

Rudolf Steiner: The Course of My Life

In looking at the life of Rudolf Steiner I find what has previously been the case in the other lives considered: that is the earlier years remain somewhat enigmatic to me. Nevertheless, I will make some observations in respect of it and let the reader come to his own judgement about whether they seem somewhat arbitrary or actually truly reflective of the proposed "law" under consideration. Probably a much more exhaustive study of the various personalities earlier years would be necessary to come to more final conclusions about their relation to the central concern of this book.

Rudolf Steiner recounts to us certain circumstances of his earliest years. During this period of his life his progressed Sun and Earth line, for three years or so stood in relation to the influence of the Cancer and Capricorn forces. It is to these regions that some of his earliest recollections seem to point. He writes:

"A wonderful landscape formed the environment of my childhood. 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.. It was as if the mountains rose out of the smiling all-surrounding green of the friendly landscape. On the distant boundaries of the circle one had the majesty of the peaks, and close around the charm of nature."

We may remember that Henry David Thoreau, under the same archetype spoke to us in the following way:

"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... 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, catch the first ray of the morning sun, as it gleamed upon the smooth, silent river, wandering in sullen silence far below."

Continuing against the background of this archetype we find Steiner at his father's station in the company of a schoolmaster, priest, and bookkeeper of the manor. All of these, in a sense, might be understood as having the atmosphere of Saturn or Capricorn around them.

When Steiner speaks of his first experience at school, I am frankly uncertain as to the archetype present. In some respects, it seems to indicate a relation to the Capricorn forces, but I leave this as a tentative suggestion. He writes of this time:

"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."

Because of an "unfortunate" incident in another school, he was taken from school and his father undertook the task of educating him. He tells us that he imitated his father's writing (Cancer?) and entered into the practical work of life and the routine of the railway office. (Capricorn?) He was concerned with the laws of nature and observed how fast the writing sand dried up the ink that his father used in writing. He had the habit of touching the letters too soon. I think these concerns of Steiner's at this time may reflect his relation to the Cancer-Capricorn archetype, but I am uncertain as to the exact ages when this took place.

His interest in the flour mill and his "studying" the operation of the mill seem to reflect the Capricorn archetype which he himself once characterized as "related to bringing thought to bear on the workings of the external world". I think this may be particularly true of the "structure" of the world of technology. He speaks of "limits to knowledge,, imposed by the prohibition against his peeping inside. (Capricorn-Cancer?) In this case the Cancer boundaries between himself and the other were the walls of the factory.

This period in his life remains somewhat enigmatic to me because if most of these events occurred between his sixth and eighth years (given an accurate starting conception time), he would then have stood in relation to the Gemini-Sagittarius sphere of influence. It could also be justifiably argued that his keen interest and many unanswered questions might also emerge from this archetype. A much more careful exploration of more detail would probably be necessary to feel on more solid ground in respect of drawing conclusions here.

At the age of eight, under the Gemini-Libra and Sag.-Aries influences we see him in another landscape. He speaks of villagers calling him Steiner Rudolf and their inclination to speak to him. (The significance of his "name" and these conversations, and his recounting them as significant, may come from his relation to the Aries forces at this time in his life.)

He tells us how he used to walk to a chapel containing a painting

of Saint Rosalie. His relation to conversations with the villagers is a counter pole to his relation to the world of art, as well as the sacramental life, linked with the Libra forces and embodied in this imagination of Saint Rosalie. He tells us that he learned what a duel was at this time in his life. (A duel can be seen in relation to the Aries-Libra forces, just as an intellectual duel, a debate might also be understood in respect of them.) He further tells us how the assistant teacher used to write petitions for the poor- an expression of the Libran concern for social justice.

The following entries I find a little ambiguous. His discovery of a geometry book and his study of it which led him to the satisfaction of experiencing that "lone can live purely in the mind, without impressions of the external senses" I would be more inclined to suggest as related to the Gemini progressed Sun and the mathematical approach to the world inherent in the Gemini region. Viewed otherwise perhaps one could argue that in Arian, idealism, and Libran realism, one could also experience something of the quality of living purely in the mind. His going on to tell us of his teacher bringing the element of art to him leads us also to Libra. With him he was inspired to copy pictures and he then tells us of his participation in a wedding. (Libra concerns as well). He tells us of his relationship and love for the priest. The sermons and articles of the priest had a significance for him. (Aries relation to the word sense). When he speaks of the "true significance of morality for human life" it may reflect his entrance into the Sag.-Leo region as we will see later under Leo a relation to questions of morality. His telling us of the talk on the "enemies of truth" might lead us back to the Sag.-Aries region.

The introduction of the Copernican system of astronomy, with its exploration of the Earth-Sun relationship, may relate to the Aquarius-Leo sphere of influence. His relation to the Church itself, which brought him such happiness, and his relation to the Priest, who he reverently loved, could reflect either the Libra-Aries influence or the Aquarius-Leo influence. (That is Gemini-Libra, Aquarius and Sag.-Aries, Leo). The beauty of the cult and the solemnity of the Latin language could reflect the Libran relation to the hallowing of everyday life through the sacramental gesture of the cult, and the Aries relation to the Latin forces of the "word" itself.

He speaks of the effect of his participation in the cultus upon his inner life. Placing this picture next to the following one: his father's incessant political arguments with another man, each taking opposite sides -we remember Carl Jung's vehement discussions with his father - we seem to still find ourselves in the Libra-Aries region of experience. This impression is given further support through the presence of a physician in his house who spoke of German literature and shared with Steiner reflections on the question of the beautiful and the ugly. Steiner speaks of his having been absorbed in what the man was saying at this time. This relation to German literature and the question of beauty could stream from the Libra-Aries line of influence, the Libran relation to aesthetics and beauty, or the AquariusLeo influence, with the leonine relation to beauty which we will find arising later in his life as well.

He tells us that he learned to telegraph (Aquarius?) and then speaks of his relation to language at this time (Aries?). Further we hear that while reading his mind went immediately to the percepts, concepts and ideas and in writing, he would fix the word forms in his mind by virtue of the sounds. We might suggest that in these recollections, Steiner may-be sharing with us some observations of his relation to his "word sense,, at this time in his life. If in fact this corresponds with the progressed Earth standing in relation to the Aries forces at this time, then I think his characterization of his relation to the word sense is not an arbitrary and inessential detail, but rather is reflective of where his fundamental will was living then.

He then tells us how, at the Realschule, he was an indifferent student for the first two grades. One could easily pass by this remark. Certainly Steiner is not the first man of significance to speak in this way. We have seen it in the life of Carl Jung, when apparently his heart's desire led him elsewhere, and in the life of Yogananda who seemed to have the aid of unseen powers to help him procure his diploma.

But, Rudolf Steiner, from his own account thus far certainly was a young man eager to learn. As he demonstrated later in his life, he was probably one of the most assiduous scholars that the world has known. I will venture one possible explanation for this riddle of his "indifference,' to his schooling at this time. During his first two

years at the Realschule his progressed Sun may have stood in relation to the Aquarius forces, his progressed Earth in relation to the Leo forces. Perhaps his diffidence about school at that time might be attributed to the fact that "his heart was not in it", just as Carl Jung's heart was not in it until he had a "change of heart,,: until, one could say, he moved into a different archetypal region.

Two years later, in his third grade, he had a teacher who he could emulate. (This may reflect the strongly imitative qualities of the Cancer region where his progressed Sun was then standing.) He tells us how he used to sit in his history course, reading a copy of Kant's, Critique of Pure Reason, while his history teacher read from his textbook. (Capricorn) What lived in his soul at this time was the question of the relation between human thinking and the creative work of nature. in this concern we can see the hand of the creative forces of Capricorn- which have have a strong relation to what the Buddhists would call, right conception and to the "laws" of nature. The creative work of nature herself may be partly seen in relation to the forces of Cancer-the world of the mysteries of matter, materialism.

His entering into relation to the question of the system of dogmas and symbols and the history of the Church is reminiscent, under the same archetype, of the life of Carl Jung. Also, at this time, inspired by the spirits of Saturn who we spoke of in the last book as having a deep connection with the mysteries of preserving the past, we find Rudolf Steiner learning the craft of book-binding. Accompanying this-in relation to the Cancer forces- he tells us of his gathering cherries; caring for the garden, and buying groceries for his family.

At about the age of 15 he discovered many new spheres of knowledge: Lessing; mathematical subjects; chemistry; history. He began an activity which was to last for many years, tutoring other pupils. Through this he entered into a sphere which he called "practical psychology" and the difficulties of the development of the human mind. (These interests may be related to the Taurus forces in connection to the sense for thought of the other man. His ability to use his thought In the process of learning?)

When he speaks of his strained relation to one of his teachers, and the quality of irony present at this time, I feel we may- be in the company of the corresponding spirits to the Taurus region-that is 'the Scorpio influence.

At the age of 181 he is reading philosophy. When he speaks of his experience of the human ego as "a spirit amongst spirits" I think we find an indication of the presence of his progressed Sun moving through its own home-the Leo region. It was in this archetype that Jung spoke of "individuation" and Emerson was so concerned with the question of the "self" which he so eloquently portrays in his famous Harvard Divinity School address. Steiner concerns himself with the Leo question: "To what extent is man in his actions a free being?" and is led by the Leo spirits of the human heart out into relation to the sphere of the beautiful in the world at large. Through Schroer, he has an example of the beautiful; through Zimmerman, a theory of beauty. He then goes further and tells us that "in perfectly clear vision the spiritual individuality of everyone was manifest to me,.. Is this also a reflection of the Leo forces?

His occupation with the question of time may also be reflective of his relation to the Leo forces of the human heart, that organ intimately connected with the experience of "living time". A further relation to the question of freedom, the sphere of freedom and the experience of the human heart may be reflected in his relation to Schiller's: Letters on the Aesthetic Education of Man.

His relation to scientific lectures at this time; lectures on the "mechanical theory of Heat and the wave theory of Light" may be linked to the Aquarian forces.

At the age of 22 he speaks of his spiritual vision (related to the Leo-Sag. archetype of Jupiter's rulership, see Vol. II, Jupiter), and he compares the transparency of this experience with mathematical thinking. He came, at this time to have a more intimate relation to the world of music. He himself has spoken of the deep connection between the formative forces of Jupiter and the world of music. At this time in his biography his solar archetype may have stood in relation to the Sagittarius forces-ruled by the planet Jupiter, whose relation to the living thought weaving of the creative forces of the Universe is intimately connected, for example, with an experience of the living tonal weaving of a symphony.

He speaks of his friendships at this time (Gemini). His attending with a friend, many concerts and operas. (Gemini-Sag.) His walks (Sag.) and talks with his friend. (The picture of the peripathetic philosopher). His philosophical (Sag.) discussions with his friends. (Gemini)

He then tells us of his observation of different personalities in the Austrian parliament. Under the same archetype Henry Adams told us of his observations of the personalities in English political life. (We see Gemini in relation to the sense for the ego of the other man).

His task of working as a tutor spans a few archetypes, perhaps bringing his progressed Earth into the Aquarius-Libra region, his progressed Sun into the Leo-Aries sector. We saw in the life of Marie Curie and Thoreau this gesture of tutoring-one on one working with another-under this archetype. In Jung's life we saw the development and refinement of his psychiatric technique in this region and now, Steiner tutors his pupil in Latin and Greek during that period when his progressed Sun stands in relation to the Aries forces of the related word sense.

In connection to his relationship to the word at this time he speaks of his editorial and written work in the following way:

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

His relation to the family and the two daughters in it and his description of the literary conversations and the happy hours spent in these experiences seems to reflect the Aries-Libra archetypes. Such conversations we also found in the life of Marie Curie when she stood in this region of experience.

Steiner's description of his relation to the younger daughter of the family is a wonderfully discreet and gracious portrayal of the Libran background that may have ensouled this time in his life. In Eugenie della Grazie he may have met the kind of bitterness that, I think, has infected many idealists in the past few centuries. He speaks of the tragedy of idealism and her mocking at every ideal. This relation to philosophical "idealism" we have also found under a comparable Arian archetype in the life of Emerson. Steiner himself, in his book, *Human and Cosmic Thought* (see Volume II of *The Qualities of Time*), points out the relationship between idealism and the Aries region. The conflict between Schroer and della Grazie is reflective of that riddle of life that one individual can have relationships with different personalities who may not have a happy relationship with each other. (Libra-'Aries?')

His relation to the circle of young Austrian poets also further reflects the presence of the Aries spirits of the "word" at this time in his life. His description of the head of Fercher von Steinwand

and the charm of his personality lead us to the formative forces of Aries which work in the shaping of the head and the Libra forces which can give "charm" and "magic" to a personality. I was not being light-hearted when in my study of the life of Thoreau I suggested that while he was involved in his first youthful love, he and his beloved, practiced phrenology on each other. Libran love and an interest in the human head stand together as the face and figure of a fashion model stand together as a "charming ideal" or an "ideal" intended to "charm"

At the age of 27 Rudolf Steiner stands in relation to the spirits of Virgo and Pisces. He tells us that on the one hand he was impelled by his inner life of the mind to intense spiritual concentration, and on the other, he had a rich social relation with a wide circle of acquaintances. (Virgo-Pisces?) When he tells us that his "view of the essential thing in a work of art is that which appears to the senses" we may wonder if we are not in the region of phenomenalism explored in the previous books and spoken of in his Human and Cosmic Thought in relation to Virgo. When he goes on to discuss the "transformation of the sensibly apparent in the light of the spirit" and speaks of that view which "places the world of the spirit within the world of the senses" I think it fair to say that we find ourselves in the Virgo region of phenomenalism.

A further expression of his relation to these spirits at this time, spirits which led Carl Jung to break with Sigmund Freud and try to develop his own view of the psyche for himself, is given in the following words:

"At this 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 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."

And further:

"Man is 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... In this way, I desired, by means of a perception of free will, to find the spirit through which man as an individual exists in the world."

In Steiner's description of Pastor Formey we have another indication of his relation to the Virgo spirits at this time in his life. He writes:

" 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."

He goes on to speak of currents which also point to the Virgo sphere of courtesy and grace, cordiality, as well as Virgo's relation to public speaking or the theatrical profession. He speaks of Mrs. Hebbel having developed the art of declamation. She tells a story and the whole room is permeated with a warmth of soul. He then speaks of the Actress Wilborn, who is fond of the world, thirsty for humour. I think we can find ourselves in the gracious and magnanimous sphere of Virgo-Pisces during this time of Steiner's life.

Next we find him involved as an editor. As we shall see, under similar Virgoan forces as Albert Schweitzer who then began to write his *Philosophy of Civilisation*, Rudolf Steiner expresses an interest in the forces of becoming, development, culture. In keeping with the spirit of Virgo he writes that "he had not formulations so systematized as to be intelligible to newspaper readers." I see his relationship to a newspaper at this time perhaps indicating that his progressed Earth has moved into the Pisces-Cancer region; Cancer in its relation to trying to bring something to the "masses".

Perhaps not surprisingly, while he was in relation to the Virgo forces, he is engaged in a controversy over the initial purchase payment of the newspaper. He remarks on the will of Victor Adler, who is a keen critic of misconduct in public affairs. (Public affairs one can see in relation to Virgo's gesture of service). Under the spirit of Virgo he takes up a study of Marx and Engels in regard to social economics.

We find him travelling (Pisces?) and developing a relationship with Frau Rosa Mayreder of whom he speaks in the following way. He tells us of her gifts of the human mind; her harmonious qualities; her balance of humanness. A combination of various artistic gifts with a free, penetrating power of observation; a devoted observation of the objective world. Finally he speaks of her as being "devoted to the requirements of the immediate human personality". With her he explores the question of the true meaning of human freedom?

I think Rudolf Steiner's description of Rosa Mayreder is a testimony to his appreciation for the high degree to which she had embodied the Virgoan virtues of courtesy and tactfulness of heart, of a graceful and gracious appreciation for the developing will of the human personality of the careful and devoted study of the objective world as it presents itself through myriad phenomena. That Rudolf Steiner discussed with Rosa Mayreder the question of the true meaning of human freedom while perhaps standing under the Virgo region seems no accident to me.

Next we find ourselves moving from the Virgoan world of an appreciation for the phenomena of life, the grace and artistry of the human personality and those beings who help in its unfolding, to the Capricornian world of spiritualism, the world of the Saturn spirits of the past, of direct knowledge through the forces of knowledge itself that is Gnosticism. (see Volume II, Saturn). Rudolf Steiner moves to Weimar to work in the Goethe archives.

Some of the entries for this period of his life read as follows:

"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."

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

The reader may recollect that not many years before, in the life of Steiner, under a similar archetype, he sat in his history teacher's class with Kant's Critique hidden in place of his history text and concerned himself with the question of the relation of human thought to the creative work of nature. I think we are back in the same region as he was at that time.

When he discusses the striving of the mystic, we find ourselves (from one point of view) in the land of Jung as a child or Emerson (both under the same archetype) when he read of the Pythagoreans and was inspired by their ascetic regime. In a strange way one might suggest that we will find it again in the life of Schweitzer and the experiences that led him to calling his philosophy: "Reverence for Life." How this Cancer world expresses itself differently in various individuals but can be recognized as the same world will be discussed in the final chapters of this book.

We then hear him speaking of the Goethe task and making observations on the working of destiny. Here we see the signature of the Capricorn world of the Father.

Next we are back in the Cancer world of the creative forces which have an intimate relation to human imagination. We see Steiner concerned with Goethe's fairy tale. He travels to Hungary and Transylvania, where the mixing of the various strains of the Cancerian mother forces are expressed in the different types of peoples in this region. He then speaks of the question of "mother love" and his relation to the Jewish family with which he had so much to do. All of these concerns during this period in his life reflect his relation to the Cancer forces. The archetypal plant; history of German fantasy and Reinhold Kohler in the adjacent library, deeply versed in the mother world of myths, fairy tales and sagas express this.

At some point during this period Steiner's progressed Earth moves into relation with the Scorpio region (Pisces-Scorpio), leaving the sphere of Pisces-Cancer. It is hard for me to say exactly when. Of course it should be understood that although a human soul moves into a different archetypal sphere and hence meets new tasks and opportunities related to that sphere-somewhat in the spirit of the Labors of Hercules, nevertheless the life concerns of a previous period are still carried with him or her and can even maintain ascendancy over the newly emerging concerns for some time. I think such a pattern may be most readily seen in individuals who are somehow caught in the past.

The death of Reinhold Kohler while he is getting a book for Steiner at the library may indicate his relation to the Scorpio forces. His lecture: Fantasy as the Creatress of Culture streams from a concern awakened or stimulated through the previous Cancer region.

He tells us of his meeting with Ernst Haeckel who looked out into the world as a painter,, behind which he could see a mood of fanaticism streaming from a previous existence: a mood connected to the domain of religious politics. (The Capricorn sphere?)

We now meet Ludwig Laistner and the work on the History of Myths. (Cap,Cancer)

Steiner remarks that "however fixed one's ideas might have become while working in the archives"; seeming to reflect his relation to the Capricorn, Saturn sphere.

When he speaks of the question of the people involved with the Ethical Culture Society; their zeal for the cause, as well as the Philosophy of Freedom reaching its final form off the press, we see

the signature of the Scorpio region.

Steiner's meeting with Nietzsche's sister, his relation to Nietzsche's library and his conflicts with Fritz Koegel over the publication of Nietzsche's work which he describes of leaving him "with a bitter veil of memory" may be understood in respect of his relation to the Pisces-Scorpio and perhaps then Aries forces during this time in his life.

At the age of 36, in 1897 in Weimar, Steiner seems to have entered firmly into relation to the archetypal spheres of the Libra-Aries forces. Of this time he writes:

"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."

I think we now find Steiner in the artistic sphere of Libra. Under this inspiration much earlier in his life, he visited the chapel with a painting of St. Rosalie and began to draw and copy paintings under the tutelage of a companionable teacher at his school.

His further mention of the world of colour and his friend, an artist, whose soul life was all light and colour are also reflective of his relation to this archetype. He also speaks of his attendance at a wedding with his friend at this time. When he speaks of the overcoming of the "either or" of intellectual judgements we also see the signature of Libra's relation to "weighing things in thought". His remark that "in the presence of the supersensible it is necessary to be many sided" leads us into Libra's capacity to look at each question from many, varied points of view.

His relation to Eduard van der Hellen, a philologist at this time bespeaks his relation to the Aries forces of the "word sense" and his description of van der Hellen's wife: wholly of an artistic nature with interests in movements in public life, demonstrates Libra's relation to the arts and the question of social harmony and justice in the "art of living".

He speaks further of the philologist and his discussion with August Fresenius who was interested in the use of certain expressions in the writing of Goethe. This also reflects the Aries archetype at this time.

When he makes the remark that "in the real world there arises a riddle; its solution also arise in reality. Something appears which is being or event, and which represents the solution to the

other", I think we hear one of the most concise and profound articulations of the inner dynamic related to the Libra region. When he also speaks of knowledge in "accord with reality" and "the quality of enthusiasm which partakes in the creation of the world" we may also be seeing the signature of Libran "realism" and enthusiasm; a clear, bright and light filled enthusiasm.

At the age of 37 when he concerns himself with the question of "freedom and morality in relation to that which is individual in each particular soul" I think we may recognize the signature of the progressed Earth having moved into relation with the Aries-Leo forces. He writes further:

"It is from the individual soul that the moral proceeds; in the wholly individual being of the soul, therefore must the moral impulse come to life."

He continues to speak about human freedom. This concern with freedom and morality and the unique individuality in each man points us in the direction of the Leo forces.

Returning to the previous period under the Aries-Libra influence we find a number of characteristic entries. We see Steiner editing the *Magazin für Literatur*, and delivering lectures in the Free Literary Society. When he tells us that he did not yield to illusions at the beginning of this activity and asks himself whether he was justified in working in this circle, I think we see reflections of Libra concerns: the question of realism brought to bear on human relations. Perhaps we could say that Steiner is asking himself whether he was at all "foolish" to have entered into these relations?

He had an association (Libra) with Otto Erich Hartleben, of whom he speaks of his aesthetic determination. The word "superficiality" is used. The question of marriage is raised. Libra signifiers again. As he tells us of the literateurs (Aries), not human beings, perhaps we also wonder what led him into this circle?

His working artistically in drama and speaking of the possibility of the artistic activity in molding thoughts reflects Libra, as well as the observations of "man lifting himself out of the simply organic and inorganic and following himself alone in his soul life" also seems to do so.

His relationship with Christianity at this time; his writing the book, *Christianity as A Mystical Fact*; his bringing "in spiritual vision the evolution of Christianity before his inner gaze", and finally his mention of having "stood in spirit before the Mystery of

Golgotha in most inward, most earnest solemnity of knowledge" may all signify his relation to the Aries-Leo forces at this time in his life. It was in relation to these forces that Steiner, as a boy, lived through some of his most significant experiences in respect of his early religious life.

When he speaks of Stirner, and his concern for the personal will of the individual as well as his friendship with Mackay who bore "the world within him" and "who hated the use of force in human social life,, we find ourselves still in the sphere of the individualizing, freeing forces of the Lion. Neither overpowering, nor allowing oneself to be overpowered in one's social relations. Makay's faith in the individual man and his ethical individualism" gives further indication of questions related to the Leo region at this time.

At the age of 40 we find Steiner, under Sagittarius, lecturing to the Theosophical Society. At 41 we find him meeting different personalities; writing the Riddles of Philosophy and a piece on egoism. (Sag.-Gemini) His friendship with Marie von Sievers develops. Public lectures are arranged and Steiner ins involved in lecturing (Gemini) and writing the contents of Lucifer-Gnosis. At this time he delivered lectures in many cities. (Sag.-Gemini)

With the change of the progressed Sun archetype into Scorpio (from Libra-Gemini) we have mention of his having tried to maintain editorship simultaneously with lecturing, but finding it too much. (This may be due to the Scorpio influence changing his mood. These activities were begun in a previous archetype).

In respect of the Theosophical Society the question of public and private is raised and gradually (under Scorpio with its relation to publishing concerns) the Philsoophical-Anthroposophical publishing concern in developed. Writing and publishing go forward. With the motion of the progressed Earth moving into the Taurus-Virgo region we find the development of the art of recitation and declamation. We last found this relation to similar concerns under the same archetype at the home of Pastor Formey.

The question of books published for the general public and privately printed lecture courses, restricted because they were unrevised, is a Scorpio question. When he says that he did not create a secret society and speaks of the question of trust and distrust we also find ourselves in Scorpio's domain.

With the progressed Sun into Scorpio-Pisces, the progressed

Earth into Virgo, he travels with Marie von Sivers, visiting different art museums, and at the age of 46, under the Virgo inspiration we are told of his introducing the element of art into the society, related to the production of Demeter, the pre-Christian Mary. This finishes the autobiography of Rudolf Steiner, abruptly ended by his untimely death. The remaining twenty years of his life have been documented by one of his close students, Dr. Guenther Wachsmuth, in his biographical account devoted particularly to that period in his life. I recommend to the interested reader that he continue further with his exploration of the life of Rudolf Steiner into that period during which his rich and varied gifts were so tirelessly offered to mankind.

Before leaving this consideration of Rudolf Steiner perhaps, in answer to the question raised at its beginning, we should say that in certain respects periods in his life seem to give testimony to the validity of the hypothesis under examination, others remain more enigmatic. A much more comprehensive study of his biography would probably be necessary to come to more final conclusions. I hope, within the context of my overall intention that the argument at hand has been sufficiently illustrated for others who wish to go into much more detail and depth to carry on their exploration with the confidence that such a study seems warranted by the presentation offered, albeit still somewhat inconclusive. I feel confident that further exploration would probably confirm my hypothesis even more.

I would also like to restate that the preceding study and studies are simply contributions to understanding one central motif in the unfolding of a human biography and in no way are intended to "explain" these biographies.

Having made these remarks let us now turn our attention to the last personality under consideration, Albert Schweitzer. He was born 14 years after Rudolf Steiner and outlived him by about 40 years, bringing him during his life more fully within the currents of our contemporary world.

"If a man were to live a thousand years and not have anything to do outside himself, he would have enough to do within, in his own heart."

Brother Giles

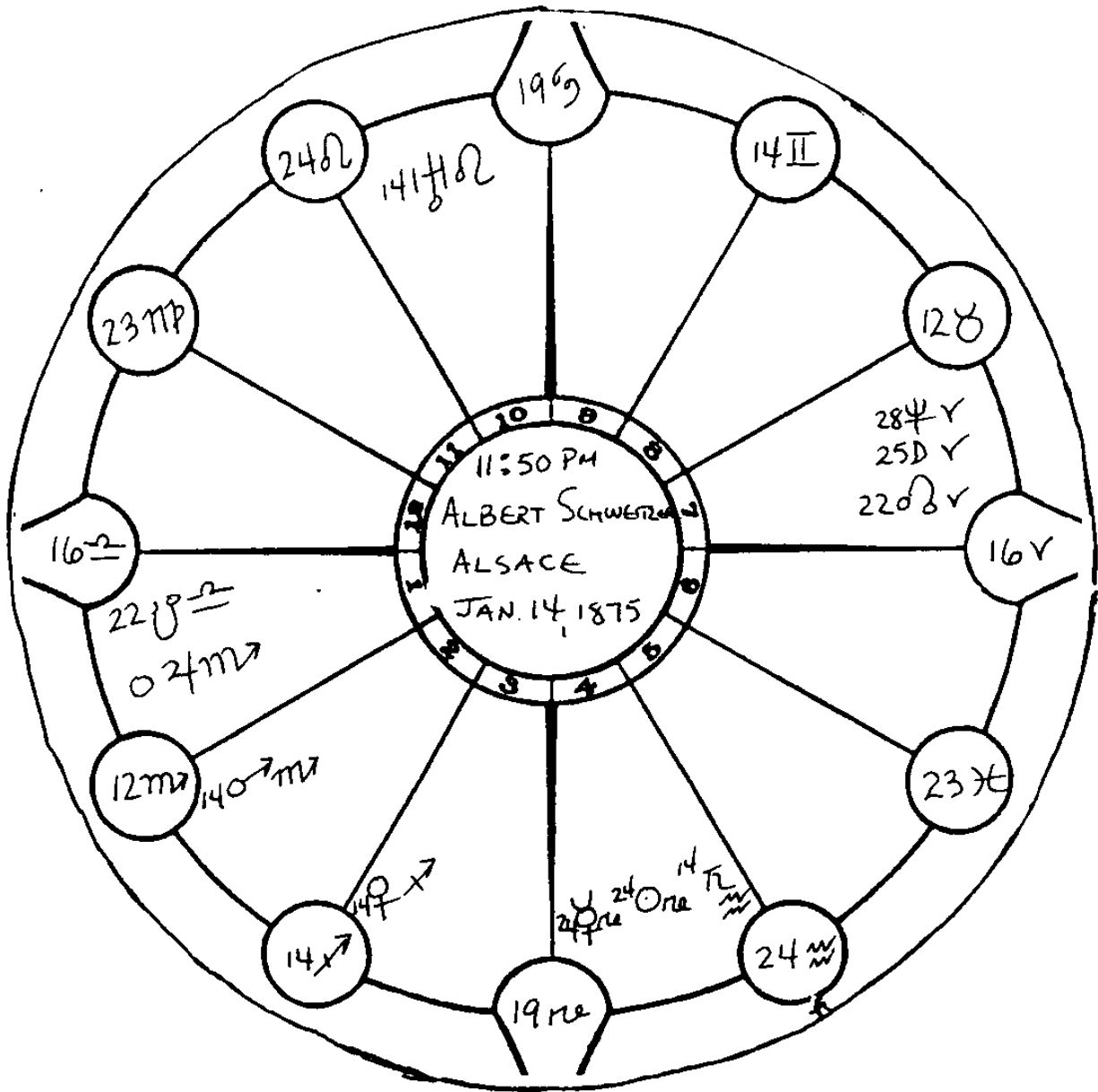


CHAPTER X:
THE LIFE OF ALBERT SCHWEITZER VIEWED IN THE LIGHT
OF THE SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM

Our final biographical study will be devoted to the theologian, musician and medical doctor, Albert Schweitzer. In the case of Schweitzer, unlike any of the preceding discussions, I will consider his life in light, first of a biographical account, then in light of his autobiography. In Lois Rodden's, *American Book of Charts*, she gives the birth data for Schweitzer as follows: January 14, 1875; 11:50 PM, LMT at Kayserburg, Alsace, 7E16, 48NO9. I will take this data as my starting point for determining the conception time. This gives us a conception time at approximately April 14, 1874.

First we will look at the biographical account of Schweitzer: *Albert Schweitzer: A Biography* by George Marshall and David Poling.

I think, as we have previously seen, we will find in the life of Schweitzer during his early years certain difficulties in discerning as clearly as at later times in his life, the particular rhythm under consideration. Nevertheless, as I have done in the preceding studies I will look at the phenomena of his early life and see what can be said about them.



AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
16 (cont.)	8 re	ms	his students.) (8 re) "What if there had been no flood?" What if the flood were a great storm?" (ms) Would a loving Father God destroy all mankind with the exception of one family?" (p. 17) (8 re, ms) Submission to faith—all reasoning silent. Pastor Wennagel's teaching. (8 re)
15	June 13 8 re	Dec. 12 ms	Experience of confirmation. (8 re)
18½	June 26 II	Dec. 25 A	Oct. 1893 (Enrolled in Strassburg University) Most liberal University in Europe at the time. Students urged to carry on independent research and study. (II, A) "A fresh breeze of youthfulness penetrated everywhere." (II) Major subjects: Theology. (Studied doctrines of the church and philosophy. Pursued intellectual systems that enable thinking men to make sense of the world.) (A)
20 (appx.)	July 1 II =	Dec. 31 AV	Drafted. (AV)
23½	July 17 II → W S	Jan. 17 A → re	Went to Paris: Continued studies in philosophy at the Sorbonne. Study of philosophy more traditional, impersonal at Sorbonne. (re)
25	July 23 S	Jan. 23 re	March 1899. Berlin. Doctorate in Philosophy. Study of Kant. (re) July 15, 1900. Examined for doctorate in theology. (re) Pastor of Church. (re) Examination for Doctorate in Theology. (re) Elderly clerics invited to join in the examination. (re) For degree studies in great detail the history (re) of the Last Supper. (S) 1899ff. started writing new book on Bach. (re) Contribution to art of organ construction in France. Could only study Bach at night. Worked as minister, professor, teacher. (re)

PROG. ⊙ PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
25cont.	Ⓞ	re	Too often the library was closed by the time he came to study. Organ building. Writing. <u>The Problem of the Last Supper: Baptism in the Early Christian Church; the Mysticism of the Kingdom of God.</u> (re)
28	Aug. 1 Ⓞma	Jan. 30 re ♂	Became organist of Paris Bach Society (re ♂)
30	Aug. 9 Ⓞx	Feb. 7 reMP	(39) Schweitzer worked exactly on every detail of his studies. (reMP)
27	July 27 Ⓞ → Ⓞma	Jan. 25 re	Began to lecture. Theological faculty, University of Strassbourg. Organ work. Researching life of Bach. (Ⓞma)
21	July 5 II ±	Jan. 5 AV	Easter 1896 Often called college days, time of endowed leisure. "Didn't he owe something to someone for all the good he had received." (II ±) "Vowed that at thirty he would give his life to the world." (II ±)
28	Aug. 1 Ⓞma	Jan. 30 re ♂	Worked with paroled prisoners and derelicts. Difficulties with complications of theological language and positions. Conflict: He could not teach what he personally believed.
29½	Aug. 7 Ⓞx	Feb. 6 reMP	Sees magazine: " <u>The Needs of the Congo Mission.</u> " (Ⓞx)
30½	Aug. 11 Ⓞ	Feb. 9 reMP → W W	Opposition to his decision to study medicine. Bury his talents in Africa. Had to prove his faith by living it. (Ⓞ) Rejection of European Civilization. Sense of its moral decay. (reMP) Schweitzer's meeting Helene Bresslau
1905-1913	Aug. 11- Sept. 12 Ⓞ → Ⓞx → Ⓞy	Feb. 9- Mar. 13 reMP → W → W II → W ±	Medical Studies. Intense pace. Endurance needed during years of medical studies (reMP → W W II)
37½	Sept. 6 Ⓞy	Mar. 7 W ±	Married June 18, 1912. (W ±) Question of his relationship with Helene Bresslau. (W ±)

PROG. ⊙

PROG. ⊕

269

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
Oct. 1905	Aug. 12 R Aug. 22 R → R ↗	Feb. 10 W Feb. 20 W II W =	Attended first lecture on anatomy. May 13, 1908 Qualifying Examination. Formed memorable relationships during this time (W, W →)
Oct. 1911	Sept. 3 R ↗	Mar. 3 W =	Took State Medical Examination.
1912	Sept. 5 R V	Mar. 5 W =	Internship in Paris. Specialize in Tropical Medicine (W =)
1913	Sept. 10 R V	Mar. 12 X	Fully trained doctor. Specialist in tropical medicine. Intransigence at Paris Mission Society; unwillingness to accept Schweitzer's application because of different doctrinal beliefs (R V?) Raised money through personal appeals to friend's generosity (X) Have to equip hospital before hand. (X) Personal interviews with Paris Mission Society. Be "mute as a fish" (X)
Feb. 1913	Sept. 10 R V	Mar. 12 X	Sent 70 packing cases of medical equipment and supplies to Bordeaux from Paris (X) Travelling to Africa. Train to ship. (X) Where sun helmet from now on. (R V)
Apr. 13 1913	Sept. 11 R V	Mar. 13 X	Ship arrived at Libreville, capital city of Gabon, the land that Dr. Schweitzer for most of his life was to call home (X)
38	Sept. 11 R V	Mar. 13 X	Travelling up the Ogowe River. (X) TRavel by canoe. Last hour of journey. Arrive at Island. (X) Delay in building hospital. First hospital in deserted, run down, chicken coop. Treatment of patients. (X) "Nothing amazed the African more than to hear how the white doctor would "kill" a person, cut him open, take something out, sew him up then bring him back to life - a life with no further pain." (p.115) Sick people would not eat food prepared by his

PROG. ⊙

PROG. ⊕

270

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
	SV	Æ	wife. Fear of food poisoning. Suspicion of people.
Jan. 1914 39	Sept. 13 SV	Sept. 14 Æ	Building of hospital. (Æ) Reflections on customs of the Africans. Difference between the Africans and the Europeans. p. 126ff. Description of fishing expedition of natives. (Æ)
Aug. 1914 to 1917	Sept. 15 MP Sept. 26 MP/RE	Mar. 16 Æ Mar. 28 Æ S	Schweitzer. Prisoner of war in his own house. (Æ) Interred for three years during the war. (ÆS) Cut back in finances. Let Joseph go. While under house arrest spent most time preparing his book, <u>Philosophy of Civilization</u> . (MP, ÆS)
summer 1915	Sept. 18- Sept. 22 MP	Mar. 19- Mar. 23 Æ → ÆS	"Catastrophe of civilization started from catastrophe of world view"... "The progress ethic"... (MP) <u>Decay and Restoration of Civilization</u> . (MP) <u>Civilization and Ethics</u> . (MP) Prepared: <u>Indian Thought and Its Development</u> . (ÆS) "Man has failed to identify with life itself in his ethics and has remained egocentric." (MP) "Reverence for life." (MP, ÆS) Wrapped the material of his manuscripts in newspaper and gave it to a missionary for safe keeping. (ÆS) Father Superior from Catholic Mission came on board ship to thank him and his wife for all the good they had done. (MP?) Interned in France. (ÆS) Practiced playing the organ by using his fingers on the dining room table, keeping his hands agile and his mind active." (ÆS)
1915 end	Sept. 22 MP	Mar. 23 Æ S	"Complaints about cooking at the internment camp. (ÆS) Matter came before the governor, and when he asked the rebels which were cooks

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
	MP	ÆS	<p>it turned out that there was not a single cook among them." Their leader was a shoemaker, and the others had such trades as tailoring, hat-making, basket-weaving or brush-making. Non-cooks were declared cooks and the professional cooks were turned out of the kitchen." (ÆS)</p> <p>Schweitzer had Aristotle's <u>Politics</u> with him in his bag at the camp. (MPW)</p>
Mar. 1918 43	Sept. 29 MP/æ	Mar. 31 ÆS	<p>March 1918. Transferred to Saint-Remy-de-Provence, an ancient monastery with a walled in garden. (p. 146) (MPæ, ÆS)</p> <p>From his first entrance into the monastery commons, a large reception room on the ground floor, Schweitzer felt he knew the room from some past experience. (MPæ, ÆS)</p> <p>A Van Gogh picture glowed in his mind's eye. (MPæ) There was "all the unadorned and bare ugliness..The iron stove, with the flue pipe crossing the room from end to end." (ÆS)</p> <p>Judged non-political. (MPæ) Walked through the gate carrying the heavy valise that contained all their worldly goods. (ÆS) Schweitzer, so burdened by weight of the heavy luggage, he could hardly keep walking along the tracks... (ÆS)</p> <p>Return to Gunsbach. Mother had been killed. (ÆS)</p> <p>Schweitzer driven into deep depression by various events at this time. (ÆS)</p>
1919	Oct. 2-3 MP re → MP Ø	Apr. 4 Æ MP	<p>Invitation to lecture at University of Uppsala.</p>
1920	Oct. 7 MP Ø	Apr. 7 Æ MP	<p>Revival of Schweitzer's spirits. Youthfulness, interest in Swedish people. (MP)</p> <p>Had had a nervous break down. (153) (ÆMP)</p> <p>Death haunted him. (ÆMP)</p> <p>Took up physical activity of rebuilding organs for its therapeutical value. (MP Ø)</p> <p>Could not settle down with ideas. (MP Ø)</p> <p>Underwent therapy: "for research purposes only". (ÆMP)</p>

PROG. ⊙ PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1920 45	Oct. 7 MPD	Apr. 7 JEM	Lectured in Sweden at Uppsala and in England at Oxford University, Cambridge and Birmingham Universities. Played concerts. (MPD)
Jan. 14 1919	Oct. 3 MPD	Apr. 3 JEM	Birth of daughter (Rhena) Working as a surgeon at hospital of St. Nicholas. (JEM)
1922	Oct. 15 <u>⊥</u>	Apr. 15 ✓	Decision to return to Lambarene. (Separation from his wife). Gave Dale lectures at Oxford. (<u>⊥</u> , ✓)
Apr. 1924 (49)	Oct. 23 <u>⊥</u>	Apr. 23 ✓	His companion for the trip. (<u>⊥</u>) Palaver about tiles for hospital. (<u>⊥</u>) Need for roofing materials. (✓) Rebuilding hospital. Registered nurse arrive from Strassburg. (<u>⊥</u>)
1925 50	Oct. 27 <u>⊥</u> ~~~~~	Apr. 27 ✓	Dr. Victor Nessman came to join Schweitzer. Unknowingly suffered a series of sunstrokes. (✓) Hole had opened in his roof. Tiny shaft of sunlight had focussed on his head constantly while he sat at his desk. (p. 164) (✓)
			"In spite of great effort, he would at last have an independent hospital. He would be released from the limitations set by the Paris Mission Society and would be his own master." (p. 167) (<u>⊥</u> ~~~~~, ✓)
Jan. 1927 (52)	Nov. 3 <u>⊥</u> ~~~~~	May 4 ✓ ↗	Arrived back in Strassburg is early 1927. (✓ ↗)
1931- 1933	Nov. 19- Nov. 27 <u>⊥</u> II → MPD	May 20- May 28 ♂ → ♂ MPD	"Out of My Life and Thought" published. (<u>⊥</u> II) Royalties partly sustained work at hospital. (MPD)
1929	Nov. 11 <u>⊥</u> II	May 12 ✓ ↗ → ♂	Work on autobiographical account. Wrote it within a month. (<u>⊥</u> II)
1934 (59)	Dec. 1 MPD JEM	June 1 ♂ MPD	Travelled to Europe. Preached. Fixed organs. Played concerts. (MPD) Hibbert lectures on religion. (♂ MPD)
1932	Nov. 23 MPD	May 23 ♂	Spoke out against danger to individual. (♂) Fear for his life amongst his friends. (MPD)

PROG. ⊕ PROG. ⊕

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1935 (60)	Dec. 4 mX	June 4 mX	Back in Africa. (mX)
1935-36	Dec. 4-8 mX	June 4-8 mX	Return to Europe. (mX) Lectures. (mX) Organ recitals to raise money. (mX) Travelling. (mX) Playing concerts. (mX) Schweitzer would give the Africans nothing which he would not first try out on himself. (mX) Travelling back and forth between Europe and Africa.
1939 Feb.	Dec. 15 mS	June 15 re	Travelled to Europe. Return to Africa. Back to the hospital during war years. Stringent economy operation. (re) Ordered immediate shipment (while in Europe) of all the drugs he could obtain. (mS) Pored over pharmaceutical catalogues. (mS) Three year food store for hospital, consisting mainly of rice. (mS)
Aug. 2 1941 (66)	Dec. 25 ↗	June 25 II	Mrs. Schweitzer arrived in Lambarene.
End of 1940	Dec. 22 ↗	June 22 II	Supplies arrived from America. Especially appreciated large-sized rubber gloves which fitted Dr. Schweitzer perfectly. (II) "How grateful I am to faithful friends in the countries that have helped me." (II)
1944	Jan. 8 ↗	July 9 II	Medical staff only Dr. and Mrs. Schweitzer. Mademoiselle Kottmann.
Oct. 19 1946	Jan. 18 ↗	July 18 II	Hospital come to an end? Overdrawn at bank. (Zol) Gift arrived from American Unitarians. (An)
Jan. 1947	Jan. 19 re	July 19 S	Question of self-determination for African Nations. Schweitzer's staying out of political involvement. Political theory and structure of little concern to him. (re) Proverbial old family doctor. (S) Had a place in their lives and their country (S) but chose not to have one in their politics. (re)
Oct. 1948	Jan. 26 re	July 26 S	Departed for Europe, rejoined Helene, his daughter, Rhena, and her family for a visit. (S)

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1948	Jan. 24 <i>re</i>	July 24 S	First time he had seen his grandchildren. (S)
	<i>re</i>	S	Letter to Albert Einstein. "Writer's cramp from his mother. (S) Regrets about renunciation. (<i>re</i>) Above everything he must consider the hospital. Every enterprise burdened by all possible regulations and records. (<i>re</i>)
			"I have at this time no doctors who are thoroughly acquainted with the management." (<i>re</i>) ...The philosophy I carry with me constantly. Many chapters of the third Volume of the Kultur-Philosophie are finished and others are so much completed in thought that they can be put on paper right away. (<i>re</i>).. ..My special field is urology. (S) At this time I am the top apothecary (S) who works out all the orders and keeps the large Pharmacy in order... (S) I am enclosing a map of the hospital.. (<i>re</i>)
1948	Jan. 24 <i>re</i>	July 24 S	Arrival in Europe in 1948. Invited by President of University of Chicago and the Ford Foundation to speak in the rocky mountains at Goethe's Bicentennial. (<i>re</i>) May 1947. (Took hundreds of photographs-widely printed in newspapers-including Life and Time.) (S)
1949	Jan. 27 <i>re</i> ♂	July 28 S	Visit to America. Airplane's bringing in hay to starving deer.
1950's			Travelled back and forth from Africa to Europe many times. S⊕
Oct. 30 1953	Feb. 14 W	Aug. 15 r	Received Nobel Peace Prize. (r)
1963	Mar. 22 XES	Sept. 21 M	Jubilation over peace agreement. (M/re) Refused to leave African to visit America. Africa had become his home. (XES)
1965	Mar. 31 XES	Sept. 31 M/re	Controversy at end of his life. (M/re) Visits from different people. Built an African hospital to help the Africans. (XES)
			Death. Saturday Evening. Sept. 4, 1965, 10:30.

Albert Schweitzer: A Biography

Let us begin with the entry for Schweitzer's sixteenth year. We find him playing Bach's Requiem at his first organ concert under the influence of the Capricorn and Cancer forces. At about this time he speaks of his confirmation under Pastor Wennagel. He is under Cancer and Capricorn-engaged in studying the "principles of faith and the history and policy of the Church", both of which contribute to "the good foundation he is getting as a student" from Wennagel.

Schweitzer then expresses Capricornian doubts about a Cancerian imagination. "What if there had been no flood? What if the flood were a great storm? And further out of the sphere of Capricorn itself: "would a loving Father God destroy all mankind with the exception one family?" We remember Carl Jung's dream of God, sitting on his throne, under the same archetype. Pastor Wennagel asked that Schweitzer submit to faith (a gesture of obedience under Capricorn) and silence his reasoning about these problems.

At 1812, with the progressed Sun and Earth line having moved into the Gemini and Sagittarius regions Schweitzer enrolls at the University of Strassbourg, "the most liberal University in Europe at the time". There the students were urged to carry on independent research and study. He tells us that a "fresh breeze of youthfulness penetrated everywhere". (It seems we are in the liberal, eager and bright sphere of the Sagittarius-Gemini forces). He studied doctrines of the Church (a continuation of his previous archetypal interests?). and philosophy, "pursuing intellectual systems that enable thinking men to make sense of the world." (Sag.-Gemini)

At about the age of 20, under Gemini-Libra and Sag.-Aries Schweitzer comes into relation with the Aries spirits when he is drafted. He goes to the Sorbonne after his return from military service where he studies philosophy.

In March of 1899, under Cap. and Cancer, he receives his doctorate in Philosophy. In 1900 he is examined for his doctorate in Theology. During that time he became the pastor of a Church, just as Waldo Emerson, under the same Capricornian archetype had become a minister of a Church in Boston. At his examination for his theological doctorate he tells us that elderly clerics were invited to join in the examination. (Cap. sphere) For the degree he studied, in great detail, the history (Cap.) of the last Supper. (Cancer?)

He also, at this time, made a contribution to the art of organ construction (Capricorn in respect of the structural principles involved). He worked as a minister, professor and teacher (Cap.). The library (Cap.) was often closed when he got to it at the end of the day. His writing at the time was concerned with: The Problem of the Last Supper; Baptism in the Early Christian Church; the Mysticism of the Kingdom of God. (Reflective of Cap. and Cancer concerns. The Last Supper; Baptism and mysticism related to Cancer. "The Early Christian Church and Kingdom of God "related to the Capricorn forces).

Under Capricorn-Taurus and Cancer-Scorpio he continued "his research (Scorpio) on Bach and became the organist for the Paris Bach Society (Taurus).

When we are told that "he worked exactingly on every detail of his studies" we wonder whether he has moved into relation with the spirits of the Capricorn-Virgo forces.

Going back in time a little we find Schweitzer at the age of twenty one feeling that he "owed something to someone for all the good he had received" and vowed that at the age of thirty he would give his life to the world. Looking back later, he was wont to call his college days, a "time of endowed leisure". Perhaps in these moods and remark we might see a reflection of the Libra forces in their relation to a sense of justice and fairness of exchange, as well as their sometimes providing periods of "endowed leisure" for human souls to put to good use. I am not suggesting that this deeply significant experience and inner vow in the life of Schweitzer can be "explained" through his relation with these archetypal forces related to a sense of just exchange, rather that perhaps it may have been one of a number of factors contributing to his resolution.

At the age of 29 1/2, under the Pisces-Virgo line of healing and service he sees a magazine article: The Needs of the Congo Mission, and is inspired to recognize the means of fulfillment for his earlier vow.

Under a Leo Sun, which provides the opportunity for the individualization of the Self-partly through its confrontation with the wills of other Selves-Schweitzer meets opposition to his decision to study medicine. It is seen by his friends as having the consequence of forcing him to bury his already richly developed personality in a task which will not allow him to give expression to his many talents.

In keeping with the Leonine spirit of whole-hearted and complete consonance of the ideal and reality he says that "he had to prove his faith by living it". This, coupled with his experience of the "moral decay" (Leo relation to morality) in European civilisation, contributed to the abiding firmness of his resolution to study medicine in preparation for his African task.

During the next eight years or so, while, for the most part, the progressed Earth of Schweitzer stood in relation to the airy or mental regions of Aquarius, Aquarius-Gemini, (his sheer endurance during this period) and finally Aquarius-Libra (during which time he was the companion of, and finally married, Helene Bresslau), Schweitzer studied medicine.

By 1913, at the age of 38, we find him a fully trained physician. Schweitzer is now seen in the Virgo sphere of money, trying to raise capital for his hospital in Africa. His appeal to his friends generosity bring us into the region of Pisces. The intransigent Paris Mission Society agrees to sponsor Schweitzer under the condition that he be "mute as a fish" (Pisces) on doctrinal matters.

First by ship, then by canoe, we find Dr. Schweitzer's feet taking him to that destination which will be his home for about the next fifty years. Initially-there is a delay in building the hospital (Pisces) and finally the first facility is built in a run down chicken coop. Schweitzer begins to build his hospital. (Pisces)

In August of 1914 he becomes a prisoner of war in his own house. For three years, during the war (Pisces and Pisces-Cancer) he is under internment. He is forced to cut back his finances (Virgo) and while under house arrest (Pisces-Cancer) he spends his time on his book: *The Philosophy of Civilisation* (Virgo; Virgo-Capricorn). He writes a book called *Civilisation and Ethics* under the archetype of the personal soul life in respect of responsibility and living within the greater community of mankind (see Volume II, Mercury)- that is Virgo. It was under this same archetype that Rudolf Steiner expressed his interest in the "evolution" of cultures. Under Pisces-Cancer Schweitzer worked on his book: *"Indian Thought and Development"*. (see Volume II, the Moon for the relation between the Cancer region and the Indian Civilisation).

When he writes that "man has failed to identify with life itself in his ethics and has remained egocentric" we find expression of one of the concerns the human soul meets in the Virgo region: the struggle with egoism.

The picture of him wrapping "the material of his manuscripts in newspaper and giving it to a missionary for safe keeping" certainly brings us into relation with the Cancer forces which may be attributable to his progressed Earth archetype at this time.

While interned in France, "he practices (Cap.) the organ by using his fingers on the dining room table (Cancer), keeping his hands and his mind active." During this time we have a picture of the internment camp members complaining about the cooking (Virgo or PiscesCancer). This brings about a change wherein the "shoemaker, tailor, hat-maker, basket-weaver or brushmaker (Virgo-Cancer) become the cooks."

Upon arriving at the camp Schweitzer had with him, in his bag (Cancer), Aristotle's Politics. (Cap.)

In March of 1918 they are transferred to an ancient monastery (Cap.) with a walled in garden. (Cancer) His first experience here jars Schweitzer's memory into a sense of having been there before. (Capricorn relation to the forces of memory). Finally he sees a Van Gogh painting in his mind's eye. (Cap.?) It is interesting to note that while Schweitzer, under the Cap.-Cancer influence is interned in a monastery he recollects a picture which is strangely reminiscent of the room in which Marie Curie, under the same archetype, labored to isolate radium. He describes it: "all is unadorned and bare ugliness ... The iron stove, with the flue pipe crossing the room from end to end."

Because he is judged "non-political" (Cap.) he is released. We see him walking through the gate (Cancer) carrying all his worldly goods in a valise. (Cancer) We next hear that Schweitzer is driven into a deep depression by the events of the time. The death of his mother; his extreme sensitivity to the currents of the "livingness" in the world; his relation to the extremely sorrowful Cancer spirits at this time I think have all contributed to his mood.

In 1920, perhaps under Taurus and Scorpio, we find a description of this difficult period in Schweitzer's life. We are told by his biographers that "death haunted him" and that he took up physical activity by rebuilding organs for its therapeutic value. (This may reflect his relation to the spirits of "death"-Scorpio- and his physical activity may relate to Taurus. This is not fully clear to me).

His lectures (Taurus) in Sweden and England (Scorpio?) and his 'organ playing (Taurus) seem to help him on his road to recovery. During this period he works as a surgeon (Scorpio) at the hospital of St. Nicholas.

Finally, in a new archetypal element and sphere-that of Libra and Aries-he decides to return to Lambarene. His separation from his wife (Libra) is mentioned at this time. Interestingly, while under the spirit of Libra he has a "companion," for his trip back to Lambarene, just as Marie Curie, under the same archetype, had her daughters as "companions" during her visit to America. When he gets back to Africa he is concerned with the need to fix the "head" or "roof" of the hospital (this could be Cap. but I will suggest it in relation to Aries at this time) and he has to "palaver for tiles for his hospital." Jung had vehement discussions with his father under this archetype and later much more balanced ones with his patients. The Curies had guests at their home, where they engaged in conversation. Emerson had reformers at the home, with his newly wed second wife. Gandhi, in travelling to Britain to the war, discussed the question of passive resistance with an acquaintance on ship and Schweitzer, under the Libra archetype of "companionship" and the Aries archetype of speech and the word, "palavers with the native Africans for tiles for his hospital!" All the same gesture, in different settings and expressions, but fundamentally the same gesture!

A few others come to assist Schweitzer as fellow or companion workers. A registered nurse arrives from Strassbourg. Doctor Victor Nessman comes to join Schweitzer.

We are told at this point that "in spite of great effort, he would at last have an independent hospital. He would be released from the limitations set by the Paris Mission Society and would be his own master." (These events when Schweitzer's progressed Earth stood in relation to the individualising forces of the Leo region).

In 1927, under the travelling spirits of Sagittarius Schweitzer returns to Strassbourg.

In 1931-1933, while the progressed Sun stood in relation to the Gemini forces of the "sense for the ego" we find Albert Schweitzer at work on his autobiographical account: "Out of My Life and Thought."

In 1934 we find him, after being back in Africa, again travelling to Europe, this time under the Pisces-Virgo sphere of influence. He is preaching, playing concerts and giving the Hibbert lectures on Religion. (Emerson was a wandering preacher under the same archetype).

In 1932, when he spoke out against the danger to the individual (under Taurus and Scorpio), he incensed the Nazis and his friends feared for his life. (Scorpio in relation to death, vengefulness).

Marie Curie, under this archetype, after receiving her second Nobel Prize, was exposed to journalistic venom. She spoke of the sense that there existed a will to "annihilate her" and there were actually written threats to her life.

In 1935 he travels back to Africa, but returns to Europe shortly to give more lectures and organ recitals to raise money for his hospital. (It was under the Pisces region years earlier that he had first raised money for his hospital. His travelling and working as a public speaker and performing artist reflect his relation to the PiscesVirgo archetypes at this time in his life.) We see him on journeys back and forth between Europe and Africa.

During the years of World War II Schweitzer is back at his hospital, which is under a stringent economy. (Cap. forces of austerity?) While in Europe, poring over pharmaceutical (Cancer) catalogues (Cap.) he ordered an immediate shipment of all the drugs he could obtain (Cancer). In reflection of the same archetype, he had enough foresight to plan (Cap.) to have a three year store of food set away for the hospital consisting mainly of rice.

With his progressed Sun and Earth moving into the Sag.-Gemini region he is reunited with his wife (Gemini) and receives gifts from America. We are told that he especially appreciated the large "rubber gloves" which fitted Dr. Schweitzer perfectly. I will suggest that the reason why he had a deep appreciation for this particular gift was because at this time Dr. Schweitzer's progressed Earth stood in relation to the Gemini forces which work formatively on the hands. Such apparently insignificant events and details in these lives (though somehow felt to be significant by the writers of these accounts), appear to a sensitive reading of the essential currents in human biography often of more importance than would be superficially thought.

Schweitzer expresses his gratitude to the spirits of faithfulness in friendship (the Gemini spirits), when at this time, he says: "how grateful I am to the faithful friends in the countries that have helped me."

With Schweitzer's progressed Sun and Earth line moving into a new region we find a new mood and different concerns recounted by his biographers. They move to the question of self-determination for African nations. And under the same archetype as when we saw Schweitzer carrying Aristotle's Politics with him into the internment camp, and finally being released because he was judged "non-political",

we now find him saying that "political theory and structure was of little concern to him". He saw himself as the proverbial "family doctor". All of these pictures and concerns point to his present relationship with the spirits of Cancer (family) and Capricorn (doctor.)"He had a place in their lives and in their country (Cancer) but he chose not to have one in their politics. (Capricorn)

Under the inspiration of the spirits of family he travels back to Europe again to rejoin his wife and his daughter and to visit with his grandchildren for the first time. Back in Africa, later, he writes a letter to Albert Einstein in which he says the following: (Paraphrased, my parenthesis.)

"He has gotten writer's cramp from his mother. (Cancer related inherited characteristics.) He regrets about his renunciation (Capricorn) of the opportunity to come to the United States. Above everything he must consider the hospital. Every enterprise is burdened by all possible regulations and records. (Capricorn)

"I have at this time no doctors who are thoroughly acquainted with the management (Cap.) My special field is urology. (Cancer) At this time I am the top apothecary who works out all the orders and keeps the large pharmacy in order (Cancer-Cap.) I am enclosing a map of the hospital. (Cap.)

In 1948, he is invited to speak in the Rocky Mountains (Cap.) at Goethe's Bicentennial (Cap.). The President of the University of Chicago and the Ford Foundation have extended an invitation to him. (Cap.) He took hundreds of photographs (Cancer) widely distributed in newspapers and magazines at this time.

When he enters the sphere of Pisces-Virgo and Pisces-Cancer-Virgo-Capricorn we find a growing concern in his soul about world problems. The question of nuclear energy is present, as is concern with the possibility of another war. He is jubilant over the peace agreement between the Russians and the Americans, and writes a personal letter to the United States President about this. (Cap.-Cancer?)

His sense that Africa has become his home, and his refusal to leave (Cancer) is strangely reminiscent of Henry Thoreau's death in his room, where he wishes "his bed was in the form of a shell so that he might curl up in it."

Two years later, under the same archetype, amidst the controversies that would inevitably come, in a civilisation given over to sophisticated technology, and the sickness which he characterised years earlier as "the catastrophe of our civilisation, the progress ethic", Albert Schweitzer dies, on the grounds, in the home of that "African hospital that he built for Africans." (Cancer)

"The truly humane life is to never sacrifice a person for a purpose.
Albert Schweitzer

CHAPTER XI:
THE LIFE OF ALBERT SCHWEITZER VIEWED IN THE LIGHT
OF THE SOLAR-EARTHLY CONCEPTION TO BIRTH RHYTHM (II)

I have decided for our last study of Albert Schweitzer to include a consideration of both a biographical account of his life as well as his autobiographical account. This has come about for different reasons. The purely practical explanation was that I was unaware of the existence of his autobiography until I had almost worked through the preceding biography. The other reason is that, to alter slightly a thought of Thoreau and Emerson: that 'lone man is better than a whole city,' or one faithful biography or autobiography is better than a host of inferior ones, nevertheless I think it fair to suggest that one account of a man's life may not be representative. Yes and no you might reply, it depends of the account. I agree. For practical reasons and also to give an impression of how one could go farther in these studies through exploring a particular biography from various points of view I thought it would be valuable to look at- at least- two accounts of the last personality under consideration. Having stated why, let us now turn to Schweitzer's autobiography: "Out of my Life and Thought".

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
Birth	April 14 <i>ΣΠΑ</i>	Oct. 14 <i>ΠΠ</i>	Birth: January 14, 1875
5	May 4 <i>∇</i>	Nov. 4 <i>±</i>	Age 5: Music Lessons.
8	May 16 <i>∪</i>	Nov. 16 <i>± II</i>	Began to play the organ. (<i>± II</i>)
11	May 27 <i>∪ Π</i>	Nov. 27 <i>Π</i>	Entered the Gymnasium at Mulhausen. Strict discipline in house of Godfather. (<i>Π</i>)
15	June 12 <i>∪ re</i>	Dec. 12 <i>Π ∪</i>	Instruction by Eugene Munch on the organ. (<i>Π ∪</i>) Chiefly interested in history and natural science at the gymnasium. (<i>∪ re</i>)
Oct. 1893	June 27 <i>II</i>	Dec. 27 <i>∇</i>	Widor took him on as an organ pupil. Improvement of his technique. (<i>II</i>) Became student at Strassbourg University. Unhampered by tradition. (<i>II</i>) Fresh breeze of youthfulness penetrated everywhere. (<i>II</i>) Took up theology and philosophy together. (<i>∇</i>)
Apr. 1 1894	June 29 <i>II ±</i>	Dec. 29 <i>∇ ∇</i>	Began year of military service. (<i>∇</i>) Put Greek Testament in Haversack. (<i>∇</i>) Close reading of Gospel of St. Mark. Questions about the text. (<i>∇</i>) Question of coming of the Kingdom of Heaven. (<i>II ±</i>) Independent research on Synoptic Gospels and problems in relation to the life of Jesus. (<i>∇</i>)
Summer 1897	July 12 <i>II ∞</i>	Jan. 12 <i>∇ ∪</i>	Bach, Wagner, Opera. (<i>∇ ∪</i>)
May 6 1898	July 15 <i>II ∞</i>	Jan. 13 <i>∇ ∪</i>	Passed first theological examination.
Oct. 1898	July 17 <i>II ∞</i> <i>→</i> <i>∪</i>	Jan. 17 <i>∇ ∪</i> <i>→</i> <i>re</i>	Went to study philosophy at the Sorbonne. Studied organ under Widor. Antiquated method of instruction at the Sorbonne. Student of Widor. (<i>re</i>) Marie Jaell Troutmann..."and she now lived for the study of Touch in piano playing, to which she was trying to give a physiological foundation. I was the <u>corpus</u> on which she tried her experiments which were made in conjunction with the physiologist Fere." (<i>∪, re</i>) Concern of Philipp that he had enough to eat. (<i>∪</i>) "My father's two brothers who had settled in Paris and their wives, were also very good to me" p. 20 (<i>∪</i>)

PROG. ⊙

PROG. ⊕

284

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1898 (cont.)	Ⓢ	re	Difficulties investigating literature on Kant because of regulations at Bibliotheque Nationale. Work on Kant. (re)
1899 Summer 24 ½	July 20 Ⓢ	Jan. 19 re	<p>Heard lectures by Harnack, on the History of Dogma, in Berlin. (re)</p> <p>"I was so overawed by his knowledge and the universality of his interests that embarrassment used to prevent me from answering his questions when he spoke to me." (22) (re)</p> <p>Met Hermann Grimm at house of widow of Ernst Curtiss. Came into contact with intellectual leaders of his day at that time. (re)</p> <p>Comparison of Berlin with Paris as cities. (Ⓢ)</p> <p>Took degree in philosophy: Because of reading original works had neglected textbooks. (re)</p> <p>Lived at college. Loved to address congregation each Sunday.</p> <p>The room looked on the quiet garden with its big trees." (p. 24) (Ⓢ)</p>
Dec. 1, 1899	July 21 Ⓢ	Jan. 20 re	Obtained post as preacher at Church of St. Nicholas. (re)
July 15, 1900	July 23 Ⓢ	Jan. 22 re	Theology examination. Conducted by elderly clerics. (re) Work as pastor.
1901-3	-Aug. 4 Ⓢ m	-Feb. 4 re ♂	Much time left for scientific work and music. Continued study of music. (re ♂)
1905 (30)	Aug. 9 Ⓢ ♂ n	Feb. 7 re m	Music, scientific work. Travelling to Paris: continue studies in music. (♂)
1900 25	July 22 Ⓢ	Jan. 20 re	To "Foreign Language Society" delivered lectures on German Literature and philosophy. (Ⓢ)
1900- 1902	July 22- 28 Ⓢ → Ⓢ m	Jan. 20- 26 re → re ♂	<p>Study of the Last Supper and the Life of Jesus.</p> <p>(Ⓢ) Problem of the Last Supper. Baptism.</p> <p>(Ⓢ) The Last Supper in the Primitive Church.</p> <p>(Ⓢ)</p>
July 21 1900	July 24 Ⓢ	Jan. 23 re	Awarded degree of Licentiate in Theology. (re)

AGE	PROG. ① DATE REGION	PROG. ② DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1902	July 28 S	Jan. 26 re	<u>Secret of Messiahship and Passion.</u> 1902 Position of Privat-dozent at the University. (S) History of Baptism. (re) Book on Bach.
1901	July 26 S	Jan. 24 re	Appointed principal of the Theological College (re).
1905	Aug. 13	Feb. 11	Attended first of a course of lectures on Anatomy. (?) Travel to Paris for organ concerts. Meeting friends. Many well-known personalities. (S)
Spring 1906	Aug. 17 S	Feb. 15 W	Set upon eagerly his new course of studies in the natural sciences. (W)
June 18, 1912	Sept. 6 S	Mar. 6 W	Marriage. (W)
March 1913	Sept. 10 S	Mar. 12 E	Travel to Africa. Creation of hospital. Plan to practice piano. Work on his technique. (E)
Summer 1915	Sept. 18 W	Mar. 19 E	Why only criticize civilization? Why not go on to something constructive? (S) Inner connection between affirmative attitude and ethics. Affirmative attitude and ethics. What do they have in common? (W)
Sept. 1915	Sept. 20 W	Mar. 21 E	Had to take long journey on the river. Had inspiration of name for philosophy: "Reverence for Life. Relation to experience of "will to live". (E, W)
1916-1917	Sept. 26 W re	Mar. 26 E S	Work on his <u>Philosophy of Civilisation.</u> (Wre) Supply of drugs and bandages did not give out. (S) Helping roll heavy logs onto shore. (E S)
Sept. 1917	Sept. 28 W re	Mar. 29 E S	Taken in a ship to Europe to be prisoners of war. Packed belongings before leaving. Stow them in building of corrugated iron. (S) Manuscripts might have been confiscated by customs examination. Entrusted them to American Missionary. Spent two nights making summary of work. (Wre) Father Superior of Catholic mission came on board, waved aside with authoritative gesture native soldiers, thanked Schweitzer's for all

AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
1917	Sept. 28 MP re	Mar. 29 ÆS	the good they had done there. (p. 130) (MP re) "Needed to pack by night. Helped them collect their possessions and stuff them into trunks." (ÆS) At Garaison the N.C.O. stumbled on a French translation of Aristotle's, <u>Politics</u> . (MP re) Once a large monastery. (MP re) Table made for Schweitzer out of wood. Now he could write and play the organ. (ÆS) Question of preparation of food. (ÆS) Practiced medicine while interned. Writing, <u>Philosophy of Civilization</u> . (MP re) Practicing organ on the table. (ÆS) Inmates suffering from malnutrition. (ÆS) People from many nations and varied callings there. (ÆS)
1918	Sept. 30 MP re	Mar. 31 ÆS	"Scholars and artists, German and Austrian shoemakers and ladies tailors, bank directors, hotel managers, waiters, engineers, architects... Learned about banking, cereal growing, furnace building. (p. 135) (ÆS)
July 1918	Oct. 3 MP re	Apr. 5 ÆM	Lookout at stations for heavily laden people. Cripple helped him to carry baggage.
Sept. 1 1918	Oct. 3 MP re	Apr. 5 ÆM	Operated on in Colmar. (MP re) Working on Bach's preludes in spare time. Curate in Church. (MP re) Physician in hospital. Worked as surgeon. (ÆM)
Christmas 1919	Oct. 8 MP 8	Apr. 10 ÆM	Invitation by Archbishop Soderblom to deliver lectures in Sweden. (MP 8) Lecture tour in Sweden. Raise money to pay debts in Lambarene. Interpreter. Mastering the art of speaking. (MP 8)
Apr. 1921 46	Oct. 14 MP 8	Apr. 16 ✓	Resigned two posts. Reckoning to depend on living through pen and organ playing. (MP 8)
Summer 1922	Oct. 20 <u>MP</u>	Apr. 22 ✓	Worked on <u>Philosophy of Civilization</u> undisturbed. (✓) Lectured in Switzerland, Copenhagen. (✓)

	PROG. ⊙	PROG. ⊕	
AGE	DATE REGION	DATE REGION	DESCRIPTION (SYMBOL-INTERPRETATION)
Jan. 1923	Oct. 21 <u>Λ</u>	Apr. 22 ✓	Prague Lectures. (✓)
Spring 1923	Oct. 22 <u>Λ</u>	Apr. 23 ✓	Two Volumes on <u>The Philosophy of Civilisation</u> , finished, published. (✓)
Feb. 1924	Oct. 25 <u>Λ</u>	Apr. 25 ✓Ω	Second trip to Lambarene. Accompanied by Noel Gillespie. (<u>Λ</u>)
July 1927	Nov. 8 <u>Λ</u> II	May 8 ✓↗	"Of the two years I spent in Europe a good part was occupied with travelling to give lectures and organ recitals. (p. 165) (<u>Λ</u> II, ✓↗)
Jan. 1930	Nov. 18 <u>Λ</u> II	May 18 ♁	More building needed at Lambarene. (♁)

Albert Schweitzer: Out of My Life and Thought

At the age of 5 Albert Schweitzer, under the influence of the musical spirits of Jupiter (progressed Sun in Sagittarius), began music lessons.

At the age of 8, the progressed Sun standing in relation to the Taurus forces (one sees their relation to the power of the creative word; the resonant, full bodied tones), Albert Schweitzer begins to play the organ. His progressed Earth at this time stands in relation to the spirits of Gemini. (Hands and lungs). It is interesting to note that one of the archetypes under which Schweitzer was often involved seriously in his work with the organ is the Taurus archetype. His work as organist with the Paris Bach Society as well as his fixing organs for its therapeutic value are two further periods when Taurus and the organ came together.

At the age of 11 he entered the Gymnasium at Mulhausen. He speaks of the strict, almost military, discipline in the house of his godfather. (Scorpio or progressed Sun into Taurus-Capricorn). He is chiefly interested in history and natural science at the gymnasium at the age of 15. (Capricorn) He passed his examinations and it was noted how excellent he was in history. (His Cap. interest of the preceding period.) At the age of 18, Widor took him on as an organ pupil and he worked to improve his technique. (Technique as such related to the gemini spirits of the hands.) At about the same time he became a student at Strassbourg University, which, "unhampered by tradition, had a fresh breeze of youthfulness penetrating everywhere." (Sag.-Gemini) He took up the study of theology and philosophy together. (Sagittarius).

At the age of about 19 he began a year of military service. Under Libra-Aries (the word sense archetype) he put his Greek New Testament in his haversack and concerned himself with a close reading of the Gospel of St. Mark. He had questions about the text. (Aries) He was particularly concerned with the question of the coming of the Kingdom of Heaven. (This I think may reflect Schweitzer's relation to the Libra forces of social justice and his not being able to reconcile the apparent contradiction between the promise of the Kingdom and its apparent lack of fulfillment).

At the age of 23, with a slightly different timing than what we had seen in the biography, still under Aquarius-Leo, not yet Cancer

and Capricorn, he passes his first theological examination.

He speaks of the "antiquated method of instruction at the Sorbonne" and we wonder whether he has entered into relation to those spirits of whom Emerson had spoken when he mentioned the "superannuated Christianity" which seems to inspire the "antiquated profession of the ministry".

He next tells us of his relation to the influence of the "sense of touch" related to Cancer. He writes of Marie Jaell Troutmann, his teacher):

"and she now lived for the study of Touch in piano playing, to which she was trying to give a physiological foundation. I was the corpus on which she tried her experiments which were made in conjunction with the physiologist Fere."

They seem to join hands with the spirits of Capricorn, making a scientific experiment out of Schweitzer's labors at this time.

There was concern on the part of a friend that he had enough to eat at this time, and he came into contact with his "father's two brothers who had settled in Paris and their wives, who were also very very good to him". The spirits of the nourishing mother Cancer are intimately connected with the spirits of family. We remember under the same archetype Marie Curie received a letter from a friend counselling her to take more care when she sat down at her table to eat.

He had difficulties with the "rules and regulations" (my words) of the Library because he was always finished too late with his other responsibilities to find access to the books he needed on Kant within it. (Cap.)

He heard lectures by Harnack on The History of Dogma (Cap. We remember in Steiner and Jung's lives similar concerns under this archetype) and wrote of his relation to him: "I was so overawed by his knowledge and the universality of his interests that embarrassment used to prevent me from answering his questions when he spoke to me". (Cap.) He met Hermann Grimm and came into contact with the intellectual leaders of his day at that time. (Cap.)

He took his degree in philosophy at the age of 25 and remarks that he was in some difficulty because he had read the original works rather than the textbooks. (Cap.) He worked as a preacher at the Church of St. Nicholas (Cap.) and lived (Cancer) at the college where

his room (Cancer) looked on the quiet garden (Cancer) with its big trees (Cap.). He passed his theology examination, conducted by elderly clerics (Cap.). While fulfilling his pastoral responsibilities he tells us that he had much time for 'scientific work and music'. (Into Taurus-Scorpio region?)

He travels to Paris regularly to continue his study of music. (Cancer-Pisces?)

In 1925, while living in relation to the spirit of Cancer which has much to do with "mother's milk" in relation to one's "mother tongue"-that is the spirit of different racial stocks and folks- he delivered lectures to the "Foreign Language Society" on German literature and philosophy. He studies the Last Supper (Cancer-Cap.) and the Life of Jesus and also considers questions in relation to baptism (Cancer).

He does research and has some of his work published. (Scorpio)

In 1901 he had been appointed principal of the Theological College (Cap.).

In 1905 we hear of his decision to study medicine (progressed Sun in Leo) inspired by his seeing publication of the Paris Mission Society. (Leo? Different from biographical study.) He enters onto his scientific training (Aquarius; Aquarius-Gemini; Aquarius-Libra Earth archetypes) and travels to Paris (Leo-Sag.) where he comes into contact with many well-known personalities (Aquarius-Gemini).

In 1912, after completing his medical studies, he marries (progressed Earth in Aquarius-Libra) and makes preparations for his journey to Africa. He travels to Africa under Pisces. After a time, war breaks out and he, as a prisoner of war (Pisces) sets to work on his book, Philosophy of Civilisation.

He asks himself: "Why only criticize civilisation? Why not go on to something constructive?" In this question I wonder whether we see that change of mood which might have been reflected in his progressed Sun having left the Leo-Aries region and entered into relation to the constructive forces of the Virgo region? He considers the question of the inner connection between affirmative attitude and ethics (a Virgo question in the sense of being willing to move forward constructively and morally, through the process of maturation in time).

On a long journey up the river (Pisces) he has the inspiration for the "name" of his philosophy: Reverence for Life, (Virgo), and

in a certain sense sees the connection between this gesture of the soul and the "will to live". (Virgo or Cancer?)

Under Capricorn he continues to work on his book, and is concerned that the supply of bandages and drugs (Cancer) do not give out.

In 1917 he is taken on a ship (Pisces-Cancer) as a prisoner of war. He leaves us a picture of his care in packing his belongings before he left Africa (Cancer). He summarizes his written work (Cap.) and entrusts his manuscript to the care (Cancer) of an American missionary. Just as he is leaving, a Father Superior (Cap.) boards the boat, having waved aside with "an authoritative gesture" the native soldiers and thanks Schweitzer for all the good he had done in Africa. He tells us that at Geraison, the N.C.O. stumbled on Aristotle's, Politics (Cap.) which he had with him. In what had once been a large monastery (Cap.), a table was made for Schweitzer out of wood (Cap.?). He wrote (Cap.) and played the organ (Cap.-Cancer) on this table.

The question of the preparation of food had been raised, (Cancer) and Schweitzer, practicing medicine in the camp (Cap.) observed that the inmates were suffering from malnutrition (Cancer). He then, in the spirit of Cancer (unity amongst diversity of life streams) and the spirit of Capricorn (occupations) notices that people from "many nations and varied callings were in the camp".

"Scholars and artists, German and Austrian shoemakers and ladies tailors, bank directors, hotel managers, waiters, engineers, architects.."

Amongst them he learned about banking, architecture, factory building, cereal growing, furnace building". Interestingly, most of these concerns seem related to the Capricorn region of structure. One might even understand banking as giving support to various activities and the cereal growing, related to the farming of grains or seeds, most closely related to the Saturn forces. I don't want to argue for exclusive concordance (I doubt that would be the case), but I think that the areas in which Schweitzer was interested, and to which he was exposed at the time, are most indicative of the prevailing archetype in his life.

In 1918, at the age of 43, after having been released from his internment, under the Pisces-Scorpio Earth influence, he is operated on in Colmar. He works on Each in his spare time, is a curate in the Church (Cap.?) and works as a surgeon (Scorpio) in the hospital.

He embarks on a lecture tour of Sweden and speaks of

"mastering the art of speaking". (Taurus?) He continues to write (Scorpio) and plays the organ (Taurus).

In 1921, with his progressed Sun and Earth moving into different archetypal regions he resigns his two posts, reckoning to depend on living through pen and organ playing". (Taurus-Scorpio into Libra-Aries). He works on his Philosophy of Civilisation undistrubed and gives more lectures. (Aries relation to the word?).

In 1924 he takes his second trip to Lambarene and is accompanied by Noel Gillespie. (Libra archetype).

Under Gemini-Sag. he writes: "Of the two years I spent in Europe a good part was occupied with travelling to give lectures and organ recitals." He was also writing a book on St. Paul. According to the dating of this study, in contrast to the previous one, he wrote Out of My Life and Thought under Virgo-Taurus/Pisces-Scorpio. This ends his autobiographical account to his 56th year.

In many ways this account is more schematic than the one previously given, as well as the previous lives considered altogether. Nevertheless, I think the 'evidence,, introduced helpfully compliments the biographical account previously explored.

This draws to a conclusion that portion of our book devoted to presenting something of the "phenomenal' of biography, viewed in the light of the progression of the Sun and the Earth from the time of conception to birth. In the following chapters I will try to portray something of the various pictures which emerge when we consider the various biographies in relation to each other. Finally we will conclude with an evaluation of the argument presented in this book. This will bring us one further step in exploring various aspects of the "qualities of time,, in which the human soul participates in the course of earthly life.

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

(Cancer) St. Bernard

"Better is one's own law though imperfectly carried out than the law of another carried out perfectly."

(Capricorn) Bhagavad-Gita

CHAPTER XII:
The Six Archetypal Solar-Earthly Sidereal Regions
As They Express Themselves in The Previous Biographical Studies.
Preliminary Observations.
The First Archetype: Cancer-Capricorn.

In the following, concluding series of chapters in these studies we will, through a comparative view of the life concerns revealed during life periods under the same archetypal influences, try to present six (12) portraits of the fundamental Solar-Earthly lines of influence through which the various personalities thus far considered moving during the courses of their respective lives. In regard to this I should say that I will not make a distinction between a Cancer Sun influence and a Capricorn Earth influence. This distinction is certainly an important one, but for the present, beyond the scope of these studies. I hope to return to this question in a later Volume. This principle will hold true for my discussion of the following archetypes as well.

Rather than introduce excessive interpretive material, I will try to simply characterize the gestures we have found during respective life periods in the various biographies. I will try to let the "Phenomenal" speak for themselves and see whether this "manifest secret" of human biography stands convincingly before us or whether the presentation still leaves us in need of other conceptions to help us understand the material at hand. In looking at this the reader should also refer to the related material in the first two Volumes.

Of course, as I stated earlier, the reader must assume that I have held fast to my principle of excerpting the most essential currents in the various biographies, and not drawing out only that material which fits my theories. I have done my best to avoid this. My hope is that the presentation will not be taken on "faith" or rejected because of a lack of it, but rather will stimulate the reader to review these biographies for him or herself or give his or her attention to his or her own life and that of others of Interest, in order to test its validity and potential helpfulness.

THE CANCER ARCHETYPE
(See also Vol. 1, Cancer; Vol. II,
Moon)

The following, brief characterisations of the various archetypal regions are intended to serve as sketches, against which, the entries from the respective biographies in relation to each of these regions, can be seen. Though a feeling for the rich, yet distinct, characters of the various constellation regions can emerge through a mobile living within the following portrayals, as they have been drawn out of the individual biographical discussions, it is not my primary intention in this particular work, to paint pictures of the twelve regions. (This has already been somewhat done in the first two books.) Rather I have tried to illustrate a fundamental artistic-scientific motif hidden within human biography. Hence, the emergence of a picture of each region is incidental to the primary focus. The reader should understand that these brief introductions to the phenomena seen in each region are simply meant to be aids for their appreciation, and not in any way complete or fixed characterisations, which I hope I have more adequately achieved already in the previous two books.

As was expressed in the first Volume of this series, it is crucial, when viewed from a moral perspective, to recognize that each motif, though containing similarities - which to an artistic sensibility are clearly recognizable - nevertheless can vary considerably in the quality or purity of expression. Goethe once said that the only color which should never be dirty is yellow. What must always be kept in mind is that although we may be describing experiences all of which have a quality of "yellow" about them - nevertheless, what is essential is the luminosity or transparency of the yellow in each particular case. Though every human soul has a human heart, the quality of each man's heart is unique. Would that the mechanistic world picture of our time recognize this ! To prevent these previous studies with being endangered through a mechanistic mentality being brought in relation to them I have tried to emphasize -in the previous books ~and now in this one, the important, critical factor of the qualitative differences behind those forces which may appear to give rise to similar pictures. The following presentations are essentially elaborations on these human biographies viewed as Pictures and "living words and thoughts". These pictures and "words and thoughts." don't have life in themselves, but are signatures or

gestures which reflect the life which is moving behind them. Through the gateway of these "pictures" and "words and thoughts", the creative reader must find his way to the living forces which have given rise to these pictures of life and these words and thoughts of life and soul.

Having said this, let us now briefly review the twelve archetypal regions as we saw them to have been experienced and reflected in the biographies we have considered.

CANCER

In the previous Volumes we have spoken of the region of Cancer in different ways. We found it standing in relation to the influences of the Moon, related to the hereditary forces, maternal concerns, birth and early childhood. It has to do with the creation of the embryo developing into a formed body, and in this sense has very much to do with the world of the mother, or matter, as the material out of which the body is formed. Contained in this region is an intimate relation to the world of substance and to the subtle, enlivening currents behind substance. Of this region Christ spoke when he said: "Unless you become as little children, you shall not enter the kingdom of heaven". These words indicate that the striving soul must seek consciously that which was unconsciously given during its descent and growing independence from the world of the "mothers" or the "vast maternity", as Henry Adams expressed it.

Gradually, through the formation of the skin is the body individualized. This gesture of forming a boundary, a skin, is reflected in any form of concern for living boundaries, based on most often an unconscious experience of the differentiated life currents which form the true superphysical "natural boundaries" of a person, place, nation, religious or ethnic group. Sectarianism in the Church - a concern of Emerson - under this region is reflective of the sense of those factors which separate and isolate one extended "family" of people from another. Henry Adams' experience of being exposed to a different world when he met Virginians at Harvard reflects this quality of the different living moods and atmospheres of different geographical regions and people from them.

The Cancer world of the mysteries of birth and the creation of a body, with living logic leads us to the ideal, expressed in the first Volume, of purification leading to selflessness and catharsis.

Neither to be without "skin" or boundaries, nor to be too "thick-skinned" is the fruit of the transformation of the reproductive processes on the path of purification. As the individual refines his relation to these forces he gradually can come to experience what it is like to "become as a little child again entering the Kingdom of Heaven,, in full consciousness. In this experience of renewed innocence he can feel the mood of piety and pity - one thinks of Michelangelo's, Pieta -poignantly interwoven. ("Blessed are those who mourn for they shall be comforted").

Albert Schweitzer's reverence for life streams from this region, where one's family has become the community of life itself, and the sensitive human being has grown to experience the living mantle over the earth, with its countless beings, as the "vast maternity", without which no human soul could build and sustain a body on earth.

Out of this region the spiritual teacher Yogananda writes at the end of his autobiography: "Lord, thou hast given this monk a large family."

Modern human beings speak of this region when they speak of "tender loving care", although the ensouling, enlivening streams behind these words, often lack transparency of color in our times.

When these forces are reflected into the inner life they give rise to the world of imaginations and phantasy. This will clearly be in evidence in the following characterisation through the frequency with which this concern accompanies a soul's standing in relation to these forces.

As indicated in Volume II, according to Rudolf Steiner, during that period in world development when the Ancient Indian Civilisation was flourishing, the sun stood in relation to the forces of Cancer at the time of the spring equinox. I am unable to confirm or disprove this remark of Steiner's. All I can indicate is that it is interesting to note how frequently in these biographies interest in Oriental (particularly Indian) concerns accompany the soul's relation to this region.

In the preceding Volumes I have spoken of the relation of Cancer to the "sense of touch". The skin is -in a sense - the organ for the "sense of touch", although the sense of touch, when clarified, is an organ of sensitivity for many forms of impressions which may enter into relation with the "livingness" of the human being. This skin is not simply physical in nature. When we speak of a person being "sensitive" we are often pointing to this subtle skin which

has the capacity to sense impressions of a hidden or "occult" nature using this "skin" as an organ of perception.

We have also spoken of the Cancer region in relation to philosophical "materialism" in the previous books. "Materialism" as such, has strong connotations in our time, but philosophical "materialism" can be seen in respect of a will to understand the material foundations of existence. If a man argues these as the ultimate and exclusive cause or basis of things we find one of the tragedies which one-sidedness in the philosophical life contributes towards, but "materialism" as such has its place in the completeness of world pictures. Gandhi is trying to transform his relation to the world of matter and the mysteries of materials in his lifelong relation to vegetarianism, fasting and experimenting with substance. Jung, in his devotion to understanding the world of dreams and imaginations is entering into relation to the mother ground in another way, the world of the creative formative forces which also have a relation to dreams, images and ultimately substance. Emerson's unfulfilled interest in Pythagorean asceticism, "purification of the body"; Yogananda's work in Kriya Yoga; Thoreau's interest in eggs and ova, in nests and climatology are all expressions, during particular life periods, of their relation to the forces of life which give rise to the philosophy of "materialism" and the will to understand the laws that lie behind the "vast maternity", or some of its mysteries.

Marie Curie's investigation and isolation of radium is a clear example of a certain kind of relation to the world of matter, though in her soul life as expressed partly in her feelings about educating her children we would not say that she is a "materialist".

Steiner's relation to the archetypal plant, and the world of phantasy, poetry and imagination, all reflect his relation to the world of philosophical "materialism" or the mysteries of the "mothers", and finally Schweitzer's reverence for life; his relation to the pharmaceutical world which played such a large part in his medical work in Africa, also reflect his concern with the understanding and use of the world of matter.

What I am trying to illustrate in this first example is that although nine lives give expression in nine distinct ways to their respective relation to this world of matter, material and materialism, nevertheless, although they are all in a common world of common concerns, yet how different each soul's relation to this world is! and how different each of these archetypally "same" worlds is!

One aspect of this question which I have omitted thus far, seems to demand a few words. In the preceding biographies I have concerned myself with personalities who, although they may each have had their personal failings (in certain cases their students might take exception with this remark. I hope my meaning as an illustration is clear) nevertheless -implicitly or explicitly - they all carried as an important aspect of their being's, some form of relation to the higher ideals of human striving. Consequently, in reviewing the course of their lives in respect of the particular conception under consideration, we would find varying degrees of fulfillment of the particular "virtues" as we have explored them in the first and second Volumes of this series. In this case, we can see the quality of "selflessness leading to catharsis" ("Blessed are those who mourn for they shall be comforted"); a kind of universal sympathy and suffering with life, is expressed in Schweitzer and Gandhi, Yogananda, Steiner and Thoreau, for example, to a high degree.

Nevertheless, as in the first Volume, we are confronted with the question of whether it is better to omit the weaknesses or to include them as well. By choosing the personalities I have, I have almost implicitly omitted extreme expressions of the weaknesses in this region. Perhaps the polarity between the ideal and the greatest failings would highlight the tension in which each human soul is involved, and through which he, out of the center of his creative freedom must choose to chart his course for the future, and influence also the future of the earth in so doing. If one holds a picture of Albert Schweitzer or Yogananda before one's inner gaze and contrasts this with souls who have united themselves with those currents in their natures which may have inclined them towards murder, perhaps mass murder or wholesale industrial pollution, one can experience something of the tension within which each human soul lives in respect of this archetypal sphere of experience.

If one holds in imagination a picture of the holiest of events, the birth of a child, the innocence of childhood, and contrasts this with the pollution and misuse of the creative forces of reproduction, both physically and in the world of phantasy, one can experience something of the polarity of virtue and vices in which the human being lives in relation to these forces. It becomes more and more within the decision of any self-respecting human being who has the will to fight his or her way to some degree of inner freedom, to choose

what he will do with the various forces he awakens to, just as he must choose what to do with the forces of life in the external world. Sadly, one can observe, for most who do not even recognize this tension of choice and becoming in this archetypal region, that the world of inner and outer pollution are inherently linked, and the "murder" which the unfeeling, hard-skinned materialist wreaks on the outer world, can be a reflection of that murder which has taken place in his inner life in respect of those forces which creatively work in the "livingness" of nature and that region of his own nature intimately related to the gesture of giving or creating "life". Here we see more the tendency to the vice - an excess in this region, contrasting with the varying degrees of virtuous fulfillment we have seen in our discussion of the personalities thus far considered. I think this should underscore this particular point.

I have discussed this first archetype of Cancer at such length to clarify certain questions which I think lie inherent in this presentation. I will not repeat this unnecessarily in the following discussions, assuming the reader has understood the dynamic I am trying to describe; the dynamic of the qualitative metamorphosis and transformation of each respective sphere through the free initiative of the individual. Of course this free initiative is contingent upon his growing conscious awareness that this is one of the challenges before him: to transform the twelve archetypal zodiacal regions (and the related planetary processes), in the larger rhythm of 2 1/2 years, as in the shorter rhythms previously discussed.

Cancer

AGE		Mohandas Gandhi
18-19	*	Clothing. Abstaining from meat eating. Hiding in cabin. Shyness. Homesick for mother. Relation to vegetarianism. Relation with Theosophists. Study of Gita. Hinduism.
38-41	*	Educating children. Quality of imitation of teacher. Mixing own boys with bad. "Children wrapped up in cotton wool are not always proof against all temptation and contamination." Fasting.
Carl Jung		
10-12	*	Interest in plants, animals, stones grew. Parents cares and worries. Compassion for his mother. World of mysteries: Trees, pool, swamp. "From then on I could no longer endure my parents worrying about me or speaking of me in a pitying tone." "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."
21-22	*	Studies of histology; evolutionary theory. Fascination with the morphological point of view. Opposition to vivisection in physiology class.
37-39	*	In his dream his children were sitting at the table with him. ...The little girl returned and tenderly placed her arms around my neck...I looked at his clothes with interest whereupon he suddenly moved and came to life. Dreams. Went over entire life, back to childhood. Memories of 10th and 11th years. Small boy, still alive, resumed playing childish games. "Philemon was to him what Indians call Guru." Wrote phantasies down first in the black book.
57-58	*	Mosaics in Baptistry. Talk at Tantra Yoga Seminar Came close to drowning. Relationship with unconscious.

Cancer

AGE	C	P	Ralph Waldo Emerson
6-8		*	<p>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."</p>
26-28	*		<p>Question of sexual love. Emerson's girl-wife thawed his emotions and expanded his human sympathies.</p> <p>Waldo^{so} absorbed in his domestic life that he could spare little time for his younger brother.</p> <p>Waldo urged William: "to bundle him up warm, and send him there immediately-for mother and Ellen to nurse him."</p> <p>"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."</p> <p>"A Sect or Party is an elegant incognito devised to save a man from the vexation of thinking."</p> <p>Reading Neo-Platonists and Hindu Scriptures.</p>
37-38		*	<p>Description of observations on different sects in the religious life.</p> <p>"When her soul (Caroline Sturgis) 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 for the moon?"</p> <p>Relation to poetry at this time in Emerson's life.</p> <p>Thoughts on modern literature. "The very child in the nursery prattles mysticism, and doubts and philosophizes."</p> <p>Emerson was becoming increasingly dissatisfied with his own domestic life and frequently meditated self-reform.</p> <p>"The bird and the fox can get their food and house without degradation, without domestic servants and without lies, and why not we?"</p> <p>He reproached himself for allowing "the old circumstances of mother, wife, children and brother to overpower my wish to right myself with absolute nature."</p> <p>"I am but a hen with one chicken."</p> <p>"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."</p> <p>Reading about the Pythagorean life. Ascetic discipline. Strong religious desire to purify and spiritualize his body.</p>

Cancer

AGE	⊙	⊕	Ralph Waldo Emerson
38		*	<p>Recalled childhood experiences in a letter to Margaret Fuller.</p> <p>"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."</p> <p>Emerson's sudden interest in the daguerrotype.</p>
53-56		*	<p>Martyrdom of John Brown. Concern for his family. Concern with question of slavery.</p>
73		*	<p>Sectional feeling, after war, in country very much alive.</p>
<u>Yogananda</u>			
16-18		*	<p>"A desolation fell over me one day at the thought of separation from my family. Since mother's death, my affection had grown especially tender for my two younger brothers, Sanada and Bishnu, and for Thau, my youngest sister."</p> <p>In the ashram where he stayed at the time... "A second conjunction for your discipline concerns food. Even when you feel hunger do not mention it."</p> <p>Tried to control appetite.</p> <p>Silver amulet from his mother.</p> <p>Sri. Yukteswar suggests he return to his family. Care for food through God's protection.</p>
27		*	<p>Babaji materializes a palace in the Himalayas. Wrote book of Poems: Songs of the Soul. Journey to America.</p>
42		*	<p>Return to India. Description of the caste system. Journey to Kumbha Mela.</p> <p>Visit with Gandhi. Question of diet. Eggs. Egg substitutes. Visit to Joy-Permeated Mother. Woman Yogi who never eats.</p> <p>Gift of silver cup to student. Relation to earlier experience of drowning.</p> <p>Ahram. Retreat built in Encinatas. Self-Realisation Fellowship Colony.</p>

Cancer

AGE	C	P	Marie Curie
32		*	<p>Working in a shed. Worn kitchen tables. Two French "Lunatics". Dull brown ore, still mixed with pine needles.</p> <p>Isolation of particular chemical elements. Precipitates. Stirring for hours at a time.</p> <p>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."</p> <p>Letter to Curie's about Marie's health suggesting how they should eat their meals.</p>
42-44		*	<p>Marie Curie was now left to herself to bring up Irene and Eve. Gardening, modelling, cooking and sewing.</p> <p>Preserve them from excesses of sensibility. Did not establish a cult of the Martyred Poland in the house.</p>
59		*	<p>Family concerns. Irene's engagement. Observations of her relationship with plants and stones. Visits to gardens.</p>
Henry Adams			
6-7		*	<p>"Naturally his mother was the immediate victim of his rage, that is what mothers are for, and boys also..."</p> <p>"..searched the old purses and pocket books...covered caterpillars which were supposed to become moths or butterflies, but never did..."</p>
16		*	<p>Harvard College..Four years of Harvard College, if successful resulted in an autobiographical blank, a mind on which only a water mark had been stamped."</p> <p>Virginians: First time Adams' education brought him into contact with new types and taught him their values."</p>
32		*	<p>"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."</p> <p>..He had never seen nature, only her surface-the sugar coating that she shows to youth..</p> <p>Dragged from a career he liked <u>in a place he loved</u>, into a career he detested, <u>in a place and climate he shunned</u>.</p> <p>"A parent gives life, but as parent gives no more. A murderer takes life, but his deed stops there.."</p> <p>"The boys worked like rabbits."</p> <p>Question of silver in relation to the economy.</p>

Cancer

AGE	C	P	Henry David Thoreau
16-18	*		<p>During Dunkin rebellion he slipped off to a cool retreat or mossy cell.</p> <p>Read English poets in the college library. Fields of Cambridge. Banks of Charles.</p> <p>"Twas always my delight to monopolize the little Gothic window, which overlooked the kitchen garden..."</p>
26	*		<p>Thoreau staying at Emerson's home. Read Oriental literature while staying there.</p> <p>Anti-slavery activities. To Staten Island as tutor to Emerson's brother's family.</p> <p>Homesick. Longing for Concord.</p> <p>"I think of you as some elder sister of mine..a sort of lunar influence, only of such age as the moon.."</p> <p>"The very children cry with less inwardness and depth than they do in the cottage.."</p> <p>Settled down with parents in house in Concord.</p> <p>House hunting for Channing.</p> <p>"What's the use of your joining the Catholic Church. Can't you get along without hanging to her skirts?"</p> <p>Trip to West Indies...Fresh faith in a kind of Brahminical Artesian, Inner Temple, life...</p> <p>Mrs. Thoreau desired to buy house of their own.</p> <p>Henry dug cellar..planted trees..</p>
41-44	*		<p>Discussed toads, frogs with librarian. Last visit to Cape Cod.</p> <p>Helped Alcott terrace his new home in Concord. Built fence around father's property.</p> <p>Studied ova of fish and amphibians. Brought eggs home in bottles.</p> <p>Discovered duck that had just hatched a nest of eggs.</p> <p>Thoreau nursed his father during his illness.. "If it hadn't been for my husband's illness I should never have known what a tender heart Henry had."</p> <p>More work on boundaries of land: Emerson's and Staple's property.</p> <p>Reading about climatology. No wish to live except for sake of mother and sister. "He wished his bed were in the form of a shell so that he might C.A. up in it."</p>

Cancer

AGE	C	S	Rudolph Steiner
8		*	"A wonderful landscape for the environment of my childhood... It was as if the mountains rose up out of the smiling all-surrounding green of the friendly landscape.."
13		*	Question of relation of human thinking to creative work of nature. Gathered cherries. Took care of the garden. Bought groceries for the family. Introduction to poetical literature.
27		*	Mingle with group of people bound by a woman whose mystical, theosophical type of mind mad a deep impression on other members of the group. "Knowing means experiencing, so that, while knowing, man is inside the being of things." Relation to an understanding of mystics and mysticism. "They desire a living union in their own inner being with the sources of human existence.." Goethe's <u>Fairy Tale</u> . "How does shadowy spiritual in the mind find the sensible-corporeal and how does the natural in the physical body work itself up to the spiritual?" Travel to Hungary..Transylvania. Experience of different nationalities. "Mother love could be studied in her in great form." Archetypal plant. Herman Grimm's: "History of German Fantasy". Rheinhold Kohler acquainted with world of myths, fairy tales, sagas. Lecture: Fantasy as the Creatress of Culture. Lalstner: History of Myths. Poetical conceptions.

Cancer

AGE	G	P	Albert Schweitzer
14		*	Protected sensitive spirit by shell of reserve. "What if there had been no flood?" "What if the flood were a great storm?"
25		*	For degree studied the History of the Last Supper. Wrote: <u>The Problem of the Last Supper.</u> <u>Baptism in the Early Christian Church.</u> <u>Mysticism of the Kingdom of God.</u>
40-42		*	Under house arrest. Prepared: <u>Indian Thought and Its Development.</u> Reverence for Life. Wrapped material of manuscripts in newspaper. Practice playing organ on table in internment camp. Complaints about cooking in camp.
64		*	During war, ordered immediate shipment of all the drugs he could find. Three year store of food for hospital, consisting mainly of rice.
62		*	Self-determination for African nations. "Had a place in their lives and their country.." Visit his wife and daughter and her family . First time he had seen his grandchildren. Writer's cramp he inherited from mother. (Letter to Albert Einstein.) Special field urology. Top Apothecary. Photographs taken during Journey in America.
88		*	Africa had become his home. Built an African hospital for Africans.
Albert Schweitzer (II)			
15		*	Study of the organ.
23		*	Study of organ. Marie Jaell Troutmann.. "and she now lived for the study of Touch in piano playing.." Concern of Philip that he had enough to eat. Relation to his father's family. The room (at the college) looked on the quiet graden with its big trees."

Cancer

GE	C	P	Albert Schweitzer
25	*		To "Foreign Language Society" delivered lectures on German literature and philosophy.
			Study of the Last Supper. Baptism.
41	*		Supply of drugs and bandages did not give out.
43			Reverence for Life. Relation to experience of "will to live".
			Prisoners of war. Manuscripts entrusted to missionary. Belongings stowed in building.
			Helped them collect their possessions and stuff them in trunks. Practice organ on table. Question of preparation of food. Inmates suffering from malnutrition.

309
THE CAPRICORN
ARCHETYPE

(See also Cap., Vol. I, Saturn in Vol.
II)

When we enter into relation to the mood and quality of the Capricorn region we find ourselves, in a certain sense, living within experiences which have an opposite character to that of the Cancer region. (See especially the Saturn consideration in Volume II for elaboration on this question). The Cancer quality brings us into relation to the sphere of life, to the question of birth and the path into earthly existence. There is a tenderness, a nourishing quality, an enfolding, gently glowing warmth in this region, this world of mists and dreams out of which one gradually emerges to stand upon "solid ground".

Capricorn, in its relation to the mid-winter forces of Saturn brings us into a different landscape. Its characteristics are angular, wakeful, clear, defined, structured, formed. Cancer leads us into the softness of the skin of the body, the round plump quality of an infant. Capricorn leads us to the bony system and structure, the experience of backbone, moral and physical uprightness. Cancer leads us into life, Capricorn towards death and that which is dying in the world; the mineral kingdom. Cancer dreams and Capricorn wakes with the stark wakefulness embodied in the picture of the penitent or ascetic in the desert. In Capricorn we enter into relation to the deepest region of the human soul; that region Rudolf Steiner calls: "deep contemplation". Here we find the mood of stillness, of prayer, of Sabbath peace; a feeling of standing as a child before the Father. ("Blessed are the peacemakers for they shall be called the children of God".) Here we stand with the deepest sense of responsibility for our tasks and destiny.

Whereas Cancer is concerned with the teeming life of nature, Capricorn is concerned with the "laws" of nature and the sphere of "law" itself. In its relation to the spirits of Saturn, the great "rememberers" in the universe and in man, we find certain tendencies when taken to extremes as endangering the soul's healthy relation to this region of experience. Christ addressed the dangers inherent in this region when he said: "The Sabbath was made for man, man was not made for the Sabbath", thereby underlining the archetype of a struggle which has beset human souls throughout history. Perhaps we could try to capture something of this struggle in seeing it as the struggle in the spiritual life with dogmatism: rigidification of the law. The

struggle in the life of the soul with rigidification leading to inner fear and paralysis, and the struggle with excessive rigidification in the body, that is sclerosis. On the other side we have the lack of uprightness in the spiritual life, a lack of moral backbone; the lack of uprightness in the life of the soul, an undeveloped wakefulness and conscientiousness, and the lack in the body, leading to rickets or an unhealthy relation to the necessary forces of hardening to give one boundary and definition. We saw earlier that the golden mean between these two deviations was the quality of courage, the courage to responsibly, without envy and false authority take up those tasks and duties which one has recognized as one's own.

Due to Saturn's task of reducing things to the bare bones, when such a gesture is misplaced in the living regions of the spirit, soul and body, it can inspire the human being to try to fit the other regions of his being and the world into a "framework" too rigid and lifeless to contain them. One sees this aberration in the philosophical view of Capricorn, spiritism, when through a kind of scientific or religious reductionism, all of life is reduced to formulae or what the Bible says. Related to this we see the dangers inherent in a certain one-sided development of the spiritist "sense of sight", as described by the physicist, as modern science's "*single, colour blind eye" looking at the world. Through Capricorn's deep relation to the question of history we also see its intimate connection with the problem of destiny. Because of its relation to that which is most fixed and formed in the human being it also inspires in the life of the soul a sense of fate. When this sense goes too far in one direction it leads to "fatalism". Here the quality of awe or fear before God in this region with its accompanying quality of healthy conscience, can easily lead the soul towards the one-sided experience of the "law" of destiny and God the Father, and consequently overshadow the free standing of the human soul with the context of this "law". Gone to extremes perhaps one could say it is almost as if in the physical body the processes of rigidification in the boney system completely overshadowed the processes of life in the heart.

Having given a lengthy consideration to this region in the first two Volumes (Capricorn and Saturn), I will leave these indications at this "bare bones" stage. Please look at the accounts in the other books if you feel that you need a fuller characterization to help you make sense of the following. Let us now turn our attention to some of the entries given for the personalities under consideration while

they moved through the Capricorn region of experience.

Under Capricorn we find Gandhi telling us that "renunciation is the highest form of living". He is concerned with prayer and austere living. He visits ancient Churches in Paris and wonders about prayer and the "worship of stone". He is called to the bar; studies law; and feels great penitence for having "disciplined" a child with a blow from his "ruler".

Jung takes an interest in the idea of "God"; this powerful old man who inspires him to prayer. He draws goat and Greek Gods with sightless eyes. Under the influence of Capricorn he becomes a "serious child". In a dream he sees a beautiful cathedral with God sitting on the throne. We then see him fearing for his soul, standing before God as a judge. He studies the Church fathers and the history of dogma and meets narrow mindedness in respect of his interest in spiritualistic studies. His relation to the "law" brings him to anatomy and evolutionary theory. We then find him in a magnified Italian loggia sitting on a Gold Renaissance chair, with a sense of his relation to the "dead". Capricorn brings him to Elijah and Philemon who was like a "guru" to him.

Emerson's tendency "to idealize poverty and exalt spirit over body" is under Capricorn. His turning to praying in his 26th year: "Called by an ancient and respectable Church to become its pastor." His sense of the hand of God in his destiny and its relation to the Puritan doctrine of Providence, and his words: "the Christian faith keeps Duty, the soul's everlasting object, always uppermost", point to the influence of the Capricorn (Saturn) spirits at this time in his life. His interest in politics and books further reflect this archetype of government by law and books or libraries as repositories of the past.

Yogananda meets these spirits as the Yogi meditating in the crematory ground. He meets them in the necessity give his will over, in complete obedience, to his teacher and its fruits: "his recovery from the agreeable delusion of irresponsibility" (my emphasis).

Marie Curie in her early thirties worked in a shed "not fit for a mortuary", with worn kitchen tables and a blackboard, striving to "isolate" precipitates of radium from a dull brown ore, "still mixed with pine needles." She speaks of the mood of this stillness of peace when she says of this time: "the atmosphere of peace and meditation is the true atmosphere of the laboratory."

Later she tells us, under these influences, that she "felt

incapable of teaching her children dogma in which they no longer believed."

Henry Adams meets the representative of these spirits in the form of his grandfather, and his relation to them through his wonderful self-control and lack of moralising. He meets them in his father's library; in the question of moral principles in relation to "political systems" and the "vast paternity" of the U S Senate. The Pope in the Vatican and the Queen in Windsor Castle appear under this influence, both seen as "historical monuments". Mount Blanc, Wenlock Abbey, President Eliot from Harvard inviting him to a new career as a professor of history, reflect their influence. His relation to his responsibilities as a teacher; his manner of teaching history and his interest in Scholasticism also reflect this influence.

Thoreau's relation to books; his possession of a microscope; his uneasiness at William Emerson's house which was "too formal" reflect his relation to this region. His work in a pencil (lead, my addition) factory; his trip to the mountains and later, his long relation with Hecker and the question of the Catholic Church reflect his relation to these spirits. His help in building a house; assumption of responsibility for his family; Indian researches and anthropological studies reflect this archetype. Finally his reading of Darwin's, *Origin of Species*; his receiving a copy of *The Mountain and Lesley's, Manual of Coal*; his scientific study of trees and Alcott's suggestion that he write a book for the school children of Concord also indicate the influence of the Capricorn forces. Let us leave Henry David Thoreau reading *Six Years in the Deserts of North America* while sitting in his chair and we have a final expression of his relation to this region of experience.

Rudolf Steiner tells us of the view of the mountains; the early influence of "a priest" upon him. Under this influence he studied "Kant's, *Critique of Pure Reason*" while in his history class. The question of the relation of human thinking to the creative work of nature arose within his soul at the time when he was also concerned with the system of dogmas and the History of the Church. He learned book-binding; had access to a new library, and worked on his book, *The Philosophy of Freedom*. He moved to Weimar to work in the Archives; concerned himself with the question of sense free thinking and made observations on the working of destiny.

Finally, in the life of Albert Schweitzer, under this influence we find him being confirmed under Pastor Wennagel where he learned

"the principles of faith"; history and policy of the Church". He also, like Steiner, studied Kant, wrote books and was given a pastorate. He speaks of the „austerity" necessary during the war. While interned he has Aristotle's, Politics with him. He is released, being judged "non-political". He stays out of African political involvement under this archetype and laments the fact that "everything is burdened by all possible regulations and records." He is invited for Goethe's, Bicentennial by the President of the University of Chicago and the head of the Ford Foundation to lecture in the Rocky Mountains. In his autobiography he speaks of his „awe,, of Harnack, whose lectures on the History of Dogma he had heard.

I think this selective review of the various life concerns of the different personalities under discussion, while standing in relation to the Capricorn influence, should speak for itself. Following are the individual entries. In the next chapter we will give a brief consideration to the next pair of archetypes: Gemini-Sagittarius.

Capricorn

AGE	⊙	☉	Mohandas Gandhi
20		*	<p>"Renunciation is the highest form of religion." Austere living. Question of prayer. "God saved me on that occasion."</p> <p>Visit to cardinal. Eiffel tower. Ancient churches. Praying Did not worship stone.</p> <p>Called to bar. Roman law. Common law. Hindu law. Fear that he was not qualified to practice law. Helplessness (doubts and anxieties) about practicing law.</p> <p>Conservative. Not ready. Reading history. Many books. Feats of memory. Connoisseur of pearls and <u>diamonds</u>. Diary. Relation to business. Elder brother's ambition.</p> <p>Study of Indian law.</p>
38-42		*	<p>Educating children. Work on farm. Not load the children with books, but what he had digested from books.</p> <p>Delivered blow with ruler. Responsibility for children. Fasting in penance for misbehaviour of children.</p>
<u>Carl Jung</u>			
10		*	<p>Interest in stones grew. Off to school. Idea of God began to interest him. Took to praying. Very powerful old man. School came to bore him...Remarks on drawing teacher. Drawing goat. Greek Gods with sightless eyes.</p> <p>Doctors opinions about his ailment. "From that moment on I became a serious child." Beginnings of conscientiousness.</p> <p>Dream. 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 all the way back to God. Fear of eternal damnation. Power of God.</p>
21-23		*	<p>Study of Church fathers? History of Dogma? (Question of archetype here)</p> <p>Library of classmate's father. Book on spiritualistic phenomena. "Hitherto encountered only brick wall of traditional views. Steel of prejudice. Inability to admit unconventional views."</p> <p>Junior assistant in anatomy. Evolutionary theory.</p>
37		*	<p>Question of Myth of the <u>Hero</u>. Dream: "Magnified Italian loggia. Pillars, marble floor and marble balustrade. I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty...The loggia was set high up in the tower of a castle.</p>

Capricorn

AGE	☉	♁	Carl Jung
37		*	<p>"There was something dead present, but it was also still alive."</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 similar lane with a long row of tombs. They reminded me of old Church burial vaults..."</p> <p>Went over entire life, back to childhood.</p> <p>Visions of political prospects. Dream of arctic cold, freezing land. Felt as if gigantic blocks of stone would tumble down on him.</p> <p>Imagined a deep descent into the land of the dead. Elijah and Salome. Old man and young girl.</p> <p>Philemon was to him what the Indians call Guru.</p> <p>Needed point of support in this world, and I may say that my family and <u>my professional work</u> were that to me.</p>
56-58		*	<p>Tower like annex extended on house. Trip to tomb of Galla Placidia</p> <p>Journey to Italy: Pompeii. Not inclined to go to Rome.</p>
<u>Ralp Waldo Emerson</u>			
7-8		*	<p>Ralph's most vivid recollection of his father's funeral was the dignity of this solemn parade through the streets to King's Chapel.</p> <p>...the subtle influence of his aunt would be reflected in his obsession for purity of motive..for privacy, utmost freedom and self-reliance, tendency to idealize poverty and to exalt spirit over body."</p> <p>"a severe teacher (at school he attended) whose ruler and cowhide did active service."</p>
26-28		*	<p>Turned to praying. Called by ancient and respectable Church to become its pastor. I recognize in these events...the hand of my heavenly Father. Free reign in carrying out his duties according to his conscience.</p> <p>Here we have a variation on the Puritan doctrine of providence, which taught that every affliction or happiness was God's specific punishment or reward.</p> <p>Went riding in White Mountains. Sprained knee.</p> <p>"I confess I am opressed with doubt and sorrow."</p>

Capricorn

AGE	C	S	Ralph Waldo Emerson
27		*	<p>Study Scriptures to explain God's laws.</p> <p>"Thought is being. We are what we know." "The government of God is not a plan—that would be destiny. It is extempore...the omniscient Eye...Hence the efficacy of Prayer.</p> <p>Resignation to God's will during last weeks of Ellen's illness.</p> <p>The Christian faith "keeps Duty, the soul's everlasting object, always uppermost."</p> <p>Alienation from institutional religion.</p> <p>Interest in Astronomy.</p>
37		*	<p>Became a reporter of experience. Convention for Universal Reform of the Church.</p> <p>Caroline Sturgis: played the role of daughter to father confessor.</p> <p>Emerson's developing relation with politics.</p> <p>"The highest class of books are those which express the moral element..."</p> <p>Wrote Ripley; decided "very slowly and I may almost say penitentially."</p> <p>Liked plan for concentration of scholars in one place.</p> <p>Essay on Self-Reliance written.</p> <p>Ascetic discipline of Pythagorean life.</p> <p>Debt to his Aunt's religion, which in his youth "still dwelt like a Sabbath Peace in the country population of New England."</p>
54- 56		*	<p>Letters to governor of Virginia about slavery question. Response of History.</p> <p>"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."</p>

Capricorn

AGE	C	P	Yogananda
16	*		<p>"Faith in God can produce any miracle except one-passing an examination without study."</p> <p>"The adjoining crematory grounds are considered highly attractive to the Yogi."</p> <p>"Ashram members thought he should give full time to organizational meetings."</p> <p>Day of meeting teacher, Sri Yukteswar. "There must be complete surrender by obedience to my strict training."</p> <p>Years spent with his master.</p> <p>Under Master's unsparing rod, I soon recovered from the agreeable delusions of irresponsibility.</p> <p>Outwitting the stars.</p>
26-28		*	<p>Rama, raised from the dead. Materialization of a palace. Yogananda writes book, <u>The Holy Science</u>.</p> <p>Monetary help from father. Lecture on <u>The Science of Religion</u>.</p>
43	*		<p>Retreat built in Encinatas.</p>
<u>Marie Curie</u>			
32-34	*		<p>Working in shed, blackboard..Not considered fit for a mortuary.</p> <p>Worn kitchen tables. Dull brown ore, still mixed with pine needles.</p> <p>Isolation of particular chemical elements. Precipitates. Days spent at laboratory. Atmosphere of peace and meditation which is the true atmosphere of a laboratory.</p>
42-44		*	<p>Death of Pierre Curie's father. Change of coffins in grave. Education of her children. She felt incapable of teaching them dogma in which they no longer believed.</p> <p>Educating children. Group of professors undertook this task.</p> <p>Professor, research worker and laboratory director. Wrote down her lessons. <u>Treatise on Radioactivity</u>.</p>

Capricorn

AGE	C	S	Henry Adams
6-7	*		<p>... "his first serious contact with the President was a struggle of will... the boy met seldom with such restraint.. Rebellion against going to school.."</p> <p>"he had uttered no syllable of revolting cant about the duty of obedience and the wickedness of resistance to law."</p> <p>"he hung about the library.."</p>
16-18	*		<p>Harvard College.. "the stamp, as such things went, was a good one.."</p> <p>slipping away from fixed principles..</p> <p>"The only teaching that appealed to his imagination was a course of lectures by Louis Agassiz on the Glacial period and Paleontology."</p>
32	*		<p>"Moral principles, old political systems broken down. Politicians had tacitly given up political machine as often as is broken down."</p> <p>"Yet the sum of political life was, or should have been, the attainment of a working political system."</p> <p>"Society paid them to be practical..."the vast paternity of the United States Senate."</p> <p>..He would have kept the Pope in the Vatican and the Queen at Windsor Castle as historical monuments..</p> <p>Recover in the white purity of the snows of Mount Blanc.</p> <p>Went to Wenlock Abbey.</p> <p>Letter from President Eliot from Harvard College inviting him to take Assistant Professorship of History.</p> <p>Dragged from a career he liked... into a career he detested.</p> <p>He exhausted all of his strength in trying to keep one day ahead of his duties.. A teacher affects eternity; he can never tell where his influence stops..</p> <p>A teacher must either treat history as a catalogue, a record. ... 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..</p>
64	*		<p>(Question of archetype?) Scholasticism. Thomas' idea of God compared with Haeckel and Mach. Study of his own mind.</p>

Capricorn

AGE	G	P	Henry David Thoreau
16-18		*	<p>Built his own rowboat. "Idleness was the most attractive and productive industry."</p> <p>Throughout his lifetime Thoreau could never resist a good book when it was available.</p> <p>Read in college library. Senior year at Harvard. Studied mineraology, anatomy, natural history.</p> <p>..In the freshness of the dawn my brother and I were ever ready to enjoy a stroll to a certain cliff..where we were wont to climb to the highest peak..</p>
26		*	<p>Thoreau in Emerson's house: Popular conception of ideal landlord.</p> <p>Praised efforts of courage in fighting slavery. Small microscope given to him as going away present. Dislike of city.</p> <p>Live at judges house. William was too formal. Lecture on "The Ancient Poets"</p> <p>Working in pencil factory. Discovered new ways to improve both the manufacturing methods and the product. Baking graphite mixture.</p> <p>Went on trip to mountains with Channing.</p> <p>Relation to Hecker and the Catholic Church. Tendency to solitude and asceticism.</p> <p style="text-align: center;">t</p> <p>Thoreau and Channing slept outside rude observatory at Williams College on peak of a mountain.</p> <p>Henry helped in building house.</p>
42-43		*	<p>Assumed responsibility for family. Took over graphite business. Planting trees around site of cabin at Walden.</p> <p>Indian researches. Anthropology.</p> <p>Reading <u>Origin of Species</u> by Darwin. Theories of evolution.</p> <p>Excursion to Mount Monadnock in N.H. Plan to write book about the mountain. Copy of <u>The Mountain</u> sent to him. Lesley's <u>Manual of Coal</u>. Bone from Lynx. Scientific study of trees.</p> <p>Alcott-Superintendent of schools suggests that Thoreau write a textbook.</p> <p>"impatient with politicians, the state of the country, the state itself, and with statesman generally."</p> <p>Reading Herodotus and Strabo. <u>Six Years in the Deserts of North America</u>. Pliny's letters. Chair at family table.</p>

Capricorn

AGE	C	P	Rudolph Steiner
2-57	*		<p>Father put in charge of a little railway station. ...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..."</p> <p>At little station...schoolmaster, priest, bookkeeper of manor.</p> <p>"..It seems to me that passing my childhood in such an environment had a certain significance for my life. For my interest was strongly attracted by everything about me of a mechanical character.."</p> <p>Influence of the priest..Practical way of life.</p>
12-15		*	<p>Saved money until he could buy book. Theory of probabilities, and calculations in life insurance. Drawing with compass, ruler and triangle. Kant's work, <u>Critique of Pure Reason</u>, read while in history course.</p> <p>Question of relation of human thinking to creative work of nature. System of dogmas and symbols. History of the Church.</p> <p>Learned book-binding.</p> <p>Came in contact with Doctor in Wiener-Neustadt. Went into his library.</p>
29-32		*	<p>Work on Philosophy of Freedom</p> <p>Moved to Weimar to work in Archives. Relation of sense perception to sense free thinking. Question of knowledge. Moral intuition.</p> <p>Observations on the working of destiny. Relation of the spiritual to the corporeal.</p> <p>Library. Archives. History of German Phantasy. Book Grimm considered</p> <p>Meeting Haeckel. Looking out into world as a painter. Religious political fanaticism from previous life.</p> <p>"However fixed one's ideas might have become from working in the archives.</p>

Capricorn

AGE	C	P	Albert Schweitzer
15-16	*		<p>Played first organ concert. Bach's requiem.</p> <p>Confirmation under Pastor Wennagel. Principles of faith; history and policy of Church. Gave a good foundation to his students.</p> <p>"Would a loving Father God destroy all mankind with the exception of one family?"</p> <p>"Submission to faith. All reasoning silent."</p>
24-26	*		<p>Study of philosophy-more traditional-at Sorbonne. Doctorate in philosophy. Study of Kant. Examined for doctorate in Theology. Pastor of Church. Elderly clerics. History of the Last Supper. Writing books. Organ construction. Minister, professor, teacher.</p> <p>Relation to library at the time.</p>
39	*		<p>Austerity during war. Cut back finances. Work on his book: <u>Philosophy of Civilisation</u>.</p> <p>Playing organ on dining room table. Aristotle's <u>Politics</u>.</p> <p>Interned in monastery.</p> <p>Recollection of having been there before. Van Gogh picture glowed in his mind's eye.</p> <p>Judged non-political.</p>
64	*		<p>Stringent economy at hospital during war. Pored over pharmaceutical catalogues.</p>
72-74	*		<p>Schweitzer's staying out of African political involvement. Political theory and structure of little concern to him. Regret in letter to Einstein about renunciation of impulse to go to America.</p> <p>"Everything burdened by all possible regulations and records."</p> <p>"I have at the time no doctors who are thoroughly acquainted with the management." Carry The Philosophy with him all the time.</p> <p>Enclosing map of the hospital.</p> <p>Invited by President of University of Chicago and Ford Foundation to speak in Rocky mountains at Goethe's Bicentennial.</p>
88	*		<p>Jubilation over peace agreement. Letter to President Kennedy. Controversies with "professionals" at the end of his life.</p>

Capricorn

AGE	☉	♁	Albert Schweizer (II)
15	*		Instruction on the organ. Chiefly interested in history and natural science at the gymnasium.
23		*	<p>Difficulties investigating literature on Kant because of regulations at Bibliotheque Nationale.</p> <p>Lectures by Harnack on <u>History of Dogma</u>. His awe of Harnack. Met Hermann Grimm. Came into contact with intellectual leaders of his day.</p> <p>Comparison of Berlin and Paris as cities.</p> <p>Degree in philosophy. Read original works, not textbooks.</p> <p>Post as Pastor of Church of St. Nicholas. Theology examination.</p> <p>Appointed Principle of theological college.</p>
41-42	*		<p>Work on <u>Philosophy of Civilisation</u>. Summarizing manuscripts.</p> <p>Aristotle's <u>Politics</u>.</p> <p>Monastery. Table made for Schweitzer. Practiced organ.</p>

"Greater love hath no man than this, that a man lay down his life for his friends."
The Gospel of St. John 16:13

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

CHAPTER XIII:
The Gemini-Sagittarius Archetypal Regions

THE GEMINI ARCHETYPE
(See also, Gemini, Vol. I, Mercury, Vol.
II)

Entering into relation to the sphere of Gemini we find ourselves in a very different world than that of Capricorn. Of Gemini, it might be said, that Goethe's remark "that the only colour that should never be allowed to become dirty is yellow" could apply. Gemini, the region of "the sense for the ego" of the other person has an intimate connection with the human personality as it unfolds its potentials in the course of time. Whereas Capricorn is concerned with the past, Gemini is eagerly interested in the future - the personal future. Whereas Capricorn inspires a sense of responsibility, caution, duties, obligations; Gemini inspires a concern with rights and the full unfolding of the human personality and its concomitant struggle with human egoism. Gemini, the region of polarity, is intimately bound with the human struggle between good and evil, light and dark. As Wolfram von Eschenbach tells us in the beginning of Parsifal: "the human soul, like the Magpie, is both light and dark." Gemini, inspiring the gesture of brotherhood and friendship, finds its noblest expression in the words and deed of Christ: "Greater love hath no man than this, that a man lay down his life for his friends". Whereas Capricorn brings us into the region of the "peace of Christ"; the "stillness about the gravel,; that stillness necessary for clarity of wakefulness, conscientiousness in all that we do: its extreme expression would make of us statues, somewhat in the mood of the Pharaohs of ancient Egypt gazing out with unfocussed eyes towards eternity. Gemini comes in a sense as a kind of balance to this gesture of utter stillness and "selflessness". Christ speaks of it when he says: "Be of good cheer, I have overcome death." For it is through the geminian power of cheerfulness that we overcome the hardening, constraining influences of the Saturnian spirits. In this connection we think of the virtue discussed in the first Volume in connection with the Gemini region: perseverance leads to faithfulness. The mandate to cultivate and develop our potentials to their most complete expression, to unfold our transparently bright yellow spirit of personality through which gifts we cheer our "friends" in the struggle with that which limits them, the unfolding of undaunted

endurance and faithfulness are all Gemini attributes. The challenge is: how do we do this without becoming egoists? How can brotherhood and the "struggle for existence,, move along hand in hand? How can we prevent the dark side of gemini, its logical extension in ',the war of all against all" from developing out of the mandate to develop one's personal potentialities to the full and then contribute them to the larger community of mankind in the spirit of brotherhood, not selfseeking and self-love? Perhaps we could suggest that this human struggle is addressed by Christ when he says: ',love thy neighbor as thyself". Words easy to repeat, but difficult to practice. One only needs to look into oneself and around one to see the great struggles in this sphere today. Perhaps I could suggest that without these ideals as counterbalancing directives to the will for cultivation and free unfolding of the human personality our civilisation hastily moves towards the fulfillment of the great evil, the collective expression of the individual evils of human egoism: ',the war of all against all".

Geminian honesty, integrity, truthfulness, indicate that "integration" of the personality which in the spirit of "right recollection" demonstrates enough "presence of mind" to stand behind its deeds in the world. Through remembering we can learn and grow and develop. Through being unwilling to be present in the unfolding course of our lives we miss opportunities and "waste time". The Gemini sense has an intimate relation to the experience of the passage of time. It is, in this connection, related to the ability to "hand le something in time". Modern human beings speak of: "coping"; "capacity"; "capability"; "efficiency"; "effectiveness"; "excellence". Here there is a relation to reducing things to "essentials", but these are the essentials of the actual "handling" of an operation. The skill, technique or ',style" with which it is carried out is Geminian.

Gemini's relation to the world view of "mathematism", with its emphasis on the crystal clarity of mathematical forms ~ as we see in geometry - is carried over in respect of the darkened expression, "time is money", where human beings can be viewed as machines. How often do modern employers say "time is one's opportunity to develop greater strength and skill and cultivate one's talents, to develop one's capacity to "cheer" and transform to the full?" If they thought along these "lines" in the "struggle for existence" amidst a world of different motivating "lines" of force, they would soon be out of business! Consequently their particular will to be faithful to their families, friends, etc. would be frustrated. Hence the inherent necessity

for relentless competition in this domain of economy. (These are all, of course, immensely complex issues. They do not lend themselves to simple characterisation or conclusion, abstractly or humanly. They have been introduced to portray some of the struggles one finds in the Gemini region, reflective of some aspects of its inherent character. For further characterisations the reader should turn to the related material in the first two Volumes.)

Let us leave this brief sketch of Gemini and look to the life concerns of those individuals we have been considering while they each moved through the Gemini region(s).

Gandhi speaks of honesty and "faithfulness" to his wife.

Later, under Gemini, we find him engaged in clerical work. He speaks of not working beyond his "capacity" and his delight in the confidence given to him. He has this sense about wasting time and remarks on those who had "little regard for economy of energy". He meets many people, makes friends and feels that "the thread of life is in the hands of God." (In this respect I should say that the Gemini forces, so deeply linked with the human personality, and the struggle with with evil, are intimately linked with the personal religious life. Perhaps one could say that ultimately they have to do with the struggle to develop one's personal power and ability to love.)

From various points of view it could be argued that much of Gandhi's path in life may be understood in light of his struggle to transform the region of human egoism and cultivate that noble virtue spoken of by Christ, to lay down one's life for one's friends.

Carl Jung in this sphere speaks of the friendships he made. He is accused of cheating at school and struggles with the problem of evil. He becomes a lecturer at the University of Zurich and later makes observations on the relation of men to men and women to women in the primitive society he visits. When he writes:

"Their dignity and naturalness flow from their function in the economy The concept of equal rights for women is the product of an age in which such a partnership has lost its meaning."

we find an expression of the working of the gemini spirits and perhaps, a healthier - if more primitive - standing in relation to them than much of the modern excess of unlimited egoism.

Emerson, working as a teacher at his brother's school, is discouraged. His self-confidence (faithfulness is undermined. He has few friends except his brothers. He wrestleswith the problem of "evil" and could not believe in the "goodness of God." The sense

of his own "destiny" awakens and he says "I deliberately dedicate my time, my talents and my hopes (Gemini forces: my addition) to the Church."

Later on, under this influence of standing on one's own, he breaks with the Church, and travels - eager each morning for new adventures. He visits different personalities, makes friendships and begins his work as a "lecturer". Later on in his lectures under this archetype he is concerned with the "spirit of the times" and the theme of "good fellowship".

Marie Curie lives with her sister. She is single-mindedly devoted to her studies of science. She meets other human beings. In meeting Pierre Curie there is a strong interest in each other as "personalities". She corresponds with Pierre Curie and shortly thereafter they are married. She is given a position as a "lecturer".

Turning to Henry Adams we find a vivid expression of his relation to this region about his 24th year. He speaks of his sense of himself (somewhat as Emerson did): 'I was twenty five years of age, and quite ready to assert it. One began to dream the sensation of wielding unmeasured power.' He then speaks of the geminian sphere of 'motivation,' or 'intentionality',. "He had a chance to measure the motive forces of men; their qualities of character; their foresight; their tenacity of purpose. He then says: "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.." Finally, in respect of friendship he writes: "Intimates were predestined..On the other hand his few personal intimacies concerned him alone."

Thoreau speaks of the danger of the dark side of Gemini in the following words: "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 ... We become selfish in our patriotism; selfish in our domestic relations; selfish in our religion."

About the disappointment of his friendship with Emerson under Gemini: "I love my friends very much, but I find it is of no use to go to see them...Ah, I yearn towards 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.." In these words I think we can feel the sorrow and longing which countless souls feel today in respect of the great evil that infects this region of human experience.

In the life of Steiner we find this region bringing him into

relation to friends. He speaks of his knowledge of the "reality of the ego" under this sphere and his observations of different personalities in the Austrian parliament. Later we find Gemini bringing him into relation to "the spirit of the time'. He writes a piece on egoism; cultivates a friendship with Marie von Sivers and lectures and writes the contents of Lucifer-Gnosis.

Finally in the life of Albert Schweitzer we find him studying at the University of Strassbourg where ,a fresh breeze of youthfulness penetrated everywhere". Later he works on his autobiography. He receives gloves for his hands and expresses gratitude for his "faithful friends". In his autobiography we find him, under gemini, working on his organ "technique" and spending time lecturing in Europe.

This concludes our brief characterisation of the gemini region. I think these individual indications of the different personalities relations to this region contributes enough material for the reader to develop his sense of it further.

Next we shall consider Gemini's companion archetype: Sagittarius, the Archer or Hunter.

Gemini

AGE	C	⊗	Mohandas Gandhi
12	*		"Would not lie, cheat". Wedding, childhood marriage. Lifelong faithfulness to the wife.
32-34	*		Involved in clerical work. Work not beyond his "capacity". Delighted in confidence given to me." Much conversation. Became good friends. Relation to wasting time. "Little regard for economy of energy." "Get in touch with as many people as possible." Relations to younger brother. Never wasting a minute. Meeting various personalities. Meetings. "Thread of life in the hands of God." "God saved my honor. Belief unaltered to this day."
43-45	*		Must be love <u>between</u> pupil and teacher.
Carl Jung			
13-15	*		"I began making friendships, mostly with shy boys of simple origins. My marks in school improved." Prone to violent rages. Accused of cheating at school. Problem of evil.
30-32	*		Became lecturer in psychiatry at U. of Zurich. Discussions with patients.
51-53	*		Difficulty in finding bridge from Gnosticism to Neo*Platonism and contemporary world. Set out with two friends to Mombassa. Men on steamer not travelling for pleasure but entering upon their destiny. Men speak to men. Women to women. Otherwise forfeit authority. Speak to woman as if sleeps with woman. "Their dignity and naturalness flow from their function in the economy; they are intensely active business partners. The concept of equal rights for women is the product of an age in which such partnership has lost its meaning. Primitive society is regulated by an unconscious egoism and altruism: Confidence. Self-assurance of sister.
Ralph Waldo Emerson			
19-21	*		Position teaching young ladies at brother's school. Will of the students stronger than will of the teacher. Waldo's discouragement undermined his self-confidence. Had no intimate friends except his brothers.

Gemini

AGE	☉	♁	
19	*		<p>Inability to take initiative in meeting other young people of his age. His affections needed only exercise.</p> <p>Emerson wrestled with questions: nature of God. Necessity of evil, and the origin of man's "moral sense".</p> <p>Development of personal, theological view. Could not believe in the goodness of God.</p> <p>Relation to mind.</p> <p>Sense of greatness. Sense of his own destiny.</p> <p>"In a month I shall be legally a man. And I deliberately dedicate my time, my talents and my hopes to the Church.</p>
29-31	*		<p>Break with Church.</p> <p>Awoke every morning <u>eager</u> for new adventures.</p> <p>Visit with different personalities in Italy.</p> <p>Desire to meet certain men in England. Became a friend, at once, with Thomas Carlyle.</p> <p>Began work as a professional lecturer.</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.</p>
45	*		<p>Emerson meeting the best people in London. Continued lecturing.</p> <p>Back in America. Most active in public speaking. Spirit of the times.</p> <p>"Good fellowship".</p>
<u>Yogananda</u>			
19-20	*		<p>Help to his sister with her husband.</p> <p>Friend tutors him.</p>
57	*		<p>Composed commentary on the Bhagavad Gita.</p>
<u>Marie Curie</u>			
5	*		<p>Relationship with sisters.</p> <p>Learning how to read.</p>
24	*		<p>Living with sister and brother-in-law. Single-minded dedication to her studies. Love of science. Devotion to study. Mathematics. Physics. Chemistry.</p>

Gemini

AGE	☉	♁	Marie Curie
24		*	Experience of meeting other human beings. Comradeships. Loved mathematics and physics. Meeting with Pierre Curie. Interest in each other as personalities. Correspondence from Pierre Curie.
34-35	*		Given position as lecturer in physics. Drawing up results of her research. Publications of various scientific papers. Defend Doctor's thesis at Sorbonne.
49-51		*	Trained x-ray technicians. Companions were her children.
Henry Adams			
10	*		Prehistoric age of education ended. Right and wrong in respect of Quincey and State street. Friends of his father's.
24		*	Question not of fault, but of intent. Meeting different personalities. Discussion of different personalities. "One was twenty five years of age, and quite ready to assert it. One began to dream the sensation of wielding unmeasured power." ..for one's mind was working with the acceleration of the machine at home. .."he had a chance to measure the motive forces of men: their qualities of character; their foresight; their tenacity of purpose." "He had stood alone, as was his nature. Like Gladstone, he had thought himself right." "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." "Americans needed and used their whole energy and applied it with close economy..." "Intimates were predestined...On the other hand his few personal intimacies concerned him alone."
46		*	All one's friends had died or disappeared. ..one of them had no friends; the other, only enemies. unless his friend served some political purpose...

Gemini

AGE	Q	R	Henry David Thoreau
19-21		*	<p>Took part in an honors "conference" on the "Commercial Spirit of Modern Times".</p> <p>"Ought there to be any restrictions on the publications of opinions?"</p> <p>First attack of tuberculosis.</p> <p>Taught for a time.</p> <p>"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...We become selfish in our patriotism; selfish in our domestic relations; selfish in our religion."</p>
34-36		*	<p>"Had more important things to do then measuring lines and running angles."</p> <p>Lecturing. Scientific orientation.</p> <p>"I love my friends very much, but I find it is of no use to go to see them..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..."</p> <p>"Talked or tried to talk with Ralph Waldo Emerson. Lost my time, nay, almost my identity."</p>
<u>Rudolph Steiner</u>			
7		*	Father concerned that he learn to read and write.
22		*	<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.</p> <p>Friendships. Social disposition. Attended with friend many concerts and operas. Friends in Schroer's "practice in oral discourse and written exposition."</p> <p>Knowledge of reality of the ego.</p> <p>Observations of different personalities in Austrian parliament.</p> <p>Tutoring.</p>
41		*	<p>Severe testing in relation to the spirit of the time. Writing. Piece on egoism.</p> <p>Friendship with Marie von Sivers.</p> <p>Lecturing. Writing contents of Lucifer-Gnosis.</p>

Gemini

AGE	⊙	♁	Albert Schweitzer
18-20	*		Enrolled in Strassbourg University. Most liberal University in Europe at the time. Students urged to carry on independent research and study. "A fresh breeze of youthfulness penetrated everywhere."
54	*		Work on "Out of My Life and Thought"
66		*	Mrs. Schweitzer arrived in Lambarene. Appreciated "large-sized rubber gloves which fitted Dr. Schweitzer perfectly." "How grateful I am to faithful friends in the countries that have helped me."
Albert Schweitzer (II)			
8		*	Began to play the organ.
18-20	*		Improvement of his "technique" under Widor, on organ. "Fresh breeze of youthfulness at U. of Strassbourg".
52	*		"Of the two years I spent in Europe a good part was occupied with travelling to give lectures and organ recitals." Writing book on Saint Paul.

The Sagittarius Archetype
(See also Sag., Vol. I, and Jupiter, Vol.
II)

Sagittarius traditionally is thought to be ruled by Jupiter. My own explorations have thus far confirmed this. Rudolf Steiner calls Jupiter "the thinker or logician in the Universe" (my paraphrase of various indications of his. See Volume II, Jupiter). In this respect, one can observe that the Sagittarius forces which work plastically on the thigh and bicept area, also radiate up into the head region and work at sculpting the brain itself. Sagittarius' relation to the thinker or logician leads souls under its influence into the domain of philosophical or metaphysical concerns. These are not the personal questions of the personal soul life related to the gemini forces, where one "breathes" in the personal religious atmosphere. The Sagittarius forces seem to relate more to the concentration necessary for one pointed aspiration and direction, aim, in the world of thought itself. Through an intensification of these forces, radiating to form a center in the region of the top of the nose, the human being can bring about a metamorphosis of the forces which give rise to logical thinking and develop spiritual seeing. In this way we see the relation between the philosopher, the seer and the prophet. There is a great measure of seeking, striving, longing ("the striving is all, when a man stops striving, the devil has him already", Goethe's, Faust) in this region, as one sees in the intensity of will directed towards a goal expressed in a horse race or certain athletic contests. This longing can take the form of moral aspiration, which is, in a sense, embodied in the picture of the man with the drawn bow, the formative forces around the bicep region particularly emphasized, shooting moral arrows. As Buddha expressed it:

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

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

When the arrow is uncontrolled; when the tongue and thought are uncontrolled the aim is imperfect and one finds the struggle with gossip and slander. Judgements that miss the mark.

Jupiter takes twelve years to move in its course around the zodiac, and the wisdom of Jupiter, it's sense for truth developed through a

judicious control of speech is a slow process, unlike Gemini, whose will is to communicate effectively, cheerfully and eagerly what it has learned. Alexander Solshenitsyn spoke of the virtue of Sagittarius when he said: 'lone word of truth outweighs the whole world'. Much experience and thought must go into those few words which Jupiter inspired Sagittarius utters in fidelity to its' "sense for truth".

Like the fruit in nature, with its' spherical form, Jupiter wisdom has a kind of wholeness and completeness which bespeaks its relation to those regions which have more to do with the conscious life of man. In Maria Schindler's book, *Europe. A Cosmic Picture*, she speaks of the Sagittarius spirits in relation to the French nation and language. This question is a subject in itself, but I think that it is interesting to observe the relation of the various personalities to France or the French language during those periods when the Sagittarius influence is present. We have also suggested Sagittarius' relation to "the sense for taste"; something certainly thought of in relation to the French. This is most vividly illustrated in the life of Henry Adams and his observations about taste under this archetype. How the "sense for taste" relates to "control of the tongue becoming a feeling for truth" can be examined in different ways. Certainly most obviously in the relation of the "tongue" to taste and the subtle quality of tasting involved in naming truly the character of one thing or another. Though many people speak of a kind of "wisdom" which is universal, the true and truthful wisdom of the philosopher-seer under Sagittarius, can through the clarity of trained thinking and seeing, with few words and single-pointed directness, speak what is necessary. Under this archetype we find many "teachers" and "talkers-lecturers", though true philosophers and seers are probably more rare than the best of French wines! Having given these brief indications I suggest to the reader that he may fill them out through turning back to the content in the first two books related to this archetypal region of experience. Let us now briefly look to the biographies to see what the Sagittarius periods reveal.

Gandhi, under Sagittarius, asks the question: "Why should all not be truthful like Harischandra...to follow truth". He speaks of his passion for truth and his sense that he is to be a "teacher to his wife". Finally we see these sometimes restless, seeking spirits inspiring his travelling.

Carl Jung in relation to this region of experience "read philosophy". Later we find him taking a journey (Sag.) with his friends (Gemini) to Africa.

Emerson concerned himself with Socrates and compared his experience with that of the "inspiration in the prophets of God's revealed religion", under Sagittarius. He studied philosophy and interestingly revealed a bias against French. His biographer speaks of this time in his life as his "philosophical period". Under Sagittarius he was a teacher to young ladies and spoke of his "timidities at French". He travelled to Europe and visited France, becoming a professional lecturer. In characterising his method of working at this time he says: "he set out to study a particular truth. Read upon it; walked to think upon it. Talked of it." Finally, once again under Sagittarius, we find him travelling and lecturing.

Yogananda, under Sagittarius, was chastized for "ignoring his textbook assignments in philosophy", but assures us that he was absorbed in the contemplation of "wisdom" through his devotion to his master, Sri Yukteswar, certainly one of the highest embodiments of wisdom we have discovered in the biographical material. Finally we see him, under Sagittarius, lecturing in every part of America, while the "years sped by".

Marie Curie first journeyed to Paris and began her studies at the Sorbonne where she mastered the French language, under Sagittarius. She is given a position as a lecturer under this influence. Her learning to swim and her riding a bicycle under this influence can be understood if one contemplatively enters into an experience of those regions of the superphysical nature stimulated through these two activities.

Henry Adams, somewhat of the aesthete, is the first to speak directly of the question of "taste" in relation to this region. His exposition on taste is accompanied by another Sagittarian gesture, that of "sport". "An American who neither hunted nor raced, neither shot nor fished, nor gambled."

Under Sagittarius we see Thoreau teaching and lecturing.

Rudolf Steiner speaks of his "spiritual vision" under Sagittarius. later his philosophical discussions with his friends. He lectures to the Theosophical Society under Sagittarius and works on his book: "The Riddles of Philosophy". His desire to establish a place for independent spiritual research also comes under Sagittarius'

mood of spiritual investigation through a trained seership.

Finally we see Albert Schweitzer studying music under Sagittarius +hen the organ under the Frenchman, Widor, simultaneous with his study of philosophy and theology. The last entry has him, some years later lecturing and giving organ recitals under this mood.

That concludes this brief consideration of the Sagittarius region.

In the next chapter we will consider the relation of the various personalities to the Taurus-Scorpio region.

Sagittarius

AGE	☉	♁	Mohandas Gandhi
12-14		*	"why should all not be <u>truthful</u> like Harischchandra..to follow truth." "passion for truth"..teacher to his wife..
31-32	*		Travelling back to India
Carl Jung			
15	*		Read philosophy. Journey to hermitage with father.
50	*		Journey with friends to Africa.
Ralph Waldo Emerson			
17-19		*	Emerson saw a parallel between the daimon of Socrates and "Inspiration in the prophets of God's revealed religion." Studied philosophy of nature. Bias against French. Course in moral philosophy. Paley's: <u>Principles of Moral and Political Philosophy</u> . Stewart: <u>Philosophy of the Active and Moral Powers of Man</u> . Philosophical Period. Position teaching young ladies..."My timidities at French". Took walking tour with his brother.
29-31	*		Travelling in Europe. Visiting France. Became a professional lecturer. "Set out to study a particular truth. Read upon it; walk to think upon it. Talk of it..."
45		*	Travelling and lecturing in England.
Yogananda			
19-20		*	"You ignore your textbook assignments in philosophy." "I bicycled back to Panthi."
33-36	*		Studied "wisdom" with his master Sri. Yukteswar. "Years sped by as I lectured in every part of my new land."

Sagittarius

AGE	☉	♁	
Marie Curie			
24	*		Journey to Paris. Student at Sorbonne. Mastering of the French language.
34-36		*	Given position as lecturer in physics. Bicycle trips in France. Travels with Pierre to London.
52	*		Learned to swim.
Henry Adams			
25-27			"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." Style of society: society: social skills. Balmoral was a startling revelation of Royal taste. Country house. Large in tastes. An American who neither hunted nor raced, neither shot nor fished, nor gambled. "Least of all did Motley mean that the taste or the manners were perfect..he was thinking of his own tastes." Drift with tastes. Difference in tastes. English tastes.
Henry David Thoreau			
20	*		Took part in debates: "Is political eminence more worthy of admiration than literary?" Thoreau took leave of absence from Harvard and taught for a time.
35		*	Lecturing.
Rudolph Steiner			
22	*		"A spiritual vision confronted my soul which did not rest on obscure mystical feeling." "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." Philosophical discussions with friends.

Sagittarius

AGE	☉	♁	Rudolph Steiner
40		*	Lecturing to Theosophical Society. Will to impart knowledge of the spirit. Work on "Riddles of Philosophy." Desire to establish place for independent spiritual research. Albert Schweitzer
18-20		*	Major studies at Strassbourg University. Theology and Philosophy. Albert Schweitzer (II)
5		*	Music lessons.
18		*	Studied organ with Widor. Studied philosophy and theology.
52		*	Travelling in Europe. Lecturing and giving organ recitals.

"A fresh mind keeps the body fresh. Take in the ideas of the day, drain off those of yesterday."
Bulwer-Lytton

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

"If thou desire the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved of none but itself. The voice of humility is God's music and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail nor reason."
Quarles

CHAPTER XIV:
THE TAURUS-SCORPIO ARCHETYPAL REGIONS

The Taurus Archetype
(Also see, Taurus, Vol. I, Venus, Vol. II)

As we enter into relation with the spiritual forces from the constellation region of Taurus we find ourselves in a region of different attributes, sometimes difficult to understand in their relation to each other.

The Taurus forces, partly related to shaping forces which work in the region of the kidneys and colon can be experienced to have a deep relation to the sense of balance. The balance that is necessary in the activity of taking one step after another in walking, as well as that inner "balance" which reflects a kind of integration of the human soul, poised between the bodily nature and the spiritual nature. As with Libra, where one can experience the inspiration towards the activity of balancing left and right, Taurus' relation to balance seems to have more to do with the direction of the "will": forwards and backwards in gesture. Both Libra and Taurus can be experienced as having an intimate relation to inspiring in the human being the gesture of bringing "common sense" to life concerns. This "common sense" seen in the context of Taurus' relation to the sense of thought of another is also experienced to be a kind of appreciation for another's (or in self-observation, one's own) thinking in respect of the components of "rationalism and realism". Rationalism in the philosophical sense can be experienced as a kind of step by step walking or building up of one's thoughts. Building a house is a good opportunity to assess one's rationalistic faculties of common sense! If one misses steps, somewhere the whole venture will stumble and may even fall to the ground.

Through Taurus, a force radiates into the colon area (or out of it from a certain point of view) and meets the many individual impressions and experiences of the world. It is as if the common sense of this region asks this world of discrete phenomena what do they all have in common? What is the underlying "thought" that unifies the distinct phenomena or runs through them like a "common" thread? Through its relation to occult Mercury (see Venus, Vol. II) Taurus brings the human soul the challenge of "right livelihood". If there is an unbalanced exchange in this region, where the soul takes in

more than it can assimilate, more than is necessary to take those steady, step-wise, balanced movements forward, then one's region of enlivening liveliness is weakened and moods and conditions of inertia, boredom, difficulties with the colon, etc. can settle in. Taurus also must meet this challenge in the spiritual or intellectual life and not allow over-exposure to too many impressions or conceptions which one is able to think through to the sense or thought which they have in common. This is a kind of unconscious, overly passive consumption of spiritual content.

One might simply say, in the sense of the classical virtues of Plato, that the Taurus region has to do with the cultivation of "temperance". The struggle with this region in relation to this virtue comes to clear expression in the life of Henry David Thoreau when he goes to Walden Pond. We will look at that shortly.

Another aspect of the Taurus region that can be experienced when one is living within it is that the shaping forces which radiate into the area of the lower intestines are reflected in the neck and throat region and work in the capacity of speech -especially that which seems to lend resonance and substance to the human voice. (This seems to be just one aspect of human speech.) I later speculate that it might have been Albert Schweitzer's relation to the Taurus forces which led him to his work with the organ. This relation of Taurus to the creative power of speech also leads us -through it- into the world of music.

The virtue of Taurus was spoken of in the first book as, balance which leads to progress. The word, progress, is one which in modern advertising has been strongly taken hold of, for the good reason that it speaks to the desire for acquisitions on the part of the human soul. In that Taurus lives in motion, ideally having a love for work transforming the substance of the earth; a love which is borne out of a relatively unconscious region in many human souls, it is easy for this region to take on the character of "mindless progress", progress for its own sake, busyness, or progress lacking rationalism or measure. The weakness of Taurus, covetousness reflects this failing of that in the human soul and nature which seeks things for their own sake, not realizing that subtlety this is only weakening them and making them greater slaves to that region of longing out of which such a gesture springs. If people persevered in thinking realistically and rationally about, and out of and through those regions where this longing for substance springs, they could come through to the calm and

balanced recognition that in this region of enlivening, right livelihood, "he who is not busy being born is busy dying". That is we are making true inner progress or we are falling back through upsetting the balance of what we want, what we consume and how much of it we can digest and make our own. Though Taurus has a relation traditionally to the "fixed earth", anyone who has ever seen a cow move quickly can appreciate the wonderful forces of will and "lightness" inherent in this region. Livelihood, life style should aid this liveliness, this enlivening, earth transforming capacity of this region, not bind it more and more to the heaviness of the earth itself.

Having looked at some of these reflections on Taurus, let us now look at its reflection in the lives of the personalities under consideration.

In the life of Mohandas Gandhi we find this archetypal region, reflected more into the conscious life, inspiring him to the activity of "balancing" the books. His sensitivity to "speech" at this time and his service to the poor, as the friend of indentured laborers, may reflect this archetype. Anyone who has ever wrestled with the life of his or her own desires knows that the first step in social amelioration may be the overthrowing of external servitude to alien masters. The second is the overcoming inwardly of those desires which make slaves of us. Gandhi's life bore testimony to such a struggle.

He is concerned with establishing a household and expresses recognition of the burden of supporting a family in respect of this archetype.

In the life of Carl Jung, after describing rich inner experiences, he speaks of his desire to "fathom the meaning of his experiences" . This gesture could flow through Taurus' relation to wanting to think through and make sense of these experiences.

Under this influence, Jung builds a home and finally breaks his foot, something which indirectly forces him to develop a more conscious relation to the sphere of walking and inner balance.

Ralph Waldo Emerson writes poetry under Taurus. He works with his step-grandfather in the hayfield-and helps with the cow in his home on Beacon Street. Later on hie, takes a walking tour with his brother; is more settled as a teacher at his brother's school and is concerned with the "common connection of finite minds". (Common sense? MY addition). He continues on his walks in the woods, pays his debts and "banks over two thousand dollars

His health is bad. He has a lame nip and goes to his Uncle's farm in Newton, thinking hard work may restore his health. In Chelmsford he teaches school in a peaceful, rural community, marked by its poverty and hard work. At this time he frequently praises poverty in his journal, and I wonder whether he is praising temperance, one of the enforced virtues brought about through poverty.

Later on, at the age of 40, returning to the Taurus-Scorpio influence, we find Emerson wondering about the "use of machinery for material improvement"? Is this real progress when men will work less hard to achieve a task, and what happens when they are not taught to properly use their leisure so they don't get weaker for it? (My thoughts in the preceding sentence.)

He also sprains his foot and is concerned with the loss of his COWS. Simultaneously, he expresses concern over the missed income from books, stocks and bonds. (The covetous question? What does a man really need to live? Or the honest concern about requisite stability?)

In the life of Marie Curie it is difficult to ascertain whether the first entries are under Taurus or Libra. In that both regions have certain similarities it is particularly hard to clarify which of the two is the influence at this time. Tentatively, we will say that her year of "intoxication of idleness" when she "read absurd and harmless novels" and was surrounded by people interested and highly able at dancing, is a reflection of either the Taurus or the Libra forces. Both of these regions can have something to do - in varying degrees with the quality of "day-dreaming", perhaps an expression of "foolishness" and "irrationality" or "no common sense".

Later on, after her tireless labors in Paris, her family met the present Taurus element in Marie, and fattened her up a little too much. Finally we find her concerned with the Museum of Industry and Agriculture. She takes a walking tour of the Engadine under Taurus and concerns herself with the building of the Radium Institute.

In the life of Henry Adams, his relation to these warm will forces of Taurus is expressed in the early ambition to be the class "orator at Harvard". Of the speech he gave, having fulfilled his ambition, he remembers:

"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."

Enthusiasm through the power of the spoken word seems -in one sensea Taurean characteristic. The cow does not speak, it bellows.

There is nothing luke warm about its expression of its longings.

Henry David Thoreau presents to us an almost archetypal study of an individual, who while under this influence, tried to find a right relation to the question of right livelihood and temperance in life. His example, outside the monastic life in Amercia, is a very rare one for our more modern times.

At the age of 27 he goes to Walden Pond. He tells us: "He who lives in closest accord with nature is in the completest harmony with all the laws of God." He begins to build his log cabin at Walden Pond. He says: "I went to Walden because I wished to live deliberately, to front only the essential facts of life." He "ate simply and plainly while he lived at the pond." Most mornings were devoted to his garden. Finally:

"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."

Was this Thoreau's experiment in "right livelihood"; the refining of his relation to the spiritual forces of Taurus?

Rudolf Steiner's relation to these forces is expressed in experiences of a somewhat different nature. He speaks of his, under Taurus, living in concerns of "practical psychology" and "the experience of the difficulties in the development of the human mind". He is also interested in poetry and geography at this time. He felt the need to "express the weaving of the human mind in a sharply outlined thought picture."

The Taurus relation to the world of thought itself is further expressed under this archetype in Steiner's words: "I was now confronted by the task of forming ideas which could express the experience by the human mind of the spiritual world itself."

Finally we find him, under the Taurus forces of speech, delivering lectures in many cities.

Albert Schweitzer's relation to these forces expressed itself first in his relation to the organ, as the organist for the Paris Bach Society. Then in his activity as a lecturer and in the therapeutic work of rebuilding organs. During this time in his life we are told that "he could not settle down with ideas".

Later, he had the courage to "speak out" against the danger to the individual, which was coming through the Nazi regime of Germany.

In his autobiographical account we find these spirits standing

in relation to his organ playing and study of music. Next in his activity as a lecturer, undertaken to pay his debts we see his relation to this region. At this time he was Particularly conscious of the question of mastering the "art of speaking". Finally, he resigned his two posts "reckoning to depend on living through pen and organ playing". Back at Lambarene we see the signature of the Taurus influence in the need for more buildings at the hospital compound.

This completes our discussion of the Taurus influence. After this brief sketch of this influence in the lives of the various personalities under question, we can see the various life gestures which these forces seem to underlie. In a sense, this common sense of Taurus, may have been the least transparently consistent of the archetypal spheres we have thus far explored, although the common thread of certain aspects of the respective lives should be clear. I leave a more thorough exploration of this region of experience for a following Volume. Let us now look at Taurus' companion, Scorpio.

Taurus

AGE	☉	♁	Mohandas Gandhi
23-24		*	Book keeping. Balancing of books. Obstinancy. Relation to speech at the time. Service to the poor. Friend of indentured laborers. Established household.
32		*	Insult to community. Burden of supporting family.
<u>Carl Jung</u>			
38-40		*	Fathom meaning of his experiences
62		*	Building home. Travel to Mombassa.
69		*	Broken foot. Viewing earth from above. Out of body.
<u>Ralph Waldo Emerson</u>			
11		*	Rhyming exercises. Writing poetry. Assisting step-grandfather in Hayfield. Lived in house on Beacon Street. Ralph's helping with the cow. Studying geography?
19		*	Walking tour with brother. (Or Sagittarius) Second year at school more settled. "Common connection of finite minds." Wandering in the woods of Canterbury. Took walking trip. Paid debts and banked over two thousand dollars. Lame hip. Went to Uncle's farm in Newton. Thought hard work would restore health. Taught school in Chelmsford. Peaceful rural community. Poverty and labor. Frequent praise of poverty in journal.
40		*	Question of use of machinery for material improvement.
56		*	Sprained foot. Loss of cows. Missed income from books and stocks and bonds.
<u>Yogananda</u>			

Taurus

AGE	☉	♁	Marie Curie
17		*	Intoxication of idleness. Reading absurd and harmless novels. "During her year of laziness." Relation to dancing. (Taurus or Libra?)
25-26	*		Reappear in Paris after a journey home. Cheerful. A bit too fat. Having been stuffed with food in relatives houses.
45		*	Museum of Industry and Agriculture. Walking tour in Engadine. Building of Institute.
Henry Adams			
19-21		*	Ambition to be class orator. "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."
46		*	House built on Lafayette Square in Washington.
Henry David Thoreau			
1	*		"Tossed by a cow as he played near the door in a red flannel dress."
27	*		? "He who lives in the closest accord with nature is in the completest harmony with all the laws of God.." Began building log cabin at Walden Pond. Went to Walden, he said, "because he wished to live deliberately, to front only the essential facts of life.." Temperance of his needs in relation to Walden Pond. Ate simply and plainly while he lived at the pond. Most mornings he devoted to his garden. "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."
Rudolph Steiner			
15		*	Practical psychology. Experience of difficulties in the development of the human mind. Geography. Poetry. Express weaving of human mind in a sharply outlined thought picture.

Taurus

AGE	☉	♁	Rudolph Steiner
30	*		"I was now confronted by the task of forming ideas which could express the experience by the human mind of the spiritual world itself."
43		*	Delivered lectures in many cities.
Albert Schweitzer			
28		*	Became organist of Paris Bach Society.
44	*		Lecturing in Sweden. Revival of Schweitzer's spirits. Took up physical activity of rebuilding organs for its therapeutical value.. Could not settle down with ideas.
			Lectures and concerts.
57		*	Spoke out against danger to individual.
Albert Schweitzer			
8	*		Began to play the organ.
26-29		*	Time left for music. Continued study of music.
44	*		Lecturing in Sweden. Raise money to pay debts. Mastering the art of speaking.
			Played St. Matthew Passion, at the Orfeo Catala in Barcelona.
			Resigned two posts. Reckoned to depend on living through pen and organ playing.
55		*	More building needed at Lambarene.

The Scorpio Archetype
(See also Scorpio, Vol. 1, Mars, Vol.
II)

Having written at such length about Scorpio in Volume I and Mars in Volume II, I will just give a brief introduction to Scorpio here and refer the reader to the previous Volumes for a more thorough account. Then also the following entries can speak more for themselves of some of the Scorpio characteristics.

We previously spoke about the November processes of Scorpio - the great scavenger who would cut away any excess, spiritualize life through the processes of death. For without the discarding and clearing away of the decaying fruits of the previous season's growth, how can we give way to the new life to come. We saw comparably in the human being the Scorpio processes inspiring or working in the excretory and reproductive functions. Without this "editorial" gesture in the human being, how would that which is waste, endangering the rest of the healthy organism be discarded. We saw this gesture of Scorpio's vigilance in the spiritual life protecting the "faithful from the poison of false doctrine,,. This will to protect and defend the human being from that which is foreign or poisonous to his nature, whether in the bodily, soul or spiritual regions is strongly inspired by the Martial, combative, strong gesture of the Scorpio spirits. This gesture of pruning, refining, extracting the essence (we remember Scorpio's relation to the sense of smell), the spiritualized remains being given forth as aroma, is reflected in the human sphere in the world of publishing or in the academic community as "publishing or perishing". We see the scavenger process in the editorial work, the reproductive process in the reproduction involved in making countless copies of the same content as with newspapers. We can feel the intense pressure of meeting "deadlines", the competition to be the first "snooper" (investigative reporter) on the scene of the crime, and well understand why journalists writing of their career's can often speak of the "cruel" aspects of their disregard of human feelings in relation to their desire to ferret out-the facts and be the first to radiate them abroad through the power of the press. Scorpio would awaken and warn through its capacity to sniff out danger ("I smell a rat").

We also saw Scorpio's relation to research. The desire to penetrate, to pierce through, analyze, dismember that which may have been living and resurrect that which has been dismembered through gaining

insight, seeing into what remains, and tracing back - like the dog on a scent - that from which this spiritualized essence, these remains, have come. We can experience this burning desire to know in Scorpio, to die to know or, unhappily, to kill to know. Much of modern scientific research in various forms wrestles with the challenge of this region of experience.

When we think of the Scorpio virtue spoken of earlier as, patience leading to insight, perhaps we can imagine the picture of an eagle in flight, hovering in the heights, gazing keenly at its prey (often that which is already in the process of rotting or decaying), waiting for exactly the right moment to strike. One thinks of Tennyson's poem, *The Eagle*:

"He clasps the crag with crooked hands
Close to the sun in lonely lands,
Ringed with the azure world he stands,
The wrinkled sea beneath him crawls;
He watches from his mountain walls,
And like a thunderbolt he falls.

In Volume I we saw in this intense region of death, stresses and strains, the moral struggles with pride, wrath, vengeance, jealousy. The pride in Scorpio is not only of an intellectual nature but can also be seen in relation to physical strength as well. This pride of physical strength is linked with the challenge to self-mastery, either on the battlefield or in the spiritual life as the pride of the ascetic or the Roman Stoic. Christ addressed the healing of this region when he said: "Blessed are the merciful for they shall obtain mercy". How to use one's physical strength to defend, and the sword of insight to heal, rather than wound is one of the question's posed to the human soul in this region of experience?

Finally we remember the relation of the Scorpio region to the world picture of "dynamism" or "dynamics". Here we can experience a sense of wanting to know what makes things work as they do, particularly in relation to the construction and "stresses and strains" of the world of machinery. The whole question of intensely concentrated energysources as in an internal combustion engine is a signature of the explosive dynamic energy inherent in Scorpio itself.

Let us leave this appropriately (!) fragmentary sketch here, and go to the phenomena as it reveals itself in the lives themselves.

We first find Gandhi, involved in one of his early legal tasks, drafting a "memorial". He remarks that the cost of "printing" was also drawn by him.

Earlier on, I mentioned the book by Maria Schindler: *Europe*.

A Cosmic Picture. In this book she speaks of the territory and the spirit of Great Britain as having a particular relation to the Scorpio forces. From certain points of view it has been my impression that this statement of hers is accurate. In the context of these studies I will simply point out it is interesting to note that while various of the personalities under consideration move through the Scorpio region they come into contact with the "British" spirit in one form or another.

Gandhi meets a British officer. He speaks of his "impatience"; his overbearing nature, and uses the words "poisonous" and "intrigue". During the same period he speaks of the unlimited patience of another personality; the mood of "treachery", "snobbishness", "distrust" and "suspicion". Gandhi is "speaking out" of the Scorpio world at this time. We next find ourselves confronted with the "pride of Islam". The question of "pride itself" is of significance. He has a fight in the coach and is thrown off the train. Finally we meet the quality of jealousy.

Next time in this region he is concerned with taxes. There are issues of prestige, jealousy and the difficulty of the "poisoned ear". Gandhi starts a journal: Indian Opinion, and writes with deep insight: "An uncontrolled pen serves but to destroy". Perhaps we could suggest that he could as well have written: "uncontrolled Scorpio forces serve but to destroy"! We next find him cleaning latrines. The Black Plague has been thought to be partly due to unsanitary conditions. He speaks of the deaths it caused and writes a letter to the press about who bears the responsibility for the plague. At this juncture I will suggest that Scorpio can also inspire "moral outrage" expressed through the word.

We find him involved in a printing concern, working within the world of editorial tasks. The name of the venture is the Phoenix, an archetypal expression of the Scorpion aspect of death and resurrection. Next we find him concerned with the question of the use of technology to run the press. When the engine failed they had to supply the dynamic energy out of themselves. At this time also, in Gandhi's life, the sphere of accidents related to Scorpio comes to the fore through his son's breaking his arm. Finally, we are led to the world of "rebellion". The refusal to pay the "new tax" and his "impatience" to take his final vow of chastity - one expression of his long term struggle to develop mastery of this region also appear under Scorpio.

Anyone who may have seen the movie about the life of Gandhi or given any attention to his life, cannot help but be struck by the strong part Scorpio seemed to play in his destiny. We can only wonder whether Gandhi's effectiveness in helping the Indian people gain independence from the Scorpio inspired British Empire, had something to do with the high degree to which he was able to master and transform this difficult region of experience within himself?

Next let us consider the life of Carl Jung in respect of this archetype. We have, in the chapter on his life considered that there was some potential confusion because the birth archetypes seemed to be the basis for some of the early Scorpio signatures, rather than the influence of the progressed Sun and Earth, conception to birth development. Nevertheless, let me contribute what I can and leave this question open for further exploration of Jung's life more intensively considering his birth configuration as well.

Jung is in the world of taxidermy first. Later, he falls in Church and strikes his head and chin on iron. Some years later, his mother is knitting when the "weird" experience of the table top splitting occurs and the bread "knife" is broken into a number of pieces. During this time he attends seances and carries on "experiments" for two years in the world of these "strange" phenomena.

Later on in his life he expresses his "desire to fathom meaning of his dream experiences". He is embarrassed by the "bombastic language of the archetypes". We see his concern with death and renewal; murder and a deep descent into the land of the dead as well at this time. He writes the "Seven Sermons to the Dead"; has strange experiences of haunted houses and is particularly struck by the image of a "dead kingfisher". He speaks of his relationship to the collectivity of the "dead" and his conversations with the dead. Later he discovers a "corpse at the tower", and fires "guns three times over the soldier's gravel,. Finally he "breaks his foot"; has a near death experience and has a presentiment of the "death" of the attending Doctor.

Ralph Waldo Emerson first brings us into the Scorpio related region of "iron" when under this influence his biographer tells us that he "learned to magnetize the blade of his knife so that it could pick up needles and small metal objects." He tries his hand at an elegy, and is affected by the earthquake which shook the town. He considers the effects of a possible war with Great Britain upon his

family. He quarrels with his classmates.

At the age of 22, under Scorpio, he has an operation and expresses pain at certain memories of his character : "a character of unfounded pride cleaving to certain passages which might come to many ears that death had not yet shut." The coincidental deaths of John Adams and Thomas Jefferson lead him and his Aunt to thinking about the hand of providence in human affairs. He speaks of his "sardonic" humour at the time.

At the age of 38 he writes a threnody, occasioned by the death of his son. He dines with Horace Greely, editor of The Tribune and meets William Cullen Bryant, editor of the N.Y. Post. He is concerned with helping Thoreau find a publisher, and he takes over the editorship of The Dial from Margaret Fuller. Later in life we hear of the "death of his publisher"; his spraining his foot and his consideration of Theodore Parker's death. The question of death at this time seems to be an important concern for him. We find him "criticizing" certain authors and revealing a certain degree of excitement about the war. He says: "sometimes the smell of gunpowder smell's good." His "pride" in the Eighth Mass. regiment is expressed in the following way: "they could put a locomotive together, lay the rails of the broken railroad, and bend the sails of a man-of-war which they manned." He speaks of "amputation being better than Cancer" in respect of war and finally meets Thoreau's death under the spirit of Scorpio.

Emerson's well-documented life provides quite a range of expressions of this particular archetype.

Next we find these spirits in the life of Marie Curie who also had such a strong relation to them at her birth moment.

At the age of 28 she is engaged in "researching the properties of steel". She is "vexed" through the fact that her pregnancy will interfere with her research. At the age of 45, after winning her second Nobel prize, we are somewhat surprised to discover one of the less noble expressions of the presence of these influence shared in the following way: "Malice burst upon her in a sudden squall and attempted to annihilate her." Journalistic "venom" and "letters threatening her with violence,, illustrate the presence of these sometimes vengeful and hateful spirits. What truly occasioned this in Marie Curie's life still remains somewhat of a mystery to me? I hope to address this question further at a later date.

Next we turn to Henry Adams. He became a writer under this influence. His vanity was flattered through being chosen class orator.

He speaks again of his vanity later, under the same archetype, in respect of Harvard College's response to him. Next we find him as an editor, which he describes in the following way: "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." He tells us that an "editor became an authority on advertising" and I can't help, with my own Scorpionic 'sarcasm', but wonder whether he meant that an editor learned the art of "exposing himself," - the genius of advertising!

In the life of Thoreau, an accident under this archetype leads to a forest fire. At Walden Pond he engages in the grand process of "devouring himself alive", wanting "when he came to die not to discover that he had not lived." He works with an axe and hammer, explores the pond and studies its fluctuations of temperature.

Rudolf Steiner speaks of a 'strained relation with a teacher under this influence". A quality of irony is present at this time. He reads abstracts of scientific books. Later on, Reinhold Kobler dies in an accident while getting a book for Steiner. He speaks of his relation to members of the Ethical Culture Society. Their "zeal" for their cause and struggle in the world of publication are also concerns of his at this time. He enters into a conflict in relation to the publication of Nietzsche's work. "A bitter veil of memory" surrounds this time for him. The question of public and private arises in respect of the Theosophical Society.

Under this archetype the Philosophical-Anthroposophical publishing concern is established. He writes, publishes, and concerns himself with the distinction between books for the general public and privately printed unrevised, hence restricted, lecture course

Finally in the life of Albert Schweitzer, we see his response to "cruelty" early in his life encouraging and strengthening his relation to "kindness". At the age of 27 he "researches" the life of Bach and tries in the social sphere to work in the gesture of "reformation" with paroled prisoners and derelicts.

At 45 he has a nervous breakdown (his biographer's call it this); is haunted by "death", and undergoes therapy "for research purposes only". He lectures in Great Britain; works as a surgeon at a hospital, and later he "speaks out against the danger to the individual". This incenses the Nazis and his friends fear for his life. In his autobiography we find him, during his "Scorpio,, periods, doing research; being operated on; working as a surgeon and lecturing.

These brief accounts conclude our consideration of the Scorpio region. Next let us view the Aries-Libra line of influence.

Scorpio

AGE	☉	♏	
			Mohandas Gandhi
22	*		Draft memorial: cost of printing drawn by him. Meeting British officer. Impatience. Overbearing officer. Poisonous. Intrigue Unlimited patience. Harbor treachery. Snobbishness. Dis- trust. Suspicion. Pride of Islam. Pride. Thrown off train. Fight in coach. Petition. Jealousy.
34-36	*		Taxation question. Prestige. Jealousy. Poisoned ear. Start Journal: <u>Indian Opinion</u> . Responsibility of a journa- list. "Uncontrolled pen serves but to destroy." Clean latrines. Black Plague. Unsanitary conditions. Deaths. Letter to the press. Responsibility for the plague. Mr. West. Partner in printing concern. Sub-editor of the critic. Phoenix. Love for press. Idea of having engine to work press did not appeal to him. Failure of the engine was a test for them all. Son broke his arm on the boat. Rebellion. Non-payment of the new tax. Impatient to take final vow of chastity.
			Carl Jung
6	*		Looked at stuffed animals in museum very carefully. Fell in Church. Struck head and chin on iron.
23-25	*		Mother knitting. Table top split. Bread knife broken into a number of pieces. Attending seances. Two years of experimentation.
38-40	*		Desire to fathom meaning of his experiences. Bombastic language of archetypes. Death. Renewal. Murder. Rain. Deep descent into land of the dead? The Seven Sermons to the Dead. Strange experiences; haunted houses. Dead kiffisher. Relationship to the collectivity of the dead. Conversations with the dead.
52	*		Discovering corpse at tower. Fired guns three times over soldier's grave.
69	*		Broken foot. Visions. Heart attack. Near death experience. Sense of coming death of attending doctor.

Scorpio

AGE	C	P	Ralph Waldo Emerson
10		*	<p>Attended Boston Latin School. Learned how to magnetize blade of the knife so that it could pick up needles and small metal objects."</p> <p>Ralph tried his hand at an elegy, composed for his grandfather.</p> <p>Earthquake shook town. Fear of invasion by Great Britain. Effect of possibility of war on family.</p> <p>Quarrelling with classmates.</p>
22		*	<p>Operation on one eye, then on the other.</p> <p>Calvinists: "they believed that life was a preparation and "probation".</p> <p>Pained at certain memories: pride "a character of unfounded pride cleaving to certain passages which might come to many ears that death had not yet shut."</p> <p>"Coincidental deaths of John Adams and Thomas Jefferson on July 4, 1826 set Emerson and his Aunt Mary to ruminating on the hand of Providence in human affairs."</p> <p>..sardonic "humour"..</p>
38		*	<p>Death of son. Wrote threnody on death of Waldo Junior. N.Y. City. Dined with Horace Greely. Editor of <u>The Tribune</u>. Met William Cullen Bryant, then editor of N.Y. Post.</p> <p>Question of publishers for Thoreau.</p> <p>Inspection of Concord and Fitchburg railroads.</p> <p>Took over editorship of <u>the Dial</u>.</p>
56-58		*	<p>Death of his publishers. Sprained foot. Theodore Parkers death. Question of death.</p> <p>Emerson's criticism of certain authors.</p> <p>Emerson's excitement about the war: "Sometimes the smell of gun powder smell's good."</p> <p>Pride in the Eighth Massachusetts regiment. "Put a locomotive together, lay the rails of the broken railroad, and bend the sails of a man-of-war which they manned."</p> <p>Amputation better than Cancer.</p> <p>Thoreau's death</p>

Scorpio

AGE	☉	♁	Yogananda

			Marie Curie
28		*	Marie's research on properties of steel. Pregnant. Vexed through interference with her research on magnetization of steel.
45	*		"Thus, in the same year, Marie Curie brought into the world her first child and the results of her first researches." "Malice burst upon her in a sudden squall and attempted to annihilate her." Journalistic venom. Letters threatening her with violence.
			Henry Adams
18-20	*		Turned to writing. Adams took to the pen. He wrote. Class orator. "All the same the choice was flattering..so flattering that it actually shocked his vanity.
33	*		"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..." "Education of an editor was the thinnest. The editor had barely time to edit, he had none to write." "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.
			Henry David Thoreau
27		*	Fire kindled in a pine stump destroyed part of the woods. Walden Pond. Began grand process of "devouring himself alive." .."wanted to front the essential facts of life, so that when he came to die, he would not discover he had not lived." Work with axe and hammer. Extravagance 3.90 for nails. Explored pond. Studied temperatures.

Scorpio

AGE		Rudolph Steiner
15	*	Strained relation with teacher. Irony. Greek and Latin textbooks. Abstracts of scientific books given him to read.
30-32	*	Death of Reinhold Kohler while getting a book for Steiner at library. Relation to members of Ethical Culture Society. Zeal for his cause. Opposed in publication. Conflict in relation to publication of Nietzsche's work. Struggle over publication. Bitter veil of memory.
44	*	First tried to maintain editorship simultaneously with writing. Esoteric circle within Theosophical Society. Question of public and private. Gradually developed Philosophical-Anthroposophical publishing concern. Writing. Publishing. Books published for general public. Privately printed course lectures. Reports on lectures. Unrevised, hence restricted.
<u>Albert Schweitzer</u>		
Early years	*	"One day, as a young child, he saw two men leading an old, sickly horse through the narrow streets...Their cruel disregard of the horses suffering made a deep impression on Albert Schweitzer." Relation with his dog. Experience of power in being master over it. Remorse.
27	*	Researching life of Bach. Worked with paroled prisoners and derelicts.
45	*	Had had a nervous breakdown. Death haunted him. Underwent therapy "for research purposes only." Lectured in Great Britain. Worked as surgeon at hospital.
57	*	Spoke out against danger to individual. Nazis incensed. Fear for his life amongst his friends.
<u>Albert Schweitzer (II)</u>		
27	*	Research.

Scorpio

AGE	☉	♁	Albert Schweitzer
43		*	Operated on in Colmar. Worked as surgeon. Lectured

" Man, know thyself."
Delphic Oracle

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of
itself."
Matthew 6:34

Chapter XV:
The Aries-Libra Archetypal Regions
The Aries Archetype
(See also Aries, Vol. I, Mars, Vol.
II)

As in the previously discussed region of Scorpio, one can find that the Aries forces also have a relation to the planetary influence of Mars. One can experience them working in the activity of speech, and as we will find quite vividly in the following entries, they have an especially strong relation to what has been previously characterized as "the sense for the word". Accompanying this gesture of Aries in relation to the "word sense" is its standing as the inspiration behind philosophical "idealism".

The Aries region was considered by Rudolf Steiner as having a strong relation to what he calls the Graeco-Latin civilisation. I have often found in my consideration of different lives that this region has a deep relation to the Latin language, as it flourished and in its decline, and is also intimately connected to the stream of the "word" as it has been so deeply connected with the development of Christianity. When one thinks of the countless spiritual battles which have been fought over the question of "interpretation", for example, of the Gospels, one can enter into relation with one important signature of this region of experience. As with Scorpio, I think Christ (see Vol. II, Mars) addressed the weakness of this region, "malice", and its healing, when he spoke the words: "Blessed are the merciful for they shall obtain mercy".

As we will see in some of the following considerations the Aries forces can lead souls into verbal battles, but can also inspire the beautiful gesture of sacrificial devotion to the word of the other human being. The gesture of sacrifice as a free deed of love is pictured in Christ, the sacrificial Lamb, of whom John says: "Behold the Lamb of God, who taketh away the sins of the world". This mood of becoming a vessel for the being of another ensouls the statue of John the Baptist at Chartres Cathedral. (see Volume I, Aries for picture) One might contemplate this statue as a means whereby one can enter into relation to the mood of sacrifice potentially present as an ideal of Aries.

One can also experience in the Aries region a strong relation to "the truth" as it is expressed through the activity of "naming". Giving

beings and objects their true names, in accordance with their ,living reality,, is one of the tasks intimately connected with the refinement of the Aries forces. Perhaps one could say from a certain point of view that the "word" of Aries inspires movement in human souls. Movement towards the inherent ideals in all becoming, or movement in the direction of breaking down these ideals, for one example. Aries is a double-edged sword. With it we fight our way through spiritual discrimination to greater and greater clarity of self-knowledge. The Ram looks back upon itself, and the Aries forces strongly stimulate the gesture of self-exploration. But through the necessity of developing and refining these sometimes, erratic forces of Mars, one battles to wield one's sword as the minister might his word, mindful that the goal of our striving is the defense, protection, awakening and liberating of the human soul, not simply the cultivation or joy in experiencing our own skill.

Having presented this brief sketch of the Aries region, let us now look at its reflection in the various biographical accounts under consideration.

In the life of Mohandas Gandhi, we first find these forces working inspiringly in his relation to the study of languages at school: English, Sanskrit and Persian. Later on, under this influence we find Gandhi occupied with a Tamil self-teacher. He speaks of his relation to languages and is interestingly involved with The Pioneer newspaper. He also is writing a pamphlet at the time and he remarks on his more moderate use of language. He expresses his love for his mother tongue and his devotion to the truth. In respect of the battle with the transformation of the martial, Aries forces we might find his policy of non-violence practiced in South Africa. At the age of 45, once more concerned with the question of war, we find him struggling with the appropriateness of non-violence as a stance. When called to a conference he "insisted on replying in the Gujarti language".

Looking next to Carl Jung we find him first in relation to this archetype, having "vehement discussions with his father". He observes that his father had studied oriental languages, yet forgot his linguistic talent. He considers his discussions with his father "fruitless". In some ways it is astonishing to find the next entry, some 12 years later, describing Jung's relation to his patients. He works particularly hard at understanding the "sense of the words" and meaning in his discussions with his patients. He discovers or cultivates a

very different relation to the "word" necessary to truly hear and understand helpfully what is living in these discussions. Twelve years later he is writing his book: Psychological Types. He travels and seems to be drawn to the fact that "no European language is spoken and no Christian conceptions prevailed". He spends his time watching gestures. Anyone who has given some attention to trying to fathom the archetypal living currents behind the "words" themselves, will know how helpful it is to give one's attention to the language of gesture.

At the age of 63 we find him studying alchemical texts. He speaks of being buried "in Latin alchemical texts."

Next we look to Ralph Waldo Emerson's life in its particular relation to the Aries periods. First we find him writing poetry and a theme a week for his teacher. At the same time he has classes in Latin and Greek and Rhetoric. At the age of 31, in a classic example of philosophic idealism he says: "I believe in the existence of the material world as the expression of the spiritual or real.." He finds companions in books and prepares a lecture series on biography, His sensitivity to the "word" or "names" is reflected in his letter to his wife to be. He writes: "Please never write my name with that prefix Reverend..He wanted her to call him Waldo."

He lectures on English literature, and once again, in the spirit of philosophical "idealism", he says: "What is important is not events, deeds, even experiences, but ideas." He reads works on language and turns for proof of thought in "etymology". His biographer calls him a philosophical "idealist" at this time in his life. He goes on to say that "his Ideal Theory" pleads not for escape from material realities into a visionary world, but for moral reform. In considering the content of the lectures Emerson gave at this time in his life, Mr. Allen remarks: "the idea of man was Emerson's real subject." At the age of 50, we find him under the Aries archetype, once more concerned with "naming". He involves himself in "conversations" with visitors at his house. Finally at the age of 60, once again with the Aries spirits, we find his new enthusiasm for "liberty!" at work.. universal "liberty

Turning to the life of Yogananda we find him under Aries "taking a new name upon being initiated into the Swami Order." His teacher says to him: "I will give you the privilege of choosing your new name yourself." Accompanying this account of his choosing a new name we find his description of the orders and the Indian terminology connected to them. I don't feel it is simply fortuitous that he does

so in describing this period of his life.

Next we find in the life of Marie Curie, under the Aries influence her father reading to her. She, in turn, is giving lessons to poor people and is reading aloud to them. In a letter from that period of her life she writes: "To an ideal positivist, from two positive idealists". Eve Curie remarks on the discomfort she feels away from home in respect of the "word", for at home she had "never heard an ugly or vulgar word". Twenty years later, under the Aries archetype we read: The name of Curie was now a great name. The Curies spent much time having conversations with guests at their house and after Pierre's sudden and tragic death, Marie has conversations with him in her diary. When she recovers sufficiently from the shock of his death, we find her "resuming the series of lectures with the same words Pierre had left off." Eighteen years later, under this archetype, she is lecturing at girl's colleges in America and interestingly refuses to wear a hat at a graduation ceremony.

Henry Adams meets first his Latin grammar under Aries. He reads texts for proof correction. His father reads to him. He visits Washington and is presented to some of the men "whose names were great in their day. Clay and Webster and Calhoun were still there".

Sixteen years later, under Aries, we find him engaged in conversations with Frank Palgrave, a critic who attacked various fields. He also came into relation with another savage critic and poet. He travels to the British Museum in an attempt to decipher whether he had a "genuine Raphael Libris translation". He undertakes a study of psychology, and finally, some time later, edits and writes under Aries.

In the life of Thoreau we first find him in the Aries period when his biographer says the following: "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." Shortly thereafter we read of his meeting with Alcott: "Thoreau saw the idealist beneath the dreamer in Alcott." He writes poetry during this period and a critical essay on the Roman Poet: Aulus Persius Flaccus. Finally at 37, Aries finds him or helps him in rewriting Walden.

In the life of Rudolf Steiner, at an early age, Aries has a hand in his talks with the villagers near Neudorfl. They called him Steiner Rudolf. He learns to read and speaks of his experience of

living purely in the mind. He remarks on the 'solemnity of the Latin language'. His father is often involved in political talks and arguments with his friend. Some years later we find him tutoring Greek and Latin and writing some of his earliest works. He edits, and speaks of his dissatisfaction of forming his experiences through the written word. "It was not easy for me to reduce to written form what constituted a vital experience in a way I could consider worthy of publication."

In the family where he worked as a tutor he speaks of the conversations being "generally of a literary character". He is involved in experiences of the poetry of Eugenie della Grazie and speaks of "the tragedy involved in all idealism" and the circle of della Grazie which "mocks at every ideal." He enters a circle of young Austrian poets and describes the "head of Fercher von Steinwand". At the age of 34 he is asked to set Nietzsche's library in order and enters into relation with a philologist who studied the use of expressions in the writing of Goethe. He has long conversations with August Fresenius and works as an editor of the *Magazin für Literatur*. He writes: "In experience through ideas one grasps, not the sense world, but a spiritual world which borders, so to speak, immediately upon this."

At 36 he delivers lectures in the Free Literary Society and is considered by people around him an "idealist".

Finally, in the life of Albert Schweitzer, we find the Aries region present when he enters the army carrying a Greek Testament in his haversack, working over the text of the Gospel of St. Mark. Later he gives the Dale lectures at Oxford and returns to Africa to discover that he needs a new "roof" for his hospital and he "palavers for tiles". Finally, under Aries, we find Schweitzer working on his book: "The Philosophy of Civilisation".

Different things stand out in the preceding accounts of the Aries inspired periods in the lives under consideration. It is somewhat astonishing to discover how much this influence seems to be accompanied by interest in languages, conversation and "ideals". Seen in the light of our previous argument of the-relation between Aries, the sense for the word and philosophical idealism we seem to find something of a confirmation of this relationship in the previous accounts.

Let us now consider the accompanying archetypal sphere to the Aries forces - that of Libra: a region so deeply linked to relationships or companionships. We can understand it to have been present in many of the previous accounts of "conversations" between two people, a common motif in respect of the Aries-Libra line of influence.

Aries

AGE	☉	♁	Mohandas Gandhi
15-17		*	Studies in school. Relation to the study of languages. English; Sanskrit; Persian.
26-27	*		Tamil self-teacher, Urdu. Relation to languages at this time. <u>The Pioneer</u> newspaper. Writing pamphlet. More moderate language. Love for mother tongue. Devotion to the truth. Non-violence practiced in South Africa.
45		*	Tread path of truth. Question of non-violence in relation to fighting in war. "Insisted in replying in Gujarati language." Difference between his ideals and methods.
<u>Carl Jung</u>			
17-19	*		Vehement discussions with his father. His father had studied oriental languages. Forgot linguistic talent. Fruitless discussions with father.
30-33		*	Discussions with patients. Understanding sense of meaning in his discussion with his patients. Different relation to the "word".
42-45	*		Working on book: "Psychological Types" Went on Trip. No European language spoken. No Christian conceptions prevailed. Watching gestures. Not knowing language.
63		*	Studying alchemy at the time. Had to make do with his own truth. Buried in Latin alchemical texts.
<u>Ralph Waldo Emerson</u>			
12-14		*	Started writing poetry. Writing a theme a week for his teacher. Course in Latin and Greek and Rhetoric.
31	*		"I believe in the existence of the material world as the expression of the spiritual or real.." Find companions in books. Lecture series on Biography. "Please never write my name with that prefix Reverend. He wanted her to call him Waldo. Teach students to read the great writers.

Aries

AGE	⊙	♁	Ralph Waldo Emerson
31	*		<p>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.</p> <p>Philosophical "Idealist" at this time in his life.</p> <p>His "Ideal Theory", therefore pleads not for escape from material realities into a visionary world, but for moral reform.</p> <p>"The idea" of man was Emerson's real subject.</p>
50	*	*	<p>Name.</p> <p>Conversations with visitors at house.</p>
60	*		<p>New enthusiasm for <u>liberty</u> at work..universal liberty.</p>
<u>Yogananda</u>			
22-23	*	*	<p>Taking of a new name upon being initiated into Swami Order.</p> <p>"I will give you the privilege of choosing your new name yourself." "Yogananda" "Heard him pronounce my new name."</p> <p>Description of orders and terminology connected with them.</p>
<u>Marie Curie</u>			
17-18	*		<p>Father read to her David Copperfield. Giving lessons to poor people. Reading aloud to them.</p> <p>"To an ideal positivist, from two positive idealists."</p> <p>Personal sacrifice for her sister.</p> <p>Had never heard an ugly or vulgar word at home.</p>
37-38	*	*	<p>The <u>name</u> of Curie was now a <u>great name</u>.</p> <p>Conversations with guests at the house.</p> <p>Conversations with Pierre in her diary.</p> <p>Resumes series of lectures with the same words Pierre had left off.</p>
53-55	*		<p>Lecturing at girl's colleges in America. Refusal to wear hat at graduation ceremony.</p>

Aries

AGE	⊙	♁	Henry Adams
12		*	<p>Worked over his Latin grammar. Read texts for proof correction.</p> <p>Mr. Adams read aloud to his children.</p> <p>The boy was presented to some of the men whose names were great in their day...Clay and Webster and Calhoun were still there.</p>
28		*	<p>Conversations with Frank Palgrave: critic. Attacks on various fields.</p> <p>Another savage critic. Also a poet.</p> <p>Taking other's word about originality of particular work.</p> <p>Decipher writing on paper at museum. Was it a genuine Raphael Libris translation?</p> <p>Various theories at the time, in respect of "names" for them. Darwinism. Marxism.</p> <p>Editorial work.</p> <p>Psychology was to him a new study.</p>
33		*	<p>Editing and writing.</p>
Henry David Thoreau			
20-21		*	<p>"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 stamini "</p> <p>Thoreau saw the idealist beneath the dreamer in Alcott.</p> <p>Arrange lectures at Concord Lyceum.</p> <p>Writing poetry. Short critical essay on Aulus Persius Flaccus.</p>
37		*	<p>Rewriting <u>Walden</u>.</p> <p>Received books from friend Cholmandely.</p>
Rudolph Steiner			
8		*	<p>Talks with villagers near Neudorf. Called him Steiner Rudolph.</p> <p>Learned to read.</p> <p>Live purely in the mind.(?)</p>

Aries

AGE		Rudolph Steiner
9-10	*	"The solemnity of the Latin language and of the liturgy was a thing in which my boyish soul found a vital happiness." Father's political talks and arguments with friend. Dialect of German spoken in eastern Lower Austria.
25-26	*	Tutoring Greek and Latin. Writing: <u>Theory of Knowledge Implicit in Goethe's World Conception.</u> Editing. Forming through the written word, cause of inner dissatisfaction. "It was not easy for me to reduce to written form what constituted a vital experience in a way I could consider worthy of publication." Conversations in family were generally of a literary character. Poetry of Eugenie della Grazie. "Tragedy involved in all idealism...Mocks at every ideal." Entered circle of young Austrian poets. Description of head of Fercher von Steinwand.
34	*	Set Nietzsche's library in order. (?) Relation with philologist. Study of the use of expressions in the writing of Goethe. Long conversations with August Fresenius. Edited Magazin fur Literatur. (?) "In experience through ideas one grasps, not the sense world, but a spiritual world which borders, so to speak, immediately upon this.
36	*	Deliver lectures in Free Literary Society. Steiner called an idealist at the time.
Albert Schweitzer		
20	*	Service in the army.
47	*	Gave Dale lectures at Oxford. New roof needed on hospital.
19	*	During military service, put Greek Testament in Haversack. Close reading of Gospel of St. Mark. Questions about text.
47	*	Work on Philosophy of Civilisation

THE LIBRA ARCHETYPE
(Also see Libra, Vol. I, Venus, Vol.
II)

As we move from the Aries region of "idealism" to the region of Libra, we find ourselves within a region of a very different body. Libra has been spoken of in relation to the quality of philosophical "realism". The basis for "realism" seems to have to do with the experience of the soul integrated between the body and the spirit, calmly balanced and balancing in the region of the hips: weighing things in thought. The balancing of Libra, its' imagination of St. Michael holding the scales of justice, is a faithful picture of the subtle activity which occurs in the hip (scales) region of the human body itself. Whereas in the Taurus region we found the experience having more to do with movement forward and back, in the Libra region this activity of balancing has to do with the axis of left and right. This gesture of weighing and balancing, somewhat of the dynamic of the tightrope walker, contributes to the impression Libra can give of "indecisiveness" or "sitting on the fence". The dynamic of its activity, having much to do with the left-right balancing motion, related to the Mercurial spirits working in relation to the element of air in respect of the sense of balance, gives Libra its relation to its potential sparkling, lively, changeable, flexible intelligence. This same quality of liveliness of intelligence - the capacity to see any question from many points of view very quickly, expresses itself in the life of will as liveliness in one's limbs, radiating from the center of balance itself. This is why, under Libra, we find a strong relation to the activity of dancing.

If we think of Libra in relation to the month of October, we have an impression of the wonderful clarity of the light at that time. In New England, we have the richness of the changing colours of the leaves, through which the light element radiates. It has been my repeated experience that Libra seems to have more to do with the soul's relation to the world of light and colour than any of the other regions, something perhaps reflected in life through the intimate relation between Libra and artistic creation and appreciation.

Libra, as Taurus, is ruled by occult Mercury. (See Venus, Vol. II) This lends to it, its "liveliness", which when coupled with the airy element is greater than the more "grounded" feeling of Taurus. Though both have a relation to the quality of balance, Libra's sense of balance is much more active and dynamic, somewhat like balancing in the

middle of a see-saw. Taurus' relation to balance is more solid, steady, stable and settled.

As with Taurus, Libra has to do with the Wednesday challenge in the Eightfold Path of the Buddha: right livelihood. It is also related to the gesture of "meeting everyday demands of life" or as Marie Curie has expressed it 'the simple charm of living". Through the meeting of everyday life demands, one exercises the enlivening function of Libra and maintains one's liveliness. In an age when the activity of walking, for example, has been taken from us one needs to work especially carefully to maintain the "freshness" and "sparkling" quality of this region. If it grows weak, through a lack of a balanced exchange between the work one does and what one gets for it, or through the conveniences and comforts of modern life, one finds rather than a "calm and content sense of freedom" in this region, "wanting nothing for itself but to assist others' in their social and artistic tasks", a spirit of complaint and dissatisfaction - inner and outer laziness.

As Confucius put it:

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

"Crudeness" in Confucius' terms brings complaint and dissatisfaction, inner and outer laziness. Superficiality brings, foolishness, flightiness, silliness, light-headedness.

Another aspect of this region is its relation to the gesture of marriage or one on one relationship. In an extended sense it inspires in the human soul the question of how it relates to the larger community. When the region is weakened it leads to a kind of graying of the emotional life which in turn opens the gateway, through "boredom" and lack of "enthusiasm" for the "illusions" of desires which have insinuated themselves into this weakened region. These desires can actually only find their fulfillment through the recognition that what needs to be changed is one's own life style which in turn will reflect itself in one's life form. This has been explored at greater length in the previous Volumes.

When transparent Libra shines, it shines in the spirit of "hungering and thirsting for righteousness", for justice. This inspires souls standing in relation to it to gestures of social reform wherein the outer forms (or environment) would be such that the inner nature of man could live comfortably and in harmony with these outer forms. The desire to establish 'the kingdom of heaven on earth" is, in a sense,

linked with this region of longing for harmony, beauty and balance between the light and substantial, the heavenly and earthly.

Having made these reflections, many of which I feel need to be elaborated at greater length (the reader is referred to the first two Volumes for richer portrayals), let us now turn to the testimony of the lives themselves to see what we can discover in relation to this region of experience.

We first find Mohandas Gandhi standing under the Libra influence at about the age of sixteen. His friendship with a "reformer", who he says "cannot lead him astray,, reflects the powerful effect that one's companions can have upon one under this regions of companionship and mutual give and take between two people. At the ages of 26-27 we find Gandhi involved in "social functions" and concerned with the question of marriage. In speaking of his legal activity he mentions the "help of all parties in the dispute" and his "freedom from exagerration." Libra's relation to the tendency to inflammation is reflected in the soul life as exagerration. Exagerration might be understood as "reality" somewhat distorted through desire, or one's sense of reality distorted through excessive desire.

His mention of "winning justice by rendering justice" is archetypally Libran. He once again reflects on marriage and his will to serve the community at large. The quality of forgiveness comes up, and we can't help but think of the Stoning of St. Stephen and his words: "Lay not this sin to their charge".

In the region of non-violence we find the wife of the police superintendant aiding Gandhi and Gandhi's expression of his trust "in the sense of fairness" of the people involved in the struggle. The apparently contradictory actions (to one less mercurial); the different gestures in similar situations; the exagerration of justice and the qualities of calmness and realism all are signatures of the working of the Libra forces.

In the next entries, as we have pointed out before, we find archetypal Libra expressions, approaching very closely the ideal of living with no security from the external world, with faith in the help of the spiritual. Gandhi writes:

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

and

"That magnificent campaign extending over six years was carried on without permanent funds..I can recollect times when I did not know what would happen the next day if no subscription came in."

At the age of 45 we find Gandhi, once again, concerned with the question of non-violence. He yields to "Gokhale's loving pressure" and Lady Cecilia visits him: „a friendly source of comfort in times of trial." In his discussions he "tries to understand the viewpoint of the part with which he was dealing". He speaks of his relationship with a society; his readiness for compromise; chats at his ashram. He speaks of husbands and remarks that his "partiality for his wife got the better of his partiality for truth." He goes on to tell us that "blind love made him angry" and we leave the Libra experience of Gandhi for our next personality, Carl Jung.

With Jung we meet Libra in his discussions with his father. The "vehemence" we have already discussed in relation to Aries. Years later, under Libra, we see Jung involved in one on one conversations with his patients. At the same time his relationship with Freud develops. Some years later he speaks of "changes" in his life. "The first was that I broke with the woman who was determined to convince me that my fantasies had artistic value." He begins to understand mandala drawings, sketching pictures depicting psychic situations. The mandala brings him into the world of "formation and transformation"; the „eternal mind" and the question of "eternal recurrence". Finally on a trip with a companion, he meets the question of homosexuality and watches the language of gestures.

Emerson, at the age of 14, is aided by various people so that he can attend Harvard College. We hear of his "silly fancies and frivolous rhymes". (The reader is reminded of Libra's weakness: foolishness.) He makes fun of the seriousness of his brothers, and aids the President of the College as an orderly. We hear of his "boredom" during his first year at the college; the wedding of Reverend Ripley to Sarah Alden Bradford and the remark of Emerson's that "she was as fond of him as he of her".

Years later, once again under Libra, Emerson writes:

"Basest when the snout of 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.."

He goes on to write of his brother's view of his betrothed:

"Talent becomes genius; inoffensiveness, benevolence; willfulness, 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."

At this time we find Emerson telling us that "nature in the woods is very companionable". He meets Lydia Jackson, and to my sense, somewhat surprisingly, has the impulse to marry her. He marries and is visited by reformers at his new house. He concerns himself with the question of relationships. His companionship with his brother; his sister-in-law and brother and his relation to his new wife all occupy his attention. At this time he also becomes acquainted with Margaret Fuller. Emerson laments: "the poverty of the arts and the low aesthetic taste of the nation". He says: "What shall nourish the sense of beauty now?" His biographer writes that gradually the "frivolous external fancying faded out of his second marriage."

At the age of 47, once again in this region, he concerns himself with the question of justice in the social life, and social life itself. He writes: "The providing for community needs is one of the best uses of wealth", expressing well the Libra archetype of assisting others with their social and artistic tasks. He is invited to a convention on women's rights.

Thirteen years later, we find Emerson confronted with "problems from external events in his life" and developing a "new enthusiasm" for Universal Liberty. We leave him in the sphere of Libra concerns with the engagement of his daughter.

Yogananda, at the age of 23, is initiated in a ceremony into the Swami Order. He writes at this time:

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

We can't help but recollect Gandhi's remark that his "partiality for his wife got the better of his partiality for the truth." Finally, at this time, his teacher remarks: "How you will miss the companionship of a wife in your old age."

In looking at the life of Marie Curie in respect of her relation to this region I think we can discover very much. There are certain hints here, which warrant a more careful study of this particular archetype itself. This is beyond the scope of our present considerations but something I will return to later, in another book. I will simply point out certain things in the following discussion without elaborating upon them.

Marie Curie, first in this region in her adolescence, well illustrates a certain kind of expression of these forces. We first hear of her "intoxication of idleness". "Reading absurd and harmless

novels during her year of laziness." She learns to dance and tells us how "a breeze of innocent madness stirred all summer long over the beautiful house." "In September, still giddy from a whole year's roaming", she returns home. The apparent, "laziness, idleness, dreaminess" of Libra is expressed here, as well as the mercurial frivolity and silliness (giddiness).

She works as a tutor and is concerned with the social and political movements of her day. One expression of her social concern is her giving lessons to women of the poor classes. At this time in her life she "wished to reform the social order" and somewhat like Carl Jung, who studied mandalas, took to drawing in her book. She continued her work as a governess through a desire to aid her sister through her own medical studies. Eve Curie writes of this period when she lived with a family of lawyers and worked as a governess: "How naive and full of illusions was Manya."

Years later we find something peculiar. From the biography itself it is really difficult to judge the actual condition of this region of her superphysical nature. We can find ourselves in it, but have more difficulty characterizing its precise condition. We are told that she travels with Pierre to London and is "not doing much of interest". We hear of her "love of science and her love for a man". When we are told that she "would have liked sometimes to know the simple charm of living" we find ourselves in the Libra region of the magic that can live in a fresh and lively meeting with everyday demands in life. We also hear of "boredom" and "loss of passion for life" - complaint. These may reflect a weakness in the Libra region, a weakness which might have been indicated in her idleness and frivolity earlier on (though one must consider her age). A person viewing these studies from a medical frame of mind, knowing of the relation between the Libra forces and the kidneys, bladder, might wonder whether these soul experiences and moods might reflect a weakness in that region? I have, at present, no definite answer to this, but I think it may be significant to note that Marie Curie fell ill and died while under this region of influence. These remarks open up an entirely new question of the relation of these rhythms to the fluctuations of bodily health and illness. It is beyond the scope of this study to go into this in any greater detail, but I have pointed to it here and there.

Returning to this period in Marie's life we find a description of her one "dress" and her developing friendship with the "light fairy" -the dancer Loie Fuller. Conversations are carried on in the

house with company or "companions", and in a noble expression of the Libra gesture of a balanced working with another, after the death of her husband, she, as the first woman to speak in the hall at the Sorbonne, resumes her lectures with the same words Pierre had left off.

Years later, under this archetype, she is offered help by a woman, whose apparently 'silly question,' becomes a fateful one. The consequence of this friendship is that she travels to America with her daughters as companions. Of course only after they have insisted that she get some new dresses. She lectures at girl's colleges and is invited by the international committee of intellectual "cooperation" to work with them.

Finally, at the age of 67, working at the laboratory, teas are introduced. Not long thereafter, when ailing, she is surprisingly acquiescent to others suggestions in respect of her health. Thus Marie Curie's relation to the Libra forces comes to an end.

Next we look at the life of Henry Adams.

He writes of his twenty seventh year: "Travelling in all possible luxury, at someone else's expense with diplomatic priviledges and position, was a form of travel hitherto untried." This questionable expression of his relation to the Libra forces, is accompanied by the following remarks: "He acquired the habit of office and lost the faculty of will". Perhaps this reflects the Libra quality which is so often expressed by the words, "comfortable", "conformable". Finally, "Of his daily life he had to reckon so many breakfasts; so many dinners-so many Americans to be escorted." This relation to the Libra spirits is rounded off through his relation to art dealers and his interest in art. He says: "Art was a superb field for education."

Next we turn to the life of Henry David Thoreau.

At the age of twenty, under Libra, he works as a tutor in a gentleman's family. He develops a friendship with Emerson and joins the Hedge Club. He meets Margaret Fuller and there is talk of marriage between them. Thoreau remarks:-"She was not fool enough to marry me, I not fool enough to marry her." He works as the secretary and curator at the Concord Lyceum and arranges lectures and social activities. He writes poetry about the beauty and virtue of a young man which has androgynous overtones. He develops an interest in Ellen Sewall and "falls completely in love with her." He writes:

"our rays united make one sun with fairest summer weather.."

At the age of 37, once again in relation to Libra, we find him unsympathetic to "reformers of society". He feels they need to "reform themselves first". Finally he tells us that: "Yesterday I was influenced with the rottenness of human relationships."

Turning to the life of Rudolf Steiner we find, under Libra, as a young boy Steiner walks to the chapel containing a painting of St. Rosalie. He learns what a duel is and comes into relation with the assistant teacher who wrote petitions for the poor. This teacher brings the element of art to Steiner. He copied pictures under his direction. Finally we hear of his attendance at a wedding at this time. Also we find him standing in relation to the sacramental life.

Some years later he is a tutor in a family. (We see this gesture in the life of Marie Curie and Thoreau under Libra as well), where he spends many "happy hours". In this family he meets two daughters and writes of one of these relationships: "Between the younger daughter and me there gradually came about a beautiful friendship..We loved each other.."

At the age of 36, under Libra, he writes:

"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."

He is interested in the question of colour and becomes friends with an artist whose "soul life was all light and colour". We see him attending a wedding festival with the young artist. At this time, moving into the spiritual reflections of the Libra gesture, we find him writing about: "overcoming the either or of intellectual judgement" and "in the presence of the supersensible it is necessary to be many sided". He speaks of Eduard van der Hellen's wife, her wholly artistic nature and her interest in movements in public life.

His next three observations I think very beautifully articulate some of the hidden mysteries of the Libra sphere. He writes:

"Where there is life, the unharmonized contrast is active, and life itself is the continuous overcoming, but also recreation of the contrasts."

Next, he says:

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

I think if the reader considers the above words carefully,

he will find in them, an almost epigrammatic expression of the Libra archetype. Finally he speaks of "knowledge in accord with reality", and the sense that "enthusiasm partakes in the creation of the world."

Let us now look at the signature of the Libra influences in the life of Albert Schweitzer.

In looking back to his college days under Libra we hear: "He often called his college days a time of endowed leisure." He asks himself the question: "Didn't he owe something to someone for all the good he had received?"

At 37 there arose the question of his relationship with Helene Bresslau. This developed into the realisation that marriage was the appropriate gesture to take. He also speaks of his having formed memorable relationships during this time in his life. At 47, under the same archetype as his marriage, he decided to return to Lambarene, forcing him to separate, for a time, from his wife. He has a companion for the trip and when he returns to Africa he "palavers (bargains) for tiles for the roof of the hospital". At the age of 69, we find he and his companion, his wife, the sole workers at the hospital.

In his autobiography, under Libra, we find him concerning himself with the question of the Kingdom of Heaven and the lack of its' fulfillment on earth. At 37 he marries and at 49 travels with a companion back to Africa.

This completes our review of the Libra influence in the lives under consideration. I think, from the above characterisations and the brief sketch at the beginning, the reader can elaborate for him or herself a rich picture of this region of experience.

In the next chapter we will look at the influences of the Pisces and Virgo regions.

Libra

AGE	C	P	Mohandas Gandhi
16	*		Friendship with reformer. Gandhi vowed that he "could not lead him astray". Ate meat for about one year. Influence of his companion upon him.
26-27		*	<p>Established household. Made up mind to get family. Subdued, more moderate language in his writing.</p> <p>Relation to social functions.</p> <p>Question of marriage.</p> <p>Help of all parties in the dispute. Freedom from exaggeration.</p> <p>"Win justice by rendering justice." Set sail for South Africa with wife and family.</p> <p>Reflections on marriage. Will to serve community. Principle of non-violence. Forgiveness. Wife of police superintendent helped him. Trust in their sense of fairness.</p> <p>Apparently contradictory actions. Different in similar situations. Exaggeration of justice. Calmness. Realism.</p> <p>Desire to have permanent funds for public institutions.</p> <p>"I have no doubt that the ideal is for public institutions to live, like nature, from day to day.."</p> <p>"That magnificent campaign extending over six years was carried on without permanent funds..I can recollect times when I did not know what would happen the next day if no subscription came in."</p>
45-46		*	<p>Looking for humanitarian work.</p> <p>Discussions on non-violence. Yield to Gokhale's loving pressure. Lady Cecilia visited him. Friendly source of comfort in times of trial.</p> <p>Try to understand viewpoint of party with which he was dealing.</p> <p>Not proper for him to join the society. Could not understand his readiness for compromise.</p> <p>In ashram. Chats over light refreshments. Husbands. "Partiality for his wife got the better of his partiality for truth.</p> <p>Future of society. Join or not. Blind love made me angry.</p>

Libra

AGE	☉	♁	Carl Jung
17-18		*	Discussions with his father.
32-34	*		Conversations with his patients. Relationship with Freud.
42-44		*	<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. Sketching pictures depicting psychic situation. Mandala: Formation, transformation. Eternal Mind. Eternal Recurrence. Went on trip with his friend. Homosexuality, Watching the language of gestures.
Ralph Waldo Emerson			
14	*		Various people came to Emerson's assistance to enable him to go to Harvard. Ralph's silly fancies and frivolous rhymes. Made fun of the seriousness of his brothers. Assisted the President of the College as an orderly. Boredom at Harvard during first year. Wedding of Reverend Ripley to Sarah Alden Bradford. "She was as fond of him as he of her."
31-33		*	"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." His brother's view of his betrothed. "Talent becomes genius; inoffensiveness, benevolence; willfulness, 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." "Nature in the woods is very companionable." Met Lydia Jackson. Impulse to marry her. Wedding. Visited by reformers at new house. Question of relationships. His companionship with Charles. Elizabeth and Charles. Waldo and Lidian. Became acquainted with Margaret Fuller. Emerson lamented the poverty of the arts and the low aesthetic taste of the nation: "What shall nourish the sense

Libra

AGE	☉	♁	Ralph Waldo Emerson
33		*	of beauty now?" he asked. Frivolous external fancying faded out of second marriage.
47	*		Question of justice in social life. Social life itself. "The providing for community needs is one of the best uses of wealth." Invited to convention on women's rights
60		*	Problems from external events. New enthusiasm for Universal Liberty at work in his life. Engagement of his daughter.
Yogananda			
22-23	*		Initiation into the Swami Order. Ceremony. "He that is unmarried careth for the things that belong to the Lord; but he that is married careth for the things of the world; how he may please his wife." "How you will miss the companionship of a wife in your old age."
Marie Curie			
17-19		*	"Intoxication of idleness. Reading absurd and harmless novels. "During her year of laziness". Learn to dance. Attend balls. "A breeze of innocent madness stirred all summer long over the beautiful house," In September, still giddy from a whole year's roaming. Tutoring. Relationship with social and political movements of her day. Manya gave lessons to women of the poor classes. Wished to reform social order.. Drawings in her book. Work as governess. Willingness to help her sister, Bronya, study. Governess. Position with a family of lawyers. "How naive and full of illusions was Manya."
36-37	*		Travels with Pierre to London where he lectures. Not doing much of interest. Love of science and her love for a man.

Libra

AGE	⊙	⊕	
<u>Marie Curie</u>			
37	*		<p>She would have liked sometimes to know the simple charm of living. Boredom in Marie. Loss of passion for life. Complaint.</p> <p>Description of her one dress. Friendship with dancer Loie Fuller: "The Light Fairy."</p> <p>Conversations with guests visiting the house.</p> <p>First time woman was to speak in the hall of the Sorbonne.</p> <p>Resumed series of lectures with the same words Pierre had left off.</p>
53	*	*	<p>Meeting with Mrs. Brown Meloney..her offer to help Marie. "If you had the whole world to choose from? Silly question. Fateful one."</p> <p>Travel to America with daughters as companions. Bought a few new dresses.</p> <p>Lectured at girl's colleges.</p> <p>International committee of intellectual cooperation.</p>
67	*		<p>Teas at laboratory.</p> <p>Acquiescence to others suggestions in respect of health.</p>
<u>Henry Adams</u>			
13	*		"Mr. Adams read aloud to his children.
27	*	*	<p>Travelling in all possible luxury, at some one else's expense with diplomatic priviledges and position, was a form of travel hitherto untried.</p> <p>Acquired habit of office and lost faculty of will.</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>Relation to art dealers. Converstations with critics.</p> <p>Print by Raphael.</p> <p>"Art was a superb field for education."</p>
<u>Henry David Thoreau</u>			
20		*	<p>Changed his name. Assistant in large school. Private tutor in gentleman's family.</p> <p>Friendship with Emerson. Joined Hedge Club</p>

Libra

AGE	C	S	Henry David Thoreau
21		*	<p>Thoreau and Alcott met at Emerson's.</p> <p>Met Margaret Fuller. (Talk of marriage between them.)</p> <p>"Not fool enough to marry me, I not fool enough to marry her."</p> <p>Secretary: Curator at Lyceum. Arrange lectures. Take place in social activities.</p> <p>Poem about beauty and virtue of young man. Androgynous overtones in poem.</p> <p>Interest in Ellen Sewall. Fallen completely in love with her.</p> <p>.. "Our rays united make one sun with fairest summer weather.."</p> <p>Step that was to lead him to the profession of writing. Poem: "Sympathy."</p>
37		*	<p>Not sympathetic to reformers of society. Need to reform themselves first.</p> <p>Antipathy for reformers. Clergy.</p> <p>"Yesterday I was influenced with the rottenness of human relations."</p>
Rudolph Steiner			
8		*	<p>Walked to Chapel containing a picture of Saint Rosalie.</p> <p>Learned what a duel was.</p> <p>Assistant teacher wrote petitions for the poor. Brought element of art to Steiner. Copied pictures under his direction. Took part in wedding.</p> <p>Involvement in the ritual of the Church.</p>
23		*	<p>Task of tutoring in family.</p> <p>Spent many happy hours in family circle. Met two daughters of family.</p> <p>"Between the younger daughter and me there gradually came about a beautiful friendship..We loved each other.."</p> <p>Social-artistic circles. Eugenie della Grazie,</p>
36		*	<p>"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>

Libra

AGE	☉	♁	Rudolph Steiner
36	*		<p>Relation to the question of colour. Friend. Artist. Soul life, all light and colour. Wedding festival with young artist.</p> <p>Overcome either or of intellectual judgement.</p> <p>"In the presence of the supersensible it is necessary to be many sided."</p> <p>Eduard van der Hellen's wife. Wholly artistic nature. Interested in movements in public life.</p> <p>Absurd social forms.</p> <p>Change in his ability to grasp what was in the sense world. "Where there is life, the unharmonized contrast is active, and life itself is the continuous overcoming, but also the recreation of the contrasts.</p> <p>"In the real world there arises a riddle; its solution also arises in reality. Something appears which is being or event, and which represents the solution to the other."</p> <p>Knowledge in accord with reality. Enthusiasm partakes in the creation of the world.</p>
Albert Schweitzer			
21	*		<p>Often called college days, time of endowed leisure. "Didn't he owe something to someone for all the good he had received?"</p>
37-38	*		<p>Question of relationship with Helene Bresslau. Marriage. Formed memorable relationships during this time.</p>
47	*		<p>Decision to return to Lambarene. (Separation from his wife).</p> <p>Companion for the trip. Palaver about tiles for the hospital.</p>
69	*		<p>Medical staff only doctor and Mrs. Schweitzer.</p>
Albert Schweitzer (II)			
19	*		<p>Question concerning the Coming of The Kingdom of Heaven.</p>
37	*		<p>Marriage. Trying to raise money for hospital.</p>
49	*		<p>Travel with Noel Gillespie back to Lambarene.</p>

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

"But this I say, He which soweth sparingly shall reap also sparingly; and we which soweth bountifully shall reap also bountifully.

Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."
II Corinthians 9:6-7

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

CHAPTER XVI :
THE PISCES-VIRGO ARCHETYPAL
REGIONS

The Pisces Archetype
(also see Pisces, Vol. I, Jupiter-Neptune,
Vol. II)

When we enter into relation with the spirits of Pisces, we find ourselves, as previously with Cancer and Scorpio, in the watery element. The qualitative experience gives one the impression of the vastness of the ocean. There is a greatness about this region of "generosity and magnanimity of soul". Through the experienceable relation of Pisces to the living currents of the formative forces working strongly in the hands and feet, the inspiration of this region often moves: human souls to travel over the oceans. This will be seen repeatedly in the following observations. Travel "broadens one's boundaries"; making the soul more tolerant, all encompassing and universal in its outlook. Through travel we meet human beings from "all walks of life". Travel itself is intimately related to the human feet. Through our feet, one could say, we enter out onto the ocean of life where we meet our destiny amidst the rich, mobile streams of currents ceaselessly inspiring human souls on various paths of their respective lives.

If we enter into the feeling of this vast ocean of life,, (as in a busy, mercantile city for example) with these innumerable interweaving currents, we can then more clearly recognize the potential weakness of Pisces: that is "fraud or deceit". Here a gesture of covering over, sweeping under the rug, vaguely misleading sense of events amidst the teeming activity around one, can easily be understood as one of the dangers in this region of experience.

Rather, the virtue of Pisces, its magnanimity, would strive to be clear as to where its generous bestowal may be leading others and oneself. This picture of Piscean magnanimity seems intimately linked with the gesture of Christ multiplying the bread and the fishes and feeding the five thousand.

As we saw in the previous Volumes the sphere of Pisces is intimately related to the sense of hearing. one can't help but feel that while living in the experience of a symphony one is participating in a kind of ocean of interweaving motifs, themes, etc. One sees the picture of putting a seashell to one's ear. How can we hold fast to our own path, our own part, without being shut off from the rich tapestry of sounding, streaming currents around us? As it says in the

Old Testament: "Ponder the path of thy feet". How do we maintain wakeful responsibility in pondering the path of our feet, but also be attentive to all that which life has brought to cross our path by virtue of where our feet - inner or outer, metaphorical or literal may have led us?

We also saw that while living in the region of Pisces one experiences the world in that manner which might be called psychism. In Volume I we spoke of psychism in the following manner:

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

I'll leave this brief portrayal and suggest the reader look to the Pisces contemplation in Volume I for a richer account of this region of experience. Let us now look at the entries for Pisces in the lives we have been exploring.

We first meet Mohandas Gandhi, under Pisces, "journeying on a ship to England". He is dependent on others "generosity" to raise money for his trip. In England he takes "dancing lessons" and walks eight to ten hours a day. While in jail, some years later, under Pisces, he learns shoe making.

In the life of Jung we first find him telling us of his experience of a flood, where the River Wiese broke its dam. Next, years later, under Pisces, he travels to America with Freud. Finally, again years later, he is delivering lectures and making a number of journeys.

In the life of Emerson, at the age of 24, Pisces works in his "travelling on ship to South Carolina". Shortly thereafter he travels to St. Augustine. In respect of the weakness of "deceit" related to this region, he writes:

"That a man can sin in secret and "cover over transgressions with an impenetrable cloak". 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" is deluded."

He takes various boat trips and wanders "along the river".

Seventeen years later he is concerned with the question of more rapid transportation, communication and road building. His biographer tells us that "Emerson was not disturbed by the heterogeneous population crowding on all ships from all corners of the world."

We then hear: "Heretofore, Emerson had been critical of trade, and had looked upon 'business ethics' as inimical to the public good." He writes at this time in his life that "the history of commerce is the record of a beneficent tendency". We ask ourselves: what caused this change of heart, and wonder whether it is linked to Emerson's progressed Sun-Earth moving into the Pisces-Virgo region, where he, as it were, had a "new look," at the question of business and commerce?

He is concerned with the question of the effect of the railroad upon employment and interestingly gives some attention to the question of the relation of the path of the poet to "intoxication and the use of drugs". We pointed out in Volume I the intimate relation between the Pisces region and these two questions.

Yogananda, under Pisces, flees from home in an attempt to reach the Himalayas. He visits with different Saints and mystics during this period in his life. Years later we find him travelling, under Pisces, helped by the generosity of his friends and students. He visits Assisi and Athens on his return trip to India.

In the life of Marie Curie, we find her under Pisces helping during World War I in various hospitals through her knowledge of xrays. She travels in an automobile from hospital to hospital, working tirelessly to help those individuals whose destinies have led them to confinement there.

Henry Adams sails on the steamer Persia for Germany. He travels throughout Europe. In the "despised beer gardens" of Germany he speaks of his "gain in education" in the following way: "Sitting thus at his beer table, mentally impassive, he was one day surprised to notice that his mind followed the movement of the Sinfonie".

Finally he writes of this period under Pisces: "By twisting life to follow accidental and devious paths, one might perhaps find some use for accidental and devious knowledge."

At the age of 30 he is confronted with the task of "choosing his path towards the future." In Washington he meets a representative of the Pisces-Virgo line of influence and tells us: "that he found McCulloch (the banker) the broadest, most liberal, most genial, and most practical public man in Washington."

Henry David Thoreau under Pisces writes a book about the Concord and Merrimack Rivers. He spends his afternoons strolling through the woods and fields of Concord or boating on its ponds and rivers. In the evenings he rows out on the pond, playing his flute or fishing. Under Pisces, while going to pick up his shoes from the shoemaker he refuses to pay his poll tax and lands in jail. We remember the picture of Gandhi learning "shoe-making" while in prison.

At the age of 39 Pisces inspires him to take a trip to Worcester, then a steamer to Eagle's Wing. He visits Alcott on the train and with Alcott visits Walt Whitman's home in Brooklyn. During this period he delivers lectures on "Walking" in Amherst, Fitchburg and Worcester.

In the life of Rudolf Steiner we find Pisces-Virgo bringing him in relation to "wide social-circles". Next under this archetype, he travels with Marie von Sivers.

Finally, in the life of Albert Schweitzer, Pisces helps him in his trying to raise money for his hospital in Lambarene, primarily reliant through a personal appeal on the generosity of his friends. He works to equip his hospital before leaving Europe. He promises the Paris Mission Society, his sponsors, that he will be "mute as a fish" when he arrives in Africa. He sends seventy packing cases of medical equipment and supplies, and sets off himself on his journey to Africa. His ship arrives in Libreville and the last leg of his journey is by canoe, up the Ogowe River.

At the ages of 60-61 he travels to Europe, giving organ recitals to raise money for the hospital. He does much travelling back and forth between Europe and America.

In his autobiography Pisces finds him involved with his music, travelling back and forth to Paris. Later we find him travelling to Africa under its influence.

The Pisces region has many facets, moods and gestures. The previous characterisations underlines common elements in Pisces, reflected during the respective Pisces periods in the lives we are looking at. It is meant to illustrate the fundamental theme of this particular book and is not necessarily inclusive of the various expressions Pisces takes.

Let us now turn our attention to the companion archetype to Pisces, that of Virgo. In the biographies under consideration we find a rich expression of the Virgo gesture or archetype.

Pisces

AGE	☉	♆	
Mohandas Gandhi			
18-20	*		Journey on ship to England. Journey to Bombay. Depending on others "generosity" to raise money for the trip.
38		*	Dancing lessons. Walking eight to ten hours a day. Life in jail. Learnt shoe-making.
Carl Jung			
8	*		Flood: River Wiese broke its dam. Fascinated with man, dead in flood.
34	*		Trip to America with Freud.
54		*	Delivering lectures and making a number of journeys.
Ralph Waldo Emerson			
24	*		"Health, action, happiness! How they ebb from me..It is mournful the expectation of ceasing to be an object of hope that we may become objects of compassion." Travelled on ship to South Carolina for health. Sailed to St. Augustine. (Deceit) "That a man can sin in secret and "cover transgressions with an impenetrable cloak." 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. Various boat trips. Wandered along river.
41		*	Question of more rapid transportation and communication. Road building. Emerson was not disturbed by the "heterogeneous population crowding on all ships from all corners of the world." Heretofore, Emerson had been critical of trade, and had looked upon "business ethics" as inimical to the public good. "The history of commerce is the record of a beneficent tendency." Question of effect of railroad on employment. Relation of work and the path of the poet to intoxication and use of drugs. Question of business and manufacturing concerns in relation to the war.

Pisces

AGE	☉	☽	Yogananda
13-14		*	Flight from home-train for Himalayas Visits with different Saints.
42		*	Travelling. Return to India. Donations given to him for his travelling. Travel throughout Europe. Assisi. Athenian Temples.
<u>Marie Curie</u>			
.914		*	World War II effort: Work in hospitals with x-rays. Travelling in automobile. Travelling from hospital to hospital.
<u>Henry Adams</u>			
20-22		*	Sailed on steamer Persia for Germany. Travel through Europe. Went to Opera. Difficulty with language. Beer-cellars. Gain in education came from despised beer-garden and music hall. In beer hall: "Sitting thus at his beer table, mentally impassive, he was one day surprised to notice that his mind followed the movement of a Sinfonie." "By twisting life to follow accidental and devious paths, one might perhaps find some use for accidental and devious knowledge."
30		*	Choose path towards the future. New mechanical energies: Coal, iron, steam. "..finding McCulloch the broadest, most liberal, most genial, and most practical public man in Washington." Exposure of corruption.
<u>Henry David Thoreau</u>			
30		*	Wrote book on the Concord and Merrimack Rivers. Afternoons spent strolling through woods and fields of Concord or boating on its ponds and rivers. Evenings he rowed out, played his flute or fished. Took children for ride on boat. Played flute. Going to pick up shoes from shoemaker. Refused to pay poll tax.

Pisces

AGE	☉	♁	Henry David Thoreau
29		*	Travels in Maine.
39	*		Trip to Worcester. Took steamer to visit Eagles Wing. Visited Alcott on train. Went with Alcott to Whitman's home in Brooklyn Delivered lecture on Walking in Amherst, Fitchburg, Worcester. Trip to Maine.
Rudolph Steiner			
27-28		*	Exposure to wide social circles.
47	*		Travelling with Marie von Sivers.
Albert Schweitzer			
38		*	Raised money for hospital through personal appeal to friends generosity. Have to equip hospital before hand. Be "mute as a fish". Sent 70 packing cases of medical equipment and supplies. Travelling to Africa. Train to ship. Ship arrived at Libreville. Travelling up the Ogowe River. Travel by canoe. Building first hospital. Description of fishing expedition of natives. Prisoner of war.
60-61	*		Return to Europe. Organ recitals to raise money. Travelling. Playing concerts. Travelling back and forth between Europe and Africa.
Albert Schweitzer (II)			
30	*		Music. Travelling to Paris.
38-40		*	Travel to Africa. Creation of hospital. Prisoners of war. Journey on river: Title of philosophy: <u>Reverence for Life</u> .

The Virgo Archetype
(See Virgo, Vol. I, Mercury, Vol.
II)

As we look over the entries for the corresponding Virgo periods in the following lives we can be struck by Virgo's intimate connection with the question of money as well as its relation to the qualities of courtesy, tactfulness, gracefulness. We think of the words from the Gospel: "Hail Mary, full of grace, the Lord is with you" and in this archetypal expression of the Virgo forces in relation to the Virgin, we find its immediate connection with the quality of grace or graciousness.

The Virgo sphere, as that of Gemini, is ruled by occult Venus. We read in the earlier Volumes of this work of the link between the Virgo forces and the "sense for movement" in man: a sense which is deeply connected with the unconscious experience of the musculature in the body. One sees the picture of the dancer, Isadora Duncan, spending hours in her studio trying to locate her center of movement. Through this experience of the center of movement, the human soul comes into relation to that part of the body which, from one point of view, lays the foundation for the human will, the "motor" power within the individual. The ability to keep things moving, resourcefully, graciously; the capacity to work itself; one's sheer muscle power is deeply linked with this region of experience. It is the region which finds its nobler expression in the chivalric ideal of knighthood, where the strength of one's manhood was dedicated in service to ideals. This helped to counterbalance the dangers of the misuse of one's personal strength something which finds its expression in the imagination of the "macho,, personality in the present. Perhaps one could also say that this region is deeply linked with one's ability to take raw materials and transform them, whether sheerly in the act of digestion or in its reflection in the work world itself.

As with Gemini, through its relation to occult Venus, it is concerned with motor energy as well as moti-vations. One might say the moving forces behind action. Consequently it leads into the sphere of the personal soul life in man, where he also dwells in that region of personal belief. The religious community to which he belongs, his ideals for his becoming in the maturing, unfolding course of time, are intimately bound with this sphere.

We also see in Virgo a deep relation to the unfolding and maturing of the phenomena of nature. We have spoken of this in the previous book as the philosophical outlook of "phenomenalism". Perhaps we could speak of this as an inherent sense of the creative wisdom that

works as motive power in nature's unfolding and in human maturation in time. The widespread gesture towards equal rights of many forms prevalent in the twentieth century is partly to be understood in relation to this region, where human freedom has such an intimate connection with one's ability to work and to be paid for one's work. The American expression "upwardly mobile" reflects the inherent relation between the economic life and the motor power of Virgo, through which one develops in the course of time. The end of such a striving is a goal each individual must set for himself, but the power to achieve one's goal(s) in the course of time can be seen as deeply linked with Virgo. Through the refinement of one's talents, one more and more individualizes one's will. The great artist, through the refinement of his will, commands for one performance a large fee. Whether this is just or not is a question to be explored later, but the inherent relation between human cultivation and economic compensation is one that has become an integral part of our civilisation.

I leave this brief sketch of Virgo to be filled but by the accounts of this region in the first two books and the following rich entries in the various lives considered. Let us look at them for a minute.

I have mentioned earlier in these studies that there seems to exist a kind of peculiar connection between the expression: "God is love" and "time is money". I have suggested both of these phrases stream out of the same region of the human personality. This intimate connection between the religious life and the question of money is immediately reflected in the life of Gandhi, when at the age of 18, under Virgo, he is concerned with "raising money for his trip to England and "afraid that he will be unable to keep his religious beliefs when he travels there." Much could be said about the effect that the battle with money and the "love of it as the proverbial, "root of all evil", has upon the personal religious struggles of the human soul. For the present let me simply note that these two concerns arise at the same time under the influence of Virgo.

Arriving in Europe we find Gandhi having a "lesson in European etiquette, manners, courtesy." He is mindful of the "cost of finding hotel rooms." He tells us about English life and customs and finds his way to Bentham's, Theory of Utility. We find the theme of courtesy further occupying his attention when he speaks of "ungraciousness" and the character of "English gentleman". He takes dancing lessons and concerns himself with economics and hygiene.

Seventeen years later, once again under Virgo, he is concerned

with money and the quality of "resourcefulness". He speaks of the burden of supporting a family. At the same time he comes into contact with the Theosophical Society and is involved in religious discussions. He concerns himself with the question of "brotherhood"; the problem of saving for the future and using his savings for the "benefit of the community". He speaks of not "exceeding limits in respect of money" and writes a book: "A Guide to Health." (Classically Virgo is also thought as having a relation to health and illness. My impression has been there is some truth in this. We will see this question of health or the struggle with illness to be one intimately bound with this region.)

Next he tells us, with the accompanying Scorpio archetype at the time, that he: "poured money into the journal". He serves victims of the plague as a nurse and became a banker for the victims, telling them what to do with their money. He came to the realisation of the value of working with one's hands and in the spirit of household economy began to grind his own flour. His will to take a vow of chastity is spoken of, as well as a kind of conflict between "service to his family" and "service to the larger community."

Carl Jung at the age of 25, under Virgo, speaks of his "lack of money" and his interest in attending the theatre at this time in his life. At the age of 35, under the individualising influence of Virgo (a mind of one's own), Jung speaks of developing "his own view of the psyche". About 20 years later he works as a public speaker, which one can see as a performing art.

Entering into the life of Emerson, we find at the age of 24, under Virgo, mention of his feeling of his "monetary responsibilities to his family". He says: "Tis a queer life, and the only humour proper to it seems quiet astonishment. Others laugh, weep, sell or proselyte. I admire." In these words we have a picture of some of the varied activities inspired by Virgo. The drama so intimately bound with laughing and weeping. The economic life of selling, and that religious gesture which often bespeaks a kind of almost mercenary, ungracious quality - that of proselytizing.

Next we hear his biographer tell us that "Waldo was still the chief means of support for his mother, Charles and Bulkeley."

In what I think is a very beautiful expression of the "maturing quality of the Virgoan mind" (my phrase) we find Emerson reading Sampson Reed's, Observations on the Growth of the Mind. We find this expression of the mind, another aspect of the Virgo nature:

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

Here we find expressed the intimate relation in Virgo between the religious life, the unfolding of the "personal power of intelligence" and the phenomena of nature as it reveals itself, maturing in time.

Next we see the Virgoan relation to health, and that healthy hope for the future which accompanies bodily health. Emerson writes in his journal:

" 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."

Next we find an expression of the intimate relation of Virgo's gesture to the soul quality of grace and courtesy. We hear: "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."

Emerson, preaching in different places to earn money says: "when we need the stimulus of a great occasion and many observers to excite our virtue, what is it in effect but to say that we fear man more than God and respect men more than we respect ourselves."

A further reflection of the Virgo archetype is contained in the words of his biographer: "To this strict integrity, Emerson aids consideration of the feelings of other people." Perhaps this period in Emerson's life has given us one of the richest and most varied expressions of some of the concerns intimately bound with the soul's experience of the Virgo region.

We next find Emerson at 40 standing in relation to the Virgo region again. His biographer tells us that ,only recently had Emerson become land conscious". (I would suggest under Taurus.) "Heretofore, Emerson had been critical of trade, and had looked upon "business ethics" as inimical to the public good." He is concerned with the

question of the effect of the railroad on employment and, at this time, buys pastures and woodlot at Walden Pond. He expresses the Virgo quality of "gratitude" when he says that he is "full of thanks for moderate goods". His biographer refers to the mood of "phenomenalism" present with Emerson during this time in his life.

In recognition of the individualising and very personal aspect of Virgo, Emerson considers the "differences between individual's experiences". In the spirit of "rights" and personal responsibility we hear that "he is in favor of the least government possible, the fewest laws, passing from theory to practice as a reformer."

Moving on to the life of Yogananda we find at the age of 42, his receiving money for travel, and upon returning to India his incorporation of the Ranchi school which he had founded years earlier.

Marie Curie, under Virgo, "works at her cooking for the sake of her husband's family". At the same time she acquires a daily expenses book to watch her budget. She writes in a letter that she and Pierre are both "healthy". During this time she brings "into the world her first child." Years later, under Virgo, we find her helping with the details of the building of the Radium Institute.

In the life of Henry Adams, under Virgo, we first see him going to the opera, theatre, ballet, and frequenting the gregarious German beer halls. At thirty, quite unexpectedly, we hear of his study of business, and his will to "make himself a position as a practical man of business". He speaks of "new mechanical energies: coal, iron, steam, and the fact that he and his friends "could scarcely have earned five dollars a day in any modern industry".. He spoke of the need for more energy and capital, industry, banks and mines.

Next, I think with a certain measure of genius he writes of the questionable gesture of making labor a commodity: "He was for sale on the open market; so were many of his friends." And "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." He speaks of his debts of "gratitude" and like Emerson, his opposition to the banking mind. "To him the banking mind was obnoxious." Finally, under Virgo, we find him giving three months to an article on the finances of the United States.

Henry David Thoreau, at the age of 30, under Virgo, delivers his first lecture on Walden to his townspeople. It is called: "A

History of Myself". A portion of this talk becomes the chapter on "Economy" in Walden. We hear of the "gracious welcome" Henry offered his visitors at Walden Pond, and his helping Louis Agassiz "catalogue" the flora and fauna of the area. He speaks of the Walden Pond Society as being the "Third Religious Society in Concord". and says: "What in other men is religion is in me love of nature." In these words we find indicated the intimate relation between the religious life and the love for the world of nature herself.

In a gesture of "civil disobedience" he refuses to pay his "poll tax" and his fellow townsman says of him that "he was a good sort-of man. Would pay every cent he owed to any man." In the juxtaposition of these two thoughts we see the inner correlation between "goodness" and the "sphere of money".

Under Virgo, 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."

At forty one he takes over the details of the family graphite business and engages in naturalistic explorations.

Next we shall look at the life of Rudolf Steiner in light of this archetype. I think his expressions of some of his concerns during this period, point to some essential motifs in this sphere of experience.

He speaks, at the age of 27 of being,

"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.. There was an inner necessity to set forth my perception of the spiritual world in a form transparently clear to thinking."

Now, in the spirit of phenomenalism: 'My view was that the essential thing in a work of art is that which appears to the senses.' He speaks of the "transformation of the sensibly apparent in the light of the spirit", something "which places the world of spirit within the world of senses."

Next we find a deep expression of some of the currents which lie hidden within the Virgo region:\

"At that time true knowledge, the manifestation of the spiritual in art, and the moral will in man, united for me as members of a single whole. I could not but recognize in the human personality a central point at which this 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."

Of his relation to Pastor Formey at this time, he writes:

"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 Hiebel. She had developed the art of declamation. When Christine Hebbel told a story, the whole room was permeated with warmth of soul. (My paraphrase)

Continuing at this time under Virgo, we find Steiner's interest in the "evolution of culture in the progress of humanity". He enters into a controversy over the initial purchase payment for the newspaper. We hear him speak of the will of Victor Adler, a keen critic of misconduct in public affairs. Interestingly, at this time, he takes up the study of Karl Marx and Friedrich Engels on social economics.

In speaking of Goethe's idea of knowledge during this period, we find I think a picture of some of the varied expressions of the Virgo forces:

1. Utilizing and profit seeking.
2. Knowledge craving. Serene look, clear intellect.
3. Productive imagination.
4. All encompassing idea-unity of the whole. It is the business of nature, thereupon to conform with this idea.

In a sense, it is this fourth characterisation, which describes the intention of this particular Volume to present a picture of an "all -encompassing ideal, in respect of human biography.

Finally we find a further portrait of the Virgo influence in Rudolf Steiner's appreciation of Frau Rosa Mayreder. He speaks of her in the following way. (This is paraphrased)

"Her gifts of the human mind. Balance of humanness. Her various artistic gifts mingled with free, penetrating power of observation. A devoted observation of the objective world."

Next he tells us of her "devotion to the requirements of the immediate human personality". Through these various characterisations I think we see signatures of the gracious Virgo region, respectfully observing and encouraging the other human personality. Finally we see Steiner and she discussing the "true meaning of human freedom".

Some years later, once again under Virgo, Steiner is involved in developing the art "of recitation and declamation". He works with drama and introduces an artistic element into the life of the organisation he founded. Finally we are left at this stage in his life with the figure of Demeter, the precursor of Mary?

Our last consideration of the influences of Virgo is of the life Of Albert Schweitzer.

At the age of 30, the precise, careful Virgoan will leads him to

"work exactingly" on every detail of his studies.

Ten years later he must "cut back on finances" at about the time when he works on his book: "The Philosophy of Civilisation." He is concerned with the question of civilisation and ethics and says: "Man has failed to identify with life itself in his ethics and has remained egocentric." His remark: "the catastrophe of civilisation started from the catastrophe of a world view", the progress ethic".says something about the mentality of momentum, motion and development for its own sake, lacking true ethical foundations.

Years later he is preaching, playing concerts and gives the Hibbert lectures on religion. These efforts are partly inspired by his need to raise money for his hospital in Lambarene.

In his autobiography, we find in respect of his work on his book: "The Philosophy of Civilisation", the question he puts to himself: "Why only criticize civilisation? Why not go on to something constructive?" He discerns an inner connection between an affirmative attitude and ethics and wonders: "what do they have in common?"

Thus ends our rich characterisation of the Virgo region. I think from the "phenomenal' presented in the preceding pages the reader can go on to develop a sense of this region for him or herself.

Let us now look at the last archetypal spheres under consideration: that of Aquarius and Leo.

Virgo

AGE	C	P	
Mohandas Gandhi			
18		*	<p>Question of raising money for his trip to England. Fear of being unable to keep religious beliefs. Lesson in European etiquette. Manners. Courtesy. Cost of finding hotel rooms.</p> <p>English life and customs. Read Bentham's <u>Theory of Utility</u>.</p> <p>Ungraciousness. English gentleman.</p> <p>Dancing lessons. Question of economics. Discussions on economy and hygiene.</p>
34-35		*	<p>Question of money. Resourcefulness. Burden of supporting a family. Contact with Theosophical Society. Religious discussions. Question of brotherhood. Future savings. Utilized for benefit of the community. Not exceed limits in respect of money. Book. <u>A Guide to Health</u>.</p> <p>Four money into journal. Nursing. Became banker for plague victims. Advised people what to do with money. Sub-editor of the critic. No profit.</p> <p>Work with hands. Household economy: grind his own flour. Children help: servant in house.</p> <p>Brahmacharya. Service to family would take him from service to community.</p> <p>Greater restraints on food.</p>
Carl Jung			
25		*	<p>Lack of money. Going to theatre.</p>
35		*	<p>Development of <u>his own view</u> (my emphasis) of the psyche.</p>
54		*	<p>Delivering lectures. Taking a number of journeys.</p>
RALPH WALDO EMERSON			
24		*	<p>Monetary responsibilities to family.</p> <p>"Tis a queer life, and the only humour proper to it seems quiet astonishment. Others laugh, weep, sell, or proselyte. I admire."</p> <p>Waldo was still the chief means of support for his mother, Charles and Bulkeley.</p>

Virgo

AGE ③ ④

Ralph Waldo Emerson

"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."

"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."

"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.."

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.

Preaching. Preached in different places to earn money. Need to examine truth of everything he said.

.."when we need the stimulus of a great occasion and many observers to excite our virtue, what is it in effect but to say that we fear man more than God and respect men more than we respect ourselves."

"To this strict integrity, Emerson adds consideration for the feelings of other people."

Already deeply in debt. Emerson informed Ellen Tucker of his "prospects"

41

*

Only recently had Emerson become land conscious. Question of ownership of land.

Heretofore, Emerson had been critical of trade, and had looked upon "business ethics" as inimical to the public good.

Effect of railroad on employment. Bought pasture and woodlot at Walden Pond.

"Full of thanks for moderate goods." Reference to Emerson's "phenomenalism" at the time.

Differences between individual's experiences. Is in favor of least government possible, the fewest laws, passing from theory to practice as a reformer.

Business of manufacturing concerns in relation to war. Opportunism.

Virgo

AGE	☉	♁	Yogananda
42	*		Money for travel given to him. Ranchi school incorporated.
Marie Curie			
27-29	*		Work at her cooking for the sake of her husband's family. Acquisition of daily expenses book. Both healthy. Pregnant. "Marie brought into the world her first child"
48	*		Helped with details of building Radium Institute.
Henry Adams			
21	*		Went to the opera. German theatre, ballet, opera were excellent. German beer halls.
30	*		Study of business..Making himself a position as a practical man of business. "New mechanical energies: coal, iron, steam. They could scarcely have earned five dollars a day in any modern industry....Needed energy still more, and capital. New world energies. Leaders of industry. Capital. Banks; mines; "He was for sale in the open market; so were many of his friends." "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." Debts of gratitude. Banker. "To him the banking mind was obnoxious".. "one made no pretense of hard work." Gave three months to an article on the finances of the United States.
Henry David Thoreau			
30	*		Delivered first lecture on Walden to his townspeople. "A History of Myself". A portion of which was to become the "Economy" chapter of Walden. Reading aloud various drafts of book to his friend. Hardly a day went by when Thoreau did not visit the village or the pond.

Virgo

AGE	C	⊕	Henry David Thoreau
30	*		<p>Gracious welcome Henry offered his visitors. Helped Louis Agassiz catalogue flora and fauna of the area. Walden Pond Society. Third religious society in Concord. "What in other men is religion is in me love of nature."</p> <p>Civil Disobedience. Refusal to pay poll tax.</p> <p>Thoreau: "Was a good sort of man. Would pay every cent he owed to any man."</p> <p>"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."</p>
41		*	<p>Work in family graphite business. Took over details of the business.</p> <p>Naturalistic explorations.</p>
Rudolph Steiner			
27	*		<p>"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."</p> <p>"My view was that the essential thing in a work of art is that which appears to the senses."</p> <p>Transformation of the sensibly apparent in the light of the spirit. Places the world of spirit within the world of senses.</p> <p>"At that time true knowledge, the manifestation of the spiritual in art, and the moral will in man, united for me as members of a single whole. I could not but recognize in the human personality a central point at which this 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."</p> <p>Pastor 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."</p>

Virgo

AGE	C	E	Rudolph Steiner
27	*		<p>"What interested me was the evolution of culture in the progress of humanity."</p> <p>Controversy over initial purchase payment for newspaper. Will of Victor Adler. Keen critic of misconduct in public affairs.</p> <p>Took up study of Karl Marx, Engels on social economics.</p> <p>Goethe's idea of knowledge:</p> <ol style="list-style-type: none"> 1. utilizing, profit seeking. 2. knowledge-craving, serene look, clear intellect. 3. productive imagination. 4. all-encompassing idea-unity of the whole. It is the business of nature, thereupon to conform with this idea. <p>Frau Rosa Mayreder:</p> <p>Gifts of human mind. Harmonious qualities. Balance of humanness. Various artistic gifts mingled with free, penetrating power of observation. Devoted observation in objective world.</p> <p>Devoted to requirements of immediate human personality. Discussed question of true meaning of human freedom.</p>
46	*		<p>Developing art of recitation and declamation. Art of drama. Visiting art museums with Marie von Sivers.</p> <p>Artistic element introduced into society. Demeter.</p>
<u>Albert Schweitzer</u>			
30	*		<p>Schweitzer worked exactingly on every detail of his studies.</p>
39-41	*		<p>Cut back on finances. Worked on his book: <u>The Philosophy of Civilisation</u>.</p> <p>Civilisation and Ethics.</p> <p>"Man has failed to identify with life itself in his ethics and has remained egocentric."</p> <p>"Catastrophe of civilisation started from the catastrophe of a world view".. "the progress ethic".</p>
60-62	*		<p>Preaching. Playing concerts. Hibbert lectures on religion. More lectures. Organ recitals to raise money.</p>
76	*		<p>Received prize from the German booksellers for his efforts in promoting world peace.</p>

Virgo

AGE	G	P	Albert Schweitzer (II)
40	*		<p data-bbox="487 462 1315 588">"Why only criticize civilisation? Why not go on to something constructive?" Inner connection between affirmative attitude and ethics. Affirmative attitude and ethics: What do they have in common?</p> <p data-bbox="487 609 1266 661"><u>Reverence for life.</u> Relation to experience of "will to live."</p>

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

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

"If a man were to live a thousand years and have nothing to do outside himself, he would have enough to do within, in his own heart."
Brother Giles

"Love does not rule, love transforms."
Goethe

CHAPTER XVII:
THE AQUARIUS-LEO ARCHETYPAL
REGIONS

The Aquarius Archetype
(See, Aquarius, Vol. I, Saturn and Uranus, Vol. II)

For whatever reason, still unknown to me, in my contemplation of the various biographies I was not able to isolate the signature of the Aquarius region as readily as in the other archetypal regions. Consequently there are fewer entries following for this particular region of experience. I encourage the interested readers to return to the various biographies and supplement these with others to see whether they can gain more evidence of the influence of these forces at the suggested times.

As was pointed out in Volume I, the Aquarius region presents certain paradoxical qualities. It can be experienced, and is thought of classically, as having a quality of air. It is known sometimes as the ether man or "waterman". It is thought to be "fixed" in character (more in essence of the nature of the "earth"), and it can clearly be felt to have a relation to the sense of "warmth". This experience of sensing the warmth qualities in the environment, although focalized around the calves and forearms, is actually also related to a kind of surrounding envelope of air which is affected by the warmth and cold fluctuations in the surrounding air.

While living in this warmth sensing living body of forces, one finds that somehow one is inwoven with a teeming inspirited life which weaves in the air as if in so many airy-light streams. Hence one can discover here one of the foundations for the experience of "telepathy" where various "vibrations" radiating in the living "pneuma" (we remember the Aquarian world picture of Pneumatism) can be "picked up" by the "tuned in" human receiver.

The cultivation and "tuning" of the Aquarian instrument has to do with the cultivation of silence, which can develop into "meditative power"-one of the fruits of which is a refined capacity of spiritual discrimination. ("Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.") Through this development one's experience of the living "pneuma" does not just remain a vague, spacedoutness, or descend into its over-materialized expression in the

electronic world of television, for example, but rather lives and breathes discerningly in the light and life atmosphere of the enspirited sphere of Aquarius.

In the experience of disembodied freedom in this region (an experience related to Aquarius' quality of openness or open-mindedness) one seems called to balance the various elemental qualities found here. Neither moving in the direction of indiscretion through too many external disclosures or turning the attention outwards - a kind of emphasis on the precipitation into substance as in a cloud which gives way to rain - nor moving too far in the direction of being "out there" in "thin air", is what one tries to achieve in this region of experience. Between these two extremes is that selfrecollectedness in the silence where the soul has developed a self-imposed boundary to the weaving streams in which it here lives. Thereby is developed a concentrated center of meditative power which can discriminatingly move within the living currents of Aquarius. This balance has been aptly expressed by Lao Tzu when he says: "He who knows does not tell: He who tells does not know". There is a Zen saying which puts it in another way: "Talk is abuse, but silence is deceit. Beyond talk and silence is a steep path."

This concludes a very brief portrayal of some of the experiences that can be gained through living in the region of Aquarius. The reader should turn to Volume I for a more complete picture of Aquarius.

Let us now look at the entries we find in the various lives when the individuals were moving through the Aquarius region(s).

In the life of Gandhi, between the ages of 46 and 48, under Aquarius, we find him founding an ashram. He is involved in a court trial and speaks of "humanitarian work" at this time. He helps to open schools in the villages and makes friends of the planters involved in the trial. During this time he also gives darshan (a form of Eastern spiritual blessing) at his ashram.

In the life of Jung, at the age of 21, under Aquarius, we find him interested in spiritualistic phenomena.

Ralph Waldo Emerson is engaged in "much more widespread independent reading" during this time. He studies the "elements of chemistry" and develops a relationship with science. At the age of 34 he gives his famous Phi Beta Kappa address at Harvard: called his "Intellectual Declaration of Independence". In this address, he

speaks of the vocation of the "scholar". His biographer tells us that by "scholar" Emerson means: "Man thinking." The "independence h of Emerson's thinking at the time is characterized as "dangerous thinking

Finally, at the age of 43, under Aquarius, he hears Michael Faraday lecture on "Electricity".

Yogananda, under this archetype, founds and works at a school for children. In his chapter on miracles, he goes into an explanation of miracles, taking the sphere of electrical phenomena as his model.

Marie Curie, at 19, under Aquarius, undertakes her first serious study of science on her own.

Henry Adams, in his early twenties, goes to England with his father and "learns the lesson of his holding his tongue". He speaks of his social relations with various people in Great Britain and the "friendliness he found here and there". He then tells us that he went where he was asked and he held his tongue.

Thoreau, under Aquarius, works out in nature as a surveyor. He speaks of the quality of discretion in relation to his love for Mrs. Brown. Later, under this archetype, he is involved in working on an electrotyping process in relation to pencil making.

Rudolf Steiner first under Aquarius learned to telegraph as a boy. He is admitted to the Realschule where his father had hoped he would begin his preparation for a position as a railway civil engineer. At this time he is attracted by an article: "Attraction Considered as an Effect of Motion." Some years later, under this archetype, he studies mathematics, natural history, chemistry. He also attends Reitlinger's scientific lectures on the "Mechanical Theory of Heat" and the "Wave Theory of Light".

Finally in the life of Albert Schweitzer, under Aquarius, we find him studying philosophy at the Sorbonne. Then he is involved in his medical training under this archetype. Years later he develops an "independent hospital" in Lambarene, and finally wins the Nobel Peace Prize under this archetype.

This concludes our brief exploration of Aquarius. Let us next turn our attention to its accompanying archetype of Leo, the final archetype to be considered.

Aquarius

AGE			Mohandas Gandhi
46-47- 48	*		<p>Founding ashram. Trial in court. Humanitarian. Darshan with Gandhi of several hours. Opening schools in the villages. Making friends of planters. Humanitarian work.</p>
Carl Jung			
21-22		*	Interest in spiritualistic phenomena.
Ralph Waldo Emerson			
17	*		Independent reading much more widespread. Studied elements of chemistry. Relationship to science.
34		*	Phi Beta Kappa address at Harvard. "Intellectual Declaration of Independence." By scholar, Emerson meant "Man Thinking". Independence of Emerson's thinking. "Dangerous thinking."
43	*		Heard Faraday lecture on "Electricity".
Yogananda			
25	*		Founds and works at school for children. Explanation of miracles. Entering into sphere of electricity.
Marie Curie			
19		*	Studying science on her own. Work in laboratory.
Henry Adams			
23-25		*	Went to England with his father. Learned lesson of holding his tongue. (<u>Discretion</u> . My addition). Social relations with various people in Great Britain. Friendliness he found here and there. "went where he was asked, always courteously received, and he held his tongue."
62	*		Discussions with physicist.

Aquarius

AGE	☉	♁	Henry David Thoreau
23-24	*	*	Surveying. Out in nature. Expression of mood of discretion in relation to his love for Mrs. Brown.
32	*		Consideration of electrotyping process in relation to pencil making. Surveying.
<u>Rudolph Steiner</u>			
10	*		Learned to telegraph as a boy. Admitted to Realschule. His father intended him to be a railway civil engineer. Article that drew his attention: "Attraction Considered as An Effect of Motion."
18-20		*	Studied mathematics; natural history; chemistry. Scientific lectures; Reitlinger: Mechanical Theory of Heat. Wave theory of light.
38	*		"Must one become silent?" Question of discretion in relation to spiritual knowledge.
<u>Albert Schweitzer</u>			
23-24	*		Studying philosophy at the Sorbonne.
		*	Scientific, medical studies.
50	*		Develop independent hospital.
78	*		Received Nobel Peace Prize.

The Leo Archetype
(See Leo, Vol. I, the Sun, Vol. II)

Though I had not consciously planned this, perhaps there is a kind of appropriateness that in a book primarily devoted to an exploration of the "heart of biography"; the influence of the progressed Solar-Earthly forces from conception to birth, the last archetypal region to be discussed will be the Solar region of Leo, the Lion.

When standing in relation to the forces of the Lion one seems to have a strong sense of one's Self. We see this, in one example, in relation to Jung's experience of individuation, while moving through this archetype. Modern people speak of one's "center" and "centering" as such. In Emerson's life under Leo he wrote about "the central man". The creation and firming up of this "self" has been the aim of many forms of spiritual practice over the ages. Whether it is the prayer of the heart of the Eastern Church; the zikhr of the Sufis; simran for the Sikhs, etc., many spiritual practices help to contribute to the firming up of the heart center, the creation of a self-contained Self. We will see in the following lives that this center of experience often seems to awaken concerns with Christ or the question of the heart's morality. of course, given that all but one of the personalities studied come from the Christian tradition that factor should be taken into account. Nevertheless I would suggest that this experience of the relation between Christ and human heart may be more deeprooted than simply attributing it to cultural factors.

This region, intimately related to the experience of the circulation of the blood and the heart itself. is through that related to the experience of oneself and the world mediated through the "sense for life". (see Volume I and II). Simply put, the experience of vitality or "wholeness", healthiness or illness, which comes partly through making conscious those aspect of human natures spoken of as "energy", etc., is intimately related to the Leo experience. Accompanying this is the world view of "sensationalism" and the Sun like quality of sheer "empiricism" which characterizes the solar, heart's experience itself. The dictionary speaks of "sensationalism" in the following way:

"a doctrine in philosophy that postulates the origin of all our knowledge in sensation or sense perceptions; the view that all knowledge is made up of sense elements."

Of empiricism we find:

"The practice of emphasizing experience especially of the senses or the practice or method of relying upon observation, experimentation or induction rather than upon intuition, speculation, deduction, dialectic, or other rationalistic means in the pursuit of knowledge."

Looking at another aspect of this region of experience we could say that Leo, ruling the heart, often reflects the concerns of the heart. The love of one human being for another and the sometimes consequence of this love (some people would argue the cause): children and the task of raising children. Here one's sense of responsibility and love as a father comes out of the experience of "manhood" from the heart, not the sense of duty emerging from the Father's working in the inner and outer backbone.

Perhaps we can gain some sense of the inherent power and potential of this region when we think of the words of Christ: "they shall have life and they shall have it more abundantly" . This center of the springs of life in the human being, meeting the Center of the Centers of the springs of life in human beings, inspires the gesture of true compassion, overcoming the temptation towards overpowering or theft. Through the balanced exercise of this power in the human soul one finds a right relation to "firmness of resolution". I think it was out of this region that the German poet Holderlin wrote, when he said: "Firm in compassion, the eternal heart". Out of the source of creative, health-giving life, we find Christ raising the youth from Nain from the dead: 'and he had compassion on him.' True compassion neither overpowers another nor steals from another, but stands freely in relation to another's center, another's life - and frees the other in so doing. The place of freedom is the human heart. As Rudolf Steiner put it: "We are only human to the measure that we are free" . He also, elsewhere said: "To understand the nature of love that is what it means to be a Christian." Perhaps I could suggest that we are only free and human or freely human, humanly free to the measure that we understandingly experience the nature of love. Only then can we speak of ourselves as Christian. Yet the mystery seems in the Leo region of experience that the human soul can discover that it is Christ himself who frees us, so that we can walk that path which He so fully embodied as the purest expression of freedom and the highest form of human loving. Perhaps we can end this consideration of Leo and its noblest expression by saying that just as Goethe could say that the eye is an organ for perceiving light created by the light, so the

Christian human heart is an organ for perceiving and experiencing Love, created by Christ's Love for the human soul.

Having made these brief observations about the center of life, the golden, creative center of the human soul, Leo, let us now see how a relation to these forces is reflected in the lives we have been considering.

In the life of Gandhi we find him, first under Leo, working as a teacher of children and coming to the decision to educate his children at home. Next we find him founding an ashram, helped in a difficult situation by an individual who called himself "love and the spirit of service". He is involved in legal work connected with strikes and the "struggle for independence".

Jung's father dies under Leo and he assumes responsibility for his family. He speaks of the value "of his not having missed his time of poverty,,. Finally, at the age of 40, in a phase which has become so intimately bound with a sense of his psychology, he tells us that "the goal of psychic development is the self."

In the life of Ralph Waldo Emerson, at the age of 15 we find him becoming the secretary of the Pythologian Club, a club whose customs number amongst them the drinking of wine. The intimate connection between wine, the blood and the Leo forces will be underlined later, once again in relation to this archetype, in his life. At the age of 34, in a lecture at Alcott's school he speaks of the "failure of society ... 11 We have reflections on Alcott's "presence". He then laments the fact that "men are valued for the goods they could produce, or the money they could accumulate, not for their manhood."

His Phi Beta Kappa address at Harvard, spoken of also under the accompanying archetype of Aquarius is his "intellectual declaration of independence". At the same time we hear the following reflections: "The only thing in the world of value, is the active soul", that is mind."

"If the single man plant himself indomitably'... on his instincts and there abide, the hugh world will come round to him." "We will walk on our own feet; we will work with our own hands; we will speak our own minds."

Carlyle, reading this address of Emerson's, writes: "Lo, out of the West comes a clear utterance, clearly recognizable as a man's voice."

At this time in Emerson's life his most popular lectures are: "Heart", "Heroism" and "Holiness". He has an impatience with ministers, -and 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 reflect that Emerson wondered where was his "human heart?" He continues to dwell on the question of the soul and writes:

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

In appreciation for Thoreau's will to live in the moment, Emerson writes:

"My brave Henry 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."

At the age of 42, under Leo, his biographer indicates a kind of warm hearted relationship having developed between Emerson and Caroline Sturgis. Emerson writes during this period: "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."

He presents his lectures on Great men and explores the correlation between intellect and moral sentiment. In a very different mood from that of Capricorn, earlier in his life, where he felt the hand of God at work in his appointment to the Church, he writes: "Fate is for imbeciles; all is possible to the resolved mind." He concerns himself with the concept of the "central man".

At the ages of 43-44 we see his enthusiasm for poetry and his translation of the Persian poet, Hafiz:

"Butler, fetch the ruby wine
Which with sudden greatness fills us:
Bring me wine which maketh gald."

also:

"Come let us strew roses And pour wine in the cup."

It is interesting to think of the young Emerson, under the same archetype, drinking wine in the Pythologian Club. He writes a "philosophical treatment of love"; explores the Leonine question of "intoxication of the senses" and in London, where he is "lionized", he meets some of the "best" people.

Turning next to the life of Yogananda, we find at the age of 25, under Leo, him founding and working at a school for children. He teaches the children exercises for recharging the energy of the body.

His father tells him: "it gives me great joy to see you amongst these happy, eager youngsters."

Marie Curie at 19, moves through a mood of sorrow and "discouragement" over her destiny. Having fallen in love? she speaks of the "romance of a poor, young girl." Years later, under Leo, after the death of her husband, she is concerned with caring for her children.

Henry Adams at fifteen, having been reading a great deal, tells us that "before he was 15 years of age, he had managed to get himself into a state of moral confusion." At 24 we find him involved in 'social relations' with various people in Great Britain.

Thoreau, under Leo, having fallen in love, writes: "A wave of happiness flows over us like sunshine over a field." He goes on to say: "I thought the sun of our love should have risen as noiselessly as the sun out of the sea.."

We hear of his love for Mrs. Brown and his words well reflect his Leonine mood: "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." Finally: "Where has my heart gone. They say men cannot part with it and live."

At 31, once again under Leo, Thoreau is concerned with financial matters. He writes a letter to Emerson's child on Staten Island and we are told of his "delight in the domesticated lion, the family cat."

Now considering the life of Rudolf Steiner we find in his ninth year his expression of his "love of the priest, which was the most significant to that point in his life." The priest lectures on 'the true significance of morality for human life". He is introduced to the Copernican system of astronomy and speaks of "the solemnity of the Latin language and of the liturgy being a thing in which his boyish soul found a vital happiness". At this time, through a visitor to his parents house he is introduced to the question of beauty and ugliness.

Between the ages of 18-20, once again under leo, Steiner speaks of the "expression of the human ego as a spirit amongst spirits." He is concerned with the question: "To what extent is man in his actions a free being ?" He has a concrete example "of the beautiful through his relation to his teacher, Schroer, and through another teacher, Zimmerman, he is introduced to a theory of beauty." (My paraphrase) He tells us that "in perfectly clear vision the spiritual individuality of everyone was manifest to him." He wonders about the riddle of time and concerns himself with Schillers: Letters on the Aesthetic

Education of Man, and the experience of beauty in the world.

At 37 he speaks of his experience of "absurd social forms" and the eloquent and forceful leaders proposing reform. He is concerned with the question of "freedom and morality in relation to that which is individual in each particular soul" and writes: "It is from the individual soul that the moral proceeds; in the wholly individual being of the soul, therefore, must moral impulse come to life."

At this time in his life he is also particularly concerned with Christianity. He writes Christianity as Mystical Fact and tells us that "in spiritual vision he brought before himself the evolution of Christianity". He then tells us that he "stood in spirit before the Mystery of Golgotha in most inward, most earnest solemnity of knowledge."

He comes into relation with Max Stirner who is so deeply concerned with the question of the personal will of the individual. He develops a friendship with Mackay, a man who hated the use of force in human social life and had faith in the potentials of the individual man.

Finally, in the life of Albert Schweitzer, we find him, under Leo, speaking of the "moral decay of European Civilisation." He meets opposition to his decision to study medicine and work in Africa as a doctor, so that he can "prove his faith by living it", but he remains firm in his will set on this task.

At 50, in respect of the hospital under Leo, we hear his biographers tell us: "In spite of great effort, he would at last have an independent hospital. He would be released from the limitations set by the Paris Mission Society and would be his own master".

These remarks on the archetype of Leo draws to a conclusion our very sketchy presentation of the six fundamental solar-earthly sphere of influence which provide the background of these particular studies. In the following, concluding chapter of this Volume I would like to make some observations about the material we have thus far considered and make some suggestions as to how the interested reader could work with it and some of its implications further.

Leo

AGE	C	⊕	Mohandas Gandhi
27-28	*		Teaching children. Deciding to educate children at home.
46-47		*	Founding ashram. Help at the last minute. Person's name. Love, spirit of service. Strike. Struggles for independence.
Carl Jung			
20	*		Death of father. Assuming responsibility for family. Not having missed time of poverty. Value of it.
45	*		Goal of psychic development is the <u>self</u> .
Ralph Waldo Emerson			
15		*	Became secretary of the Pythologian Club. Drinking wine.
34	*		"Failure of society showed the glaring defects of the methods of education then in use." Reflections on Alcott's "presence" Men valued for the goods they could produce, or the money they could accumulate, not for their manhood. Phi Beta Kappa address at Harvard: Intellectual Declaration of Independence. "The only thing in the world, of value, is the active soul", that is mind." "If the single man plant himself indomitably on his instincts and there abide, the hugh world will come round to him." "We will walk on our own feet; we will work with our own hands; we will speak our own minds." From Carlyle: "Lo, out of the West comes a clear utterance, clearly recognizable as a man's voice." "The unfolding of his nature is the chief end of man. A divine impulse at the core of his being impels him to this." Most popular lectures at this time: "Heart", "Heroism" and "Holiness" 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."

Leo

AGE	C	P	Ralph Waldo Emerson
35	*		<p>Dwelling on question of "soul" but</p> <p>"The soul in man..is not an organ 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."</p>
36	*		<p>"My brave Henry 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>
42	*		<p>Relation between Emerson and Caroline Sturgis.</p> <p>"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.</p> <p>Correlation between intellect and moral sentiment.</p> <p>"Fate is for imbeciles; all is possible to the resolved mind."</p> <p>"The central man."</p>
43-44	*		<p>Enthusiasm for poetry. Translation of Hafiz:</p> <p style="padding-left: 40px;">"Butler, fetch the ruby wine Which with sudden greatness fills us: Bring me wine which maketh glad."</p> <p style="padding-left: 40px;">"Come let us strew roses And pour wine in the cup."</p> <p>Philosophical treatment of love.</p> <p>Intoxication of the senses.</p> <p>Emerson met the best people in London</p>
Yogananda			
25	*		<p>Founds and works at school for children. Exercises for recharging energy of the body.</p> <p>"It gives me joy to see you amongst these happy, eager youngsters."</p>

Leo

AGE	C	⊕	Marie Curie
19	*		Sorrow. Disappointment, discouragement over her destiny. Romance of poor, young girl. Living with father. Relationship to wealth of family.
39-40		*	Concerned with caring for her children.
52	*		"Marie did not find her happiness again, but she learned to love the little joys of daily life."
Henry Adams			
15		*	Thus, before he was 15 years of age, he had managed to get himself into a state of moral confusion."
24	*		Social relations with various people in Great Britain. British Society.
Henry David Thoreau			
23	*		"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..you know how the sun comes up from the sea.." Love for Mrs. Brown. "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." "Where is my heart gone. They say men cannot part with it and live."
31		*	Taking care of financial matters. Financial problems to face. Thoreau's debts for his books. Letter to Emerson's child on Staten Island. Delight in family cat.

Leo

AGE	C	P	Rudolph Steiner
9-10		*	<p>Love of pre&ast. Most significant to that point in his life.</p> <p>"True significance of morality for human life."</p> <p>Copernican system of astronomy. Relation to the Church.</p> <p>"The solemnity of the Latin language and of the liturgy was a thing in which my boyish soul found a vital happiness.</p> <p>Ideas of beautiful and ugly.</p>
18-20		*	<p>Expression of the human ego as a spirit amongst spirits.</p> <p>"To what extent is man in his actions a free being?"</p> <p>Concrete example of beautiful through Schroer. Through Zimmerman; theory of beauty.</p> <p>"In perfectly clear vision the spiritual individuality of everyone was manifest to me."</p> <p>Question of riddle of time.</p> <p>Schiller. <u>Letters on the Aesthetic Education of Man</u>. Experience of beauty in the world.</p>
37		*	<p>Absurd social forms. Eloquent, forceful leaders.</p> <p>Question of freedom and morality in relation to that which is individual in each particular soul.</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 <u>impulse</u> come to life."</p> <p>Expressions about Christianity given at this time. "Christianity as a Mystical Fact."</p> <p>"In spiritual vision brought before myself the evolution of Christianity."</p> <p>"Stood in spirit before the Mystery of Golgotha in most inward, most earnest solemnity of knowledge."</p> <p>Stirner: personal will of individual.</p> <p>Friendship with Mackay. Hated use of force in human social life. Faith in individual man. Ethical individualism.</p> <p>Marriage.</p>

Leo

AGE	⊙	⊕	
<u>Albert Schweitzer</u>			
31	*		Rejection of European Civilisation. Sense of its moral decay.
			Opposition to his decision. Had to prove his faith by living it.
50		*	Suffered a series of sunstrokes. "In spite of great effort, he would at last have an independent hospital. He would be released from the limitations set by the Paris Mission Society and would be his own master,
71	*		Overdrawn at bank. Hospital come to an end. Gift arrives from American Unitarians.
78		*	Received Nobel Peace Prize.
<u>Albert Schweitzer II</u>			
30	*		Decision to study medicine. Meeting many well-known personalities at the time.
49-50		*	Rebuilding hospital.

"Love is the moral sun of the world."
Rudolf Steiner

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

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

CHAPTER XVIII:
CONCLUDING OBSERVATIONS

Having come this far in our studies which have grown in length far beyond my original expectations and intentions, I will now try to draw this further step in our explorations to a close by addressing a number of questions which are implicit in the previous discussion. This will lead us to a brief consideration of where we now stand in the context of the sequence of Volumes in this series.

First I would like to take the stance of a reader who has faithfully worked his way this far. What questions, doubts, reservations, tentative conclusions may have arisen within him as a result of the argument presented in the previous pages? In relation to the "scientific or mathematical" aspect of this presentation he may justifiably express hesitations about the exactness of the data for the various life studies included here. These hesitations are very much to the point. First because of the uncertainty of exact birth times (as in the case of Thoreau and Henry Adams where no birth time was known we could be off in our correspondences two years or so) any attempt at exact timing correlations is discredited. Next because of my oversight in relation to the factor of the precession of the equinoxes most of the studies would be altered about six months in preciseness.* It is because of these variable factors that I emphasized early on that the following argument is trying to lend evidence to the hypothesis of the essential pattern of the law under exploration (the motion of the Sun/Earth through the 36 regions of the sidereal zodiac from conception to birth corresponding in the proportion of 3.9 days of conception time to 1 year of earthly biography), and not argue, at this time, exact mathematical correspondence. Nevertheless, I am increasingly convinced that such correspondence can be demonstrated and I hope to try to do so in a later Volume. I also look forward to hearing what other investigators of this "hypothesis", working with more precise data, may discover. I have also expressed my uncertainty about the exact formulation of the Trutine or Law of Hermes **, and only shared what my observations have thus far led me to provisionally conclude.

* See Appendix I for a discussion of the question of the factor of the precession and exact birth time.

** See Appendix II for more information on how to work with this law for oneself.

Next the reader might argue that there still does not exist, outside of this author's own work, presented in the first two Volumes of this series, any precedent for assuming that the 36 regions of the sidereal zodiac correspond to the objective, living reality: particularly in relation to my seemingly arbitrary suggestions as to the exact constellation divisions. * I would agree with the soundness of this objection and simply suggest that one of my hopes is that through this particular Volume some further evidence - approached from a different perspective - will have been added in support of my contention that the sidereal zodiac is divided into 36 divisions, with the pattern of succession developing as I have portrayed it in these three books. On the basis of this Volume, because of time variations due to the uncertainty of exact birth data and the oversight in relation to the precession, it is difficult to argue anything conclusive about the varying sizes of the constellations. All that can be argued with any scientific conviction is the essential pattern of progression in the constellation regions relevant to the law under consideration.** I hope at a later time to try to demonstrate more precisely the mathematical correspondence which would also lend more evidence to my argument about the actual constellation boundaries, although given the contemplative nature of such an investigation - attempting to inwardly isolate essential currents in the life - this will always', at best, be only confirmable through trained intuitive research, not mathematical correspondences. Nevertheless I think it possible, especially through self-observation in regard to one's own biography and that of others close to one, to also pin-point more precisely changes in the Sun/Earth progression which would lend further evidence to my suggestions as to the exact constellation divisions.*** A further objection could be raised about the greater difficulty which we discovered in seeing evidence of confirmation for the hypothesis under consideration in relation to the earlier years. I had spoken of this earlier and suggested a possible explanation for this. It needs to be further investigated and clarified.

* See Appendix III for reference to a recently published work presenting a very different picture than the one I have portrayed in the first three books in relation to the question of the constellation divisions.

** See Appendix III for further discussion of this question.

*** See Appendix II in relation to how to work this out for oneself.

Finally someone might object that there was an overabundance of data presented with a kind of repetition of the "life phenomenal" and my written interpretations of them. This argument is also somewhat justified. In my defense I will explain my reason for proceeding as I have done. I think of myself as a contemplative researcher or scientist. The material contained in the book is the fruit of perhaps seven years of biographical study following five or so years of study of some of the living "language" hidden within life, which then can be seen in relation to "biography". Initially these studies were carried on without reference to systematically formulated written material as one finds in biography or autobiography. Gradually I grew to feel that I had won my way to an understanding of one of the essential currents in human biography. My detailed study of 4500 pages of written material was carried on with the hope that through documenting my findings through the various lives considered, I could make more transparent a motif which might remain inaccessible to most unless I could discover some way of sharing my observations in a clarifying manner with others. For a person at home in the living creative streams of the Universe, the hypothesis of the present book, could have been presented far more succinctly, and a judgement formed as to the apparent validity or lack of validity of the hypothesis when viewed against the phenomena of human biography itself. Such a person would also need to have a certain at-homeness in the exercise of separating the essential from the essential; viewing lives as "pictures", or related contemplative skills, in order to test the hypothesis for him or herself. Given my uncertainty as to how many people have unfolded such capacities, I thought that through offering such a detailed presentation of these various lives, this would aid

The reader perhaps in the development of some of these capacities, whereby he could then be able to read more clearly in the book of his own life or that of others of interest to him. (I may in error about this but I thought that perhaps this might be the case). Hence I assumed a minimum of background on the reader's part and felt the necessity to be detailed and comprehensive to aid the reader. In a certain sense, it may be those very people unhampered by certain traditional views who will be able to have an open-hearted enough gaze to come to a clear judgement on the material presented simply on its own merit, unencumbered by presuppositions influencing their conclusions.

Simply stated my hope has been that if enough detail is presented, what may be lacking in specialized background (which frankly I think is really not very much needed besides the healthy human interest in biography itself), may be somewhat compensated for by the wealth of material that has been offered to the reader to work over for himself.

This was also true of my decision to present comparative material of each of the lives as a means to illustrate the particular, archetypal influences working through each of them.

Acknowledging these various, justifiable objections or questions, I would now like to pose a question to the reader in response. Do you not feel, despite these limitations to the "air-tightness" of my argument, that an unbiased, open-minded reading of the previous material would not have to admit that "there appears to be certain discernible patterns and motifs, whose threads run through each biography and can also be discerned through a comparison of one life with another?" It is premature to expect any conclusion on the reader's part but I only ask whether the evidence is sufficiently convincing to encourage further examination of the hypothesis we have been considering?

Of course, a particularly incisive and skeptical Scorpionic reader is poised with his rapier-like question: you are asking us to assume that your choice of interpretative material and your argument that you have trained yourself to perceive "essential" currents in these biographies, is not an arbitrary attempt to demonstrate your hypothesis through a selective choice of those life events, etc. during particular life periods indicative of the archetypes which "you knew" to be present! In a word, he is accusing me of "not painting what I saw, but what I knew was there".

Against this argument I have no defense other than my avowed dedication to the "truth"; my lack of vested interest in respect of these studies (Im not an academic nor do I earn my living as an astrologer nor am I aware of a particular desire to "make a name for myself"). Listing my degrees or my lack of them would probably not have much bearing on my creditability which if not established through the first two Volumes of this series, will not easily be done in other ways. All I can give the reader is my "word" that to the best of my present ability I have tried to remain faithful to the phenomena themselves. Certainly there have been times when I have suggested one phrase or life event, etc. under different

archetypes, or when similar life experience, approached from different perspectives, can be seen under different archetypes. This was I think, particularly true in relation to Schweitzer's discovering a name for his philosophy, "reverence for life". This was placed under Virgo, Pisces and Cancer. This was the exception not the rule. My defence in this regard is that we are concerning ourselves with a mobile, plastic world of living, weaving currents. Nevertheless, in spite of this argument, I suggest that the more exclusive and "rigid"* characterisation and attribution of certain life gestures to certain archetypal regions has been made with the clear intention of demonstrating that certain life gestures, concerns, words, do, in fact, reflect the influence of certain regions. What I am saying was reflected earlier in the quotation from Rudolf Steiner on the nature of art. Let us look at it again in the context of the art of living and the art of reading lives:

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

In these words we find reflected the "tension" inherent in the preceding presentation: between the "hardening" tendencies of the lawfulness of the rhythms considered against their mathematical correlates, and the sometimes apparently arbitrary, "subjective", disintegrative tendency of a reading of the lives as a series of pictures and "words and thoughts". I have done my best to strike a balance between these two extremes in the preceding discussion.

As a reader who may feel satisfied by my defence offered to the objections raised, he or she is now led to new questions. Perhaps we could put it this way. "Let us assume that what you have presented in the previous pages proves, under much more widespread consideration, to be true to the objective human and cosmic reality? How would this discovery bear on our traditional astrological conceptions; the study of human psychology, biography, etc. What also would it suggest in the context of these ongoing investigations we next must consider in relation to the question of freedom and determinism?" These are some inevitable, yet subtle and difficult questions. Let me try to approach answers which will only be able to be much more fully unfolded in later work.

Clearly, if in fact what I am pointing towards is discovered by others to correspond with an objective reality, then a number of

questions or facts that have come -to light in the previous studies will also need to be further explored. Let us look at some of them.

1. We have seen in the various lives a kind of development or possible decline in the individual's relation to a particular sphere of archetypal forces as he or she moves through an archetypal region and then returns to it years later. Whether, for example, it is Jung having vehement arguments with his father under Aries (word), Libra (one on one), only to years later devotedly (Aries) give himself to the words (Aries) of his patients in their dialogues (Libra), or many other illustrations, the question of the individual's changing relation to the same archetypal spheres in the course of human biography (related to the conception to birth rhythm) emerges from these studies.

2. A further possible implication of this work is related to medical questions. We saw in the life of Marie Curie that whenever she moved through the Libra regions (which we have earlier suggested to have a relation to the kidneys), there was evidence of conditions of silliness, boredom, loss of appetite for life, etc. She died under this influence and in a certain way seemed somewhat acquiescent in relation to the suggestions made by others to her at that time in her life. This particular example highlights what is apparent in other biographies; that is that when the Sun/Earth line moves through different archetypal regions in the approximately 2 1/2 yearly progression, health problems related to the area "ruled" by the particular regions being crossed, can be stimulated, come forward, etc. This needs to be much more fully explored but the evidence I have thus far seen leads me to the conviction that such an exploration would be fruitful.

3. We then have the question of how different individuals relate to, take hold of, the same archetypal region. This was richly documented in the comparative analysis at the end of the book and could be the occasion for further studies.

4. We also saw evidence of a kind of inner "sympathy", of one life period with a preceding one under the same archetypal influence. This came out quite graphically in the life of Carl Jung who when under the Capricorn/Cancer influence was "inspired" to go back over his life in his "memory" and particularly occupied himself with certain childhood years which we saw fell under the same archetype. This raises some questions in relation to the faculty of memory in the inner life itself. This should also be further explored if the fundamental hypothesis is borne out.

5. Finally, as one other question that has come to light we have the movement of two individuals closely related to each other through the conception to

birth rhythm through the course of their respective, interrelated lives. We saw something of this dynamic in the lives of Emerson and Thoreau. This could be much more fully explored and I hope to do so in the next proposed book on Human Relationships and Community viewed in the light of some of the material thus far presented, with additional insights gained from focussing in on that question particularly. Here is another avenue of exploration which would warrant consideration if the fundamental hypothesis of this work proved essentially correct.

These are some of the obvious questions which could be addressed given further evidence that the basic hypothesis or theory explored in this book proves true to reality. What remains to be considered are some of the deeper implications of this study for the question of freedom and determinism. Let us consider this question in light of some traditional astrological views for a moment. This brings us back to the quote from Alice Bailey placed early in the book. Let us look at it again in light of the evidence we have thus far presented.

"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, see p. 10 for full quote)

Although as stated earlier I have a number of questions about the precise formulation of this question I think Mrs. Bailey's remarks raise some essential questions. Put simply could it be suggested that the birth chart has more to do with the past ("tendency of personality established from past" is as far as I would want to presently formulate it), and that what is contained in the progressed Sun/Earth rhythm has more to do with "the emerging will and purpose of the soul". If one entertains this hypothesis as a reasonable possibility one will see the potential danger of an astrological paradigm which does not take this further factor into account. One could say that the danger is of pointing the attention of the human being to those currents of his various nature(s) which are the fruit of the past (explored more fully in the second Volume of this series), and obscuring his attention or diverting it from living

more consciously in those currents of the cosmic present working towards the future. I think an open-minded assessment of the previous material lends a fair degree of evidence to suggest that much in the biographical unfolding - coming from outside as events and inside as impulses, etc. -can perhaps be only understood in the light of the conception to birth Solar/Earthly rhythm. Hence a reading of biography omitting this factor would then be a practice endangered from its very theoretical foundations with presuppositions not completely consonant with the complete reality of human biography. If the reality of this rhythm is established in time might it then lead us to some of the following reflections?

It has been suggested that the human "I" or Self has a particular relation to the forces of the Sun and the human heart. I have spoken of the heart in relation to the "law of freedom". Could it be that through an inner strengthening and transformation of those forces of the human heart reflected in the conception to birth Solar/Earthly rhythm the human being can stand with greater and greater freedom amidst the superphysical forces of the present (tropically and sidereally as explored in Volume I) and the superphysical forces impressed around the human being by virtue of the planetary placements from the moment of birth? Could we say that this inner sphere of growing free, creative self-determination "breathes" in the background of these other superphysical currents in which the human being is living and which do clearly also have a definite relation to human nature, destiny and biography? Let me leave this as an unanswered question posed to the reader and myself? I will try to address it further in future work.

If we accept this as a "possibility" to be further tested on ourselves, we are still left with the experienceable reality that even in this deeper, freer, region of our inner lives there remains a certain conformity to cosmic rhythms: in this case to the progressed Solar/Earthly conception to birth rhythm. Would we then ask if true, inner freedom needs to be understood as the conscious choosing to conform to this cosmic law? or is there a deeper sphere of the potential for human freedom independent of this law (if it proves to be) as well? This is still an unanswered question to me. Having tried to simply stay with what my own empirical, phenomenological inquiry has thus far led me to conclude I will not venture to speculate on possible answers to this. Rather I will continue my

explorations without theoretical biases and share with the reader what I feel I can responsibly share in later work devoted to going even more thoroughly into this question and those related to it.

The reader should understand that these biographical studies in no way are purporting to "explain,, the lives)f the individuals in question. Certainly given the question raised by Robert Powell in his recently published book, *Hermetic Astrology*, (see Appendix III for more information about this work), of the significance of the Hermetic chart for the "future" and the geocentric birth chart related more to the "past", even my consideration of this further rhythm in biography should be carried further, in the sense that if what he is suggesting is true, one must take into account a number of other factors (the other planets for example) in determining influences which are working towards the future, not simply the Solar/ Earthly line as I have here argued. Of course the thrust of this book was to try to bring forward the "heart of the biography" and not argue the question of past, present and future, but I think it has inevitably emerged from our explorations.

I hope that I have at least succeeded in presenting my case for the possible validity of the correspondence of 3.9 days in the embryonic period relating to one year of earthly biography: the events of that year and comparable following years reflecting the motion of the Sun and Earth through the various 36 divisions of the sidereal zodiac. That is what I have tried to do. The related laws, mathematical correlations, etc. though significant, given the approximateness of my data, can only be left for further, more painstaking study.

To end I would like to say the following. In certain connections Rudolf Steiner has suggested that the form of consciousness in which people shape history can be likened to that of a dream. We remember the title of Calderon's famous play: *La Vida es Sueno*, and I think, Joyce's phrase: "history is a nightmare from which I am trying to awaken". These preceding studies of "human histories", "manifest secrets"; have been an attempt to penetrate some of the hidden currents which weave the dream tapestries of our lives and suggest, that perhaps amidst the haste and confusion of twentieth century life that "the hand of God or the Gods was in this place and We knew it not."

I ask the reader's forgiveness for the "starkness" of this presentation. Its' character may call to mind the words of E.E. Cummings: "Dawn comes forth to murder dreams". How to gently awaken ourselves from our sleep while a fire rages around us without "murdering" those healthy dreams without which we would lose our humanity, is for myself an enormously difficult task.

In conclusion let me return to the quotation from Schelling which we met in the first Volume of this series. I willingly admit that I have fallen short of the ideal expressed in it, for I do not think that we can do "justice" to the human soul through the "diagrammatic, interpretive manner" which pervaded so much of the form of this work. Nevertheless, I hope that if any light has been contributed to students of life through the preceding pages, they will out of their heart's warmth - redeem, in the spirit of the words following, whatever shortcomings may still live within this work.

"First and above all, an explanation must do justice to the thing that is to be explained, must not devalue it, interpret it away, belittle it, or garble it, in order to make it easier to understand. The question is not "At what view of the phenomenon must we arrive in order to explain it in accordance with one or another philosophy?" but precisely the reverse, "What philosophy is requisite if we are to live up to the subject, be on a level with it?"

The question is not how the phenomenon must be turned, twisted, narrowed, crippled so as to be explicable, at all costs, upon principles that we have once and for all resolved not to go beyond. The question is: "To what point must we enlarge our thoughts so that it shall be in proportion to the phenomenon. ... The path that leadeth on, is lighted by one fire - the light of daring, burning in the heart ... "

Easter 1986
Michaelmas
1987

APPENDIX I

(The Precession of the Equinoxes and Question of Birth Times)

It was pointed out earlier that due to my oversight concerning the "precession of the equinoxes" in the previous material dating could be thrown off between 3-6 months depending upon the years during which the individuals considered lived. The reason for this is as follows. First let us look at the concept of the precession of the equinoxes and the phenomena towards which it points. The following is from Max Heindel's, Simplified Scientific Astrology:

"Every year on the 21st of March the Sun leaves the Southern Hemisphere, crosses the celestial equator and enters the Northern degrees of latitude where it remains during the summer. But owing to a vibratory motion of the poles of the earth, called 'nutiation' by astronomers, the Sun crosses the celestial equator a little earlier (precedes) than it did the year before, and as day and night are of equal length at the point where the Sun crosses the celestial equator or equinoctial, this precedent crossing is called 'the precession of the equinox'. (p. 133)

Further:

"If there were no precession of the equinox the Sun would always enter the constellation Aries at the vernal equinox, but on account of this backward motion of 1 degree in about 72 years, the vernal equinox is falling back each year so that given equal constellation divisions (my addition for simplicity sake; see following), the Vernal equinox would occur in the first degree of Pisces about 2156 years later." (p. 133)

What this means in relation to these studies is the following. Given that I have, for example, suggested that at the time of the Vernal equinox the Sun stands in the tropical zodiac at 0^0 Aries, corresponding to its standing in the constellation division of Pisces (8^0 into it; its starting position being at 22^0 of tropical Pisces), 72 years ago at the time of the Vernal equinox (0^0 Aries, tropical zodiac) the Sun would have been 9^0 into the constellation division of Pisces, having fallen back 1^0 in the intervening 72 years. 144 years ago at the time of the Vernal Equinox (0^0 trop. Aries) the Sun would have stood at 10^0 of the constellation of Pisces. This would mean that it would have been in the PiscesCancer division of the constellation Pisces, since I have observed that this begins at 10^0 of the constellation of Pisces.

Hence given that the lives considered were of individuals who lived anywhere from 170 or so years ago, to relatively recently, this factor would influence exact timing in the following manner. We have said that 3.9 solar days in the conception to birth motion is equal to 1 year of earthly life. Hence 1 day= 1^0 =3 months. Given that we lose a day or degree in 72 years = to 3 months, in the various biographies studied our timing would have been thrown off somewhere between about 3-6 months. This factor must be taken into account for more precise studies of historical personalities. For contemporaries and people living within the last 35 years or so calculations would be accurate or off 1 1/2 months (35 years ago) seen against the tables presented on pp.24 & 26 in the introduction to this book.

Next let us consider the question of the exact birth time. Given that the law we have been reviewing suggests that in order to find the starting point or epoch (conception), one needs to know the ascendant and descendant at birth (see Appendix 0 11 for further explanation of this) we find the following. The Moon moves about 12 in one day. If the ascendant or descendant is off, due to uncertainty

of the exact birth time, 12° it would mean that the conception starting point will be off 1 day or 1° which we just saw is equal to 3 months in the life itself. The ascendant moves on the average, 15° in one hour, so we could say that an error of 1 hour in birth time is = to an error of 1 Lunar day or 3 months of corresponding biographical correlations. Given that we are considering both the ascendant and the descendant as possibilities to finding the starting point at epoch, we find on any given month we can be about 14 days away from where the corresponding Moon may have stood at conception. Further we must consider that in the movement of 0 the ascendant-descendant line through the course of the day it would only be 90° before we began once again approaching either the ascendant or descendant. Hence given the Moon's motion of about 12° per day, at the most we could be off close to 8 days or 2 years. Of course we would need to determine whether the ascendant or descendant was the proper starting point. Only with much more precise knowledge of exact birth times could strict mathematical correlations be argued. Uncertainties would have to be dealt with intuitively or through the "art of interpretation," as is the case when exact birth times are not known. I will say a little more about this in the next Appendix.

APPENDIX II

How to work with the Law of Hermes, the "heart of biography,, for oneself. Some suggestions.)

Let me make certain suggestions for the reader interested in exploring his own life or the lives of others in relation to the previously explored 'Law of Hermes.'" First, if his or another's birth time is known he needs to determine his ascendant and descendant at the moment of birth. There are now, by now, probably a number of computer companies who will do this for a nominal fee. (Astro-Computing Service, Inc. PO Box 16430, San Diego, Ca. 92116-0430 is one.) Also many people with even a rudimentary knowledge of astrology should be able to determine this. Then using the law under consideration (see Robert Powell's book, Hermetic Astrology, Appendix I: The Hermetic Rule, for a much more complete account of this law. See following Appendix for further remarks on this book): the ascendant or descendant at birth becomes the Moon's placement at conception, and also the Moon's placement at birth becomes the ascendant at conception, one must determine the starting point or epoch for the motion of the Sun/Earth through the 36 regions of the sidereal zodiac from conception to birth. In the context of these studies I have only calculated this approximately, not concerning myself with the actual ascendant at conception. For greater accuracy, given trustworthy birth data, this should also be done.

Let us look at the birth of Ralph Waldo Emerson by way of example. We have taken the birth, ascendant-descendant as 23 Virgo - 23 Pisces, for May 25, 1803. We go back about 9 solar or 10 lunar months, (273 days), to August 25, 1802 and then try to determine when the Moon was crossing either 23 Virgo or 23 Pisces. I have first looked at the closer date, but if it falls somewhere in the middle I try to consider both as possibilities, to see which, given further contemplation of the life, seems more reasonable. In this case I saw (using MacCrae's, 200 Year Ephemeris. This is at best approximate. Having it done by a computer company would be preferable.) that probably sometime late on August 28, 1802 the Moon was crossing Emerson's ascendant position at birth. That was my starting point.

In order to calculate the exact ascendant at conception one then needs to simply determine when the ascendant was at that place where the Moon stood at birth. In the case of Emerson, if we see the 0 Moon at birth at about 4° of Leo, we then look to see when on August 28, 1802 4° Leo would be ascending. This would bring us to about 3AM in the morning. I think it might actually be more accurate to see Emerson's epoch at 3AM on August 29th, rather than late on August 28th. This calculation is also not so difficult (saying that I hope I got it right) for someone with a reasonable background in astrological computations. If any interested reader is unable to do this for himself or find someone to do it for him I will be glad to do it if he simply write to me.

After this mathematical starting point is determined the reader needs to inwardly consider the course of his life in relation to the correspondence of 1 year of his biography corresponding to 3.9 days in the conception to birth rhythm. To determine what constellation divisions the Sun/Earth is moving through at any time he needs only refer to the charts on pp. 24 & 26 of this book. I have made some suggestions as to how one can approach this inner reading of a life. The examples previously given I hope will help the reader with this activity. Let us, for example, say that I have calculated my epoch or conception time to be at May 25, 1934 and I am interested in turning my attention to events of my seventh year. I know that 7 years is = to 27.3 days in the conception to birth rhythm, so I add 27.3 days to my starting date of May 25, 1934 and get to some time on June 21, 1934. I see that on June 21, 1934 the Sun stands at about the end of the region of Gemini, or beginning of Cancer. Turning to the Table on p. 24 I can find that when the Sun is moving through the end of tropical Gemini,

28⁰ Gemini-8⁰ Cancer, it is moving through the constellation sector of Gemini. I do the same for the Earth moving opposite and I would then find that when the Sun is at June 21 or about 0⁰ Cancer in the tropical zodiac (see table on p. 26 of this book), the Earth is moving through the constellation region of Sagittarius.

So what one finds in such a case is that at the age of 7 the solar archetype was moving through the Gemini region and the Earthly archetype was moving through the Sagittarius region. One can then go to the preceding pages and explore what was happening in the lives of the personalities discussed when they also moved through the Gemini and Sagittarius regions. I think this could be of some help to the reader in aiding him in his explorations of the various regions through which he was moving at different periods in his life.

In terms of anticipation of that towards which one may be moving calculations as exact as possible would be desirable (always this is obviously true). The human being could then be awakened (on the basis of this theory) to that which is to come, and see whether in fact that which he or she discovers on moving into following regions seem true to the theory being put forwards as illumining this experience in the life of the soul. I can say from personal experience that knowledge of these changes with reasonably exact (within a few months), mathematical precision can throw much light on some of the riddles one confronts in trying to make sense of the changing circumstances (both outwardly and inwardly) of one's life.

Of course the reader should use his own initiative in determining how best the preceding material might aid him in seeing through this particular golden thread in his life's journey. This is assuming of course that it seems credible enough to him for him to even turn his attention to it. The preceding suggestions are only some indications of how to work with the material offered here. There are certainly a wide range of possibilities.

APPENDIX III

(Remarks on the recently published book,
Hermetic
Astrology, by Robert Powell)

Within the last few days I have received a book written by one of the first people who awakened my interest in some of the studies - the fruits of which I have tried to share in the previous Volumes. It is called, Hermetic Astrology: Towards A new Wisdom of the Stars, Volume I: Astrology and Reincarnation; published by Hermetika at Kinsau, West Germany, 1987. Its' author is Robert Powell.

One can see, looking at it even cursorily as I have only thus far been able to do, that it is the fruit of many years of dedicated research. Further it will challenge anyone who wishes to find a new relation to Star Wisdom to give it a serious hearing.

I mention it now because in it the author has much to say about the relation of the tropical zodiac to the sidereal zodiac; the question of the 36 decans in the zodiac(s); the rulerships of the various decans: their relation to different centers or chakras in man, etc. In other words he addresses a number of questions to which I have also turned my attention although the scope of his work goes far beyond only these concerns.

Although we have not come to the same conclusions in all areas to which we have commonly given our attention (for example see Chapter 9 for a different view of the rulership and succession of the 36 regions of the sidereal zodiac), I think for the reader to consider our differences of view is not unhealthy, if it inspires in him the feeling that he must make his own investigations and draw his own conclusions. Perhaps the very disagreement will inspire others to energetic efforts to try to further clarify some of these questions for themselves. Perhaps as other investigators of some of these questions come forward the basis for our different conclusions can be understood, and altered, if further research argues for such reconsideration. (See following).

Robert Powell, in the above mentioned book, argues that there is a chart which he calls the Hermetic Chart - which is related to the future, just as he suggests that the geocentric birth chart has, in a sense, more to do with the past. (This is at best a great oversimplification of what seems to be a very painstaking and thorough argument for the necessity of a great expansion of view and consciousness, if one would hope to do any justice to the full reality of the human being and his destiny in the context of astrological paradigms.) I mention this here, in the context of my concluding remarks, to underscore the fact that I have taken pains not to speculate beyond what my own empirical research has led me thus far to conclude. I am fully open to the possibility as I have deliberately left my conclusions open - that further exploration will enable me to deepen and broaden my understanding of how the human soul participates in the varied streams of "The Qualities of Time", and how an enlarged, and more thorough understanding of this participation can also throw light on some of the related questions of human destiny. I need emphasize this because I feel that, at times, my express intentions in my work and its presentation have been misrepresented, wherein I have been criticized for a lack of inclusiveness (I have not addressed certain essential questions, etc.) which I myself have certainly, thus far, never claimed for it.

A sensitive, sympathetic reading of the work thus far presented will see that I have tried to proceed step by step, sharing conclusions after many years of empirical research, before I try to draw deductions from my conclusions or enter into philosophical or theological speculations built on what I feel I have discovered to date.

