meeting with Nietzsche's sister at the archives Steiner's observation of Nietzsche's beautifully formed forehead. Set Nietzsche's library in order. Publication of Nietzsche's work-conflicts with Fritz Keogel. (XEMA → V) Struggle over publication. Bitter veil of memory. (XEMA) (pp. 192, 195) Rationalist. (p. 199-200) (MP ♂)
1897 36	Oct. 19 ≡	Apr. 21 V	"A contentment of soul and a profound inner satisfaction were mine in Weimar by reason of the element of art brought into the city by the art school and the theatre and also the musical element associated with these. (p. 202) (≡) Relation to question of colour. Friend, artist, soul life, all light and colour. Young artist once at a wedding frstival to which I had been invited. Pastor-meaning of names of bride and bridegroom. (p. 203) (≡, V) Light and color. Artists. (≡) Ibsen...Musicians..Wagber. (≡) Overcome either or of intellectual judgement. (≡)
37 1897-98	Oct. 23 ≡	Apr. 23 V → V ♂	"In the presence of the supersensible it is necessary to be many sided. (≡) Eduard van der Hellen - Philologists. (V) Wife: wholly artistic nature, interested in movements in public life. (≡)

PROG. ⊙    PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
37 (cont.)	<u>h</u>	✓	<p>Absurd social forms. Eloquent, forceful leaders. (M)</p> <p>Went to gathering where Eduard van der Heller appeared as a speaker.</p> <p>Philologist: love of the word. (p. 222) (✓) Use of expressions in Goethe.</p> <p>Long conversations with August Fresenius. (→✓) (Dates uncertain here)</p>
35-36	Oct. 15 M8 → <u>h</u>	Apr. 15 ✓	<p>Change in inner life in relation to perception of the external world.</p> <p>Change in relation to his ability to grasp what was in the sense world as of his 36th year. (→) Ability greatly enhanced. Ideas previously had been accessible. Sense perception-accessible in memory which had required greatest effort changed.</p> <p>Details became important. Separation of the world of the sense perceptible from the spiritual. Contrast of sense world and spiritual. Stand wholly in contrast. Contrast reduced to harmony. Lifeless is holding sway. (→)</p> <p>Where there is life, the unharmonized contrast is active, and life itself is the continuous overcoming, but also the recreation of contrasts. (→)</p> <p>In the <u>real</u> world there arises a riddle; its solution also arises in reality. Something appears which is being or event, and which represents the solution to the other. (→)</p>
36	Oct. 19 <u>h</u>	Apr. 19 ✓	<p>Knowledge in accord with reality. Enthusiasm partakes in the creation of the world. (→)</p> <p>Difficulty in finding form of expression for this knowledge. Need for meditation.</p> <p>"In experience through ideas one grasps, not the sense world, but a spiritual world which borders, so to speak, immediately upon this. (p. 243) (✓)</p> <p>Practical self-observation. Life of meditation. (M)</p>
37	Oct. 23- Oct. 27	Apr. 23- Apr. 27	<p>Question of freedom and morality in relation to</p>

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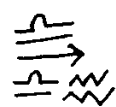

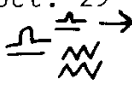


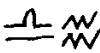


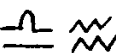



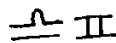








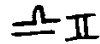









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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
37 (cont.)			<p>that which is individual in each particular soul. (251) (M)</p> <p>It is from the individual soul that the moral proceeds; in the wholly <u>individual</u> being of the soul, therefore, must the moral impulse come to life. (251) (M)</p> <p>Freedom has its life in human thinking, and it is not the will which is of itself first free, but thinking which empowers the will. (M)</p> <p>Events seen in connection with one explaining the other. (A)</p> <p>In world and working that which holds sway is the Logos, wisdom, the word. (V)</p>
38	Oct. 27- Oct. 31 	Apr. 27- May 1 	<p>Must one become silent? (A M)</p>
36 1897	Oct. 19 	Apr. 19 	<p>Editorship of Magazin fur Literatur. Delivered lectures in this society. Free Literary Society. (V)</p> <p>Did not yield to illusions at the beginning of this activity. Was he justified in working in this circle? (A)</p> <p>Steiner nevertheless an idealist. (V)</p> <p>Association with Otto Erich Hartleben. Aesthetic determination in him. (A)</p> <p>Superficiality. Education for marriage. (A)</p> <p>Writers. Literateurs, not human beings. (V)</p> <p>Took part in staging rehearsals of dramatic plays. (V)</p> <p>Artistic activity possible in molding of thoughts. (A)</p> <p>Question of relation of matter to spirit. (A)</p>
37	Oct. 25- Oct. 29  	Apr. 25- Apr. 29 	<p>Man lifts himself out of the simply organic and inorganic and follows himself alone in his soul life. (M)</p> <p>Expressions about Christianity given at this time. <u>Christianity as a Mystical Fact.</u> (M)</p> <p>In spiritual vision brought before myself the evolution of Christianity. (M)</p>

PROG. ⊙

PROG. ⊕

245

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
38-39	Oct. 29- Nov. 6 	Apr. 27- May 4 	Stood in spirit before the mystery of Golgotha in most inward, most earnest solemnity of knowledge. (vdl)  Stirner- personal will of individual. (vdl)
37	Oct. 25- Oct. 29 	Apr. 25- Apr. 29 	Friendship with Mackay. Bore world within him. Hated use of force in human social life. (vdl) Faith in individual man. Ethical individualism. (vdl)  Friendship with Frau Eunicke transformed into civil marriage. (Age of marriage?) (  )
38-39	Oct. 29- Nov. 2 	Apr. 27- May 1 	Question of discretion in relation to spiritual knowledge. (  ) Theosophical Society in Berlin. Mystics of the Renaissance.
40	Nov. 4 	May 5 	Lecturing to the Theosophical Society. (  ) General Secretary: German Section of the Theosophical Society. (  )
41	Nov. 8- Nov. 12 	May 9-13 	Meetings with various personalities. (  ) Will to impart knowledge of the spirit. (  )  1897-1900. Severe testing in relation to the spirit of the time. (  ) Writing Riddles of Philosophy. (  ) Piece on egoism. (  )  Friendship with Marie von Sievers. (  ) Arranging public lectures. Place for independent spiritual research. (  )
43	Nov. 16- Nov. 20 	May 17-21 	Steiner lecturing. Writing contents of Lucifer-Gnosis. Delivered lectures in many cities. (  )
44	Nov. 20- Nov. 24 	May 21- May 25 	First tried to maintain editorship simultaneously with lecturing. (  )
45	Nov. 26 	May 27 	Esoteric circle within Theosophical Society. Question of public and private. (  )  Gradually developed Philosophical-Anthroposophical publishing concern. (  )

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AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
46	Nov. 28- Dec. 1 <i>MA</i>	May 29- June 2 <i>MA</i>	<p>Writing. Publishing. (<i>MA</i>) Development of the art of recitation and declamation. (<i>MA</i>)</p> <p>Books published for the general public. (<i>MA</i>)</p> <p>Privately printed course lectures: reports on lectures. (<i>MA</i>)</p> <p>Unrevised, hence restricted. (<i>MA</i>)</p>
47	Dec. 1-5 <i>MA</i>	June 2-6 <i>MA</i>	<p>Did not create secret society. Trust. Distrust. (<i>MA</i>)</p> <p>Art of Drama. (<i>MA</i>)</p> <p>Travelling with Marie von Sievers. (<i>MA</i>) Visiting different art museums. (<i>MA</i>)</p>
46	Nov. 28 <i>MA</i>	May 28 <i>MA</i>	<p>Artistic element introduced into society. Deme-ter. (<i>MA</i>)</p>

