

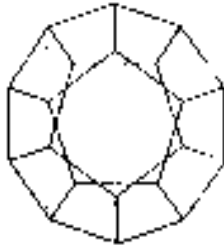
THE QUALITIES OF TIME  
VOLUME IV

HUMAN RELATIONSHIPS IN THE  
LIGHT OF COSMIC EXPERIENCE

Paul Platt

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Golden Stone Press



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## THE QUALITIES OF TIME SERIES

by Paul Platt :

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- The Qualities of Time: Volume II: The Effects of the Superphysical Forces of the Universe on the Individualized Superphysical Forces of Man.
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In thanks,

Paul Platt  
Susan Riley

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"In the old writings it is told how in the Year of Our Lord 624 an infidel king named Fenis lived in the land of Spain, and that the queen his wife, was also a heathen. Now this king departed with his soldiers and went over the sea into Christian lands where he destroyed castles and cities, despoiled monasteries and churches and reduced them to ashes. In three days they so ravaged the land that neither men nor human dwellings could be seen for a distance of 150 miles from the sea. While the ships were being loaded with the stolen goods, the king sent out forty of his men to lie in wait for a group of pilgrims who were approaching. As the soldiers hid in the passes they saw from the mountain top a group of very weary pilgrims coming along. The soldiers immediately attacked them and threatened them with their lives. The pilgrims gladly gave up their belongings to save themselves. Among them was a nobleman from France who was travelling with his daughter to Don Juan de Compostella, her future place of abode, for her husband had fallen in battle and she was expecting a child. For a while the nobleman from France fought bravely against the infidels, but they were too strong for him. They killed him and brought his daughter back to the king as a prisoner. Soon afterward the king returned under good wind by ship to Spain where he was worthily received and where he divided the spoils amongst his soldiers, each according to his rank. At last he took the Christian woman and gave her as a gift to his queen who was greatly pleased for she had long been asking for a Christian maidservant.

The queen took the woman into her chamber and allowed her to keep her Christian faith. She served the queen faithfully day and night, taught her French and adapted herself so well to the new situation that she was well liked by everyone in the court. At last the queen became aware that the woman was with child and asked when she was expecting the birth. She told the queen and the queen answered, "I too will have a child at the same time."

Now when the time was accomplished the queen bore a beautiful boy-child on Palm Sunday, and he was called by the heathens, Flos (which means Flower) because of the flowering season. On the same day the prisoner-woman bore a daughter whom she baptized herself and gave the name Blankflos (which means White Flower). When the king received the news that his wife, the queen had given birth to a son, he rejoiced and ordered great celebrations and had his son waited on by the Christian woman. But one of the heathen women had to nurse and train him.

Thus this Christian woman had both children to care for and she treated them very kindly and loved them both so much that she hardly knew which she liked more -the king's son or her own daughter. And these two children were always together and grew so fond of each other before they were five years old that neither liked to be without the other. By the time they were seven years old these children were so lovely and charming in all they did that there never were more beautiful children than they.

FLOS AND BLANKFLOS

## NOTE TO THE READER

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

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

## PREFACE

About five years ago, after a fire had destroyed thousands of pages of notes, charting years of contemplative research devoted to exploring aspects of man's relation to the Universe, I began to write a series of manuscripts in which I hoped to bring some order to the many observations I had made during the preceding years. The first three Volumes in this series, *The Qualities of Time\** are the fruit of Susan Riley's and my reworking of some of the material contained in those manuscripts. One of the manuscripts was devoted to reflections on human relationships, as viewed in light of the effects of the Universe on human nature and behavior through the course of 'living time'. After finishing the little booklet *The Holy Nights* last Christmas, I felt my next project was to be a book on relationships. I began to review the existing manuscript. At the same time, I found, through my life connections, that some of the more traditional astrological work in the area of relationships was well thought of and I tried to deepen my understanding of the work through devoting a number of months to reading in the existing literature. I read books such as Liz Greene's *Relating*, *Dynamics of the Unconscious*, *The Development of the Personality* (with Howard Sasportas), work by Michael Meyer, Stephen Arroyo, Sakoien and Acker's textbook on planetary comparisons, etc. I also tried to review systematically, one hundred or so of my relationships, to see what I could discover out of my own life experience as evidence to confirm or contest some of the prevalent theories. The reader should understand that for over ten years I have intermittently given attention to various of these theories: composites, planetary inter-relationships, etc. but had never tried to bring my many impressions together in an orderly fashion. Given that my previous experience (as somewhat outlined in the preceding three Volumes) had led me to certain questions about what I had concluded was the mixed reliability of the astrological tradition (looked at only in terms of its more scientific side)\*\* I approached these explorations with a sceptical bias rather than a disposition towards belief. I was aware of Jayne's statement:

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\*\* In terms of implicit world pictures and images of man contained in various astrological traditions I had also very serious questions. This, I think, should be clear from the preceding books in this series.

## *To the Reader*

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

So to the question.

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

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

And the following:

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

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

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

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

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

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**March 15, 1997**

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

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

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

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

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

In regard to the question of 'detail' in this fourth volume of The Qualities of Time series, I essentially stand by my findings, now ten years later. The one central proviso is that mentioned above in regard to my using the designation 'sidereal or constellational' for the more inward superphysical region. For practical reasons I am unable to change this designation through the text at this juncture though I think it would ultimately be helpful to do so. As stated above the riddle of what precisely this second sphere of zodiacal like phenomena bears to the so-called actual constellational divisions remains a question to me. If the

reader keeps in mind this problem he or she should not be misled.

In the past year I have written a manuscript were fully devoted to exploring this complex issue of the various spheres of zodiacal like phenomena. I hope to, before long, be able to make this available for consideration.

Despite this proviso I am happy to be able to make this work available again in that I think it offers some potentially helpful insights into certain spheres of living dynamics in regard to the very challenging and complex area of human relationships.

I welcome hearing from readers interested in discussing some of the material contained in this book.

"Astrologers smugly assert that synastry is unquestionably valid. If they are acquainted with the statistical study of 1000 married couples in the Caugelin data made by Tom Shanks, they would have to be rudely awakened.

Charles Jayne, *Cosmology Bulletin #7*, Mar. '78. Also Dean's (which summarized a chapter in *Recent Advances in Natal Astrology* discussing aspects in symmetry \* ): "If nothing else, the studies reviewed here illustrate the predilection of astrologers to proceed to complex areas before even the most fundamental problems have been clarified". Their respective viewpoints encouraged my disposition (in now my own exploration of relationships) to proceed step by step on my path and first lay down basic foundations arising from empirical contemplative research before proceeding to more 'complex areas'. Nevertheless, I felt from my own empirical research, that I had already confirmed certain basic synastric theories, so I tried to familiarize myself with many others before trying to see whether they seemed in any way to be true concepts for some of the patterns of experience I have discerned. This describes one aspect of my explorations.

Another factor was my study of the work of Rudolf Steiner. The reader can see from the preceding books that I have turned quite a bit of attention to various of his suggestions to see what I could discover myself in relation to them. His many impulses in contemporary spiritual life also strongly influenced my own investigations. While reading statements of his such as the following: "Seen like this, the social and cosmological themes form the basis for right human action in the world today, action founded on a true understanding of an individual for his interconnection with other human beings on the one hand and with the spiritual cosmos on the other", I was moved to feel that perhaps my own work could make a small contribution towards illuminating some of these social questions. This led me to apply for a small grant from the Living Art and Science Trust in England, thinking I would expand the scope of the existing manuscript to encompass some of the implications of the above thoughts.

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\* Synastry study of effects of the stars upon two individuals in interrelationship  
 Aspects Generally speaking, this means any blending of cosmic influences, which results in their interactivity. In the context of these studies I have confined myself to planetary aspects: Moon with Sun, Mercury with Sun, etc.

So, many months ago, I found myself in the peculiar position of unintentionally straddling two apparently very different streams: anthroposophical spiritual science and the more serious contemporary astrology. When I reconsidered my relation to astrology, particularly in connection to the exploration of synastry, I was reminded strongly of another remark of Mr. Jayne's: "that is why the practice of astrology as a consultant for say, at least 10 years is essential as a corrective to all the wrong things we have been taught. For in that time one has had to study several thousand cases. Much of what is wrong is found empirically not to work .....

Having only, in the context of destiny connections, never thinking of myself as a professional astrologer, probably studied 300 or so cases without even specially focussing on synastry as such, I could hardly consider myself an expert in this specialized study.

Having on the other hand, in relation to anthroposophical studies, always had reservations about making ready correlations between my own contemplative observations and Rudolf Steiner's characterizations (as the reader will see from my attempt, particularly in Vol. I and II, not to use Anthroposophical 'terminology') I also was loath to assume that what I had to contribute necessarily was what Rudolf Steiner had in mind in the context of some of his remarks cited earlier. With these thoughts in mind, ready to give up the whole project, Confucius came to my aid and reminded me that "to know what you know and to know what you don't know, that is true knowledge". I realized that my years of consideration had led me to feel that I did 'know' enough about some of the dynamics of human relationships to warrant sharing this with others. So I decided to build on the foundation that had already been laid in the previous books. Hence the first third or so of this book, reviews material contained in, particularly, Volumes I and II of this series, now considered in its relevance to human interaction. (Readers who are sufficiently grounded in the first two Volumes might choose to bypass this section.)

In some ways, this and the following section of the book could simply be deduced from the material presented earlier. I feel it is important to go over this, and to illustrate it with the example of a 'couples' actual experiences, because it is - as my empirical research

has led me to feel - foundational for a deep and clear understanding of some of the fundamental influences of the cosmos on the daily interaction of two human beings, or in the context of a wider community. Nevertheless, it needs to be said that this aspect of the work is preliminary to those discussions of my experiences of some of the basis for synaesthetic ideas,

.which implicitly postulate, albeit abstractly the 'direct effects' of two individuals upon each other. After the early part of the book which explains two individuals moving - so to speak - side by side to each other, I'll try to share what I have been able to discover of the more direct effects of individual forces upon each other and their potential effects upon relationships.

In the context of Rudolf Steiner's work, although explicit reference to it will be infrequent, I think that the dynamics which I will try to characterize could make a substantial contribution to that sphere of investigation concerned with understanding how the social life of man is influenced by the cosmos, and how the cosmic nature(s) of individuals, play their enormously significant part in human relations and in human community. I am rigidly confining myself to those areas which I have explored for over ten years or so, mindful of the warning, once again, from the astrological community, "we ought not to underestimate how difficult it is not to be self-deluded. It is probably the most crucial single problem in trying to be an astrologer" (Charles Jayne).I will not enter directly into the question of karma, for example, except in the following chapter, solely to elucidate what these studies are not about. I leave it to the reader's own discretion as to what inferences he will make based on this work. I am in no way suggesting that the lawfulness of the phenomena I have been able to observe is an inclusive system. I am quite convinced that there is immensely far more that could be said about the living, superphysical realities of human relationships than I could ~ out of myself - say with any conscientiousness as a contemplative scientist. I am aware, perhaps, painfully aware, of the limitations of these reflections. Yet, nevertheless I believe that they can throw a substantial ray of light on some of the dynamics of human relationship when viewed

in the light of cosmic influences. The language through which I have chosen to share these insights is that of star wisdom, continuing on the previous works. One of my main reasons for this choice is well summed up in the words of Michael Gaugelin, the statistician concerned for years with investigating whether there was any hard evidence as to the validity of various astrological claims. He wrote: "Regardless of how strange astrology often is for modern man, for several thousands of years it has been one of the spiritual assets shared by all of humanity. The literature written on it can be classified as worldwide. It probably represents the only domain where East and West, Christian and Muslim and Buddhist alike can understand each other without difficulty. (Cosmic Influences on Human Behavior p. 25).

The reader at home with the previous books in this series, a necessary foundation for a clear understanding and application of this one, will have a familiarity with my method of participatory observation; some of the preparation for which was described in the early pages of Volume 1. One could say that I have my own 'way in' to these observations and experiences. I am not suggesting this is the only way, but one way. With the background of the previous books and the content contained in this one, I hope the reader will have a clear enough sense of how to proceed in a practical manner by the time he meets the practical suggestions at the end of this book. These practical suggestions follow on an introductory part, review chapters on the material considered thus far, now seen in connection with the question of human relationships; chapters of a theoretical couple, whose experiences, humorously portrayed, would reveal something of the various 'laws' I am suggesting as significant factors in human interactions. Then we have discussions of my observations on different synastric theories, and finally a concluding chapter which looks at the wider implications of the findings shared in these studies.

I would like to end this preface with two thoughts of Goethe's. How deeply relevant they are to our considerations will become clear as we continue.

First, "No one is more a slave than he who thinks he is free when he is not"

And from Faust:

Yes! to this thought I hold unswerving  
 To wisdom's final fruit, profoundly true:  
 Of freedom and of life he only is deserving  
 Who every day must conquer them anew.

"Why this experience is called the Meeting with the Guardian of the Threshold is easily comprehensible. It is clear that the spiritual world that man enters is always around us and that man is unaware of it in ordinary life only because he does not have the appropriate organs to perceive it. The spiritual world surrounds us always and is always behind that which the senses perceive. Before man can enter this world, however, he must strengthen his ego, his I. With the strengthening of the ego, however, the aforementioned qualities also appear. He therefore must learn above all else to know himself, so that when he is able to confront a spiritual outer world in the same way as he confronts an objective being he can distinguish himself from what is truth. If he does not learn to delimit himself in this way, he will always confuse that which is only within him, that which is only his subjective experience, with the spiritual world picture; he can never arrive at a real grasp of spiritual reality."

Rudolf Steiner, Errors in Spiritual Research

## INTRODUCTION

I would like to begin this chapter with two thoughts taken from my studies of astrologers and psychologists concerned with the challenge and difficulties in human relationships. First a statement from Liz Greene's book, *Relating*: "If a person is perpetually the target for someone else's unconscious qualities, and if he lacks the self knowledge to discern what is happening, he will, in time, begin to resemble the projection". This thought can be understood in the context of my attempt, in the previous books, to make suggestions as to means of systematic self-examination, leading to self-knowledge, whereby one could 'defend oneself' from such a development. The implicit assumption of the following discussion is that the individual has a healthy will for self understanding, recognizing the truth of this second statement that "a person who is not in harmony with his or her own self will encounter difficulties in main~ training harmonious relations with others." (Michael Meyer). In the context of this discussion I would say that a person who does not have a will for clear self-knowledge will encounter difficulties in clearly understanding others. If one considers both the language and conceptions of the psychological astrology stream and that of Rudolf Steiner's Spiritual Science, one is tempted to suggest that the psychological phenomenon of projection can be compared to those inevitable problems an individual would encounter were he to try to penetrate to the objective spiritual world without becoming first cognisant of his own superphysical nature. (See preceding page.) In the context of this discussion I am suggesting that the so-called 'objective spiritual world' is partly understood as the full living reality of other human beings! Hence, without knowledge of our own full humanity, our various bodies and their subjective response to the objective spirituality of the cosmos, our perception and understanding of others will be inevitably jeopardized by distortion.

Without going into it more deeply, I am suggesting that one of the foundations for overcoming the phenomenon of 'projection' is the kind of self-knowledge which can be gained on the path presented in the earlier Volumes. Otherwise the difficulty with self delusion spoken of by Mr. Jayne and the 'confusion' spoken of by Rudolf Steiner can be found to beset us at every turn.

The question arises whether one can dispassionately and reverently live within the behavior and being of another, just as I have suggested in the previous books, one can do with oneself, without succumbing to excessive sympathies and antipathies. This challenge is clearly described in Emerson's consideration of his brother's characterization of his fiancée:

"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.  
(from Volume III, Qualities of Time, pg. 382)

Can one be level-headed, fair, clear about those who may be 'near and dear'. Certainly, if one has attained this to some degree, in relation to one's own nature, it would argue that such could be achieved in relation to others. To accomplish this, one must combat the tendency to try and fit the other person into one's pre-conceptions or theories, as Mr. Jayne's is suggesting the complacent proponent of synastry may be doing.

How many of us have repeatedly suffered the sorrow and frustration of feeling that this person who has walked by our side for some while seems to understand us so little. Yet also have we not experienced the joy of gratitude when we have encountered others with sufficient selflessness to see us clearly in relation to our own potentialities, and reverently and tactfully encourage the unfolding of our true becoming. How many of us fulfill in relation to others, no less ourselves, the implicit mandate which we find contained in Paul Tillich's words: "Man's being is not only given to him but also demanded of him. He is responsible for it. Man is asked to make of himself what he is supposed to become, to fulfill his destiny.?"\*

I think the Ideal behind these words can be understood by any of us. Yet, in the context of time's relentless flow, the mercurial changeability of human nature in the moving streams of life, can we find or develop the flexibility to fathom these changes and dance along with them? Can we be 'realistic and sensible': "the only person who behaves sensibly is my tailor. He measures me anew each time he sees me." (G.B. Shaw), and

freshly measure ourselves and our companions anew each hour of the day?

These are some of the riddles which will be explored in the following chapters. Before I proceed directly into these questions I feel, I need to devote some attention to certain problems outside their scope so that the parameters of the present considerations are clarified and certain possible misunderstandings do not arise.

Starting from inner and outer empirical exploration, bypassing preconceptions and theoretical speculations, it is probably fair to say that many people with the minimal basis of paying careful attention to the events in their lives have probably had similar experiences to the ones which I will recount.

As a young man in college I gaze down from a balcony at a young lady engaged in an athletic contest and have a powerful sense of recognition for her. I cross her path one month later and have a brief conversation with her which leaves another strong impression. The third time I see her she drives me home from an athletic contest, metaphorically 'stays' and we are together for the next 3 1/2 years or so.

I attend a lecture in a crowded hall. The young lady introducing the speaker calls forth a strongly critical, yet deeply interested response in me. I wonder who she is. A month later, a friend involved in a spiritual school tells me a name of a person I should meet. Two weeks later I go to another lecture in a crowded hall. The young lady I had previously seen comes into the room and sits down next to me. We speak briefly. Once again, a powerful sense of recognition on my part. A month later my friend invites me to a meeting of a particular 'esoteric' school ~ a resurrection of the 'Platonic Academy', at his house. The young lady is there. This is the woman he wanted me to meet. I observe my inner response to her which is a mixture of strong attraction and somewhat disdainful criticism. At the end of the meeting in which was studied some of Plotinus' words (a philosopher I have a deep interest in historically), I speak to this woman and ask her what she does. She tells me she is an artist and pulls out some photographs of her work. I am amazed, my scorn undergoes a certain change through a deeper recognition of what is expressed through her - a part of her being I have the feeling I am seeing for the first time.

One thinks of Emerson's second wife who had a vision that she would marry him after their first meeting; or Carl Jung who knew that Emma would be his wife also on the first meeting, or Garibaldi, who spotted the woman who would be his wife through a telescope off the South American Coast. That evening he went to dinner. The woman whom he spotted through the telescope was his host's daughter.

You go to another country on a trip to an ancient city and feel completely at home there. In some cases you could actually lead people to little known spots. You pick up Plato in college and feel you have known him for thousands of years, whereas in your modern psychology class you find yourself inwardly furious at the way the behaviourists speak of the life of the soul or reduce mystical experiences to bodily chemistry.

Someone close to you is very depressed. You feel moved to call them at just the time when they were so despondent that they were thinking of taking pills. You are walking down a New York City street, talking about your old girlfriend who you have not seen in a few years to a young friend and two blocks away you virtually bump right into her.

These examples can be multiplied many times over. These are objective events, so called coincidences for non-believers, synchronic events, or karma, for students of that view. What bearing do these objective events, these fateful crossings of life pathways, have on some of the following considerations?

As the reader will find, the one-sided emphasis in the following studies is not on these phenomena at all. That is to say that the events leading to human meetings, to meetings with 'ideas', places, unusual life occurrences is not the focus of our attention; they are a 'given', somewhat like the birthchart is a given. What we will consider in the following are some of the dynamics - particular of human interaction - which unfold, once the 'meetings' have already taken place. How do the 'qualities of time', the influence of cosmic forces upon two human beings in 'relationship' affect their experience of each other? What happens or could happen when two individuals, sharing a will for wakeful close companionship and mutual helpfulness, take up some of the contents - first theoretically to foster understanding, then practically, to encourage their mutual growth- of the following.

In the course of their mutual exploration and deepening of self~ knowledge and knowledge of each other the questions of what led them to their meeting, what they have to do with each other, what they may have had to do with each other previously, would probably all arise. I am not suggesting that answers to these questions would not be of deep significance to them. Simply that the bias of these studies in respect of the question of 'destined meetings' (karma) falls more in the direction expressed in the following words of Edgar Cayce:

"Just to find out that you lived, died were buried under a cherry tree in grandmother's garden does not make you a whit better as a neighbor, citizen, father or mother. But to know that you spoke unkindly in the past and suffered for it, and in the present may correct it by being kind - that is worthwhile!"

Put otherwise, how can two individuals try to help each other on their path forward through encouraging the process of ongoing self-knowledge (a logical extension of which would be an understanding of one's historical antecedents), self mastery and transformation. "If you were unkind to someone to make it good not simply by being kind, but also through seeing through the characterological background of your unkindness."

This clearly raises many complex questions which it is largely beyond the scope of this particular study to address. Nevertheless with the kind of self-attentiveness implicitly needed for the following explorations I would suggest light also will be shed on those hypothesis which formulate karmic causes in relation to many of our deep seated feelings and impulses in relation to each other.

Rudolf Steiner, whose teachings about karma and reincarnation, are, to my knowledge unequalled in respect of their scope, detailedness and perhaps accuracy, once made the following statement: "For, in the last resort, we ourselves are our karma. What is it that comes over karmically from our former lives on earth? It is actually we ourselves."

In the context of the preceding and following studies, it certainly can, at least, be tentatively suggested that those portions of our human natures which thus far, I have tried to illustrate are woven into cosmic

influences, also participate and reflect our karma, because they are portions of the entirety of our spiritual-psychic-life and physical organizations which may be considered 'we-ourselves'. Yet the discussion following is circumscribed. I am not addressing the entirety. In fact I'm sure some might argue, and from a certain point of view I would agree with them, that I am not even addressing the most important portions of the experiences of human beings.

Elaborating a little on this question I would like to look at another thought of Rudolf Steiner's. He suggests (simply put) that what comes to meet us from outside, as so-called objective events, in a larger sense, has our own will hidden in these occurrences, and should be considered as part of our karma -hence, taking the preceding thought - as part of who we are ourselves which we have carried over from the past. At first from a typically ego-centered point of view, this is a difficult concept to grasp Yet it could (even solely logically) throw interesting light on one of the contemporary controversy's within the present astrological community. There are those astrologers, often aligned with Jungian depth-psychology, who suggest that all that comes to meet us from outside is ultimately an expression of our own psyche. They argue that events do not necessarily have to take place 'outside' if we can work through 'inside' that which the event is intending to occasion in us as change through response to it. Ultimately the bias is on a view that considers astrological events -transits, etc. as fundamentally processes, related to the human psyche and having significance for the psyche. Alternatively we find those schools of astrology deeply oriented to prediction of events which will have definite significance on the objective stage of world happenings, often undervaluing the significance for the individual's psychological (to say nothing of moral) development. Some of the grossest examples may come to expression in wanting to know when it is 'good' to do one thing or another - like play the stock market, let us say. Others suggest that both are significant - Inner, psychological consequences and outer physical occurrences. Returning to Steiner, he is suggesting that what happens to us as event, is actually part of our karma- part of who we are - and has our own 'higher will' hidden in it. Now for me, as an empiricist, this is a very

subtle and difficult question. Steiner's view, or how it is sometimes taken up, can seem to lead souls to a kind of karmic fundamentalism or calvinism, where the significance of events and how one may respond to them, takes on the magnitude of predestination. This is certainly not due to the concept as such, rather, I think, to the soul disposition of individuals who take it up in a particular way.

In the context of this question and for the sake of putting into the proper perspective the studies which will follow (partly through contrasting them with what they are not), I would like to share some simple observations of the relation of destiny 'events', inner and outer, to cosmic occurrences. This is something which will have to be expanded upon at much greater length at another time. All that will now be said is being mentioned to clarify the scope of the following studies so the reader is not misled into thinking any comprehensiveness is suggested, even though not explicitly stated. This is critical, for I fear that were the following studies to serve as the sole basis for other's observations, they could become a kind of self-fulfilling prophecy, channelling the individual's attention down lines - which might make them inaccessible to other inspirations, insights and points of view. The effects of this might not be greatly different from the adoption of a medical model of man, which, taking into account only the physical body and processes, can inevitably lock people into directing their attention only to spheres of phenomena where hard and fast laws of cause and effect hold, confirming rigid scientific deterministic thinking. This can obscure knowledge of other domains of their being, out of which the self-fulfilling onesided view of physical, mechanical causeeffect factors might be overcome.

Having now said this, let me now share some observations. For over fifteen years now, I have repeatedly given attention to the question as to whether I could discern any kind of 'living logic' as to when other individuals crossed my path. This was done in the context of relative 'laboratory' conditions, in that during these times I have lived in rural settings, within communities, more often than not, having the character of relative self-containment. Although the prerequisite for any objectivity in this domain was a dispassionate inner life-and a certain selflessness

in my attention - I imagine it would have been far more difficult to make these observations within the context, for example - of active city life. During the last year that I was particularly focussed on related questions (see Vol II, Diary) I kept a diary noting down phenomena for every ~ hour or so through the course of the year. This was carried out in the context of actual life circumstances, which although relatively simple did have me working various jobs, travelling, etc.. One of the interesting patterns of phenomena which I noted, even after only my first few years of observation, which seemed to continue to be borne out, is the following.

I have described in Volumes I and II how the lunar forces in their motion through the sidereal zodiac mediate forces into the more inward superphysical natures and these forces are in turn focalized through the various chakras ruled by the planets ruling the zodiacal centers through which the Moon is moving. For example, when the Moon moves through the Leo sector, these forces ray first into the more inward heart center, then out through the more external heart center, which sets in motion those solar currents impressed around the heart by virtue of the Sun's placement at the moment of birth. With the Moon moving through Capricorn, this would stimulate the Saturnruled crown chakra, through Taurus or Libra, the Venus ruled second (kidneycolon area) center. What I discovered repeatedly, after years of observation, in connection with this stimulation of my different chakras, in correspondence with so-called outer events is the following. Let us say that my Sun at birth stood in a particular house related in my own structure to certain life gestures. Invariably, when this Sun related heart center was stimulated in me, I crossed the path of particular individuals, with whom, if I could put it this way, were I to have moved forward with what seemed to weave between us, there would have come to expression a 'gesture' related to that which was pictured by my solar position at birth in relation to a particular house, with a particular sign on the cusp of that house. That is to say, there was a relation between the character of my own heart-Sun related birth archetypes and certain 'coincidental events' in relation to particular individuals. This was not solely through meeting them at such times directly. Also, for example, if I had not seen them for a few months, they would

often call or I would receive a letter from them when the Moon was stimulating a Leo-related region! (of course I am aware, no doubt, that they did not write the letter under that influence, but that is when I received it.) I concluded tentatively that my relation to these individuals was somehow Sun related. One characteristic of it was that there was a great deal of heart felt warmth yet freedom in the interaction.

Another striking circumstance was in relation to two other individuals, ladies, with whom I perceived I had a lunar relation. The character of this lunar relation, stimulated when the Moon moved through a Cancer ruled region, I was reflective of my Moon placement at birth. In both cases, there was a strong physical attraction and a developing sense, that hovering - if I could put it this way - between us, was a soul, breathing a certain feeling of love in me, which were I to have acceded to it, would have set in motion the possibility for that being to find a body in which to live on earth. In each case, I said no to the responsibility, and remarkably, in both cases, within a year of my separation from the lives of these two individuals, they each conceived children. These were two of the more striking patterns of experience of my Moon line of destiny (if I could call it that).

Another interesting pattern I have noted was with my Saturn line of destiny in which I repeatedly crossed paths with an individual who was one of the leaders and most responsible personalities in an organization with which I had - if somewhat 'unofficially' - a lot to do. This person's position in the outer world reflected - in a sense - as an embodiment, the placement of my Saturn forces at birth, which were stimulated in my living body of forces repeatedly when I 'happened' to cross his path in the outer world. (I am aware of probabilities, etc. I am here trying to illustrate phenomena I have observed and which I feel would demonstrate a certain lawfulness if systematically explored. I am not suggesting I have made sufficient explorations to conclude on the 'lawfulness' of these phenomena. I am simply sharing experiences which argue certain possible causative factors).

I saw the character of my solar line had a certain breath of freedom ~ and soul's participation with soul companions, of my lunar-line, impulses which could have led to responsibilities for children, and in my Saturn line, professional, spiritual responsibilities. What I met from outside seemed to reflect something of the character of those living archetypal currents which surrounded me in my more external superphysical body of forces and which were pictured through the planetary configurations of my birth.

With certain individuals I seemed to be related in patterns connected to 2 planetary regions - one notably, the Moon and Saturn. This was reflected in a strong physical sympathy and sharing of basic needs - and also shared spiritual interests which may have had a common historical background.

I could not discern these patterns with everyone, and clearly, once a relationship has developed beyond initial 'random' meetings into a close collaboration, marriage, or what have you, one will obviously be interacting with one's companion - in time - through virtually all the archetypal regions. It is at this point in a relationship which provides the focus for the following studies. It is obvious that much could be gained if before things developed as far as they have in the following hypothetical example knowledge of the apparent 'line' of one's connection with another person is clarified. In the example of the individual with whom I had a Moon and Saturn connection, I could see our strong sense of compatibility in those two domains and the potential fruitfulness in collaboration there, but in the context of a life-long relationship, in which children would play a part, (this was one of the individuals with whom I felt the presence of a child), I did not feel there was sufficient soul strength related to other planetary regions- for me to unfold my overall life intentions sharing such deep responsibilities with this person. At least this was how I thought about this circumstance 10 years ago. It once again brings me back, to the very difficult problem of discerning past, present and future. If, when a planetary region in my more external superphysical structure is stimulated, I repeatedly cross paths with an individual who, in their position in life, and potential relationship with myself, I find reflective of that

planetary position at my birth, is this meeting coming out of my future or is it related to my geocentric birth forces, connected with my past? These are some of the questions which inevitably arise if one does not simply adopt abstractly teachings as to the significance of outer events or look at outer events as symbols of inner psychological phenomena, etc., but instead, has a desire to enter into the complex dynamics of human biography itself, to try to understand a little more clearly how it works. Now this is simply one illustration out of many I could have chosen to, at least, draw the reader's attention to an entire domain of phenomena which is largely outside the scope of these particular studies. They are not less important, perhaps more so in certain ways, but I must largely leave them out for the present, although I will refer to them, when relevant, here and there in the following. Though largely omitted, factors such as cited above, and others, need to be kept in mind if one wants to approach the phenomena of human biography, psychology and destiny with a more complete theoretical background then would be deduced from implications which could be drawn out of the following characterizations.

All of this must first be stated as a strong encouragement to the reader not to draw hasty conclusions. In the following, I will attempt to share some of my investigations into aspects of how the 'qualities of time', (cosmic influences upon man) affect his human interactions. It is a next step in this ongoing exploration, not a final one.

Well, I hope this lengthy interlude will serve its purpose of putting the following contribution into perspective, in relation to the complex nature of human psychology, biography and destiny seen in light of cosmic influences.

"In principle, process work means following the way of nature. Process is that which is already happening not what should be done. Process is that which has already been thought of . It is going on whenever people meet or think of one another. It is the organic method which creates relationships in the first place. If we could train ourselves to be aware of processes we could work with natural relationship forces and avoid the tendency to short circuit life by applying technical strategies or trying programs or short term solutions."

Arthur Mondell, *The Dreambody in Relationships*

## CHAPTER I: FOUNDATIONS FOR A CONSIDERATION OF THE EFFECTS OF THE 'QUALITIES OF TIME' UPON HUMAN RELATIONSHIPS

Mindful of that tendency spoken of by Dean in his previously quoted statement: "if nothing else, the studies reviewed here illustrate the predilection of astrologers to proceed to complex areas before even the most fundamental problems have been clarified", I will start my discussion with those fundamentals which I tried to clarify in the previous books. This will entail a certain familiarity with the content of the first two books on the reader's part and the willingness to go over some old territory with me.\*

Although the material to be introduced from the previous Volumes could have simply been deductively arrived at and used in the context of its relevance to human relationships, I will here, as previously, share what my direct observations have led me to conclude. The reader should understand that these observations form the basis for my hypothetical illustrations following. The illustrations are largely drawn from those field of phenomena, wherein one of the people involved in interacting with another was myself. For the sake of discretion I decided not to speak directly of myself and chose an imaginary couple to illustrate the phenomena. Nevertheless the basis for this imaginary couple are various couples I have observed over the years, although I have had the opportunity to most extensively live into relationships involving myself and others. I have been unable to find an exhaustive enough account of a historical couple's daily interaction over an extended period of time to see whether it would illustrate the hypothesis is being presented. As with the previous material I can only assure the reader that to the best of my ability I have, I believe, named the phenomena accurately.

### THE EFFECTS OF THE UNIVERSAL FORCES OF THE TROPICAL SUN ON TWO INDIVIDUALS IN RELATIONSHIP

In Volume I of this series, pp. 194-205, I tried to share my observations as to the influence of the tropical (sign) sun, upon an individual (yet universal) human being, as it moves through the 36 decanate regions of the tropical world during the course of the year.

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\* Of course, those readers who can follow my essential argument and who are sufficiently at home with the previous work, need not go over the same ground with me again.

On the following pages are reproduced, first a Table of Tropical Sun Sign Regions, then a Table depicting this Tropical Sun in relation to the Dynamics of Vice and Virtue.

What I suggested there was that from (see charts, p. 22-3) Mar. 20 Mar. 30, or  $0^0$  of Aries to  $9.59^0$  Aries in the tropical zodiac, the Sun was moving through that region of forces to which we give the name Aries. During this time I suggested that the self-attentive human being could observe that he/she was confronted with a psychological dynamic - the boundaries of which I named as an excess tending towards malice, a lack tending towards defencelessness, and a balance or golden mean expressed in a soul or psychological quality of devotion which can develop into a force of sacrifice (see Vol. I, pp. 59-68 for an elaboration of this dynamic). Were two individuals standing by each other's sides, each, of course, with a certain degree of individuation, one could observe that each individual's Aries forces were simultaneously stimulated by virtue

of the Sun's motion through the tropical region of Aries during this time of the year. (See chart, p.24-25 ) There are also other effects due to direct, living interaction of forces which I will go into later. These first considerations are only trying to establish basic foundations.

The moral psychological dynamic characterized above would be stimulated at this time as well as the related processes pictured in the charts following. On the next table, taken from Vol. II, we find noted (p.26) that the Aries forces are related to the planetary energy of Mars focalized at the throat (5) center. These forces have a direct relation to the sense for the word or speech. They lead to a way of approaching life which could be called idealism and bring forward certain psychological moral dynamics already mentioned. (See Vol. I and II for an elaboration upon these attributions.

On the following pages I have included pictures from Vol. I(pp-28-33 reflecting the activity upon the human being of the various zodiacal regions in different ways. First a chart showing the centers of focalization. We note that Aries is focalized in the throat region. Next we find in a somewhat flat picture the Aries formative currents shaping the top of the head. We had noted in the first Volume that, more specifically,

## TABLE OF TROPICAL SUN SIGN REGIONS

(READ 9 59' for 10, etc.)

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

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

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

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

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

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

SYMBOL	PLANET	SIGNS RULED	CENTER	SENSE	WORLD VIEW	EXCESS	VIRTUE	LACK
♆	NEPTUNE	♆	?	HEARING	PSYCHISM	FRAUD, DECEIT	MAGNANIMITY B. LOVE	NARROWNESS
♅	URANUS	♅	HARMONISATION OF CENTERS	WARMTH	PNEUMATISM	LASCIVIOUSNESS	DISCRETION B. MED-POWER	INDISCRIMINATE-NESS
♄	SATURN	♄	CROWN, TOP HEAD (7)	SIGHT	SPIRITISM	ENVY, GREED	COURAGE B. REDEMP-TIVE POWER	TIMIDTY
♃	JUPITER	♃	BROW, THIRD EYE (6)	TASTE	MONADISM	GOSSIP, SLAN-DER	CONTROL OF SPEECH B. FEELING FOR TRUTH	SUBJECTIVITY OF OPINION
♂	MARS	♂	THROAT (5)	WORD, SMELL	IDEALISM, DYNAMISM	MALICE, PRIDE, WRATH	DEVOTION B. FORCE OF SACRIFICE, PATIENCE B. INSIGHT	DEFENCELESSNESS MEAN-SPIRITEDNESS
♁	SUN	♁	HEART (4)	LIFE	SENSATIONALISM	OVERPOWERING	COMPASSION B. FREEDOM	THEFT
♁	MERCURY (O. VENUS)	♁	SOLAR PLEXUS (3)	MOVEMENT	PHENOMENALISM	FORNICATION	COURTESY B. TACT	INCONSIDERATENESS CARELESSNESS
♁	MERCURY (O. VENUS)	♁	BLADDER, COLON, KID-NEYS (2)	THOUGHT	RATIONALISM	COVERTOUSNESS	BALANCE B. PROGRESS	COMPLAINT APATHY
♁	MOON	♁	BASE OF SPINE, RE-PRODUCTIVE (1)	TOUCH	MATERIALISM	MURDER	SELFLESSNESS B. CATHARSIS	DEPENDENCE

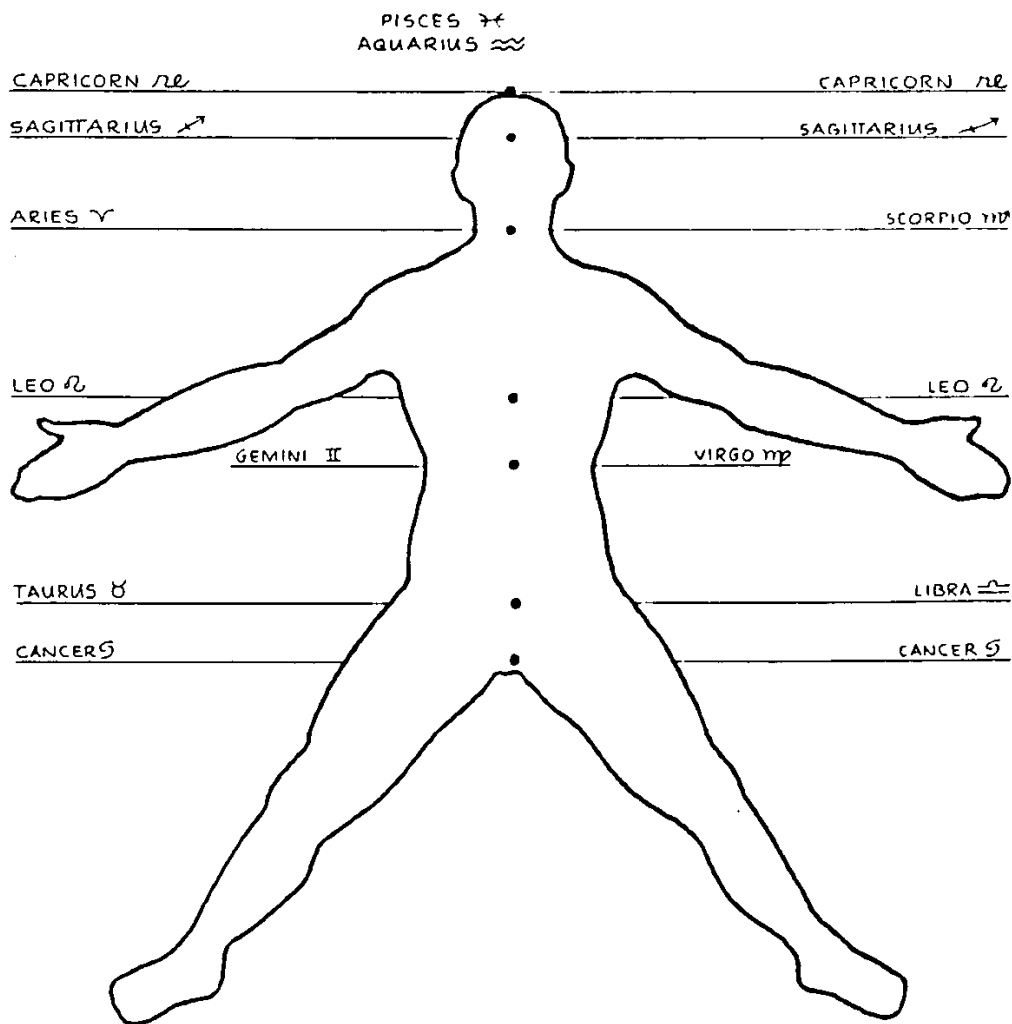
THE PLANETS, CENTERS AND THEIR ATTRIBUTES

the Aries forces could be experienced as a column of energy working up and down the spine, shaping the head plastically and leading to an inner experience of uprightness. (See Vol. 1 and II for an elaboration of this). The next picture places the psychological-moral archetypal dynamic of Aries focalized at the throat center.

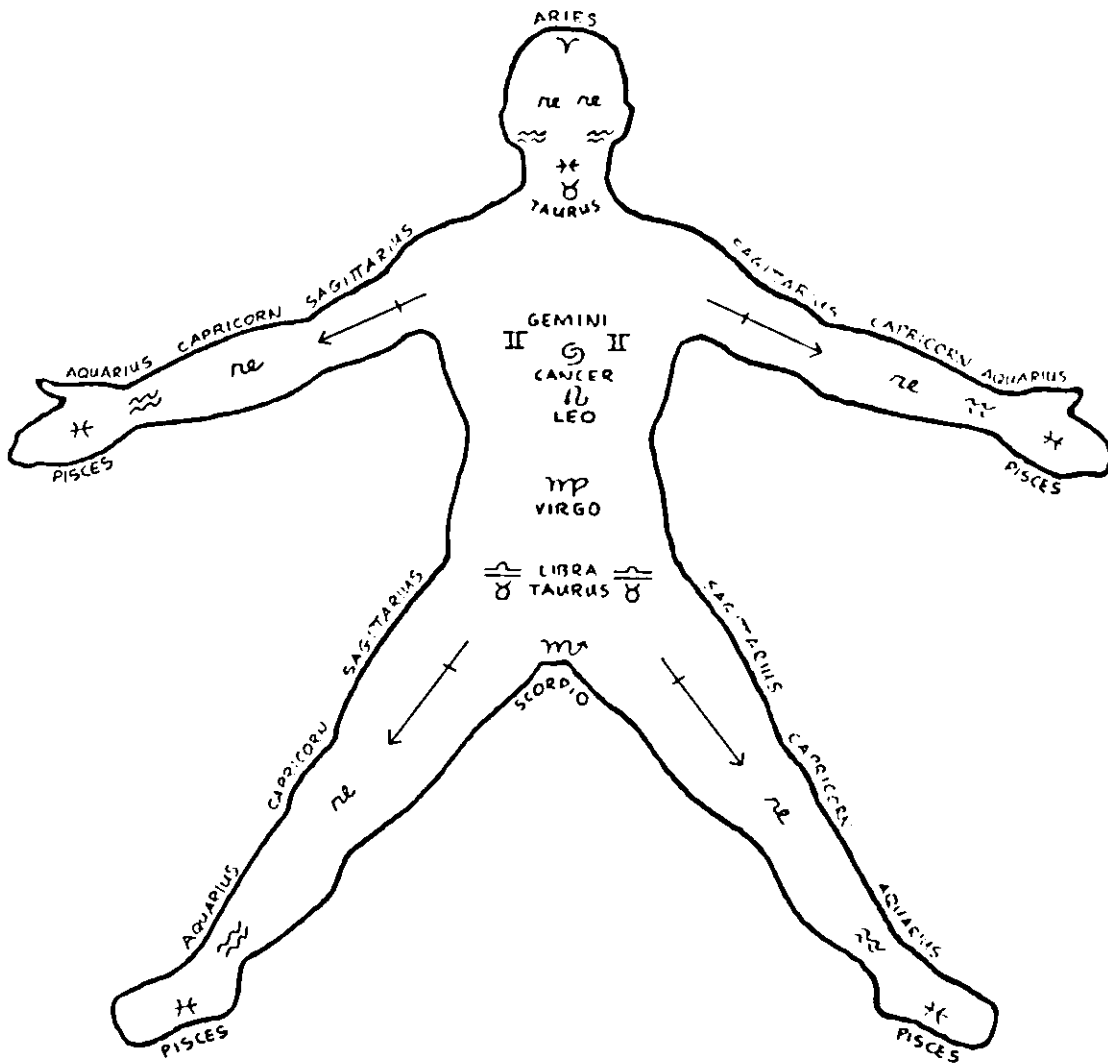
Next we find the same dynamic viewed in light of the regions of the human form shaped by the various formative zodiacal currents: in this case we see the head related to Aries. Next is a view of the twelve world pictures in relation to the zodiacal centers of focalization. Here we find Aries (Idealism) focalized at the brow-head center. (These pictures and charts should be referred to in relation to all of the zodiacal archetypes. Aries is simply being used as an illustration).

In light of the following pictures what might we actually find during that period of time (Mar. 20-Mar. 30) in question, in relation to the stimulation of these forces in two people interacting. We would find a radiation, being mediated by virtue of the Sun's motion through the sign of Aries (first 10<sup>0</sup> decanate of Aries: see Vol 1 for extension of question of decanates.) From around and outside-in, as it were, currents of force which run up and down the spine and work on the head region, focalized at the throat, would be stimulated in each of the individuals simultaneously. (We are only considering the universal dynamics, we will go into the particularized effects -see Vol. II- later). The stimulation of the Mars-ruled throat center will awaken the inclination towards speech. The stimulation of the Aries currents will awaken the sense for the word. One's experience of uprightness will be enhanced. The first person, who has a formative current of powerful uprightness speaks to the second who has a weakly defined tendency towards uprightness: "Don't be such a slouch, stand up straight., the individual with strong Mars radiation speaks out, trying out of his own sense of himself to invigorate and encourage the other. The second person, because of his weakness in this area, which is also reflected in an impaired relation to the "word sense" takes the strong words of the first as an act of malice, rather than what the first individual

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



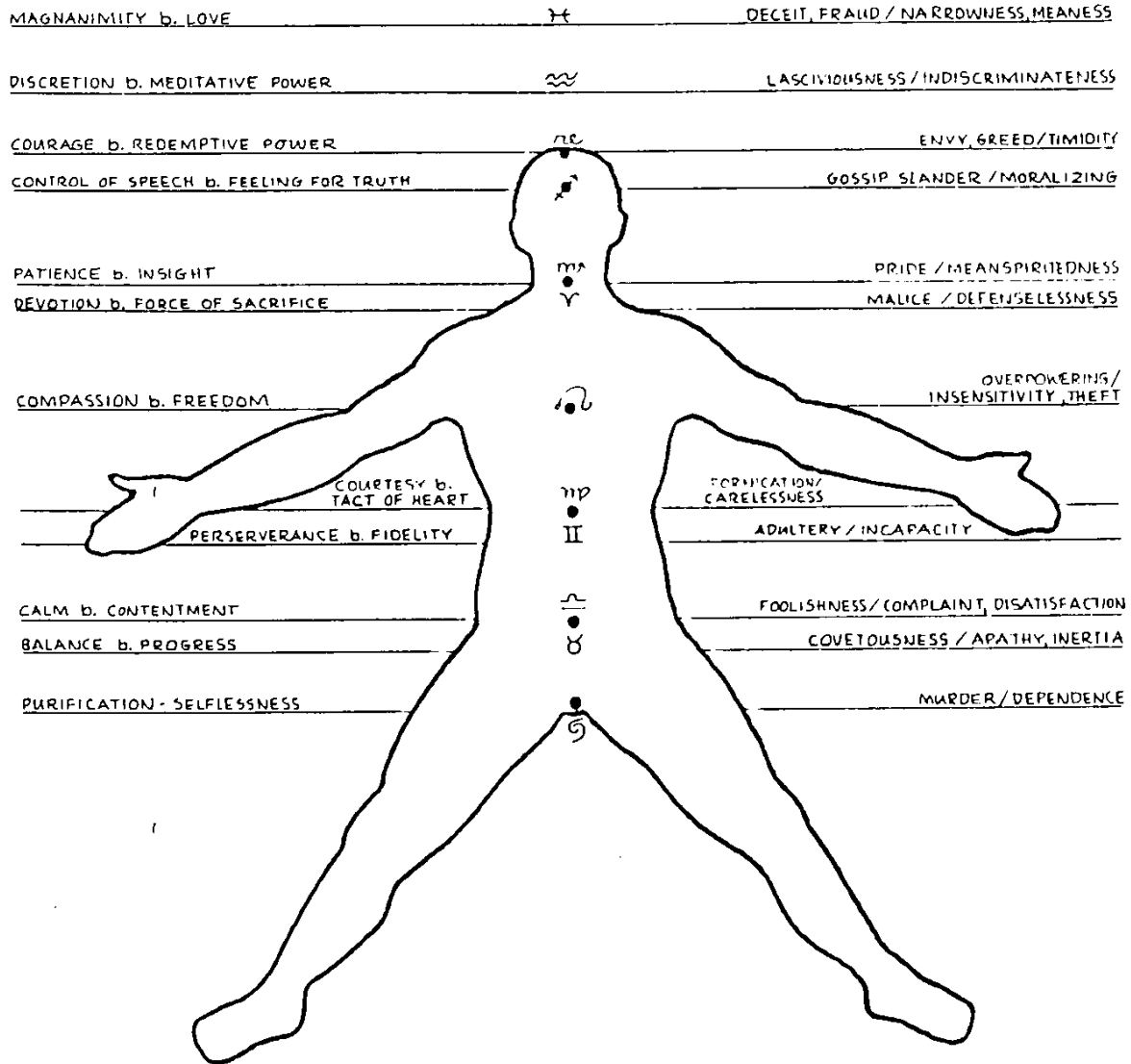
# The Twelve Archetypal Regions And The Formative Currents Of The Body



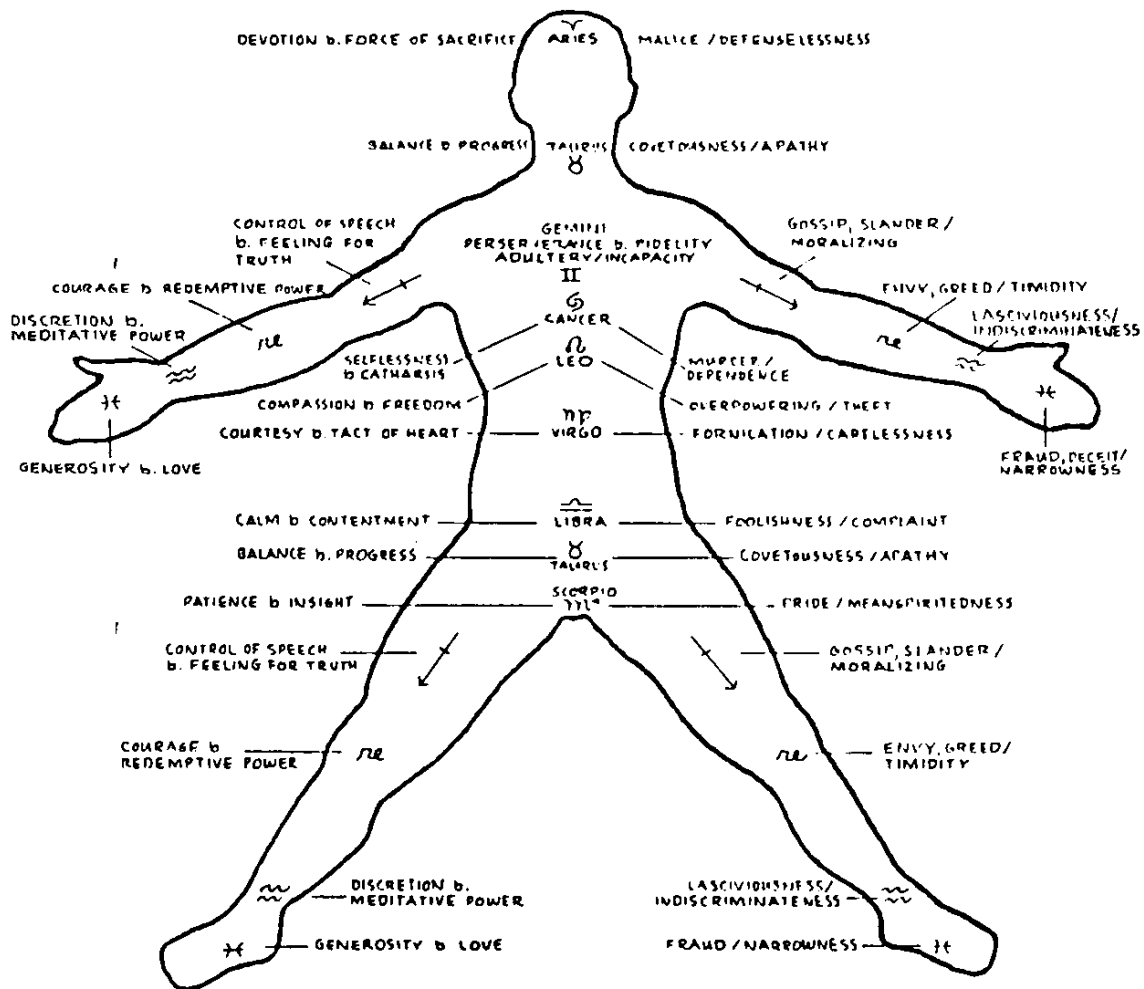
# Focalization Of The Twelve Archetypal Regions And Their Relation To The Virtues And Directions Of Vice

VIRTUE

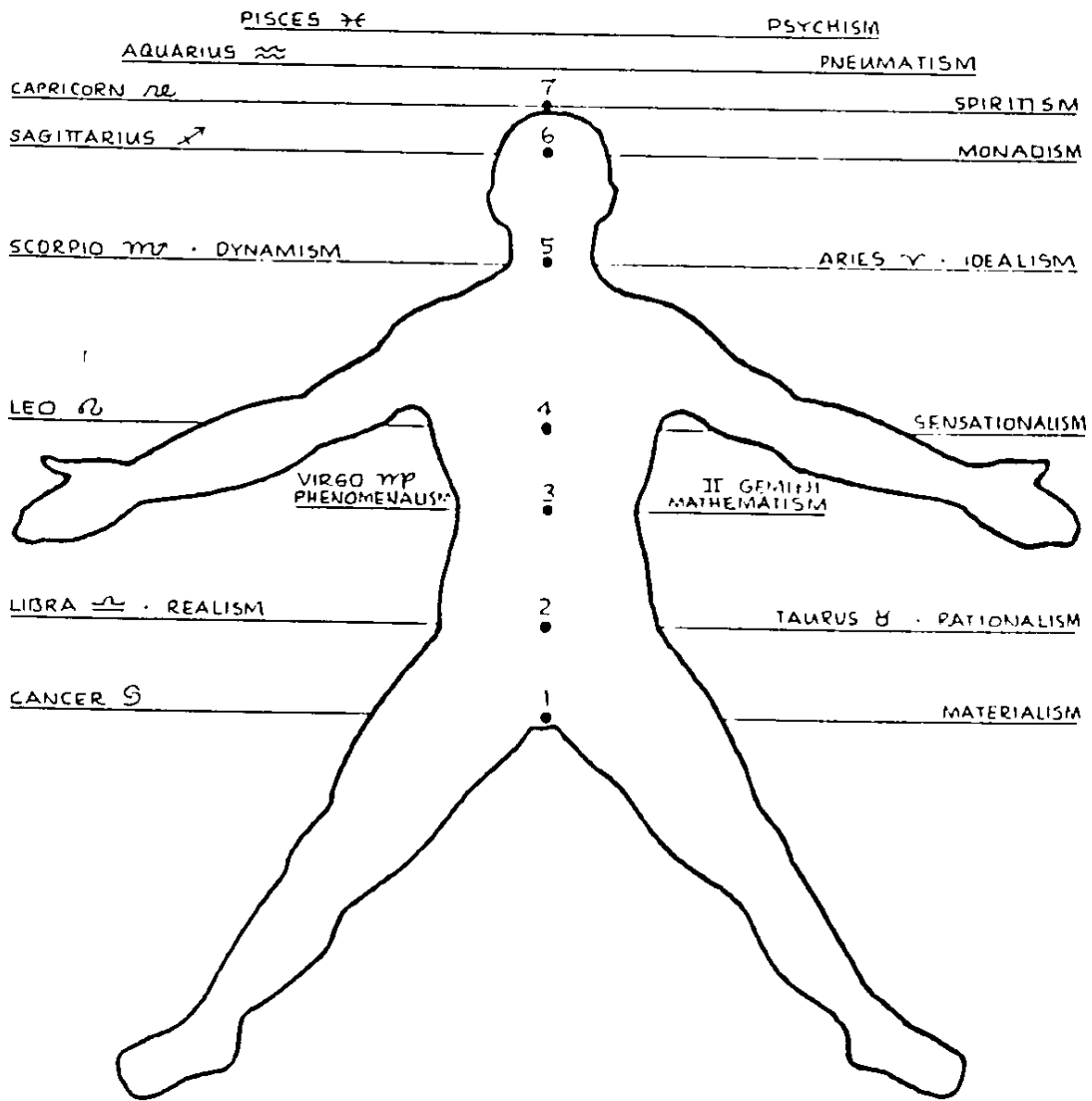
VICE  
(EXCESS / LACK)



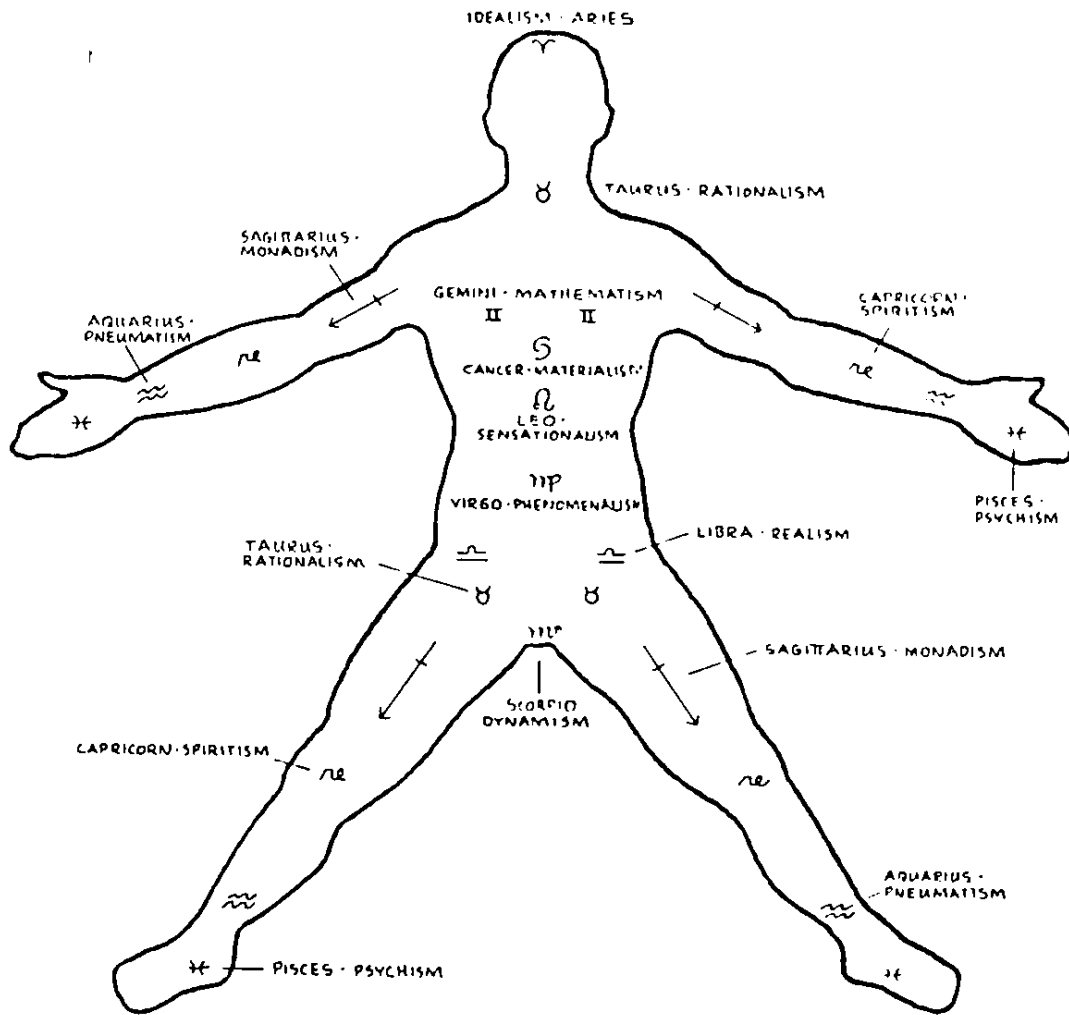
# The Twelve Archetypal Regions, Formative Currents And The Virtues And Vices



# The Twelve World Pictures And Their Centers Of Focalization



# The Twelve World Pictures And The Formative Currents



considers it to be, an attempt to awaken in the other more uprightness and courage for life. An argument ensues, the strongly endowed Aries man defending the energy of his words, saying they were meant as encouragement, the weakly endowed Aries individual maintaining that they were rather a way of cutting him down, rather than lifting him up. Needless to say, many of us are involved in such interchanges more often than we might care to remember.

In the context of these studies how might we understand this kind of interchange. We remember the earlier words of Liz Greene: "If a person is perpetually the target for someone else's unconscious qualities, and if he lacks the self-knowledge to discern what is happening, he will, in time, begin to resemble the projection."

Let us say that both individuals have understood theoretically all that has been suggested in respect of the influence of stimulation of the Aries forces during this time of year. The strong individual has, through self observation come to recognize that he has a powerful experience of uprightness each Mar. 20-30, a strong compelling desire to speak and through his speech to keep things moving. Perhaps he is an orator or the like. This is the character of his more outer 'nature', you could say, in relation to the stimulation of the Aries forces. Through a conscious exploration of these forces, considered in relation to his developing understanding of the ideals he has chosen for them- let us say devotion which becomes a force of sacrifice he ceaselessly tries to reassess the character of these forces and refine them against the ideal he has chosen or recognized as potentially inherent within them. Were he not to have this degree of self-knowledge or knowledge of that portion of his nature which participates in the Aries forces when the other person repeatedly accused him of malice -perhaps out of the other man's weakness - he might make the stronger man sufficiently doubt himself and feel guilty about his strength, so that he no longer exercises it as energetically as is his inclination, for fear of the harm the first man suggests he is bringing him. If in fact, as is certainly at times, the case, the 'objective' reality is that the weaker man's sense for the word

and self-knowledge is so impaired that he can not actually appreciate the good will in his companion's gesture he may misname as 'malice'; a gesture which in fact - more truly and healthily experienced - would be named as 'devotion'. The projection of malice on the stronger man by the weaker stems from his own lack: an impaired word sense and weakness in holding his ground in relation to the influences of others. This is projection - not in the sense of the weaker man putting his qualities onto the other, but allowing his own qualities - in this case the opposite - to distort his judgement of the spirit moving the stronger man in his action. Looked at in reverse, the weaker man, hearing the repeated claims by the stronger that his words are truly a devoted call to action, may doubt his own sense of the situation and be moved to falsely involve himself in activities beyond his power. Hereby his picture of strength, overly encouraged by the stronger, may falsify his sense of his present reality in terms of his so-called "process". His error may come from his doubting his knowledge of himself and accepting the judgement of the other which may be coming out of his experience of his own strength rather than a clear perception of the actual present reality of the other. One projects strength and is modified by weakness, the other projects weakness and is modified by strength. This calls to mind the story of the fiery Russian General parading through his troops, ramrod straight on his horse. He sees a foot soldier obviously nervous in anticipation of the coming battle and shouts: "What's the matter with you, man!" The foot soldier thinks: "What's the matter with me. If he were in my shoes he would have run long ago!"

Such situations, which are ceaselessly occurring in human interchange, can be seen in various lights. For the present I will continue to explore this example in view of our question: how do the spiritual forces of the universe affect human relationships in the context of day to day changeability. I will expand on the above example later in the text. How can we understand the potential in this example, if both individuals had, so to say, the protection which only self-knowledge can give (in our context self-knowledge viewed in the light of cosmic influences), so that they did not simply work on each other unconsciously, disarming the other's strength by making him or

her feel guilty about their weakness, or overcoming another's weakness through a false and fleeting appropriation of the energy of our own strength? The following quote of Rudolf Steiner will, I think, helpfully lead us in to this consideration:

"This is one of the aspects, one of the views to which one comes when one looks up from our narrowly confined existence into the heavenly expanses and sees how heavenly forces and beings interweave in the immensity of space. And through this the forces which pass from one heavenly body to another gradually become just such forces as those which pass in the form of love and hatred from one human soul to another. We see soul forces passing hither and thither, from star to star. and we learn to recognize that what is brought about and effected by such forces in the immensity of space is inscribed for us in the Heavens."

Sergei Prokofieff, *The Twelve Holy Nights and the Spiritual Hierarchies*

What I am suggesting is that from a certain point of view, when the solar forces move through the tropical region of Aries there is a weaving or dialogue between the solar forces and the Aries forces in the macrocosmic sphere in the immensity of space. This meeting is directly reflected in the activity of the human superphysical natures, wherein the Aries currents are set in motion with all the accompanying psychologicalmoral, life-physical dynamics. An individual in isolation can explore these regions of his/her nature from inside during these periods in the course of the year. An individual standing by another's side and being moved to act out of the inspiration of this stimulation, without being conscious of it, will necessarily simply give expression to the actual condition of this portion of its nature (as with a child) unless there is some modification of it through self-conscious intention or other human beings. (Which in a living sense is often the case, but for the sake of illustrating it, I am portraying ideal possibilities). As each of our individual's forces are simultaneously stimulated, the too-much (excess) Aries (let us say that is what it is) will have this excess set in motion, the too little (lack) Aries will have this lack set in motion and this will mechanically play itself out. Through consciousness of what is happening

at this time of the year to both simultaneously and through - at least an attempt - to come to an understanding or agreement on common ideal possibilities of development for this region of their respective natures, a foundation is laid for a clear enough perception of each's present condition in relation to these forces, so that in the work together, there can be a fruitful collaboration in the will to improve both tendencies. Of course, this assumes in each enough courage for clear and sober self-knowledge. Although this is, in a sense, 'asking alot' - clearly anyone with a true measure of brotherly love - whether a professional counsellor or not would, if in earnest, demand this of him or herself. Without it the phenomena of projection, transference, the misapprehension of the objective spiritual nature of another due to one's lack of knowledge of one's own, will inevitably confuse the interaction. How one can work with this problem will be explored in the practical section towards the end of the book.

Summing up what I am suggesting, we find the following. During the period of Mar.20-30 each year, the solar forces enter into a living dialogue with the forces of Aries. This dialogue in the macrocosm calls forth a corresponding dialogue in the microcosm in those regions of microcosmic man formed by the Sun and by Aries. The individual is confronted with the opportunity first during these periods to get to know the condition of those regions of his nature's sympathetically awakened by the Sun's motion through the tropical Aries region. He can come to his own understanding and careful diagnosis through self-observation. At the same time he is given the opportunity to - observe the character of his companion's relation to these forces and to the best of his developing ability clearly assess their condition and development or decline.\*

So we have two conditions side by side, but in relative isolation. Nevertheless, to sensitive observation, whether in the case of Aries and the word sense, or other archetypal regions, the effects are not necessarily demanding such gross expressions as speech. The actual radiations ++ the interweaving of that which is effected by the 'heavenly forces and beings' is occurring in more subtle ways between individuals. Having come

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\* The reader should understand that I am not suggesting that the only way to get to know these forces is at this time of the year. In a sense, one can get to know them-with various faculties, at any time, as one can observe them in others at any time. In the context of this work, I am suggesting how one can become conscious of these processes in time though one does not have to confine attention to them only at these times. (cont. next page.)

to a certain degree of clarity as to my own and my companion's nature, in relation to these forces, can I 'attain enough harmony with myself' in relation to 'them' and enough self-knowledge, not to grossly project or transfer them, as well as to defend myself from projection and transference.

In relation to the dynamic stimulations by virtue of the Sun's motion through the 36 decanate regions of the tropical zodiac during the course of the year and with a will for non-identification with one's nature which can lead to growing clarity about it's condition in time, we might expect a development such as follows in the context of relationships. Rather than the excessive Aries characteristic overcoming the self-knowing consciousness of the one individual, which leads him to either feel the other man never speaks up or out, never defends himself, seems to dream through life unwilling to wake up, and he weakened Aries characteristic overcoming the potentially self-knowing consciousness, leading him to feel the other man never shuts up, is too defensive in an offensive manner, is so awake that he is ceaselessly nailing things down with his rash, impulsive naming, there could be a growing understanding, through a matter of fact observation, of the phenomena of each of these men's natures called forth by virtue of the motion of the Sun through the tropical zodiac during Mar. 20-30th each year. This dynamic, in principle, would continue through the year, moving through different archetypes every ten days. Going forward, one could say that whereas the first man may be rash with his word, we may observe that he is steadier with his Leonine heart, stimulated from Apr.1-11. The weaker man he still considers somewhat cowardly for he seems to be pale in this area relative to the stronger individual's choleric, but the so-called weaker individual would say that the stronger man is warm-hearted, not necessarily a bully, though his own sense of weakness can lead him to easily feel overpowered. Moving on to Apr. 10-20, the so-called weaker man is much more careful with his judgements, holds his tongue, and the stronger man is precipitous in his judgements and always hunting for someone or something other than himself to blame. In sober, self-evaluation, they wrestle with the question whether one's precipitousness towards judgement is a greater weakness than the other's disinclination to come

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\*(cont.) Further it is clear that many people will be made conscious of aspects of themselves in their direct interaction with others, not in solitary consideration and observation. Your endurance can be reflected through your faithful partner, your courteousness through its opposite at the table, etc. This dynamic will become clearer later in the book. I am simply suggesting one way of approaching this question, not the only way.

to conclusions at all. Or is it simply the contrast of one of their natures with the others?

As the Sun moves through the tropical region of Taurus we find that region in both individuals related to temperance, common sense, (the sense for thought), step by step, steady progress forward stimulated. One individual seems too inert, the fruit of past excess a weak assimilative faculty. He is sluggish in his movement and has difficulty following the thinking of his companion, in a word, lacks common sense, because he is unable to think through his thoughts. In early years, he considered himself 'mellow'. Now through repeated observations of this region of his being every late April, he has come to conclude that 'mellow' is a false name for a condition which he now might characterize as the fruit of intemperance, biting off far more than he could chew. The other individual is very different. He/she appears restless, temperamental, burning up life with a great zest and appetite. He used to think of himself as colorful, active, moving forward. Now since he has made systematic observations of this region of his being he wonders whether it might not be truer to say that he is too active and temperamental, too busy, unable to sit still even when it is called for, running around, sometimes it seems without rhyme and reason. Previously the one used to think the other was 'wired', 'neurotic', and the second used to feel the first was 'inert', 'bovine', 'sleepy-head'. Now through self-examination, they each strive to clearly see through their own relation to the Taurus region stimulated from April 20-30 each year and to come to a true assessment of the condition and gesture that the other must make to aid in his and their personal development toward a healthier, more ideal expression of these forces. This seems far more appropriate than their continuing to instinctually react to each other; one telling the other to get moving, the second telling the first to slow down.

And so we can see from these simple examples something of the dynamic which occurs by virtue of the stimulation from outside and around of two individuals (walking side by side) 'more outward superphysical natures' through the 36 decanate regions of the tropical zodiac during the course of the year. Without a clear apprehension of the fact that there exists

this simultaneous stimulation of the same archetypal forces in each human being in time, the dangers of projection, etc. are clearly emphasized because the subjective bias inherent in the individual's being united or lost in that region of his own nature, strongly clouds his capacity to come to a clear assessment of the corresponding region of human nature in his fellow. Unless he can lift himself out (so to say), through self observation, of the particular region of his nature stimulated rhythmically in the course of the year, and get to know it in its existential reality and process, and then consider it against those ideal possibilities recognizable as inherently lying within it, the possibility for his consciously and helpfully coming to an assessment of another are clearly severely limited. The reader should not misunderstand me and think I am suggesting that this is the only way to interact helpfully with others. Surely one can find that anyone who bears another good will will often be inspired to do or say exactly what the other needs. I am trying to make suggestions which could help to raise some of these instinctive (yet wisdom filled) gestures made, into the light of day, so clear intentionality and mutual conscious understanding can more and more accompany human interaction.

I hope the description of this dynamic is sufficiently clear for the interested reader to make observations concerning the influence of the tropical Sun's motion upon two individuals in their ongoing (in this case, daily) interaction. Working with self-observation and observation of each other in the context of rhythms, life and soul regions portrayed in the previous charts should, I think, bring to light something of the dynamic I have tried to simply indicate in the preceding pages. I will go into more thorough practical suggestions as to how to work with this, towards the end of the book.

THE EFFECTS OF THE SUN'S MOTION THROUGH THE SIDEREAL  
(CONSTELLATION) ZODIAC DURING THE COURSE OF THE  
YEAR IN THE CONTEXT OF HUMAN RELATIONSHIPS

As I had previously characterized in Volume I, whereas the Sun's motion through the tropical zodiac stimulates the more 'external superphysical' nature of man from outside and around, the Sun's motion through the sidereal zodiac stimulates the more inward superphysical nature of man as if from inside out (see pgs. 205-217 in Vol. I for a discussion of the sidereal zodiac). For example, the Sun's motion through the tropical zodiacal region of Aries during the period from Mar. 20-30 sets in motion those formative currents working up and down the spine and shaping the head, the sense for the word, moral dynamic of malice, etc. focalize at the throat, from outside and around. The motion of the Sun through the sidereal constellation of Aries during the period from Apr. 12-22 sets in motion, from inside radiating-out, the corresponding regions and currents in the more inward superphysical nature. The charts on the following pages characterize the motion of the Sun through the 36 regions of the sidereal zodiac in the course of the year and the relation of this motion to the moral-psychological dynamic taking place in the more inner superphysical nature of man (p.42-14). All that has been given as illustration in relation to the effects of the stimulation of various regions of human nature upon two 'companions' could be applied to this rhythm as well, although in this case self-observation and observation of others can be discovered to be occurring in a deeper, more inward region of human nature (see Vol. 1 for an elaboration of this).

So we have discovered thus far that at any given moment during the course of the year these two regions of human nature are being stimulated - a more inward one through the motion of the Sun through the sidereal zodiac, radiating out from inside (so to speak) and a more outward one stimulated by the Sun's movement through the regions of the tropical zodiac working from outside-in. At each moment in time, it is as if the human being, conscious of his nature's in their interweaving activity with other human beings is posed with the challenge: "come to a sober and realistic assessment of the various regions of your own natures weighed against the recognizable

## TABLE OF SIDEREAL SUN REGIONS

CONSTEL.	DATE (START)	DATE (END)	DECREES (TROPICAL)
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(read 1 59' 59" for 2, etc.)

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

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

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

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

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

ideal possibilities for them and ask yourself whether this assessment, compared with your assessment of your 'brother's respective natures' leads you to feel that your influence upon this other will help him forward in the process of becoming or actually harm that unfolding. This is critical in the context of the recognition that, more often than not, although I may be more refined and closer to an ideal in one region of my nature, another region may be in a less healthy or ideal condition than that of my companion. Unless I have the honesty and humility to recognize this, my influence upon him or her might, certainly in part, be an egotistical one and not truly disinterested and concerned with the other. For example, if both our Taurus forces are stimulated and we go to the restaurant together, I can recognize from my appetite as one expression of the condition of the Taurus region of my being, that I am not finding the right balance between what I desire to take in and how I assimilate it (see Taurus Contemplation, Vol. I, Venus contemplation, Volume II), for in the moment of reading the menu my favorite craving comes up in me and I am overcome by my present flesh - (my willing spirit going to sleep) saying 'I'll overcome the desire tomorrow'. My companion, being more temperate, 'by nature,, than myself, orders something very simple. This makes that portion of my being which has inspired me to order what it desired, inclined to overrule my companion, and through me, it tries to convince him to 'indulge himself': 'Don't be so severe on yourself, etc.'. The part of my nature that "has" me would like to "have" my companion also, so I would not be mortified at my own weakness. Of course this is hardly inspired by a disinterested concern in what is best for him/her, rather an attempt to fulfill, the meaning, that 'misery loves company'. The objective facts of the matter would rather have been to honestly admit that I have brought to a lesser degree of refinement or ideal possibility a region of my being related to temperance than my companion, and at least if I am unable to overcome this passing impulse in myself coming from this region of my unmastered nature, I certainly should not drag another into it with me. Rather were I healthy in attitude, I would be encouraged by his mastery and would try to see how I might attain such mastery myself in the future. This example could be

expanded' but I think what has been said already should make the following points clear. During the course of the year our own natures are rhythmically stimulated through macrocosmic phenomena. Without the courage on our parts to try to come to an honest assessment of each region of our natures, our interaction with others will be at best, instinctive and unconscious, and at worst, harmful and misleading. Seen in light of this living dynamic, one can well understand the statement, stated extremely, that to each person we meet we can either be "an angel or a devil". Without systematic self-understanding we may lack the knowledge to defend ourselves properly from the potentially harmful effects of others, or fail to open ourselves sufficiently to their potentially helpful effects upon us. We may, as well, lack the clear understanding which would enable us to defend others from our potentially harmful or beneficent influences upon them, through a wide awake clear understanding of where our nature and character may or may not serve the other's process and progress.

These considerations can be applied to an examination of the effects upon our natures of both solar motions through the heavens during the course of the year. On the following pages are contained charts indicating the simultaneous motions of the outer Sun (tropically) and the inner Sun (sidereally), through the course of the year. Practical suggestions as to how to work with this will be given towards the end of this book. In essence, I am suggesting that unselfconscious human nature through these simultaneous solar-stimulations, will, in reaction to these stimulations, act instinctually, out of the respective regions being stimulated. Remembering St. Thomas Aquinas' thought that 'nature unaided fails', I am arguing that 'human nature unaided' will also fail. In light of the preceding, the background for this proposition should, at least, be clear. We will look at it again later on.

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

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

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

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

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

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

THE MOTION OF THE EARTH THROUGH THE TROPICAL ZODIAC DURING THE COURSE OF THE YEAR AND ITS EFFECTS UPON HUMAN RELATIONSHIPS

In reality, the effects upon human relationships of the Earth's motion through the 36 decanate regions of the tropical zodiac, can be seen as comparable to my discussion of the effects of the Sun's motion through the tropical zodiac. The distinction is that whereas the influences of the Sun work from above and around and from the periphery towards the human superphysical natures as center, the effects, via the Earth, work up towards the human being from around and below. Otherwise they are similar. On the following pages I have included charts indicating this motion. The first gives a table for the movement of the Earth through the 36 decanate regions of the Tropical Zodiac, the second for the Sun which gives the exact temporal periods when the Earth opposite is moving through the 36 tropical regions. The final charts give the Earth's motion through the signs, the Sun (dates) in relation to the moral-psychological components. This can be extended through referring to the charts on pp. 83-84 of this book for further characteristics of stimulations working via the earth from below and around and from outside~ in. To give one example, we could see that from Sept. 19-29 a radiation working from below and from the periphery towards the human nature's as center, would stimulate from this direction those dynamics which we found called forth from Mar. 20-30 by virtue of the Sun's motion through the tropical sign of Aries working from above/around from the periphery to the center. The experience and comparison of these effects on both individuals could be investigated. I hope this is clear enough to explore for oneself. A much more complete account of this dynamic is given in Volume I of this series.

THE EFFECTS OF THE MOTION OF THE EARTH THROUGH THE THIRTY SIX REGIONS OF THE SIDEREAL ZODIAC IN THE COURSE OF THE YEAR IN CONNECTION WITH HUMAN RELATIONSHIPS

Next we have the complementary motion of the Earth through the 36 regions of the sidereal zodiac. Whereas the Sun works from above into the inner nature, from inside-out, the Earth works up, as it were, from below,

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

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

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

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

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

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

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

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

into the inner nature, from inside-out. This is a fourth universal factor to try to discern through self-observation and in observing one's companions, in the ongoing flowing course of time with the intention of coming to an inner assessment of one's own relationship and the relationship of others, to these regions of experience. Following are charts designating the rhythms of the Earth's motion through the sidereal (constellation) zodiac: first in relation to the tropical zodiac and next in connection to the Sun's motion with dates opposite. Then there is a chart indicating the corresponding moral-psychological dynamics stimulated by the Earth's motion through the sidereal zodiac.

Finally there is a chart depicting the motion of the Sun in relation to the Earth's motion through the designated tropical and sidereal regions opposite it.

So what one finds thus far, is the challenge for those involved in human interaction to try to sort out four influences: to try and understand the particular region out of which certain gestures, impulses, etc. are arising, to try and fathom the present character and unfolding development of these regions of experience in our own natures, as well as our own relation to them, as far as they influence, as a subjective factor, our own judgement or action. This scope may seem completely unrealistic. Who could imagine such a consciousness being brought to this domain of life? And yet, when one considers the many factors that need to be taken into account by a medical doctor or educator, for example, if he takes his vocation in earnest. so that his own subjective strengths and weaknesses, biases, etc. do not interfere in his attempts to fulfill his task, or when considering that the physician's judgement effects the physical future of his client, the educator's judgement, the soul and spiritual future of his student, does it seem unreasonable to expect this much from anyone who has, at least some sense, of the reality of the interrelation of cosmic influences with human nature? This, of course, is arguing the development of the presence of mind which would be necessary in direct human encounters, in order for this kind of systematic knowledge of aspects of human nature to illumine one's experiences with other human beings, also in retrospect, as well as to serve as a kind of guide towards anticipation (in light of these past

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

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

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

EARTH IN CONST.	DATE (START)	DATE (END)
ጥ	October 11	October 22
ጥፊ	October 22	November 1
ፊጳ	November 1	November 11
ፊ	November 11	November 24
ፊጠ	November 24	December 6
ፊጳ	December 6	December 19
ፊ	December 19	December 29
ፊ፯	December 29	January 9
ፊ፯	January 9	January 19
ፊ	January 19	January 26
ፊጠ	January 26	February 2
ፊጳ	February 2	February 9
ፊ	February 9	February 21
ፊጳ	February 21	March 5
ፊጥ	March 5	March 16
ጠ	March 16	March 27
ጠጳ	March 27	April 6
ጠፊ	April 6	April 16
፯	April 16	April 28
፯፯	April 28	May 10
፯ፊ	May 10	May 22
ጠ	May 22	June 1
ጠጳ	June 1	June 11
ጠፊ	June 11	June 20
ጳ	June 20	June 30
ጳጥ	June 30	July 10
ጳፊ	July 10	July 20
ጳ	July 20	July 28
ጳፊ	July 28	August 5
ጳጠ	August 5	August 12
፯	August 12	August 2?
፯ፊ	August 22	September 1
፯፯	September 1	September 11
፯	September 11	September 21
፯ፊ	September 21	October 1
፯ጠ	October 1	October 11

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

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

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

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

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

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

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

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

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

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

experiences) of future participation in these regions of time.\*

Finally, I have included tables for aiding observation of the motions of both the Sun and Earth through the respective 36 tropical and sidereal regions during the course of the year. This is precisely what is contained in the introduction to the practical guide in Volume I (pp. 257-261). What has been thus far suggested as a fundamental basis, is that the observation of the phenomena of oneself can be extended through the observation of another's changes during the course of the year. This would take into account those fluctuations which one has begun to see through in oneself, or through working with another in this process of observation (see Part 11, Guide to Self - Observation, Vol. I, p.255).

#### THE EFFECTS OF THE MOON'S MOTION THROUGH THE 36 DECANATE DIVISIONS OF THE SIDEREAL ZODIAC IN THE COURSE OF THE MONTH UPON HUMAN RELATIONSHIPS

Next we will consider the effects of the Moon's motion, which moves from decan to decan every 20 hours or so, day to day. (Characterizations of the Moon are contained in Vol. I and 11). All that need be said here is that the very tempo of changes of the Moon, gives one a good opportunity to observe by mutual comparison, different regions of one's own and another's nature. Looked at universally, the Moon is working through the sidereal zodiac into the more inner nature of man and from there radiating outward. How this universal influence effects the particular characteristic natures of two or more individuals under consideration, will be explored at much greater length in the portion of the book given over to the more individualized characteristics and the hypothetical illustrative example in Chapter II. For the moment I will simply introduce charts depicting the monthly motion of the Moon through the 36 regions of the sidereal

It must be emphasized that I am focussing at first one-sidedly on human nature as it responds to cosmic influences. Obviously, the fact of making them clear and objective to oneself and others will, in itself, bring an individual a long way to not simply reacting to them, but creatively working with them. I will go into this further later in the book.

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

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

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

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

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

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

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

NUMBER	DATES (START-END)	SUN (S/C)	EARTH (S/C)
91	Nov. 11-Nov. 12	ጢቶ ስብ	ጸጋጃ ጸጋ
92	Nov. 12-Nov. 19	ጢጮ ስብ	ጸጋጃ ጸጋ
93	Nov. 19-Nov. 20	ጢጮ ስብ	ዘ ዘ ጸጋ
94	Nov. 20-Nov. 22	ጢጮ ጢ	ዘ ዘ ጸጋ
95	Nov. 22-Nov. 24	ጳ	ዘ ዘ ጸጋ
96	Nov. 24-Nov. 30	ጳ ጢ	ዘ ዘ ጸጋጢ
97	Nov. 30-Nov. 30	ጳ ጢቶ	ዘ ዘ ጸጋጢ
98	Nov. 30-Dec. 2	ጳ ጢቶ	ዘ ዘ ስብ
99	Dec. 2-Dec. 6	ጳጎ ጢቶ	ዘ ዘ ስብ
100	Dec. 6-Dec. 10	ጳጎ ጢቶ	ዘ ዘ ስብጃ
101	Dec. 10-Dec. 10	ጳጎ ጢጮ	ዘ ዘ ስብጃ
102	Dec. 10-Dec. 12	ጳጎ ጢጮ	ዘ። ስብጃ
103	Dec. 12-Dec 19	ጳጎ ጢጮ	ዘ። ስብጃ
104	Dec. 19-Dec 20	ጳጎ ጢጮ	ዘ። ዘ
105	Dec. 20-Dec. 21	ጳጎ ጳ	ዘ። ዘ
106	Dec. 21 -Dec. 22	ጳጎ ጳ	ጮ ዘ ዘ ዘ
107	Dec. 22-Dec. 29	ጃ ጳ	ጮ ጮ ዘ ዘ ዘ
108	Dec. 29-Dec. 29	ጃ ጳጎ	ጮ ጮ ዘ ዘ ስብ
109	Dec. 29-Dec. 31	ጃ ጳጎ	ጮ ጢ ስብ
110	Dec. 31-Dec. 31	ጃ ጳጎ	ጮጢ ስብ
111	Dec. 31-Jan. 8	ጃጋ ጳጎ	ጮጢ ስብ
112	Jan. 8-Jan. 9	ጃጋ ጳጎ	ጮጢ ስብ
113	Jan. 9-Jan. 10	ጃጋ ጳጎ	ጮጢ ዘ።
114	Jan. 10-Jan. 11	ጃጢ ጳጎ	ጮጢ ዘ።
115	Jan. 11-Jan.' 18	ጃጢ ጳጎ	ጮቶ ዘ።
116	Jan. 18-Jan. 19	ጃጢ ጃ	ጮቶ ዘ።
117	Jan. 19-Jan. 20	ጃጢ ጃ	ጮቶ ጮ
118	Jan. 20-Jan. 21	። ጃ	ጮቶ ጮ
119	Jan. 21-Jan. 26	። ጃ	ጎ ጮ ጮ
120	Jan. 26-Jan. 26	። ጃጋ	ጎ ጮ ጮ

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

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

zodiac in relation to the tropical degrees (see Vol. 1 for an explanation of how to work with this at the end of that book), as well as this motion's relation to awakening the moral-psychological dynamics contained in each respective region.

The reader must forgive me this wealth of data, drawn from the first two books. My hope is that for individuals whose professions and lives demand day by day interaction with others, this detail may help to make more precise and wide awake some of those dynamics which might escape a less attentive gaze. Anyone who has wrestled with the phenomena of projection or transference, who has felt the damaging effects of false judgements, the repeated frustration of being misunderstood or misunderstanding, might perhaps long for some pointers which would throw light on some of these difficulties. Clearly, countless human problems and dilemmas could be helped if the mysterious changeability of one's own nature was seen through, as was that of one's companions, in relation (in this particular case) to the objective basis for this changeability, the changing influences of the universe upon the various superphysical natures of man.

I would now like to end this particular consideration, having mainly reviewed content already shared in Volume I and II of this series, although here considered in relation to human companionship (albeit still with the emphasis of two people walking side by side). Perhaps a statement of Rudolf Steiner's, the sense of which I hope will become clearer as we proceed, can better illuminate the hope of such a painstaking endeavour!

"..And far more than many depict to themselves today, a forward development of our social life depends upon the progress of humanity in the path to supersensible knowledge. For one who has insight, our present social position is only an expression of the materialism in knowledge. When this knowledge is replaced by a spiritual knowledge, then external conditions of life will also become better."

Rudolf Steiner Answer to a Question on Astrology

Quoted in Dr. E. Vreede, *Astronomy and Anthroposophy*, May, 1929.

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

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

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

CONSTELLATION DIVISION                      DEGREES (TROPICAL)

Capricorn ♄	28 ♄ -6 ♁
Capricorn- Taurus ♄♉	6 ♁ -14 ♁
Capricorn-Virgo ♄♍	14 ♁ -22 ♁
Aquarius ♁	22 ♁ - 2 ♋
Aquarius-Gemini ♁♊	2 ♋ - 12 ♋
Aquarius-Libra ♁♎	12 ♋ -22 ♋
Pisces ♋	22 ♋ -2 ♌
Pisces-Cancer ♋♋	2 ♌ -12 ♌
Pisces-Scorpio ♋♏	12 ♌ -22 ♌

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

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

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

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

'We can never take seriously enough the deep sense of cosmic responsibility which must overcome man if he holds in view the relationship of the whole universe to his human existence.

In the light of Spiritual Science, this should certainly remain no mere idea, no mere fact of knowledge, it should become experience - an experience of holy awe in the face of what man ought to be and yet in the rarest cases, can be.

Supersensible perception makes us feel, in very truth, that man is related to everything in the universe."

Rudolf Steiner, Inner Aspects of the Social Question.

CHAPTER II:  
Considerations of the Influences of the Universal Forces  
of the Sun, Moon and Earth upon the Planetary Centers (Chakras)  
in Relation to the Individual Body of Forces Impressed around  
the Human Being by virtue of the Planetary Placements at the Moment  
of Birth. It's Significance for Human Relationships.

In the first chapter of this book, we considered, potentially and ideally, what two individuals might come to recognize through self-observation and reverent living within each other, in respect of the universal effects of the inner/outer Sun, Earth, and the Moon upon their respective natures during the course of the month and year. Clearly such observation would assume on the part of each a strong dedication to self-exploration, and an inner life which had already been prepared through discipline and purification, to be attentive and sober enough to maintain wakeful, detached and yet participatory consciousness within its human nature. Once again, we find a 'tall order' yet without it, at least as an ideal toward which we might strive, how could we hope to wakefully accompany another, know another, or help another, on their own development forward? So I will assume this as an ideal on the part of those working in these areas whose aim may be to help others on their path towards self-development and improvement or to live together, whether in a marriage, family or other life-sharing circumstance out of a wide awake social cognition.\*

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\* The reader should understand that I am not suggesting this as the only way to gain a systematic knowledge of the cosmic factors present, nor is it necessarily essential to be able to help others. Yet without a comparable systematic understanding of one's nature in relation to the cosmos, it is hard for me to understand how this can be undertaken with clear intentionality. In the most recent *Journal of Regression Therapy* (Fall, 1988) published by the Association for Past-Life Research and Therapy, one of the editors wrote the following:

"It has been my observation that much advanced training in any of the healing professions is lacking any real understanding of human nature (my emphasis). I suggest for some future issue, "What is a human being? I am sure that the many divergent definitions that would be forthcoming would illustrate one of the major blocks to communication." Irene Hickman.

In the context of the above remarks I think this statement speaks for itself. What might be the value of a developing science of human nature? Without it, what actually is going on in therapeutic interactions? Might not the universal language and influence of the 'stars' upon human nature - "regardless of how strange astrology often is to modern man, for several thousands of years it has been one of the spiritual assets shared by all humanity.

(cont. on next page)

Of course factors of different ages, and greatly varying degrees of wakefulness or self-knowledge etc., need to be taken into account. Often it is the task of one trained in these areas to help others untrained. The pre-requisite for such, might be, the path leading to an experience of the material presented in the previous books. I am assuming for the sake of my argument that all individual's involved in such attentive self-observation had a will to go through a path of exploration as I have tried to outline it in the previous books, or the equivalent, and had perhaps discovered the accuracy of the proposed ideals and weaknesses of each region of experience of their respective natures through which they moved during the course of the year and through the course of their biography. Assuming this, at least as an ideal aspiration, we would move next to an observation of how the universal forces of the solar/earthly and lunar motion through the two zodiacs effect the more individualized natures of the two human beings (see Vol. II for a thorough account of this)\*,

In exploring this in Volume II, we discovered that the motion of the Sun and Earth through the sidereal zodiac do not seem (as far as I have been thus far able to see) to have any 'direct' effect upon the more external superphysical nature determined by virtue of the planetary placements at the moment of birth. On the other hand, we saw that the Moon working from inside out, through the more external body of forces, and the Sun and Earth (tropically) working from the periphery towards man's external body of forces experienced as center, do influence this body of forces.

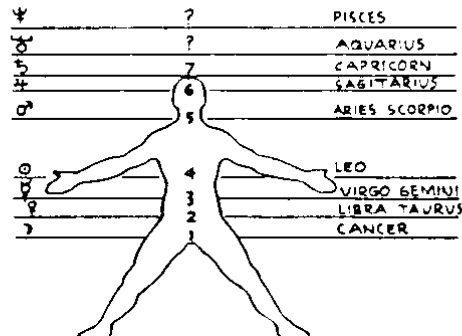
These observations brought us to the experience of the fact that each zodiacal region appeared to have an innate sympathy with one or other of the planets which in turn brought the zodiacal region into relation to those centers wherein the respective planetary energies could be experienced

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(cont. from previous page) The literature written on it can be classified as worldwide. It probably represents the only domain where East and West, Christian and Muslims and Buddhists alike can understand each other without difficulty" (Michelle Gaugelin) - be a foundation for such a science?

It goes without saying that I am hoping to make a small contribution to the development of such a science based on a modern consciousness, bringing together an intuitive development with scientific conscientiousness.

or focalized. Following is a picture of those correspondences:



I went on to describe my observations that when, for example, the Moon moved through the sidereal region of Aries (see charts following) this radiation first worked into the more inward nature of the individual, then focalized at the throat center, radiated, as it were, out through that center, setting in motion the currents related to it by virtue of the placement of the planet Mars at the moment of the particular individual's birth. Hence, for example, if Mars stood in Libra-Gemini at birth (as will be the case in one of the examples following), when the Moon moved through a Mars-ruled region (Aries or Scorpio) one could experience/observe that in the inner life, the Aries currents were set in motion with the accompanying qualities, senses, etc. This radiation then worked through the throat center, sympathetically, in a sense, setting in motion those related currents to the Mars placement at birth. In this case the (Libra-Gemini) currents would be affected, involving the center of the solar plexus, the lungs, shoulders, arms, hands, sense for the ego, moral quality of perseverance leading to faithfulness, etc. So in this case we see how the universal Aries (Mars-ruled) force stimulates the particular character of the Mars forces in this individual by virtue of their placement in a sign, house

\* Clearly from the example given, we have already seen how the universal forces effect the different expression of each person's archetypal currents in relation to the 12(36) regions of both zodiacs upon the 12 archetypal regions in the human natures. Though this is particular to a point, it is universal in the sense that I have looked at the general stimulation not taking into account the individualized character of each person's forces due to the birth configuration. Taking this configuration into account leads to what I mean by 'more individualized forces'.

etc. (more of this shortly) at the moment of birth. Following are charts for the movement of the Moon through the zodiacs in the course of a month, including a listing of the planetary centers stimulated, thereby. The corresponding characteristic qualities of those regions through which it works is individually dependent upon the particular birth configuration (See hypothetical example following pp.95-97).

We also noted that the Sun's motion through the tropical zodiac mediated forces from outside/around which sympathetically stimulated those centers and currents related to the planetary placement of the ruler of the sign through which the Sun was then moving. For example, when the Sun is moving through the sign of Aries from Mar. 20-30, the Mars-ruled Aries currents focalized at the throat center would be stimulated, sympathetically setting in motion the Mars placement at the moment of birth. If, as in the hypothetical example used for the Moon, Mars stood in the sign of Libra-Gemini at birth, the Gemini forces would be set in motion each time the Mars center was stimulated. One could say that in such an individual there was a kind of blending of the Aries and Scorpio forces (due to their being "ruled" by Mars) and the Gemini forces in which Mars stood at the moment of birth. A chart follows tabulating this effect of the tropical Sun upon the birth forces in relation to planetary focalizations.

Finally, we discovered that the tropical Earth moving opposite the Sun stimulated the nature formed out of the birth moment from below/ around and outside in. That is to say that while the Sun moves through Aries, the Earth moving through Libra opposite will sympathetically stimulate the Venus-ruled second center and those currents related to it by virtue of the particular Venus placement at the moment of birth. If, for example, Venus stood in Sagittarius at birth, each time the earth moved through a Taurus or Libra (both Venus-ruled) region the Sagittarius forces would also be stimulated by virtue of the Venus placement in that region at the birth moment (see chart following, pp.81-2).

THE MONTHLY MOTION OF THE MOON THROUGH THE THIRTY SIX  
REGIONS OF THE SIDEREAL ZODIAC (TROP. DEGREES) IN  
RELATION TO THE 12 SENSES, 12 WORLD VIEWS, AND 12  
FORMATIVE REGIONS OF THE BODY

CONST.	TROPICAL DEGREES	SENSE	PHILOSOPHY	FORMATIVE REGION
♈	22♈ - 2 ♉	Word, speech	Idealism	Head, brow
♈♌	2 ♉- 12 ♉	Life	Sensationalism	Heart, circulation
♈♌♍	17♉ ~22 ♉	Taste	Monadism	Thighs, upper arms
♉	22 ♉-4 ♊	Thought	Rationalism	Colon, kidneys, neck
♉♊	4♊ - 16♊	Movement	Phenomenalism	Stomach, musculature
♉♊♋	16 ♊ - 28 ♊	Sight	Spiritism	Knees, elbows, bony structure, skeleton
♊	28♊- 8 ♋	Ego	Mathematism	Lungs, shoulders, arms, hands
♊♋	8 ♋- 18 ♋	Balance	Realism	Hips, pelvic area, Kidneys
♊♋♌	18 ♋ -28♋	Warmth	Pneuticism	Calves, forearms, wrists, ankles
♋	28 ♋ - 4.40 ♌	Touch	Materialism	Breast, rib cage, skin
♋♌	4.40 ♋ - 11.20♌	Smell	Dynamism	Excretory organs, buttock area
♋♌♍	11.20♌- 18 ♌	Hearing	Psychism	Hands, feet
♌	18 ♌ - 29.20 ♌	Life	Sensationalism,	Heart, circulation
♌♍	29.20 ♌ 10.40 ♈	Taste	Monadism	Thighs, tipper arms
♌♍♎	10.40 ♈-22♈	Word	Idealism	Head, brow, up and down spine
♍	22♈- 2 ♎	Movement	Phenomenalism	Stomach, musculature
♍♎	2♎- 12♎	Sight	Spiritism	Knees, elbows, skeleton
♍♎♏	12 ♎ - 22 ♎:	Thought	Rationalism	Colon, kidneys, neck
♎	22♎ - 4 ♎	Balance	Realism	Hips, kidneys
♎♏	4 ♎- 16 ♎	Warmth	Pneumatism	Calves, forearms, wrists, ankles
♎♏♐	16 ♎- 28 ♏	Ego	Mathematism	Lungs, shoulders, arms, hands, fingers
♏	29 ♎ - 8 ♏	Smell	Dynamism	Reproductive organs
♏♐	8 ♏-18 ♏	Hearing	Psychism	Hands, feet
♏♐♑	18 ♏- 28 ♏	Touch	Materialism	Breast area, rib cage, skin
♏♑	28 ♏- 8 ♏	Taste	Monadism	Thighs, upper arms

THE MONTHLY MOTION OF THE MOON THROUGH THE THIRTY SIX  
REGIONS OF THE SIDEREAL ZODIAC (TROP. DEGREES) IN  
RELATION TO THE 12 SENSES, 12 WORLD VIEWS, AND 12  
FORMATIVE REGIONS OF THE BODY

CONST.	TROPICAL DEGREES	SENSE	PHILOSOPHY	FORMATIVE REGION
♈	8♌ - 18♌	Word	Idealism	Head, brow
♉	18♌- 29♌-	Life	Sensationalism	Heart, circulation
♊	28♌-6♍	Sight	Spiritism	Knees, elbows, skeleton
♋	6♍-14♍	Thought	Rationalism	Colon, kidneys, neck
♌	14♍ -22♍	Movement	Phenomenalism	Small intestine, musculature
♍	22♍- 2♎	Warmth	Pneumatism	Calves, forearms, wrists, ankles
♎	2♎ - 12♎	Ego	Mathematism	Lungs, shoulders, arms, hands
♏	12♎ -22♎	Balance	Realism	Hips, Kidneys
♐	22♎ -2♏	Hearing	Psychism	Hands, feet
♑	2♏-12♏	Touch	Materialism	Breasts, skin
♒	12♏ -22♏	Smell	Dynamism	Excretory, repro ductive region

DATES FOR THE MOVEMENT OF THE SUN THROUGH THE TROPICAL ZODIAC IN RELATION TO  
STIMULATION OF THE FORCES RESULTING FROM THEIR PLANETARY POSITIONS AT THE  
MOMENT OF BIRTH

EARTH IN SIGN	PLANETARY RULER	DATES	CENTER	SENSE	WORLD VIEW
♈	♂	Mar. 20-30	(5) Throat	Word	Idealism
♈♌	☉	Mar. 30-Apr.10	(4) Heart	Life	Sensualism
♈♌♍	♃	Apr. 10-20	(6) Brow	Taste	Monadism
♈♌♍♎	♀	Apr. 20 - 30	(2) Colon	Thought	Rationalism
♈♌♍♎♏	♁	Apr. 30-May 10	(3) Sol. Plexus,	Movement	Phenomenalism
♈♌♍♎♏♐	♃	May 20 -21	(1) Crown	Sight	Spiritism
♈♌♍♎♏♐♑	♀	May 21- 31	(3) Sol. Plexus	Ego	Mathematism
♈♌♍♎♏♐♑♒	♁	May 31-June 11	(2) Kidneys	Balance	Realism
♈♌♍♎♏♐♑♒♓	♁	June 11-21	(?) All centers	Warmth	Pneumatism
♈♌♍♎♏♐♑♒♓♔	♃	June 21-July 2	(1) Reproduct- ive	Touch	Materialism
♈♌♍♎♏♐♑♒♓♔♕	♂	July 2~12	(5) Throat	Smell	Dynamism
♈♌♍♎♏♐♑♒♓♔♕♖	♃	July 12-22	(?) Uncertain	Hearing	Psychism
♈♌♍♎♏♐♑♒♓♔♕♖♗	☉	July 22- Aug 2	(4) Heart	Life	Sensualism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘	♃	Aug 2-12	(6) Brow	Taste	Monadism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙	♂	Aug 12-23	(5) Throat	Word	Idealism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚	♀	Aug 23-Sept.2	(3) Sol.Plexus	Movement	Phenomenalism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛	♁	Sept. 2-12	(1) Crown	Sight	Spiritism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜	♀	Sept. 12-23	(7) Colon	Thought	Rationalism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝	♀	Sept. 23-Oct.3	(2) kidneys	Balance	Realism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞	♁	Oct . 3-13	(?) All centers	Warmth	Pneumatism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟	♀	Oct . 13-23	(3) Sol. Plexus	Ego	Mathematism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠	♂	Oct 23-Nov. 2	(5) Throat	Smell	Dynamism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡	♃	Nov. 2-12	(?) Uncertain	Hearing	Psychism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢	♃	Nov. 12-22	(1) Reproduct- ive	Touch	Materialism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣	♃	Nov. 22-Dec. 2	(6) Brow	Taste	Monadism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤	♂	Dec. 2-12	(5) Throat	Word	Idealism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥	☉	Dec. 12-22	(4) Heart	Life	Sensualism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦	♁	Dec. 22-31	(1) Crown	Sight	spiritism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦♧	♀	Dec. 31 -Jan. 1	(2) Colon	Thought	Rationalism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦♧♨	♀	Jan. 10-20	(3) Sol. Plexus	Movement	Phenomenalism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦♧♨♩	♁	Jan. 20-30	(?) All centers	Warmth	Pneumatism

DATES FOR THE MOVEMENT OF THE SUN THROUGH THE TROPICAL  
ZODIAC IN RELATION TO STIMULATION OF THE FORCES RESULTING  
FROM THE PLANETARY POSITIONS AT THE MOMENT OF BIRTH

EARTH PLANETARY IN SIGN RULER		DATES	CENTER	SENSE	WORLD VIEW
♊	♃	Jan. 30-Feb. 8	(3) Sol. Plexus	Ego	Mathematism
♋	♄	Feb. 8- 18	(7) Kidneys	Balance	Realism
♌	♅	Feb 18-28	(?) Uncertain	Hearing	Psychism
♍	♆	Feb. 8-Mar. 10	(1) Reproduct- ive	Touch	Materialism
♎	♇	Mar. 10-20	(5) Throat	Smell	Dynamism

DATES FOR THE MOVEMENT OF THE SUN THROUGH THE TROPICAL  
ZODIAC IN RELATION TO STIMULATION OF THE FORCES RESULTING  
FROM THE PLANETARY POSITIONS AT THE MOMENT OF BIRTH

## EARTH PLANETARY

IN SIGN	RULER	DATES	CENTER	SE NSE	WORLD VIEW
♈	♂	Sept. 19-29	(5) Throat	Word	Idealism
♈♌	☉	Sept. 29-Oct. 9	(4) Heart	Life	Sensationalism
♈♌♍	♃	Oct. 9-19	(6) Brow	Taste	Monadism
♈♌♍♎	♀	Oct. 19 - 30	(2) Colon	Thought	Rationalism
♈♌♍♎♏	♁	Oct. 30-Nov. 9	(3) Sol. Plexis	Movement	Phenomenalism
♈♌♍♎♏♐	♁	Nov. 17-19	(7) Crown	Sight	Spiritism
♈♌♍♎♏♐♑	♁	Nov. 19- 30	(3) Sol. Plexis	Ego	Mathematism
♈♌♍♎♏♐♑♒	♁	Nov. 30 - Dec. 10	(2) Kidneys	Balance	Realism
♈♌♍♎♏♐♑♒♓	♁	Dec. 10-21	(?) All Centers	Warmth	Pneumatism
♈♌♍♎♏♐♑♒♓♔	♁	Dec. 21-31	(1) Reproduct- ive	Touch	Materialism
♈♌♍♎♏♐♑♒♓♔♕	♂	Dec 31- Jan 11	(5) Throat	Smell	Dynamism
♈♌♍♎♏♐♑♒♓♔♕♖	♃	Jan. 11-21	(?) Uncertain	Hearing	Psychism
♈♌♍♎♏♐♑♒♓♔♕♖♗	☉	Jan. 21-Feb. 1	(4) Heart	Life	Sensationalism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘	♁	Feb. 1-11	(6) Brow	Taste	Monadism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙	♂	Feb. 11-22	(5) throat	Word	Idealism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚	♀	Feb. 22-Mar. 4	(3) Sol. Plexus	Movement	Phenomenalism.
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛	♁	Mar. 4- 14	(7) Crown	Sight	Spiritism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜	♀	Mar. 14 - 24	( 2) Colon	Thought	Rationalism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝	♀	Mar. 24-Apr. 3	(2) Kidneys	Balance	Realism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞	♁	Apr . 3-14	(?) All Centers	Warmth	Pneumatism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟	♀	Apr . 14-24	(3) Sol. Plexus	Ego	Mathematism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠	♂	Apr. 24-May 4	(5) Throat	Smell	Dynamism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡	♃	May 4-14	? Uncertain	Hearing	Psychism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢	♁	May 14-24	(1) Reproduct- ive	touch	Materialism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣	♃	May 24-June 3	(6) Brow	Taste	Monadism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤	♂	June 3-12	(5) Throat.	Word	Idealism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥	☉	June 12-27	(4) Heart	Life	Sensualism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦	♁	June 22-July 7	(7) Crown	Sight	Spiritism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦♧	♀	July 2-12	(2) Colon	Thought	Rationalism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦♧♨	♀	July 12-22	(3) Sol. plexus	Movement	Phenomenalism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦♧♨♩	♁	July 22 31	? All Centers	Warmth	Pneumatism
♈♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦♧♨♩♪	♀	July 21- Aug 10	(3) Sol. Plexus	Ego	Mathematism

DATES FOR THE MOVEMENT OF THE SUN THROUGH THE TROPICAL  
ZODIAC IN RELATION TO STIMULATION OF THE FORCES RESULTING  
FROM THE PLANETARY POSITIONS AT THE MOMENT OF BIRTH

EARTH PLANETARY					
IN SIGNS	RULER	DATES	CENTER	SENSE	WORLD VIEW
♋♌	♀	Aug.10-20	(7) Kidneys	Balance	Realism
♌	♃	Aug.20-30	(?)Uncertain	Hearing	Psychism
♌♍	♄	Aug. 30-Sept . 9	(1) Reproduct- ive	Touch	Materialism
♌♎	♂	Sept 9-19	(5) Throat	Smell	Dynamism

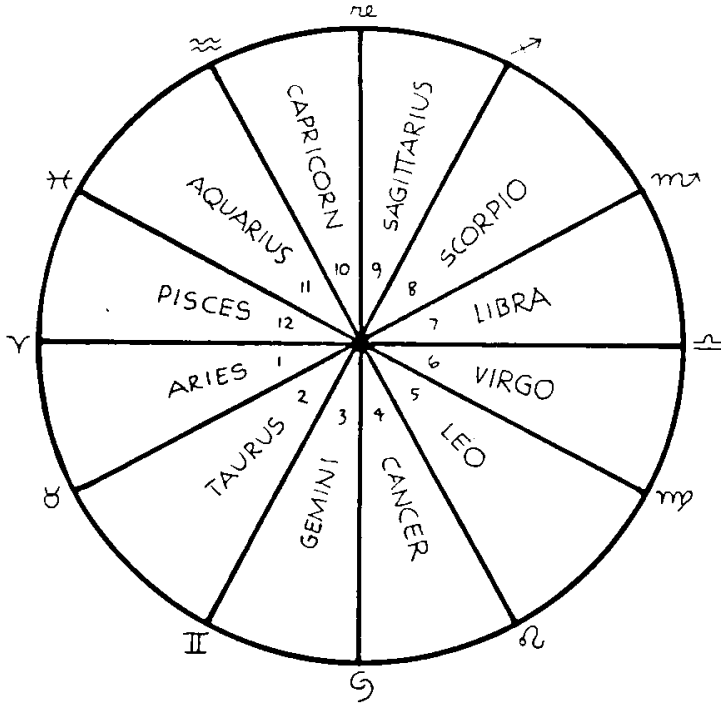
So what we see is that in addition to the universal forces stimulating two individuals at any given moment, we must further take into account how these individual forces affect the particular forces carried around an individual by virtue of the planetary configuration at the moment of birth.

In the context of that body of forces related to the moment of birth, we must take into account the time of birth, the circle of houses and cusps of houses, two traditions which my own observations have led me to confirm. That is to say that if Mars at birth stood in the sign of Libra-Gemini, in the house of Taurus, (2nd house) with Libra on the cusp of that house, whenever the Mars-ruled throat center was stimulated through the tropical Sun or Earth or the Moon through the constellations, the Gemini, Taurus and Libra currents would all be stimulated (For a more complete explanation of this see Volume II).

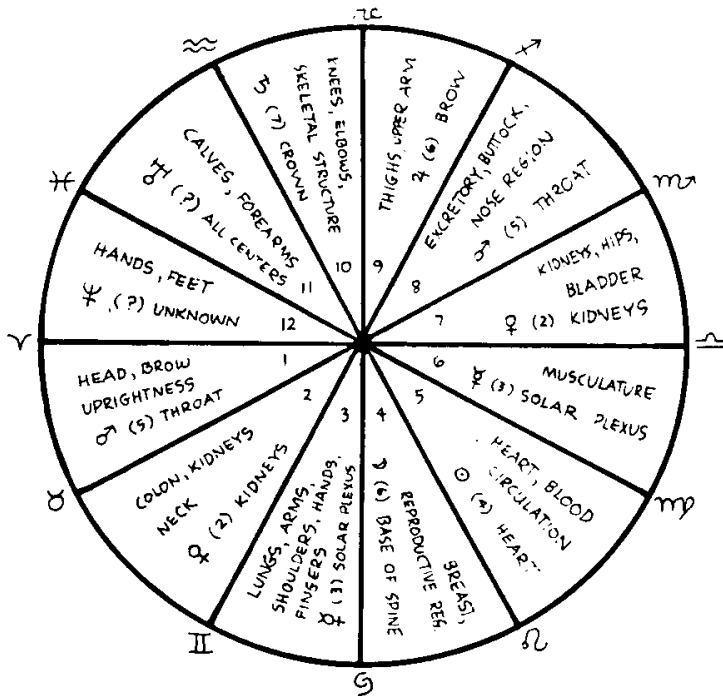
In the following pages are reproduced from Volume 11, the charts devoted to naming some of the archetypal characteristics of the various houses.

Finally, we need also to take into account (in relation to the daily cycles) the influence of the working of the Hours of Solomon, (see Vol. II, pp. 153ff) whereby 'ruling planets' stimulate by their motion through both the houses during the course of the day and signs during the course of the year, the various planetary configurations at birth. That is to say, if Jupiter stood in the present moment in Gemini, it would during its period of rulership (see chart following) affect the Mercury (ruling Gemini) center focalized at the solar plexus and stimulate the Mercury placement at birth. If Mercury stood in Capricorn-Taurus at birth, each time, while moving through Gemini, the Jupiter-ruled period was present, it would stimulate the related Mercury in Capricorn-Taurus forces, the Taurus related qualities being stimulated. If during the period of rulership, it moved through the second house with Libra on the cusp of that house, it would in turn affect the energies of that house as discoverable as working in the individual. In comparing two individual's response to these stimulations of their respective birth configurations, we find these factors to be of clear significance in the day to day dance of human natures in relationship.

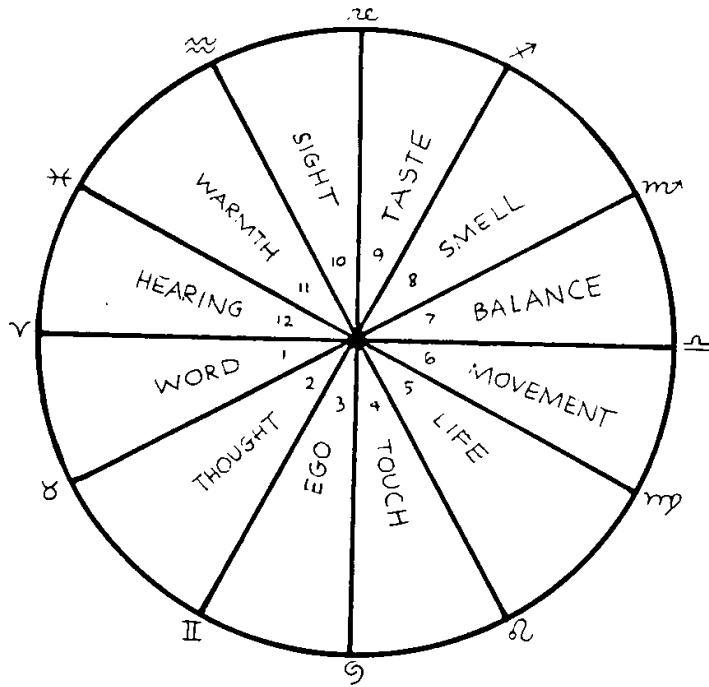
CIRCLE OF HOUSES



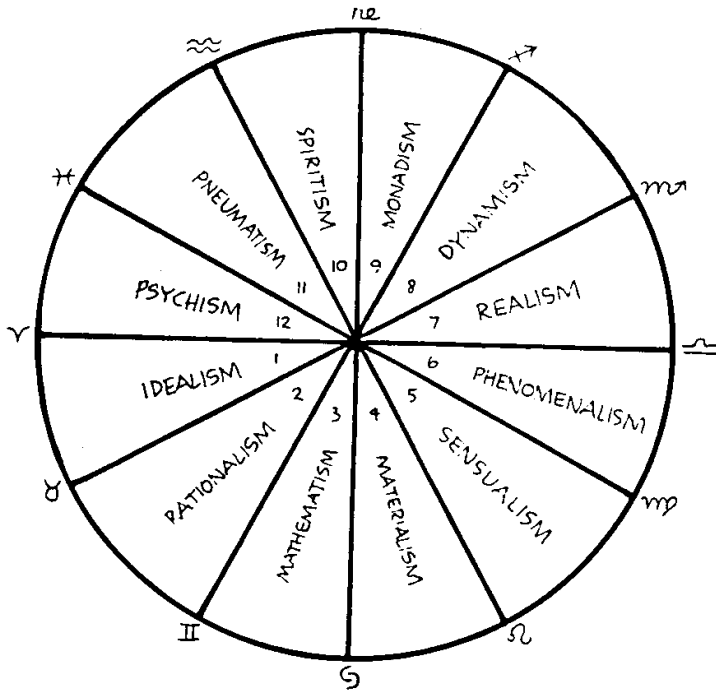
HOUSES AND REGIONS OF HUMAN FORM (CENTERS)



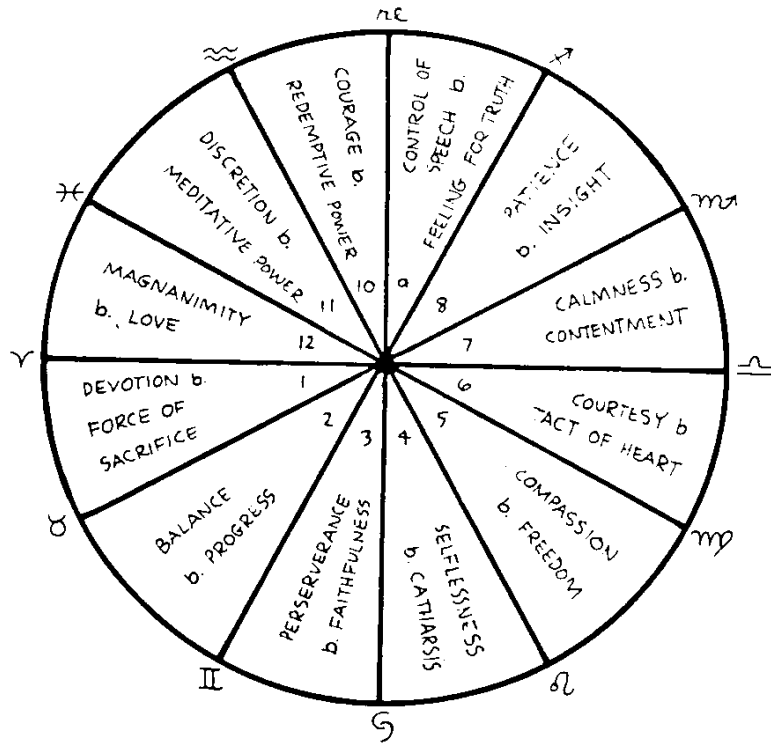
### HOUSES AND SENSES



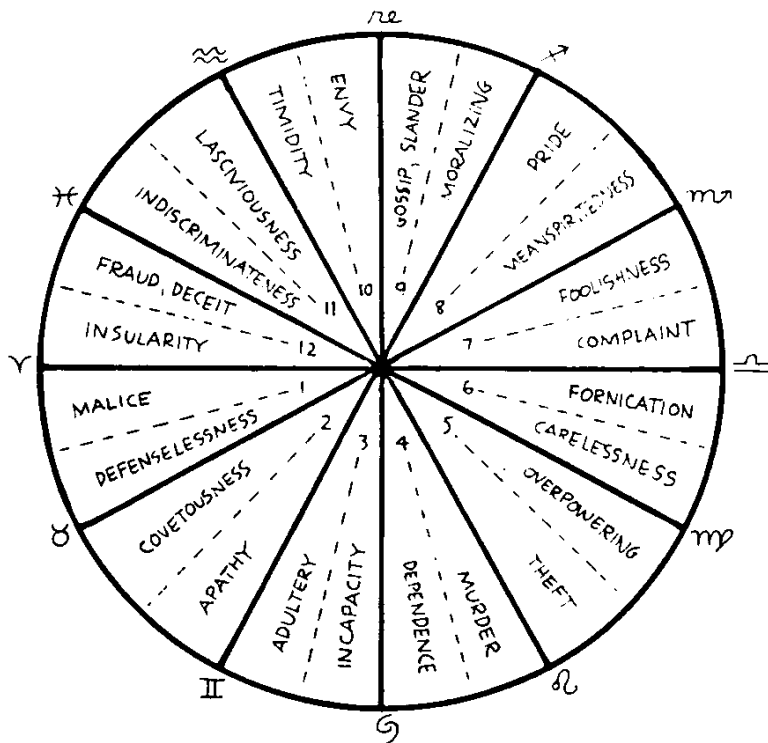
### HOUSES AND WORLD VIEWS



### HOUSES AND VIRTUES



### HOUSES AND EXCESSES AND LACKS



# HOUSES AND BEATITUDES

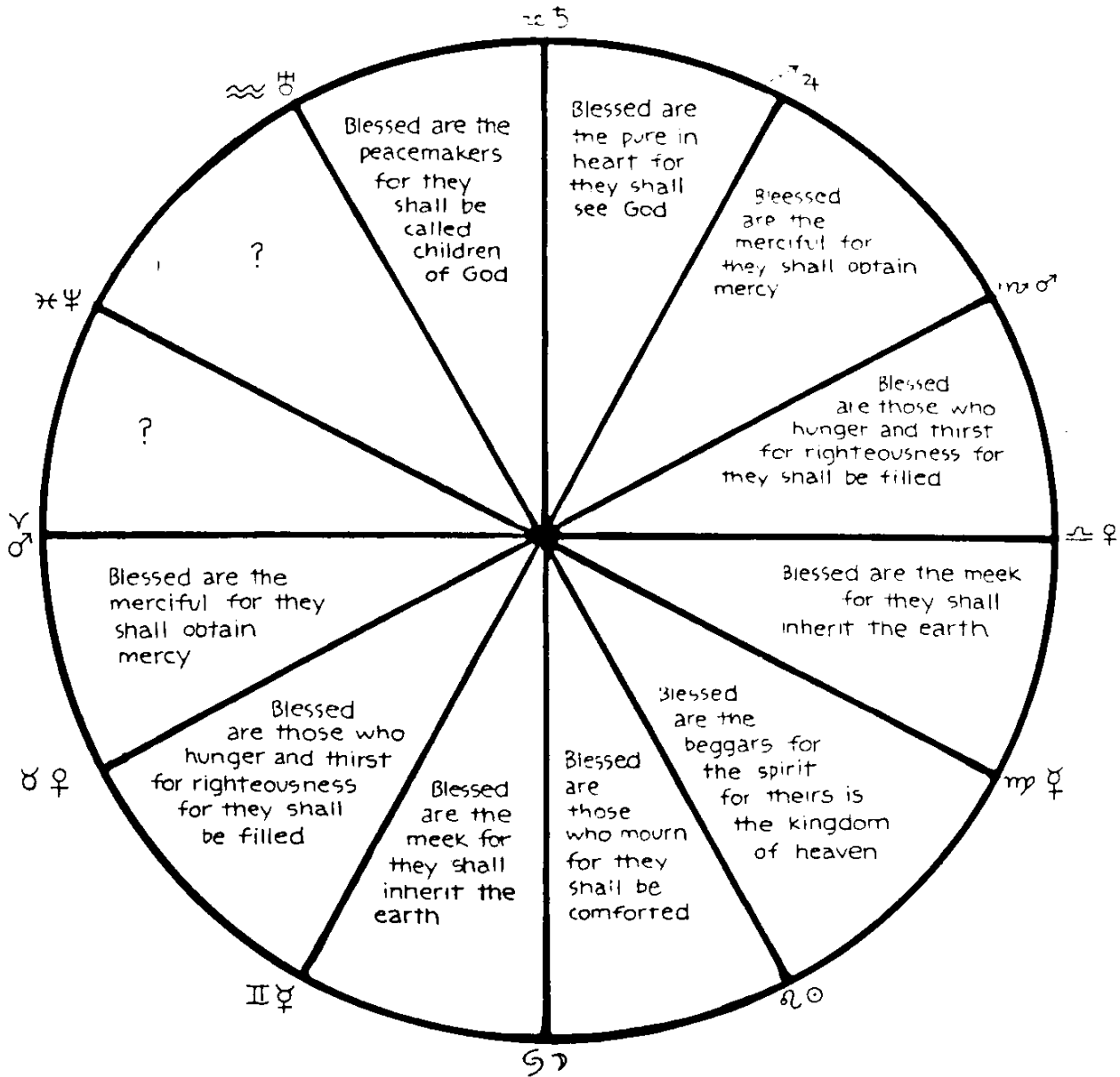


TABLE OF PLANETARY RULERS IN WEEKLY COURSE

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
6 AM	☾	♂	♀	♃	♀	♃	☉
12 NOON	☾	♂	♀	♃	♀	♃	☉
12 NOON	♀	♃	♀	♃	☉	☾	♂
6 PM	♀	♃	♀	♃	♂	♀	♃
6 PM	♀	♃	♀	☾	♂	♀	♃
12 PM	♀	♃	♀	☾	♂	♀	♃
12 PM	☉	☾	♂	♀	♃	♀	♃
6 AM	☉	☾	♂	♀	♃	♀	♃

Before leaving these abstractions and looking at a more living example, which though hypothetical, has been drawn from life itself, we find, in review, the following:

We have the universal influence of the inner (sidereal) and outer (tropical) Sun, the inner (sidereal) and outer (tropical) Earth, and the sidereal Moon working on our two or more individual's simultaneously. These perhaps need first to be discerned to avoid confusion, although I doubt it would always be possible to simply isolate things in so simple a fashion. Next we have the working of the Moon from inside-out and the tropical Sun and Earth from outside-in into the birth configuration impressed around the individual by virtue of his moment of birth. The living logic of this brings us to the related planetary rulers and their centers of focalization or chakras.

Next we have briefly reconsidered the factor of the circle of houses, and the 6 hourly planetary rulership and its motion through the houses daily as well as the signs yearly. This is as far as I would like to go for the present, laying a more theoretical foundation for our practical considerations. The question which will occupy us in the next chapter is: What does a hypothetical, though living example, of the activity of these spheres of forces working upon two individuals in a close relationship, as a married couple or those 'living together', reveal about the effects of the living streams of the Universe as causative factors in the often times apparent, illogical vagaries of human changeability in human relationships?

"The only person who behaves sensibly is my tailor. He measures me anew each time he sees me."  
G. B. Shaw

CHAPTER III:  
IMAGINARY EXAMPLE OF A HUMAN RELATIONSHIP ILLUSTRATING  
THE DYNAMICS THUS FAR EXPLORED

In the following, I will offer a hypothetical example of a relationship, trying to depict some of the effects of the superphysical forces of the cosmos upon two respective human beings living in companionship. This is certainly an ideal case for various reasons. One came forward when I was explaining some of my clear and ideal theories to a friend, the father of five children: "All well and good, he said, trying to live your life in harmony with the universe, but what if the baby wants to be fed in the middle of the night, doesn't that upset some of the ideal intentions?" A fair question! For the moment I will simply say that all I am suggesting is that a clear perception of one's cosmically inspired changeability in relation to another, would make a great contribution towards mutual understanding and appreciation, perhaps helping to overcome some of the implicit egoism of projection, transference and psychological solipsism. Practical suggestions will follow later.

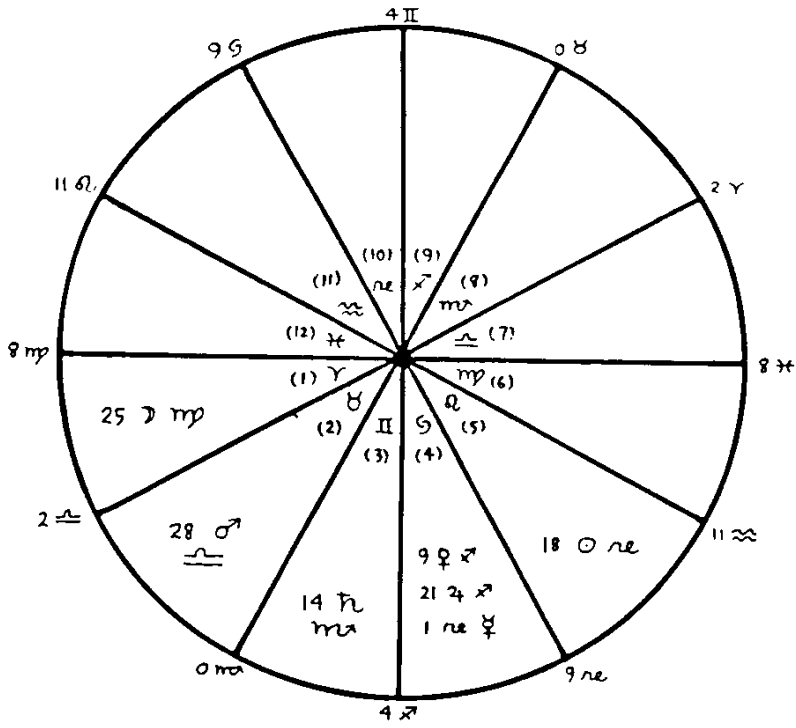
The second problem with the following hypothetical example is that the two individuals portrayed seem to lead a somewhat ideal existence in that during the course of my characterization neither of them have to work! Let us imagine the year in question is a sabbatical year for both of them and that what is being portrayed is a picture of their respective impulses were they free to form their lives in relation to them.

Finally, the reader will recognize that the two hypothetical individuals seem to come from that community often designated as "New Age". The implicit basis for this semi-conscious choice (when first written five years ago), was no doubt, my own life experience. Mindful of the caricatured aspects of new age tendencies and perhaps weary of writing ponderous tomes on human morality and the cosmos, I have clothed some of the following descriptions in a light-hearted mood. I hope not frivolous or foolish! For myself, I find that some healthy humor can often be helpful in bringing a good counterbalance to the tragic mood - often justifiably so - which can accompany relationship struggles. Well so much for my apologetics. Let us now look at the life and behavior of this hypothetical couple and see what it may reveal to us in respect of the questions at hand.

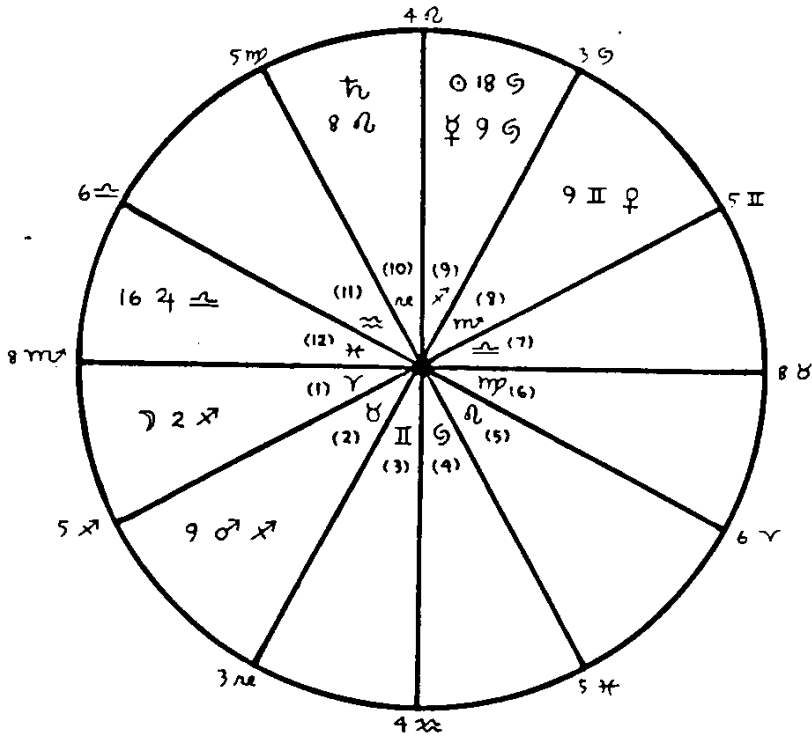
In approaching this couple I will first portray something of the dynamic of their interaction as someone knowledgeable of the content of the previous books might experience it. Then I will consider how healing might come to some of the difficulties through the relating individuals making their own nature's and their differences clear to themselves. I will 'start down in life itself', into the more individualized expressions of each person, and then consider the more purely universal forces, as the former cause the greatest conflict and misunderstanding between people.

First let us look at the two hypothetical charts for our couple. They are pictured on the following page and then elaborated on the two pages that follow.

MAN (A)

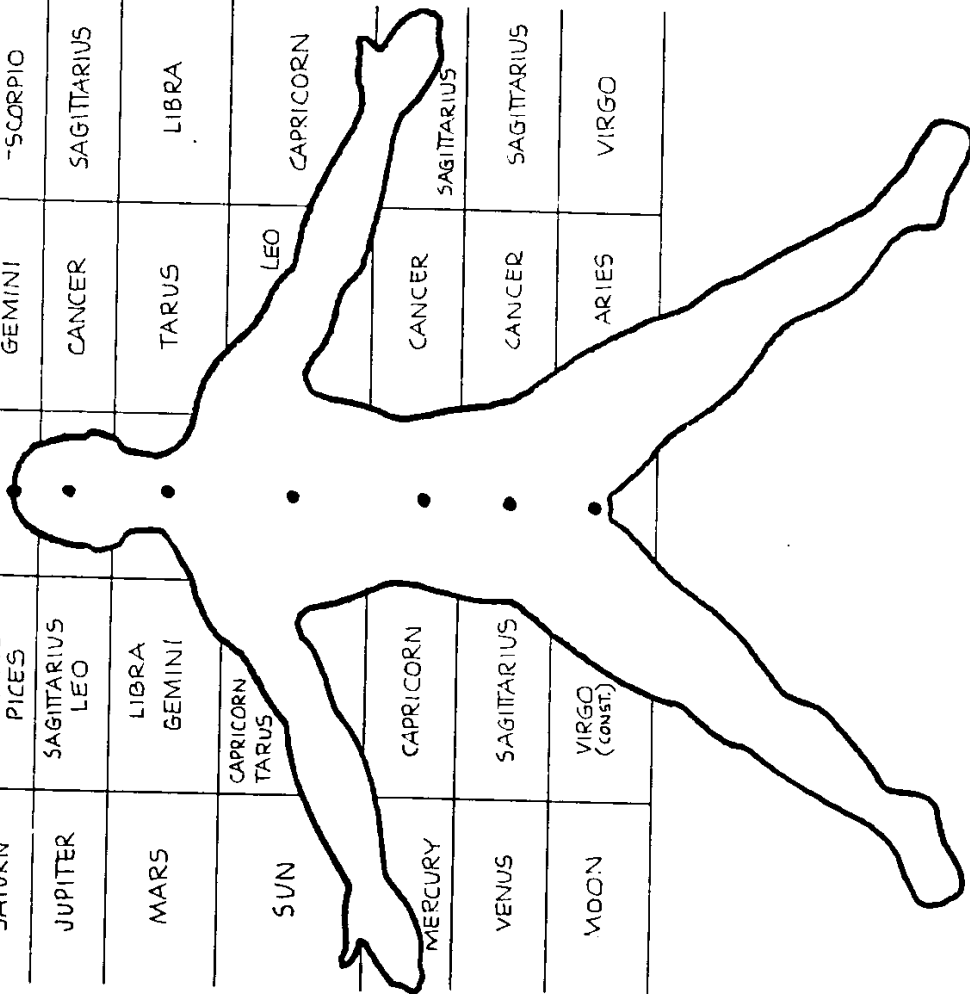


WOMAN (B)



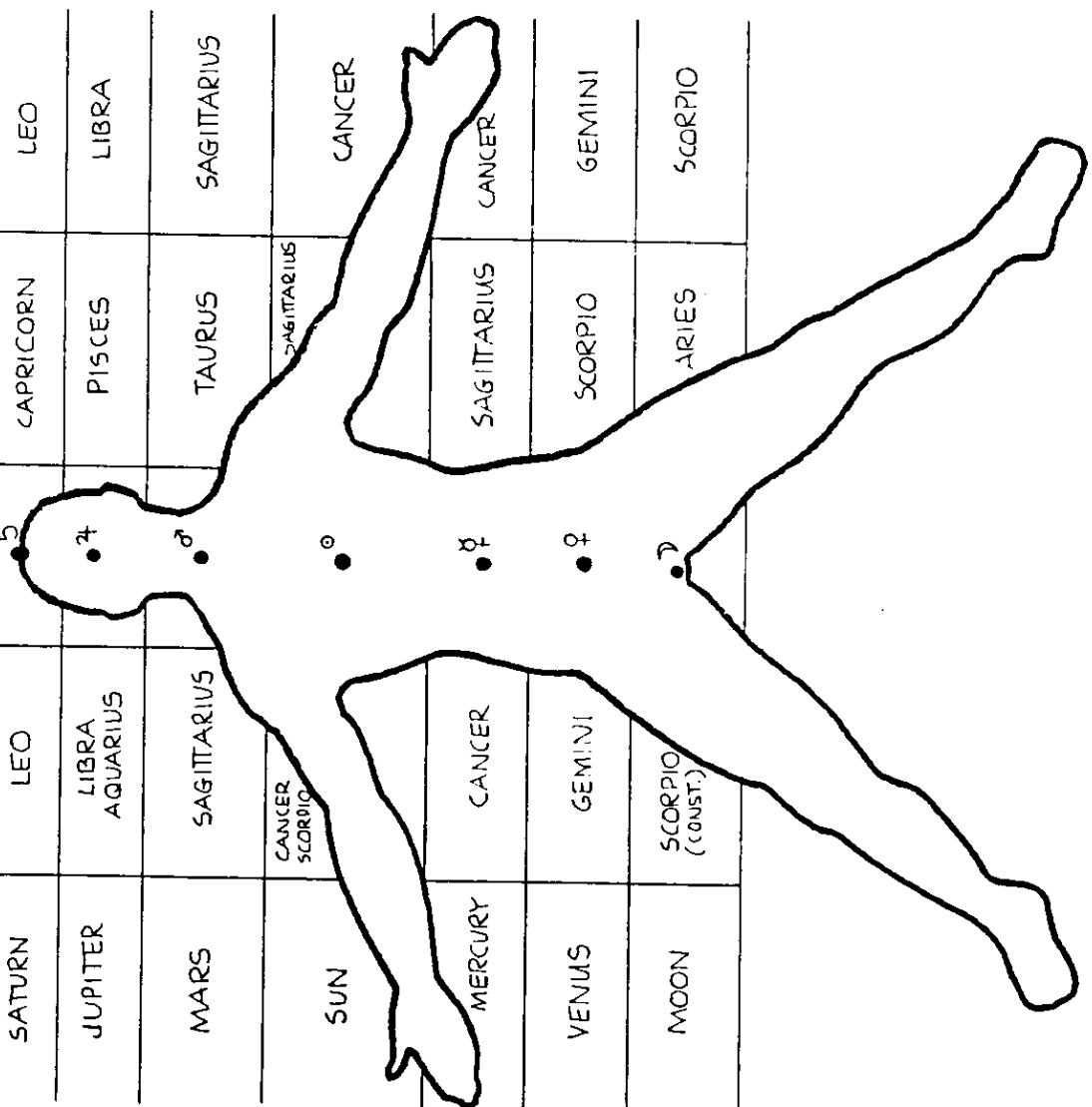
MAN (A): PLANETARY BIRTH ARCHETYPES AND CENTERS OF FOCALIZATION

PLANET	SIGN	CENTER	HOUSE	CUSP
SATURN	SCORPIO PICES		GEMINI	SCORPIO
JUPITER	SAGITTARIUS LEO		CANCER	SAGITTARIUS
MARS	LIBRA GEMINI		TARUS	LIBRA
SUN	CAPRICORN TARUS		LEO	CAPRICORN
MERCURY	CAPRICORN		CANCER	SAGITTARIUS
VENUS	SAGITTARIUS		CANCER	SAGITTARIUS
MOON	VIRGO (CONST)		ARIES	VIRGO



WOMAN (B.): PLANETARY BIRTH ARCHETYPES AND CENTERS OF FOCALIZATION

PLANET	SIGN	CENTER	HOUSE	CUSP
SATURN	LEO	♄	CAPRICORN	LEO
JUPITER	LIBRA AQUARIUS	♃	PISCES	LIBRA
MARS	SAGITTARIUS	♂	TAURUS	SAGITTARIUS
SUN	CANCER SCORPIO	☉	SAGITTARIUS	CANCER
MERCURY	CANCER	☿	SAGITTARIUS	CANCER
VENUS	GEMINI	♀	SCORPIO	GEMINI
MOON	SCORPIO (CONST.)	☾	ARIES	SCORPIO



I have arbitrarily drawn these. They do not have any relation to a particular date as such. I have also left out the outer planets in that I am as yet (See Vol. II discussion of outer planets) not completely clear, out of my own direct experience, on their relation to the regions which contemporary thought attributes to them: Uranus (Aquarius), Neptune (Pisces) and Pluto (Scorpio).

The preceding two pictures simply portray the fundamental archetypal regions and their centers of focalization via the planetary rulerships. One can refer to these if the following descriptions of the yearly, monthly and daily phenomena are unclear.

First let us consider a hypothetical ten day period in the life of these two individuals to try and see how the Moon would effect each of them individually, and how these individual effects might be reflected in their views of each other. (An understanding of the theory which the following characterizations assumes is a certain familiarity with the contents in Vol. I and II of this series).

I will begin with a consideration of the Moon moving in front of the pure Virgo region (22 Virgo-2 Libra) in the sidereal zodiac (See charts on pages 72-73 & 79-80 of this book for monthly lunar dynamic) and proceed around the circle of the first twelve regions which repeats itself three times in the month. When the Moon stands in relation to the pure 'Virgo forces, under the influence of astronomical Mercury, in the more inwards superphysical nature the Mercury forces are stimulated and then radiate through the archetypes impressed through Mercury's placement at the moment of birth in the more outer superphysical nature. In the example of the two charts, first in Chart A (the hypothetical Man) we would find the Mercury placement at 1 Capricorn being stimulated, with the accompanying stimulations of the fourth house of Cancer and the Sagittarius forces which are standing on the cusp of that house. Simultaneous with this stimulation of these particular regions in the structure of the first individual is the stimulation of Mercury at 9 Cancer in the house of Sagittarius with Cancer on the cusp of that house in the second individual B (the hypothetical Woman). Let us first continue around the circle in a descriptive fashion and then I will return to

interpretation.

Next we would find the Moon standing before the Virgo-Capricorn region thereby stimulating the Saturn placements in the respective birth forces. In the first case (A-Man), Saturn in Scorpio-Pisces would be stimulated, with the accompanying stimulation of the third house of Gemini and the Scorpio forces standing on the cusp of that third house. Simultaneously active would be the stimulation of the Saturn forces in the second individual. We would find the Moon standing in front of Virgo-Capricorn stimulating B's Saturn in Leo, in the house of Capricorn with Leo on the cusp of that house. Moving next to the Virgo-Taurus region during the course of the Moon's (20 hourly) motion we would find the Venus placement in each region of the more external superphysical nature's being stimulated from inside-out. First, in A, we would find Venus in Sagittarius in the house of Cancer, with Sagittarius on the cusp of that house stimulated. Simultaneous to this would be the stimulation of Venus in Gemini in the house of Scorpio with Gemini on the cusp of that house in B-Woman. Moving next to the Moon's motion through Libra we would have a similar stimulation, inasmuch as Libra and Taurus are both under the rulership of astronomical Venus. I will for the moment omit a consideration of Aquarius due to my uncertainty of its relation to Uranus, and move on to the placement of the Moon before the region of Libra-Gemini. Gemini, being ruled by astronomical Mercury would stimulate respectively, the two Mercury placements in these two individuals, comparable to the stimulation of these placements in the example of Mercury ruled Virgo.

Moving next to the Moon standing in the region of Scorpio, we find the Mars ruled region of Scorpio stimulating the Mars position in the two individuals under question. First, we would expect to find the Mars forces in Libra-Gemini being stimulated in the first individual, with the Taurus house forces also stimulated, and the Libra forces on the cusp of that house. Simultaneous to this, we would find the Mars forces of Sagittarius in the Taurus house with Sagittarius on the cusp of that house, stimulated in the second individual. I will omit a consideration of Pisces, also because of my lack of certainty as to its rulership and move next to the motion of the Moon across the Scorpio-Cancer region. Here while the Moon moves through its own region, we find in the first individual the Moon standing in relation

to the Virgo forces (working through the constellations- see Vol. 1 discussion) in the house of Aries with Virgo on the cusp of the first house under stimulation, and in the second individual, simultaneously the Moon in Scorpio (constellation) in the house of Aries with Scorpio on the cusp of that house under stimulation. Finally moving through the fiery regions we find with the Moon standing before the Sagittarius division, the Jupiter forces being stimulated. In the Man (A) we have Jupiter standing in Sagittarius-Leo in the house of Cancer with Sagittarius on the cusp of that house and simultaneous to this we find the stimulation of the Jupiter in Libra-Aquarius in the house of Pisces, with Libra on the cusp of that house in the Woman (B). Next, when the Moon moves through the Sagittarius-Aries region, under the rulership of Mars we would find a stimulation comparable to that of the Moon's motion through the Mars ruled region of Scorpio. Finally when the Moon moves through the Sagittarius-Leo region we find the solar forces of the heart stimulated. For the Man (A) the Capricorn-Taurus forces in the house of Leo with Capricorn on the cusp of that house are awakened. Simultaneous with this is the stimulation of the Sun in Cancer-Scorpio in the house of Sagittarius with Cancer on the cusp of that house for the Woman. This brief consideration concludes the characterization of the essential effects of the motion of the Moon through the various sidereal divisions. This, in principle, would repeat itself two more times, during the course of each month.

This is the theoretical construction of what would logically follow if two individuals, metaphorically speaking, were standing by each other's side, while they were each, in their respective ways, being stimulated through the agency of the motion of the Moon through the thirty-six constellation divisions. As yet we are not concerning ourselves with the question of how their respective forces might more directly affect each other. Given the fact that this phenomenon of change occurs approximately every twenty hours it could be understood as having particular significance for a relationship, such as a marriage, where two individuals spend so much time with each other. This of course would also be true for a working relationship or the like. I have personally observed this dynamic within

myself and my given companions at different times and can testify to its reality and significance as one important factor in human relationships. It is a striking experience, to give another example, to observe two individuals whose Sun's both stand in the seventh house of Libra at the moment of birth, fairly and playfully meeting everyday demands, when the Moon is standing in the Sagittarius-Leo region, and then rather abruptly experience the change of mood and gesture called forth, as the Moon moves into Capricorn. For one of the individuals the placement of Saturn in the seventh house, though bringing earnestness where the Sun brought free creative playfulness, still encourages the gesture of cooperation, whereas in the other the placement of Saturn in the tenth house, leads him/her at that moment to strongly feel inclined to go to the library, the attic, or far worse for the other, the mountains, to fulfill that deep-rooted longing for the hermit's life. Fortunately this mood only lasts about twenty hours so the one longing for earnestness in companionship and the other longing for earnestness in solitude, may then find themselves once again stepping in harmony with each other as the breath of Chronos. gives way to the mercurialness of occult Mercury, the ruler of Taurus. In this simple dynamic itself. one of the riddles of human relationships is concealed.

Having said this let us see what we can find in observing the effects of this rapidly changing rhythm on the lives of our would-be couple. If we begin with the Moon standing in relation to the Virgo region, ruled by astronomical Mercury we would find that at this time for the first person (Man-A), there would be a stimulation of Capricorn, Cancer and Sagittarius.\* Looked at in the light of our previous considerations we could say that each time when this region of the first individual's more external superphysical forces (via the Moon from inside-out) were stimulated, there would be an opportunity to cultivate the virtues of courage leading to redemptive power, selflessness leading to catharsis, the fruit of purification, and control of his or her speech leading to a sense for truth. Simultaneous to this opportunity for the first person would be the stimulation of the Cancer and Sagittarius

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\*In the context of these studies I am omitting to delineate between the contributing influences of a planet standing in a sign, house or what stands on the cusp of the house. This is significant but beyond the scope of this consideration. I think this discussion will not mislead the reader who hopes to take the following indications as a guide to his/her attention. Having attained the degree of discrimination assumed in these descriptions, the various significance of those three factors should also be able to be more fully clarified to those interested in making that further distinction.

regions in the second person (B-Woman) . The opportunity to refine her relation to selflessness and truthfulness would be afforded this person at such times. One could realistically imagine that at these times these two particular individuals would share much in common as basic life gestures. I could well imagine these two individuals having been drawn together through this particular relation to the astronomical Mercury (occult Venus) influence, so intimately bound to the personal religious life (See Vol, II, Mercury Contemplation), sharing a common interest in a path of spiritual training or aspiration (Sagittarius), an integral part of which was physical purification (Cancer) whether through yoga, diet or comparable measures.\* There would be a good foundation for a common working in this region of their respective natures because of the similarity of archetypes yet what one would possibly find is that in the first individual, whose Mercury forces also stand in relation to the Capricorn region, the philosophical, future oriented, generous aspiration of Sagittarius would be constrained through that region given over more to an experience of how the past relates to the present and the present to the future. The second individual would probably have far less time (in this region of her nature) for institutions and organizations and might be less disposed to put herself under the "rule" of another, whereas the first individual might have more the gesture of the missionary, who would want to bring his attainment and his philosophy to others, perhaps write books about it, and would more willingly enter into a line of tradition which entailed a relation to so-called masters. The first would, in these moments, enter into the world of the second and with a certain sadness wonder how two people whose aspiration and will for purification were in such wonderful harmony, and whose philosophical aims and striving were also in such accord, could so strongly disagree about the clear need (so thinks the first) to bring this teaching to the world in some systematized form; to cultivate schools of training, and even perhaps to change the social structure through teaching. The second, in these moments, would enter into relation with the first and

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\*See discussion on Karma, p. 10f. for qualification of this statement

wonder how two people whose aspiration and will for purification were in such accord, and whose philosophical aims and striving were also so harmonious, (excepting the fact that the first read so many books and was under the obvious delusion to feel that anything of true spiritual value would really come from books), could so differ, repeatedly lamenting the painful fact that the first was deluded in thinking that a spiritual striving linked with physical purification could be presented in books, which would then crucify and jeopardize the devotion to the 'living truth' so important to the second. Had not the world suffered enough through churches and organizations and the letter rather than the spirit. Enough! exclaims the second! Teach individuals to open their third eye, purify their bodies and they can find answers to their own questions. The kingdom of heaven is within you. What need do they have to read what other people in past ages have felt, thought or experienced on such matters!

Of course I have painted an extreme contrast. For the most part, in this one-seventh (one tenth?) portions of these two individuals more outer natures, it would not be difficult to imagine that they might (if it was their respective wills) be able to work out their differences. Certainly it would be much easier to imagine these two individuals working out their differences than two with the same archetypes which led the first to use running as a means of maintaining his body for fear of death, while the second used yoga as a means of transforming his body in respect of his philosophy which suggested overcoming death altogether. What I am here trying to illustrate is that it is important in respect of this particular dynamic to consider each planetary energy in relation to the corresponding planetary energy, not in respect of another planet, because each is being stimulated at the same time. Another factor that must be emphasized, one that should be clear from the above example, is that however harmonious from various points of view - the two 'charts' may be (whatever one's system), the charts in themselves are 'dead', and since they are 'dead',

can give no indication of the actual quality of the forces. Though there may be a sympathetic stimulation of the respective regions in each person's superphysical structures through the similarity of planetary placements in their respective charts at the moment of birth, nevertheless, the quality and character of one person's nature and inclinations may be entirely different from the others. One needs to see this through direct, reverent participation with oneself and another not from the chart as such. The point I am trying to make is that the dynamic I am hoping to illustrate cannot be reduced to a system through comparing the respective planetary positions each with the other in two birth pictures. One must always return to the question of the qualitative expression of each of the respective spheres of influence, to come to a living appreciation of the life involved. What is being described above is a dynamic which has a deep significance in exploring the lives of different individuals who have similar archetypes and may have similar life concerns. It would make an interesting and I think fruitful study to consider two individuals with comparable archetypes (for example Mercury) working at similar life tasks and explore those issues or events which may have led them to feel that they could no longer continue working with each other. And further, to carry this exploration through, to see the consequences of the stands that each of them may have taken on a particular question which led to the "parting of the ways" between them.

To return to the phenomena. We find our two individuals engaged in yoga postures, followed by meditational practices devoted to the third eye. The first one is trying to remember something he has seen in a book, the second trying to see what she can find without any books! Meanwhile, the Moon moves from the pure Virgo region into the Virgo-Capricorn region. The first individual experiences a stimulation of his feet (Pisces) his relation to machinery (Scorpio) and his will for communication (Gemini). He suggests to the second that they hop in the car -one of the paradoxes of modern western spiritual life (Scorpio) - and go for a ride (Pisces), where without question they will meet an important person (Gemini-Pisces) with whom they will have a significant conversation (Gemini). The second one at this point is feeling a strong relation to the heart center (through the placement of

Saturn in Leo) and to firm discipline (Saturn in the tenth house of Capricorn) and she simply wants to stay home and work on concentrating the force around the heart center either through the "prayer of the heart" which she had read about in the *Way* of the Pilgrim, or through the rosary which she had been instructed in by the priest in the Church (Capricorn) of the Sacred Heart (Leo) in which she had grown up. How exasperatingly irresponsible of him, she thinks, to jump in the car thinking that he will find his destiny with one of those twentieth century compromises! Doesn't he realize that the crucial thing is concentration at the center, developing and opening the heart and finding guidance there! The first person is now feeling how conservative she is; can't she feel that her toes are just longing to set out on that path towards the future, and her lungs are aching for that interchange which will take place with insightful, penetrating intelligence of the dark, mysterious man (Scorpio) we will meet if we just hop in the car!

The thoughtful reader is wondering whether I am speaking about the same two people. Their roles are now somewhat reversed. The liberal or Jupiterian has become conservative and the conservative and Saturnian has become liberal and Jupiterian. Truly I am speaking about reality. Let us leave the first individual having gone off alone (his pride somewhat wounded, but at least his friend won't interfere, come between him and the person he is to meet) and the second sternly holding fast to her resolution to work on concentration exercises around the heart center (no discipline she is thinking, when will he realize that the "kingdom of heaven is within you",) and come back to them when the Moon, with guileless artistry, continues on her course. Next we find the Moon moving through the region of Virgo-Taurus, thereby stimulating in each of our individuals their relation to the Mercurial forces (astronomical Venus). What we might find, in this situation is the following. The first individual, having returned from his journey and his

sense of the meeting which would develop into a new and important friendship, probably sleeping in between, now finds a strong stimulation of his relation to the Sagittarius and Cancer forces. He returns to his yogic exercises, now concentrating more on his small Intestines, and feels the quality of hunger for the future radiate up into his conscious life out of this region. His

will for purification is strongly stimulated and he looks back upon his having driven in a car not long ago with genuine sorrow at having contributed to the pollution in the world. He rightly asks himself: how is it that someone like myself, who has such a strong hunger and dedication towards purification, and an experience of the life of nature, could so impulsively use an automobile to go on a journey. If he is given over to clear self-knowledge he may say that he was impatient, recognizing that all machinery, in a sense, encourage the mood of impatience in the human being. Perhaps if he tries to justify his action before the tender mourning which the mood of Cancer brings, he might remember the Hindu God Shiva, the god of destruction and regeneration. While he has returned to his Yoga postures and to the experience of his genuine feelings of remorse and sorrow, his friend has entered into relation to the forces of Gemini and Scorpio. She now has a strong inclination to communicate, in the very act of which is an exercise of the breath and the gesture of perseverance, and is particularly concerned with the question of machinery and its implications for death in the world. Perhaps she reads about the future and the destructive consequences of technology. She might also want to speak to her companion about the harmful effects of his use of the automobile. If she does this at this time, her words may fall on sympathetic ears, for he now is living in relation to the tender, maternal forces of mother nature. For the sake of extremity, though not to end the relationship before we have moved through the first twelve regions, she might now be inclined to jump in the car because she is impatient to talk over an important matter with a friend. He suggests that she write a letter and if she accedes to his suggestion, most likely, she may feel the need to jump in the car to mail the letter to get it out "as soon as possible". Two days later she will recognize that by virtue of having access to the car she impatiently mailed a letter which she should have given more time to, to attain a true "insight" into what she was addressing, and now feeling conscience stricken at her written unkindness she must call her friend on another piece of impatience (the telephone) to make it good. Of course, she will do this at the right moment to continue to illustrate the author's theory, for if she acts out of "character" she may disprove my hypothesis, thereby proving that I have been as impatient as she in wanting to make it

public without being certain that it is the fruit of true insight into the situation under consideration. Inasmuch, as I am convinced of the truth of what I am saying I will continue.

She leaves the house, dynamically and eagerly looking forwards to this conversation with her friend, while her companion continues with his yoga postures and meditations, wondering how she can be so "insensitive" to the harmful effects of driving in the car. He also wonders why she does not recognize that one must learn to control one's tongue to attain to a sense for truth (didn't the Pythagoreans have a vow of, what was it, five years, before they could speak) and not speak as if it were a sheer act of endurance to say as much as possible as quickly as possible. Good for the lungs he might wonder, but truth! In respect of the author's theory, I would suggest that when the Moon moves into the next region of Libra, although there still is a stimulation of the same superphysical forces and gestures (Venus ruled) there is a different quality. Perhaps at this moment the first individual attains to an inner direction at the third eye suggesting to him that he should buy the book you are now reading to come to a deeper understanding of the relationship he is in, and his friend returns eager to tell him of this book which she has picked up on the recommendation of the friend with whom she was speaking, a wonderful book on human relationships, clear and insightful, if not long-winded and ponderous! Of course, her friend says, is it pure and truthful and rather than pick it up and eagerly look through it he puts his hand on it to see what it "feels like". She, having read through it already, with Geminian quickness having worked out the motion of the Moon, their respective birth charts (this might come next under Aquarius) and the archetype under which they are presently standing says: just like you to wonder at this moment if the energy of the book is pure, selfless and truthful, because at this moment that region of your superphysical nature related to the ideal of selflessness, purification and control of your speech leading to a feeling for truth is being stimulated (she has obviously read some of the earlier books as well). My eagerness and curiosity about the book comes from the fact that that region of my superphysical nature related to Gemini and Scorpio are being stimulated. I will be humble and patient with

you, so that I will be faithful to our bonds of friendship, but read it quickly so we can talk about it. I'm curious to know what you think. Of course, depending upon how long she has studied the previous books, these things will be somewhat theoretical but under Venus in Gemini she is a quick learner. (The careful reader will remember that I have earlier described the further stimulation of Mercury in relation to the Gemini forces, which would introduce other factors into the young ladie's relation to the book. This is certainly true, although for the present let us omit that factor for the sake of highlighting the contrast).

From awakening currents of eagerness and curiosity, sensitiveness and metaphysical aspiration, the Moon moves on. Next we find it standing in relation to the forces of Libra-Aquarius. Let us simply suggest that during this period each of our respective companions meditate on the contents of the book. This they do in harmony with the archetype of silence, leading to meditative power or discretion, for who could come to a discriminating judgement about anything without the cultivation of a certain measure of silence and inner consideration.

About twenty hours later our companions accompany inwardly the motion of the Moon through the Libra-Gemini region and the mood of silence gives way to the eager and interested will for communication. Naturally they will speak about the most interesting question, the most timely question at the moment. That is the contents of this book. But each will speak about it in his/her own way. The first person will suggest that when he touches it it seems to have a reasonably clean vibration and argue that at times the playful tone is not tender enough, almost as if the author was making fun of people. He'll probably feel that what the author has been saying seems possibly true, but he must withhold his judgement and give it some more careful consideration. The sometimes authoritative tone may be received sympathetically by his Capricorn character in this archetype and the thought that there may be laws to human relationships would be a congenial one for him. He, no doubt, will wonder, who my teacher is, what my philosophy is, and whether or not, I am a vegetarian. My teacher would be perhaps under Capricorn, my philosophy under Sagittarius, and my diet under Cancer.

His friend, sharing similar archetypes in this region would also wonder about the philosophical or religious persuasion under which I aspire, and my stance in relation to diet, perhaps yoga, physical purification. She may be somewhat put off by my sometimes authoritative tone and although admiring the living wisdom that an attempt to characterize the dynamics of human relationships implies, would probably feel a shade chilled at the thought that such a living, tender part of human life would come under so-called "law". If both of them were already somewhat "sensitized" through their respective works of purification he might experience at this time, that in her, there was a concentration of energy around the region of the chest, upper arms and thighs, whereas she sensitively seeing him, would be surprised to feel-see a concentration of energy around the chest, the upper arms, thighs and knee caps. She might also experience a strong force coming from his eyes through his living at this time in relation to the sense of sight. Eager to share what each of them were discovering about the other, in their respective faithfulness and interest in the other's personality, they would be at first perhaps disappointed and confused to experience that they had at that moment similar perceptions of each other, given how different one was from the other. But going back to their mutual birth charts (and in time through repeated experiences of the different regions of their respective natures), they would discover the similarity in character of their Mercury forces and understand why at that moment they had this experience of similar regions of each of their natures being stimulated. Having been already exposed to "new age ideas" they probably would say that they were drawn together in the first place, because of this similarity. Pushing their memory back, in the spirit of right-recollection they would recall the first time they met, at a yoga lecture demonstration, called the philosophy and practice of yoga. She would remember the purity of her friend which drew her to him, and perhaps also remember her mystification at his spending so much time with the books. She admired his strong uprightness, though wondered whether it would hamper his flexibility in doing certain postures. He might remember also her purity and the care which she was wont to take with her words. Now some time later these "gestures" of life within and around them have been expressed a number of times yet thus far they

had not been made transparently clear to them. The study of this book is a contribution in that direction. Study being one thing and practice another let us now proceed to the next archetypal region and see what develops.

The Moon moves into the region of Scorpio, ruled by Mars. In our first friend this stimulates the Libra-Gemini gesture, the Taurus gesture and the Libra gesture. If he has studied anything of singing he might be inclined to sing to his friend -perhaps Indian chants- and would warm in appreciation of her companionship. Perhaps he would also suggest that they would go for a walk (Taurus) together (Libra) and he would be particularly aware of the sense of balance, and the experience of step by step putting one foot in front of another. Of course through Gemini he would want to talk with her about what they had just read. She, in turn, standing in relation to Sagittarius through Mars, would probably be glad to talk, as well as walk (Pisces). Nevertheless, because of her relation to the Sagittarius region in contrast to his relation to the Libra region she might be more inclined to move from the walking to the gesture of running and in their exploring the question of this book might look more to the philosophical implications of my characterization rather than the actual living reality of the relationships themselves. I would not go so far as to suggest that in this archetype he would be saying "show me" and she would be saying "let us talk of love or relationships" but perhaps there would be something of this dynamic. For him the actual harmony of two people walking together would be inspiring, for her the implications for their spiritual aspirations and goals, what is the point of it anyway? Something of this nature would be seen.

Next we would enter in relation to the region of Scorpio-Pisces and find the world picture of psychism and relation to the sense of hearing stimulated. For the sake of brevity and in respect of my faithfulness to the spirit of empiricism I won't speculate on this region of experience for them (still not being completely sure of the ruler) but suggest that they both went to a wonderful concert.

Following the sea of Piscean psychism we move into the tenderness of Scorpio-Cancer. Each of our friends stands in relation to Aries in -

relation to their lunar forces at the moment of birth. And in each we find a wonderful gesture of devotion. He, though, has a relation to the Virgo region through the fact that Virgo stands on the cusp of his first house and his Moon is in the constellation of Virgo. In him this is reflected in a strong relation to phenomenalism, the experience of the

spirit in the maturing and developing changes in nature. Also he has a particularly strong relation to the written word, wherein there breathes the mood of graciousness. This has led him, from his earliest years to his interest in chivalry and the stories of the knights of King Arthur. Her fancy, through the Scorpio and Aries influences, somewhat in contrast to the Virgo forces on the cusp of his first house, harden and bind her relation to this sphere, lending her a curiosity and energy which must always be tempered with kindness. There is strength here. but sometimes a double-edged sword and it is at these moments that he perhaps feels somewhat Venus to her Mars. He would soften her to kindness, and she inspire him towards strength. Or so some of the dynamic of this region might express itself.

Finally, let us move into the last three regions of the fire signs. With the Moon standing in relation to the Jupiter ruled Sagittarius region, the young man with his Jupiter in the Leo region of Sagittarius in the house of Cancer with Sagittarius on the cusp of Cancer could have a generous and tender heart, also devoted to purification or physical yoga in relation to a spiritual aspiration strongly linked to the third eye. For him his sense of truth would be intimately linked with his sense of touch and life. A compassionate, selfless and truthful wisdom would be the fulfillment of this region of his own nature. While he continues with his meditational practices and yogic postures at this time she finds herself standing in relation to the influences of Aquarius, Libra and Pisces. Through Aquarius she has a relation to the question of discretion and meditative deepening, through Libra a longing to be in the company of another, though in silence, and through Pisces a relation to travelling or to

philosophical psychism, which one might see as a kind of inward travelling. Her relation to the sense for truth would be more linked with the purely spiritual or psychic regions whereas for him they would have more of a connection with exercises linked with the body. At this moment she might suggest that she liked "having him near her" when she was meditating or developing her psychic abilities, but that she did not feel a particular need to give undue attention to her body, in fact in a certain sense it got in the way. This would be difficult for him to understand because for him there would be a simultaneously strong stimulation of the sense of life and of touch, so intimately connected with the body itself or the vital forces enlivening the body. Hopefully they would have made enough of this book their own before they reached this point to come to a more sympathetic understanding of each other.

Next we would find them in relation to the region of Aries, ruled by Mars, and for the present let me simply suggest that the gestures they would be inspired to make would have somewhat a similar character to those which they had made under the Mars ruled Scorpio. Finally, we find them moving into relation to the influences of the Sun, under Sagittarius-Leo. He would be inspired to a concentrated gesture in relation to the heart, through the fact that his Sun stood in the house of Leo or the heart at the moment of birth and the disciplined, and concentrating energy of Capricorn stood on the cusp of that house. This might also be accompanied through the activity of singing through its relation to the Taurus forces. He could also express this through an exercise of walking while concentrating his attention on the region of the heart and the backbone. She at these times in her life would be inspired in the Scorpio region, the Sagittarius region and the Cancer region. Scorpio from the Sun placement in Cancer-Scorpio; Sagittarius through the placement of the Sun in the ninth house, and Cancer on the cusp of the ninth house. She might concern herself with the gesture of purification and meditation, but perhaps be also curious about the actual dynamic of how it worked, or feel a particular relation to the actual experience of

drawing her forces together and feeling the energy of concentration itself. The word is intense. A patient, strong selflessness, devoted to the truth. A tender and strong will for the truth. He would turn back to this book at this moment (Capricorn) and ask himself, in the spirit of Taurean rationalism, if this is so, then is that so, and if that is so, is this so. If he felt this to be true his full, though disciplined heart would warm to the common sensical lawfulness of what I have tried to describe. Even the heart (fifth house) has laws (Capricorn) which make sense (Taurus)!

She, on the other hand, moving in the sphere of occultism (Cancer) would have impressions and would try to penetrate her impressions and understand the dynamics (penetrations and dynamics standing in relation to Scorpio) of them. How does this changing play of impressions (cancer) work (Scorpio)? What is the living logic (Sagittarius) involved here? I can feel the truth of what he is saying (Cancer-Sagittarius) but how does the actual dynamic of this energy moving that energy fit together (Scorpio)? I'm dying to know, but I must be patient for if I upset the selflessness of the mirror of my consciousness I will come to precipitous judgements and do violence to the truth!

This is a simple portrayal of a single (approx. 20 hourly) rhythm of presently stimulated regions of two human being's walking, so to speak, side by side. The rhythm occurs three times each lunar month (from fixed star to fixed star) and offers a very rich field for self observation and observation of human interchanges. The reader interested in following this rhythm with a companion, could, with the charts for the Moon given on pp.70 of this book as a guide to his/her attention, and with the requisite preparation and dispassionate, though living interest, bring to clarity much which is otherwise only vaguely sensed.

Having considered the 20 hourly rhythm of the Moon in its effects upon the birth moment configuration of forces for our hypothetical individuals let us now consider the solar-earthly tropical (sign)

rhythm, as their motion through the 36 decanate ( 10 days) regions during the course of the year influence the individualized body of forces from above/below, outside and around. (See P. 64-8 in this Volume for details on these two rhythms).

Let us begin with a time of year, late November for example, when the living earth moves through the tropical force region of Gemini (opposite the Sun in Sagittarius), thereby stimulating the region of the lungs, arms and hands, calling forth implicitly the challenge of the virtue of perserverance becoming faithfulness or endurance. In each case this stimulation of the Mercury ruled region of Gemini would stimulate in turn the respective Mercury positions or archetypal spheres of force pictured in the respective birth charts. For the Man, we would first find Mercury in Capricorn in the house of Cancer with Sagittarius on the cusp of the house of Cancer stimulated. (For the purposes of the discussion at hand I have omitted a consideration of the relation of the Mercury forces to the circle of the constellations. Although I feel they are an important factor, it is not essential to this discussion. Nevertheless, I would suggest that any reader who takes the suggestions made in this book up with the intention of making his own observations should probably also take this factor into consideration).

I am not going to suggest that the young man with this planetary configuration at the moment of birth will spend the ten days during the Gemini related influence, mediated through the inner earth, developing his strength of perserverance through yoga exercises and meditational practices, but I will suggest that in some way he will have the will in this region of his being to give expression to his forces in some way related to these archetypes. Whether he chooses to go running as a means of purification, whether he does yoga, whether he goes skiing and attends particularly to his back, thighs and upper arms is of course of significance, but in respect of the subject under consideration the reader should understand that each of these "gestures" are the means whereby he develops his powers of perserverance and will, for, in fact, during these ten days he is

striving to more fully individualize and form those regions of his more external supersensible nature which are being, probably for the most part, unconsciously stimulated in him.

Given the similarity of archetype that his companion has in respect of this region of her superphysical nature it would be easy to imagine her sharing similar interests and having a similar will at this time during the course of the year. Perhaps she would be disinclined to give as much attention to the theory of these activities written about in books as he, or would not necessarily be so serious in undertaking them, (due to the lack of her relation to the Capricorn archetype), nevertheless they could share a similar concern during this time and would, in this region of their respective superphysical natures perhaps have a longing to make common gestures. Of course the reader should remember that simultaneous to these archetypal gestures being stimulated in them are accompanying gestures which relate to the inner earth in relation to the sidereal zodiac, the Sun through both zodiacs, and the Moon moving through different constellation regions through the course of the month, changing its mood or mansion approximately every twenty hours or so.

Let us imagine that the spiritual earth leaves the region of the Gemini forces in the tropical zodiac and moves next into relation to the Gemini-Libra region (Nov. 30-Dec. 10), thereby stimulating the forces of Venus or occult Mercury. (I would suggest to the reader that he attend particularly to those times of transition for they are perhaps the best opportunities to experience the change of mood and energy). What we would discover during this longer period of time is comparable to what we discovered in exploring this dynamic in relation to the motion of the Moon, although this particular transition was not made precisely in this manner in that discussion.

In respect of the young man under consideration, his Venus forces stand in relation to the Sagittarius region in the house of Cancer with Sagittarius on the cusp. It would not be difficult to imagine him still

appreciating the snow capped mountains with the encircling forests of fir trees, accentuating particularly his thighs and upper arms in his practice of skiing. He might also choose to go running or bicycle riding or perhaps ride horses. Yoga, also once again would be of interest to him and particularly that form of meditation which concentrates on the third eye, the center intimately connected with Jupiter and the forces of Sagittarius. Though his father laments the waste of his talents, "he should have been a teacher of children", he continues on his way, with the restless striving so characteristic of Sagittarius.

Simultaneous with this stimulation in his nature his companion has developed a will for other pathways. She has left the slopes after ten days, much to his surprise, he is willing to go another ten. She now finds that she has a hunger for speaking to her friends about the problem of world destruction, which despite her other aspirations, seems to repeatedly recur as a concern in her life. She goes to the library and reads the latest literature and even "reproduces" some important articles to send to friends of hers. She writes some letters to the press and decides to get in her car and drive around so she can have conversations with various individuals concerned with this problem. One begins to wonder when these two will next get back together. I am not going to predict that, the reader can do that for himself. (Though remember this is not an inclusive system, but some initial contributions offered to bring some light to this complex question).

The dynamic portrayed above will hold for each ten day period during the course of the year. This is a further factor which needs to be taken into account when considering the question of human relationships viewed in the light of the living influences of any moment. Clearly it would be a violence on the part of one or the other individual to blindly expect the other to renounce the gesture which it may be their will to make at any given moment, simply because he or she may be projecting his own will on the other and not understand that "he or she is not the person they used to be" even if it was only ten days ago since they changed. Rather one day ago! To complicate matters we have to remember the following.

Also, accompanying the motion of the Earth through the 36 regions of the tropical zodiac, bringing its every 10 day stimulation of the respective centers of the planetary rulers at the moment of birth (Mars for Aries from Sept. 19-29, Sun for Aries-Leo from Sept. 29-Oct. 9, etc.) we have the motion of the Sun through the tropical zodiac with a "complementary" stimulation. But whereas the Earth works from below and around, and from the periphery into the human being as center, the Sun works from above and around and from the periphery into the human being as center.

So, when for example the Sun moves through the tropical region of Virgo (from Aug. 23-Sept.2) it will stimulate the solar plexus center with the Mercury placement focalized there by virtue of the moment of birth. In light of this conception, for the Man (A) under consideration, this would stimulate his Capricorn (sign), Cancer (house) and Sagittarius (cusp currents). For ten days via the Sun those concerns, reading books (Capricorn) on philosophy (Sagittarius) in his room (Cancer), hiking (Sagittarius) in the mountains (Capricorn) and camping out (Cancer), or whatever expression they may take will be called forth as a kind of 'itch' in this part of his more external, superphysical nature. Simultaneously, his friend, Woman (B) will also be awakened to her solar plexus center so that her Cancer (sign) Sagittarius (house) and Cancer (cusp) forces will be stimulated. She might take to running (Sagittarius) to purify her body (Cancer); yoga (Cancer) as a means of aiding her third eye meditation (Sagittarius), teaching (Sagittarius) parents about the care of infants (Cancer), massage (Cancer) in its' relation to the spiritual life (Sagittarius) or the like. On September 2, when the Sun's placement moves to the Virgo-Capricorn (Saturn-ruled) decan in each member of this couple their respective Saturn (crown) centers will be stimulated, awakening those currents tied to Saturn by virtue of its placement at the moment of birth. For the man, with Saturn in Scorpio, Pisces (sign), house of Gemini with Scorpio on the cusp, this may awaken his will for travelling (Pisces) in his automobile (Scorpio) to speak with his friends (Gemini); or perhaps his deep

interest in penetrating research (Scorpio) into the mysteries (Scorpio) of psychic (Pisces) communication (Gemini). Simultaneously, with this, his friend, with Saturn in Leo (sign) in the house of Capricorn with Leo on the cusp is concerned with the problem of human freedom (Leo) in relation to the will of God the Father (Capricorn), or perhaps the challenge of learning how to discipline (Capricorn) the creative vitality of children (Leo) without overly restraining (Capricorn) it. Further it is out in life directly, contemplating her own heart center and centering her prayer there (Capricorn), in mastering her life forces (Leo) that she feels her deepest sense of responsibility (Saturn). By contrast he has had some of his deepest destiny experiences in communicating (Gemini) with the dead (Scorpio) through psychic means (Pisces), and he feels that his real mission in life is to bring the greatest seriousness (Saturn) into understanding these riddles.

When ten days has passed, the Sun moves from Virgo-Capricorn to VirgoTaurus and the mood of earnestness, the starkness of severe concentration passes and a greater fullness, inspires them, setting in motion their respective Venus centers. For him, with Venus in Sagittarius (sign) in the Cancer (house) he leaves his will for research and communication through psychic means with the dead and concerns himself with a logical approach (Sagittarius) to the problem and mysteries of how different substances (Cancer) effect the human body (Cancer). She with Venus in Gemini (sign), in the eighth house of Scorpio, has suddenly found a desire to speak to him about his interest in communication (Gemini) with the dead (Scorpio), yet she feels somewhat bewildered that the focus of his attention is no longer there, although certainly it was there for the last week at least. 'Now that I am interested in speaking with him about this, he's too proud (Scorpio) to discuss it (Gemini) with me, as if I might not have some insight into it as well!' This fluctuation would continue through the course of the year. It is a result of the solar stimulation of the various archetypal regions by virtue of it's motion through the tropical zodiac affecting those centers where their respective ruling planets are focalized.

## REVIEW

So what we find is that:

The lunar motion is stimulating from inside out, various planetary regions of focalization and their related forces by virtue of the birth planetary placement in approx. a 20 hr. rhythm. This is due to the motion of the Moon, monthly, through the 36 regions of the sidereal zodiac. For example, when the Moon moves through a Leo-ruled region, the Sun heart center is stimulated; when the Moon moves through a Virgo or Gemini region, the solar plexus Mercury center is stimulated, when the Moon moves through a Taurus or Libra region the Venus colon/kidney center is stimulated.

Simultaneous with this we have the stimulation of the various planetary centers by virtue of the earth's motion through the 36 divisions of the tropical zodiac. This stimulation works up into the human being from around/below and outside in. When the earth, during a 10 day period moves through the Gemini region, for 10 days the Mercury center at the solar plexus is stimulated. When it moves on for 10 days through the Gemini-Libra region, it will stimulate the Venus-ruled second center around the hips and colon, calling forth those currents sympathetically related to that center by virtue of the Venus placement in a particular sign, cusp and house at the moment of birth.

Finally, we have also considered the motion of the Sun through the 36 regions of the tropical zodiac, working into the more external superphysical nature of the human being by virtue of the related planetary zodiacal attributes; Venus to Taurus, Mercury to Gemini, etc. comparable to the Earth. (One major difference being that the Sun works from above, down and around and the earth from below up).

a) Moon - 20 hr. rhythmical stimulation of the 7 (perhaps 10 due to the

open question of the modern planetary rulerships) centers via the 36 regions in the course of the month.

b) Earth - 10 day rhythmical stimulation through the 36 decanate regions of the tropical zodiac during the course of the month.

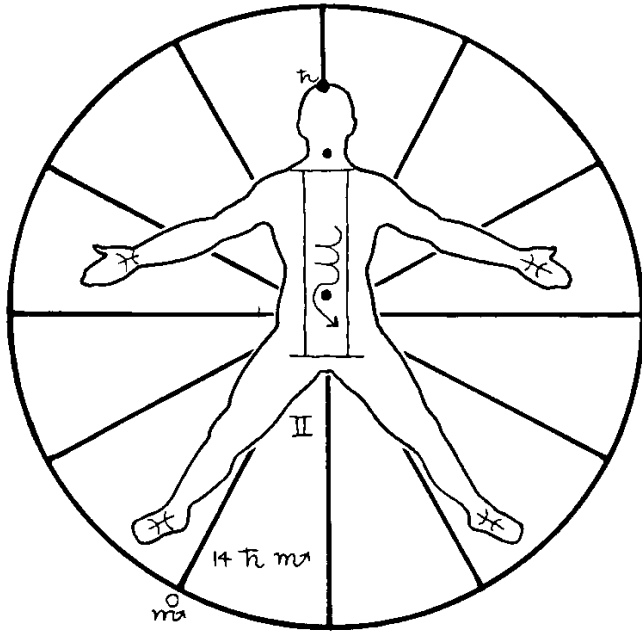
c) Sun - 10 day rhythmical stimulation of the planetary centers by virtue of the Sun's motion through the 36 decanate regions of the tropical zodiac.

(The reader should refer to the Tables for the motion of the Sun and the Earth through the signs and constellations during the course of the year. Look to the regions noted on the respective left sides of the Sun and Earth columns for the corresponding tropical regions being stimulated. In order to follow these cycles she or he can then refer to the charts on pp.81-4 to see which are the planetary centers stimulated by each of these regions during any particular time of the year. I will say more about this in the practical portion of the book. (See chapter VII).

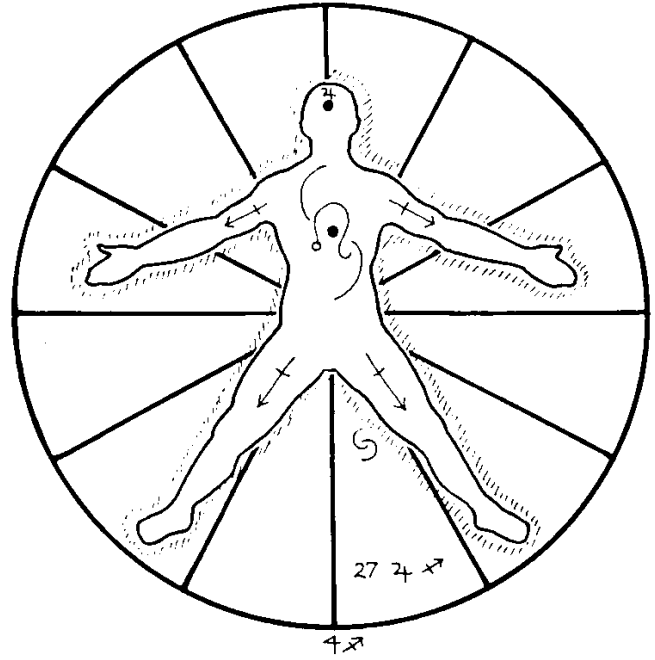
Let us look at our hypothetical couple to gain some sense of how these rhythms might actually express themselves in the phenomena of their individual and shared life. On the following pages I have drawn pictures for the individual planetary archetypes for the seven major centers, depicting sign, house and cusp. For the present I have omitted Uranus, Neptune and Pluto, still being uncertain of their correlations with the various zodiacal, tropical/ sidereal regions.

121  
MAN (A)

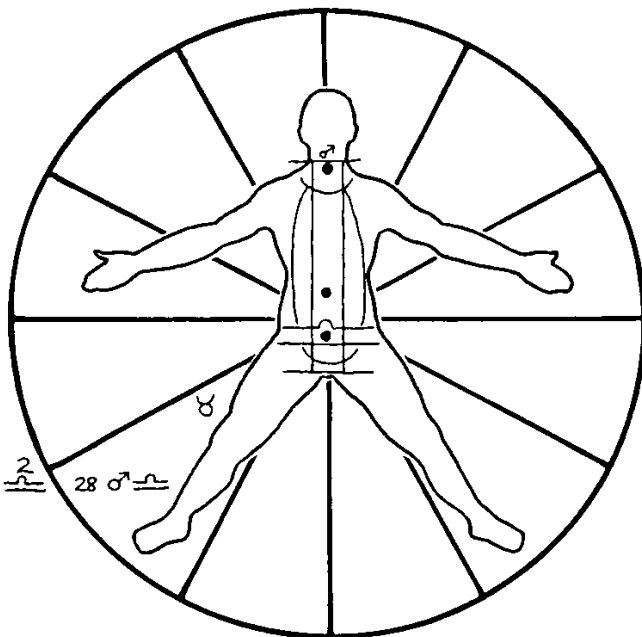
PLANET: SATURN  
SIGN: SCORPIO-PISCES  
HOUSE: GEMINI  
CUSP: SCORPIO



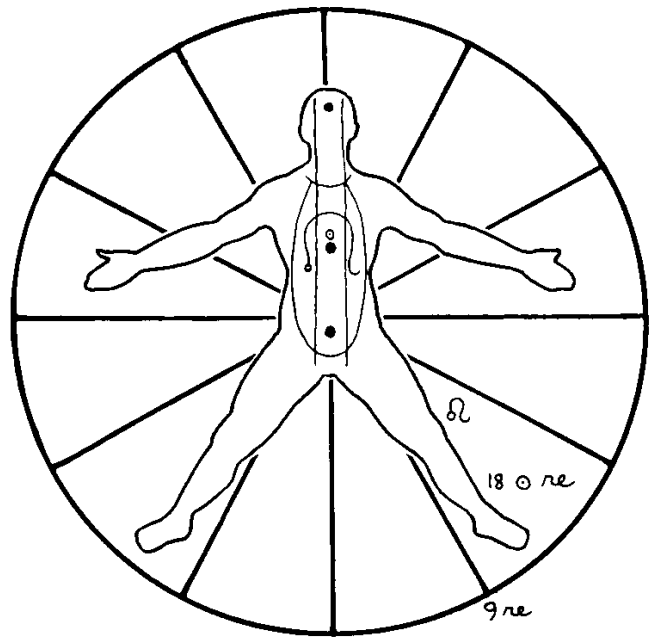
PLANET: JUPITER  
SIGN: SAGITTARIUS-LEO  
HOUSE: CANCER  
CUSP: SAGITTARIUS



PLANET: MARS  
SIGN: LIBRA-GEMINI  
HOUSE: TAURUS  
CUSP: LIBRA



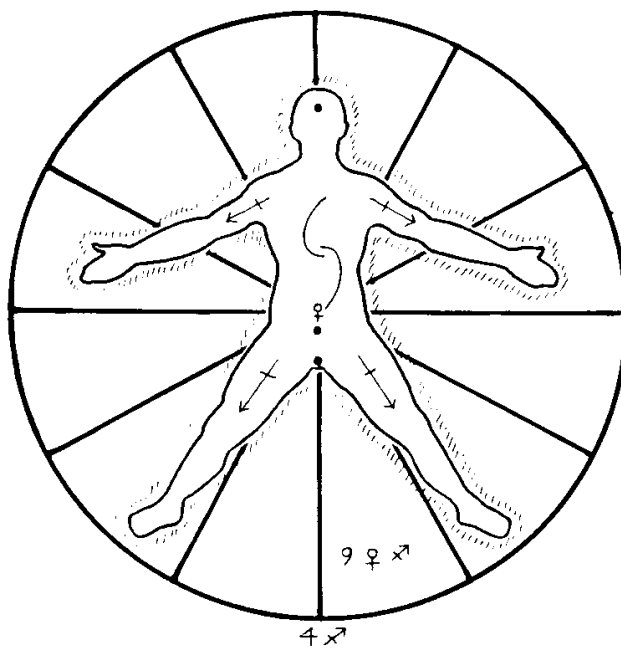
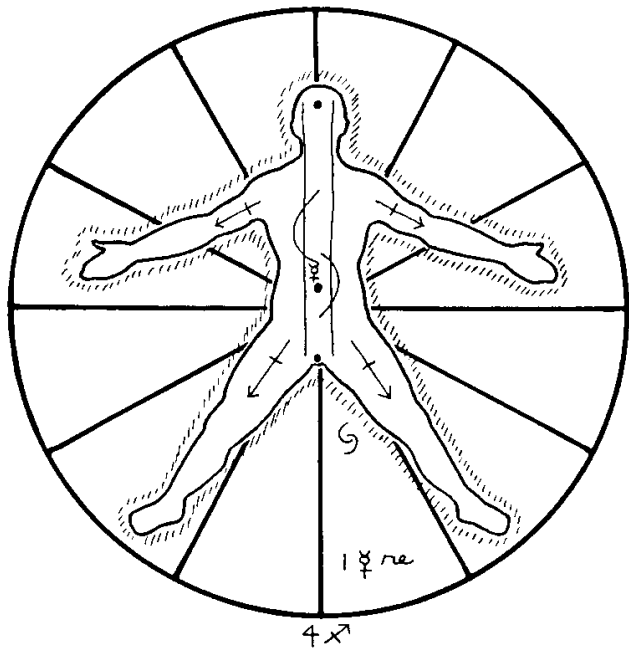
PLANET: SUN  
SIGN: CAPRICORN-TAURUS  
HOUSE: LEO  
CUSP: CAPRICORN



MAN (A)

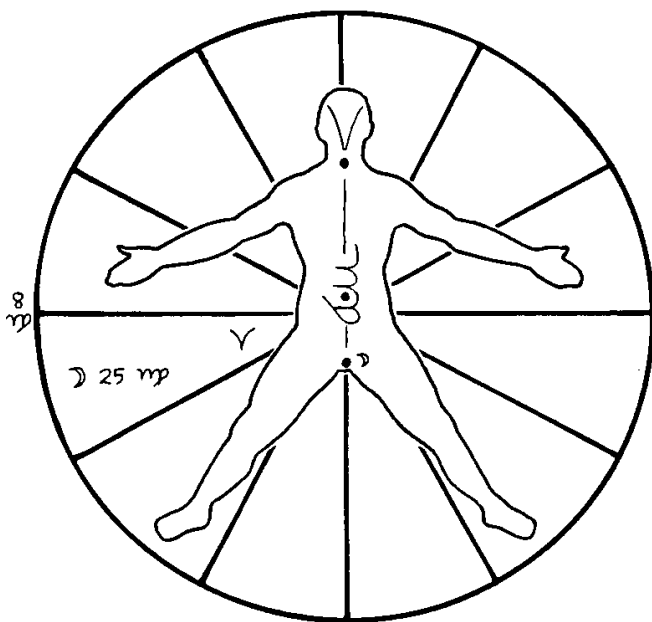
PLANET: MERCURY  
SIGN: CAPRICORN  
HOUSE: CANCER  
CUSP: SAGITTARIUS

PLANET: VENUS  
SIGN: SAGITTARIUS  
HOUSE: CANCER  
CUSP: SAGITTARIUS



PLANET: MOON  
CONSTEL.: VIRGO  
HOUSE: ARIES  
CUSP: VIRGO

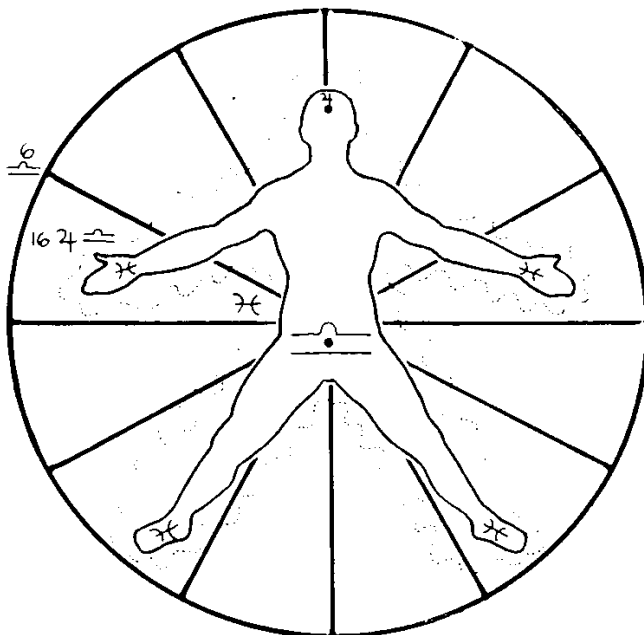
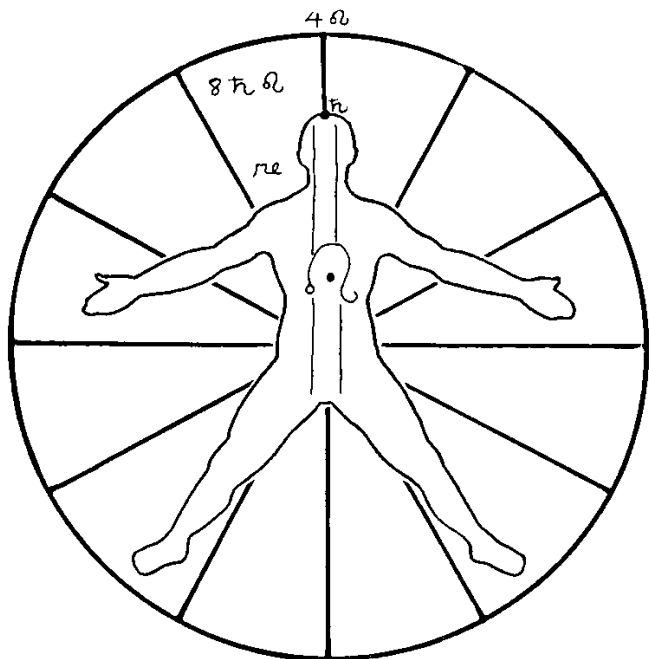
Pi



WOMAN (B)

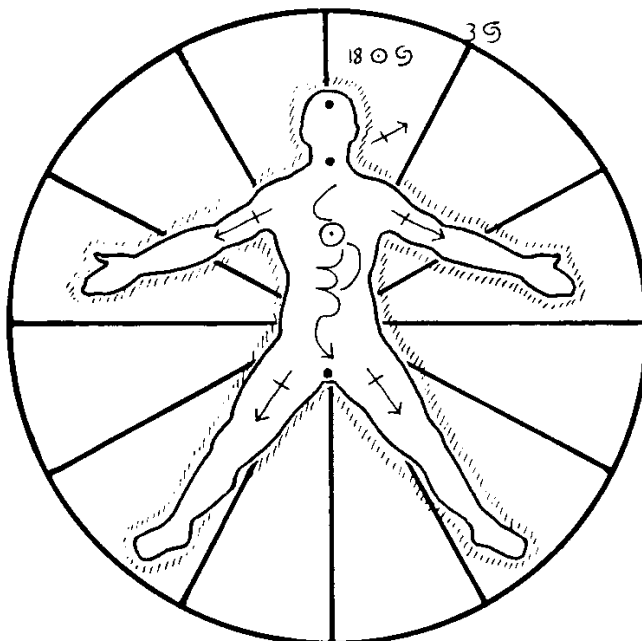
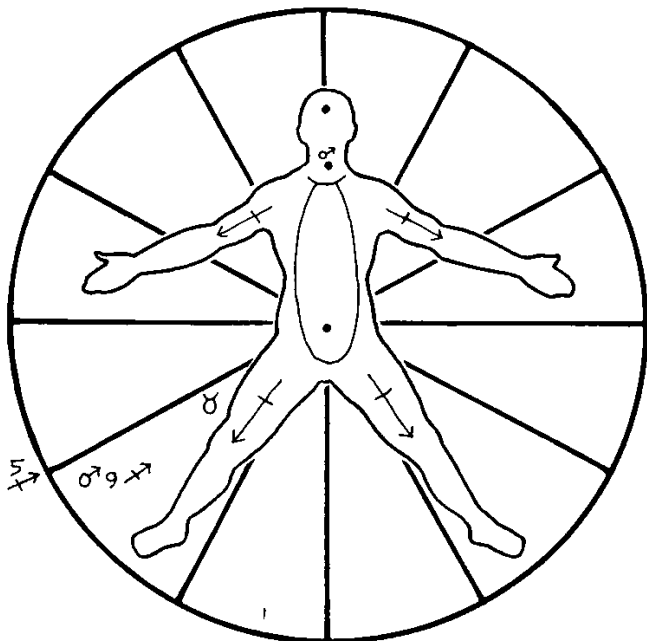
PLANET: SATURN  
 SIGN: LEO  
 HOUSE: CAPRICORN  
 CUSP: LEO

PLANET: JUPITER  
 SIGN: LIBRA-AQUARIUS  
 HOUSE: PICES  
 CUSP: LIBRA



PLANET: MARS  
 SIGN: SAGITTARIUS  
 HOUSE: TAURUS  
 CUSP: SAGITTARIUS

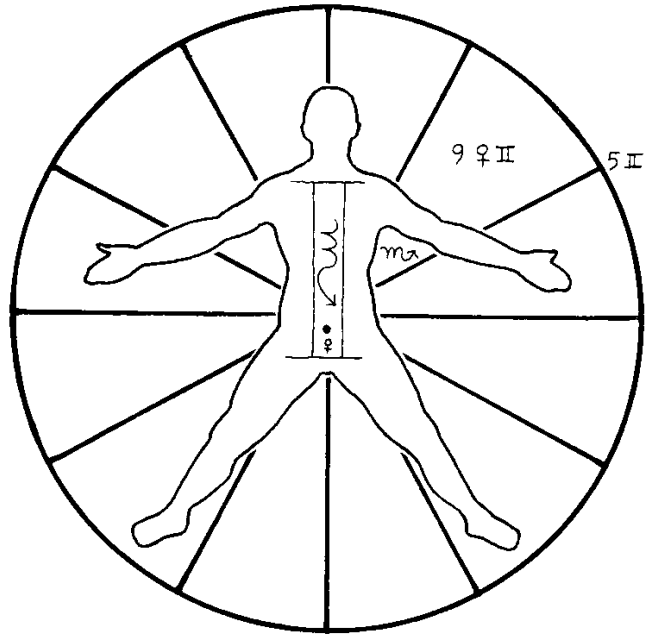
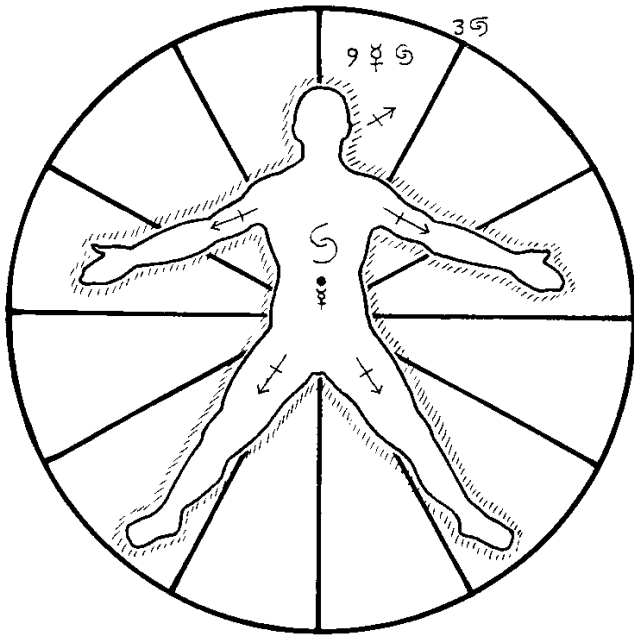
PLANET: SUN  
 SIGN: CANCER SCORPIO  
 HOUSE: SAGITTARIUS  
 CUSP: CANCER



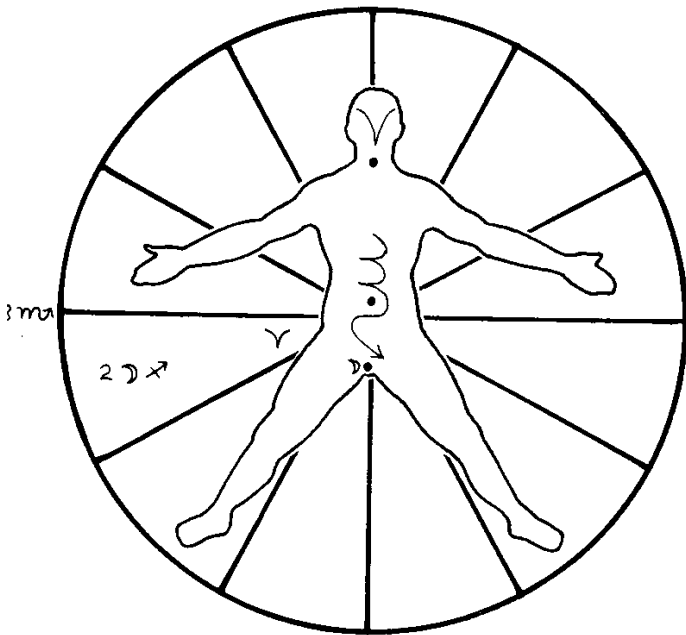
WOMAN (B)

PLANET: MERCURY  
SIGN: CANCER  
HOUSE: SAGITTARIUS  
CUSP: CANCER

PLANET: VENUS  
SIGN: GEMINI  
HOUSE: SCORPIO  
CUSP: GEMINI



PLANET: MOON  
SIGN: SCORPIO  
HOUSE: ARIES  
CUSP: SCORPIO



Starting with Mar. 20 (see chart P.22 in this book) we find the Sun moving through the tropical region of Aries (ruled by Mars), the Earth moving through the tropical region of Virgo-Taurus (ruled by Venus). So from above around the Mars-ruled throat center would be stimulated. (For the moment we will omit the Moon). For the man (A) of our hypothetical couple, through the Sun, his Aries forces, focalized in relation to Mars and his throat center would be stimulated. Perhaps through this radiation, awakening his Mars in Libra-Gemini, Taurus house, Libra cusp, he would have during a ten day period a hunger to communicate, (Gemini) energetically (Mars) with his companion (Libra) about the challenge of right livelihood (second house, Taurus)? Or he would have a will to prune down - in the spirit of temperance - (Taurus) and refine (Libra) anything inessential in his life, Gemini-essentiality). Through the simultaneous stimulation, his companion (B) with Mars in Sagittarius in the Taurus house might be inclined to philosophize about the value (Taurus) of certain religious or philosophical questions (Sagittarius).

Perhaps she would feel a certain frustration with all those tendencies, (Sagittarius) which others tell her about, which seems to lack some healthy, solid, grounded common sense (Taurus). So he, with Mars in Libra-Gemini during this time, seems to speak, she feels, too much and too quickly, just passing information back and forth as it exercises his lungs. She, on the other hand, he thinks, is too hung up on ultimate philosophical speculations and is too into abstract generalities. He's interested in talking about real personalities going someplace in time, she about concepts or overarching world pictures. Why doesn't she just calm down (Libra) and enjoy the dance of their ambling (Libra), walking (Taurus) and breathingtalking together (Libra-Gemini). She thinks someone should fight (Mars) for what truth they believe in. This is not just a little chat! Whole civilizations have been destroyed (remember the Cathars, I wonder if he ever heard of them - she thinks), over different philosophies. That's probably what he is thinking too when she gets so heated up about her philosophical ideals. Well, one of the countless possible scenarios during

this 10 day period.

Simultaneous with this we find the Venus ruled second center stimulated by virtue of the Earth's motion through Virgo-Taurus. At this time he (A) has a sense of tenderness, a will for purification (Cancer) in relation to his own aspirations towards the future stimulated (Sagittarius). His companion philosophizes (Sagittarius) idealistically (Aries) and energetically, sometimes wounding (Cancer) him. Why does she not have more sympathy (Venus) for varying religious, philosophical (Sagittarius) sects and groups (families - Cancer). Surely they could learn to live in harmony (Venus) if they were not so identified (Cancer) with their particular teachings (Sagittarius). Other times, he wondered, upon hearing her energetic views (Mars-Sagittarius) on philosophical distinctions, whether he is too sentimental (Venus in Cancer) about the truth (Sagittarius); whether such sharp distinctions (Mars) do actually matter, whether wars (Mars) have been fought over ideals (Aries) and overarching systems (Sagittarius) for justifiable reasons. He still, though, is unconvinced as to whether you get to the truth (Sagittarius) by arguing (Mars) philosophy (Sagittarius) or through inner-outer purification (Cancer), perhaps yoga asanas (Cancer) and meditation at the third eye (Sagittarius). When he is pure enough (Cancer) the truth (Sagittarius) will begin to reveal itself to him through his inner vision (Sagittarius).

Meanwhile she (B) through the Earth's stimulation, via Virgo-Taurus of her 2nd Taurus-ruled center feels the awakening of her love for communicating (Gemini) and her driving need to penetrate to the bottom of things (Scorpio). For her, she feels communicating is an act of love (VenusGemini), but if it is too warm, she cannot be vigilant (Scorpio) enough to really learn something through it. So out of this region of her being she appreciates the energy of her companion's intentionality (Gemini), yet feels antsy (Scorpio) when he begins to fall into conversation (Gemini) about community life (Libra) and the Kingdom of Heaven (Libra) on Earth.

For her, with too much harmony (Venus), she goes to sleep and loses that sense of herself (Scorpio-Mars-ruled) which she finds in crossing swords (Scorpio) with her friend (Gemini) in active conversation (Gemini). Yet she still feels his aversion to machinery (Scorpio), his maternal solicitude for mother nature (Cancer) is medieval. After all, this is the 20th century; technology (Scorpio) has its place.

Interwoven into this ten day dance, is the rhythm of the Moon which, every 20 or so hours is awakening its own particular center by virtue of its monthly motion through the 36 regions of the sidereal zodiac. With the Sun-Earth as a 10 day background motif, the Moon weaves her dreams like a melody against the background of the different instruments entering in and leaving the overall orchestra. Let us say the Moon moves through SagittariusLeo. His heart is stimulated, calling forth his life sense (Leo), compassion (Leo), steadiness and love for the earth (Taurus) and interest in the world of crystals (Capricorn) approached through studying books (Capricorn). Simultaneous with this her curiosity (Cancer-Scorpio) about the dynamics of the body (Cancer) and the effects of meditation (Sagittarius) upon it, is stimulated. She wants to experiment (Cancer-Scorpio) on herself, or others, with meditation and visualization, and research (SagittariusScorpio) their effects upon the body (Cancer). He, via Capricorn through the crown center, is led to his books and crystals. She, via, (Sagittarius) and the third eye, to her meditational practices. She scorns (Scorpio) the use of crystals, because it is using something from outside. She proudly (Scorpio) asserts that through the power of her own meditational practices (Sagittarius) she will alter the condition of her body (Cancer). He, drawing from his present ten day Venus in Sagittarius in the fourth house (Cancer) sympathizes with this view, but has always felt in his heart and vitality (fifth house, Sun Leo) the healing power of crystals and wonders why she seems unsympathetic to his view. This is not always the case, he thinks.

The next day the Moon moves into the Saturn-ruled Capricorn region and there is a change of mood in our couple. In her: she finds herself caught in a strange contradiction and feels embarrassed to admit what

seems to be hypocrisy. She now also finds that the study (Capricorn-Saturn) and use of crystals (Capricorn-tenth house) - even the thought of it (Capricorn) -warms her heart (Leo). What is the relation between a kingdom that seems so dead (Capricorn-Saturn-tenth house) and human vitality , energy (Leo) and flow? Why was I so arrogant yesterday, discounting the obvious significance of this world for life? I think I'll get some rose (Leo) quartz (Capricorn) and put it on my crown (Capricorn) or heart (Leo) center to see what I sense through (Capricorn) its effects on my life forces (Leo). Meanwhile his Saturn forces in Scorpio-Pisces lead him to that recurring impulse of wanting to write (Gemini) articles and perhaps publish a book (Scorpio) on the healing professions. Don't people know that electricity is not really the same as life force, that many of the treatments, though offering temporary relief, are actually contributing to a long term hardening and harming? He remembers the apparatus (Scorpio) that he built in Graduate School, (Gemini) to explore the qualities and effects of different mechanical contrivances (Scorpio) and how the narrowness and limited world views (Pisces) of his professors led him to give the whole thing up (Gemini). He wonders whether he lacked endurance and could have seen these obstacles (Gemini) as simply goads to his own will to overcome what he felt to be the increasing evil (Gemini) of misleading human beings (Scorpio-Pisces) by technological (Scorpio) efficiency (Gemini). With the deep seriousness he felt about this situation (Saturn) where obviously civilization hung in the balance (nuclear destruction-Scorpio) or the like, just years (Gemini) down the road (Scorpio-Pisces), wasn't it a bit self-indulgent on the part of B, his companion, to spend her time (Gemini) without thorough research (Scorpio), trying out stones (Capricorn) to see their effects upon her life energy (Leo)! Where could you get with that kind of superficial investigation (Scorpio), totally vague (Scorpio-Pisces) and unclear (Gemini). (This is all a projection of his for it is what he had to overcome in himself in relation to this portion of his nature and he has just put it on her).

Well I think this should be a sufficiently rich account to illustrate

my theory. I don't mean to be frivolous, yet this fanciful construction of a hypothetical couple, after years of observations, seems to me to point truly in the direction of some of the dynamics which actually go on between human beings, either overtly in their behavior (how often have you had a strong inclination to do something one evening and your companion had a contrary inclination, and the very next day the roles might have been reversed)- or covertly in their views of one another. This mad dance of the dream of life has still only portrayed three simultaneously present influences. Yet, I think, were the reader who had the requisite background in dispassionate, participatory observation (enough of a 'beginner's mind' in the spirit of zen, one might say) to follow the Moon, Sun or Earth rhythm for a period of time, he would find that this 'madness' (which I am somewhat caricaturing for the sake of emphasis) is actually the stuff of which daily life and changing interactions are made. Whether in explicit outer action or in inner consideration, feeling and impulse, these 'realities' can be discovered. For one who dreams through life, indeed for whom life is a dream (or nightmare), these distinctions are elusive and may sound fanciful and arbitrary. For those striving to awaken, through the exercise of G.B. Shaw's tailor-in-us "The only person who behaves sensibly is my tailor, he measures me anew each time he sees me", I suggest that they reveal some of the 'method' in what otherwise certainly often seems 'madness' at best.

What we have thus far recognized through an attempt to portray some of the phenomena of daily interaction and the effects of the cosmic dance upon it, is the deep significance of considering each planet in relation to the comparable planet of one's companion. That is to say, Moon to Moon, Venus to Venus, Mercury to Mercury, Sun to Sun, Mars to Mars, Jupiter to Jupiter, Saturn to Saturn, Uranus to Uranus, Neptune to Neptune and Pluto to Pluto (with the assumption that when one of these planets will be stimulated in one individual, it will simultaneously be stimulated in the other as well). This is the mechanical aspect of the consideration. What is necessary, is to come to a living, clear and wide awake assessment through observation (or perhaps

biographical consideration) of the relation of these 7-10 streams in each person to the other, and their mutual effect upon each other. With careful attention to life one can see that, for example, oftentimes when the Saturn region of one's being is stimulated, it repeatedly leads one to cross paths with another individual, and perhaps to a specific quality of interaction. Through this repeated experience, one can have the impression that one might have a relation to another particular individual most significantly in connection with one planetary influence.\* Of course, with a close companion (wife/husband), circumstances are different. Nevertheless a living assessment of the many 'worlds' that each person lives in, by virtue of his birth configuration, needs to be taken into account in assessing the living dynamics which may arise, or do arise, between them. This cannot be, done abstractly even if they were born on the same day, hour or moment, and same place.

This thought, which I will go into at greater length in the practical suggestions leads us into our next consideration. Having looked at some of the effects of the universal forces of the tropical Sun-Earth and sidereal Moon, on the more external superphysical nature, we will try to explore what we see of the relation of both individuals to the more so-called universal forces coming from the constellation regions by virtue of the motion of the Sun, Earth and Moon through them.

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\* See discussion on p. 10f for an elaboration of this remark

THE SUN, EARTH AND MOON'S MOTION THROUGH THE CONSTELLATIONS\_  
AND THEIR MORE UNIVERSAL INFLUENCES ON  
TWO INDIVIDUALS

As I had pointed out in the earlier books, when considering the effects of the Sun, Moon and Earth's motion through the sidereal (constellation) zodiac, we can have the impression that we are living in a sphere of our being within which we feel freer from natural compulsions than we would were we united with our more external superphysical nature, impressed around ourselves, by virtue of the particular configuration of planets at the moment of our birth. In fact, relative to the 'sad' condition which was caricatured in the last section, it is probable that most human beings who would be reading these books, would have enough self-knowledge and possession to not simply lose themselves in their more entrenched differences due to the varying archetypes of their birth configuration body of forces. In fact, despite the infinite variations on the mad reality, yet unreality, of the previous characterization, we can find that it is not so difficult (if one has any will for it) to lift oneself out, so to say, of immersion in one's own birth archetypes. Through this one would attain a more objective perspective on the differences of that other human being by one's side ~ perhaps not immediately, with lightning clarity, but at least so there is some measure of human understanding of the basis for those differences. Having written these words, I am quietly reminded, from another point of view, of how difficult it can be to come to such understanding unless both parties have an equal will and perhaps capacity for it. So perhaps I should say, ideally speaking, one can - to translate into the language of this discussion - lift one's attention from immersion in one's tropical body of forces, to immersion in one's sidereal body of forces, or to move from a consciousness united with one's more external superphysical forces to a more inward region of one's superphysical body of forces. Whereas, when united with one's more outer body of forces the present universal influences work into the birth configuration around one - largely tropically -(Moon in Virgo, through

the solar plexus, Sun in Virgo, the same, Earth in Virgo, the same from below) setting in motion the 'particular' archetype, where the Sun, Moon and Earth moves through the sidereal zodiac they awaken the 'universal' archetype (Virgo to Virgo, Gemini to Gemini, etc.) without directly influencing the other forces. (Ideally stated. There is a slight effect spoken of in Vol. II see pp. 44 Vol. 11) . In the context of the soul's relation to these experiences, we could see in connection with human relationships a possibility for the following. (In fact for two individuals with the necessary preparation they might more fruitfully undergo this exploration first before entering into the more opaque, compulsion of the birth configuration of forces, though this is probably an individual question).

Each person having attained the capacity to live wakefully in the context of the motions of the Sun, Moon and Earth through the 36 sidereal regions being stimulated, turns his/her attention to his own condition in that region, and/or to the condition of his companion. Each individually, and then in relation to the other, tries to come to a diagnosis of that particular region of their more inner nature. Let us assume that they started during a period when the Moon, Sun or Earth was moving through a constellation region of Virgo, and that they each tried to assess their respective relation to the moral dynamic of courtesy, tact of heart, standing between the excessive tendency towards fornication or towards inconsiderateness or carelessness. Perhaps, they also tried to enter into their stomach, small intestinal regions, their sense for movement and relation to the way of looking at the world characterized in the last book as phenomenism. Then, honoring the spirit of discretion, always present in such Intimate explorations, they shared with each other. in whatever manner felt appropriate. the fruits of their self-observing. Then they might ask each other to come to an assessment from, as it were, outside, of that particular region of the other's more inward superphysical nature. They compared their own self observation with the observation of the other and tried to understand, if there were differences of view, out of what these differences might have arisen. The mood of such an investigation is

necessarily accompanied by a deep reverence and quietness, partly necessary to even find a clear relation to this more inner (sidereal) nature. Something of the character of this mood, in contrast to the mood engaging the more external superphysical nature in the activity of everyday life, is comparable perhaps to the contrast to the way one may respond to others in the heat of the activities of the day, as compared to how one feels late at night or before going to sleep, or in an intimate, intentional self-conscious act of entering into meditation. One feels the freedom from one's more external nature through which one can enter into such an exploration.

In essence what I am suggesting is that not only could the individual take up the practical suggestions given in Volume I for his/her own path of self investigation, but he could work with a close and intimate companion in such an exploration. In fact, such an activity could deepen the bonds of mutuality and clear understanding between two companions commensurate with the great earnestness of the task undertaken itself. Though it will be clear to the reader that I am speaking now about the 'holy of holies' for each human soul: his/her struggle for clear self-knowledge in the light of his ideal possibilities and thereby, the transformation of his/her human nature, I am suggesting that for those who are disposed to undertake such a task with another who has a similar will, there exist deeply fruitful possibilities. With such cooperation, eventually, and after repeated efforts, such clarity may be gained about the distinct manifoldness of each region of one's human nature woven into the sidereal zodiac, that one can, in time even anticipate the future, based on an understanding of the lawfulness of the past fluctuations of one's inner life during the course of the year. (This is said, of course, in the light of an understanding for the continual possibilities of development). This anticipation or potential for planning can bear positive fruit and in no way needs to be seen as a fateful compulsion, rather a free taking up of opportunities - consciously and wakefully seen through in forming clear intentions for the future. (I

will say more about this towards the end of the book in the Chapter with practical suggestions).

Clearly the entire emphasis of these present considerations, entails a fundamental will to bring the mood of renunciation into all the regions of our inner and outer natures; so, on the one hand, we can assess their condition and can learn to understand them, before we do what we are doing all the time, simply use them, or have them use us for their purposes. As we remember the earlier quoted words of Rudolf Steiner:

"This is one of the aspects, one of the views to which one comes when one looks up from our narrowly confined existence into the heavenly expanses and sees how heavenly forces and beings interweave in the immensity of space. And through this the forces which pass from one heavenly body to another gradually become just such forces as those which pass in the form of love and hatred from one human soul to another. We see soul forces passing hither and thither, from star to star, and we learn to recognize that what is brought about and effected by such forces in the immensity of space is inscribed for us in the Heavens."

Sergei Prokofieff, *The Starry Script*\*\* as A Key to Anthroposophical Christology

What I am suggesting is that in the course of the month or year, from Virgo, to Virgo-Capricorn to Virgo-Taurus to Libra, to Libra-Aquarius. etc/ through the participation of my inner superphysical nature in the life of the sidereal zodiac, forces of each archetypal region, are, in turn, awakened in me. I most often unself-consciously ray forth to another what may live in me as "love-hate" in the sense of the above quotation, or discourtesy, wrath, foolishness, what have you. As long as I am united with these forces as in a dream, my life is indeed a dream. If I have the will to slowly awaken within this dream and acknowledge clearly the condition of my relation to each of these regions, I can more responsibly and creatively relate to other human beings, as well as beings of other orders or kingdoms.\*

\* The exact dynamic involved is something that is beyond the scope of this book to discuss. In some ways I have addressed it in Vol. I in relation to the question of the transformation of the cosmos in man by virtue of the working in us of Christ's forces in the life of the soul. I'll have to leave this for a later discussion.

\*\* This quote is taken from Prokofieff's book, *The Twelve Holy Nights and the Spiritual Hierarchies*, p. 39

## CONCLUSIONS

I would first like to say a few words about the universal forces of the Sun and Earth working through the tropical zodiac, before concluding this chapter with a review of the observations we have thus far made. We have already considered the working of the Sun and Earth through the tropical zodiac, in relation to the stimulations of the birth forces.

Yet, as we have tried to portray in Volume I, the Sun and Earth tropical zodiac influence also work universally, that is, in a sense, independently of the birth configuration. This is to say that when the Sun or Earth is moving through a Virgo region, the questions of courtesy becomes tact, phenomenalism, are universally stimulated. An attempt to identify this sphere of the individual's being can also be made, the universal tropical stimulations, working in the more external natures. Yet, for myself, at least, it can be difficult for me to catch these radiations independently of their 'blending' with the respective planetary centers and currents which they sympathetically stimulate by virtue of their motion through the various tropical regions. The reader can see whether attempts to isolate these currents of influence, as universal, prior to the blending with the birth configuration is helpful. I find it can be a source of confusion and felt it important to simply share my own experience in this respect.

Having said that, let us try to review where we have come thus far. We find that at any given moment we are confronted with discerning five different influences upon our human natures:

1- Outer Sun working universally from above-around, outside in. Then into our particularized body of birth forces sympathetically stimulating the center ruled by the planetary ruler of the tropical region through which it is then moving. For eg. Mercury for Virgo, Venus for Libra, Sun for Leo. See charts on pp81-2 for a complete account of this.

2- Outer Earth working universally from below-around, outside in, through each particular tropical region, then into our particularized body of birth forces, sympathetically stimulating the center ruled by the ruler of the tropical region through which it is then moving. For eg. Saturn for Capricorn, Mars for Aries, etc. See charts on pp.83-4 for a complete account of this.

- 3- Inner Sun working universally from above-around, inside-out, through 36 zodiacal regions, not directly affecting birth configuration. Nevertheless affecting centers and currents in one's inner life. That is, the Sun moving through the constellation of Virgo, stimulates the Mercury-ruled solar plexus, sense for movement, etc. in the inner life without directly setting in motion the birth configuration forces in the more external body of forces.
- 4- Inner Earth working universally from below-around, inside-out, through 36 zodiacal regions, not directly affecting birth configuration. Nevertheless affecting centers and currents in one's inner life. That is, the Earth moving through Leo for example, stimulates the Sun-ruled heart center, sense for life, etc. in the inner life without directly setting in motion the birth configuration forces in the more external nature.
- 5- The Moon working through the 36 regions of the sidereal zodiac, first universally, in the so-called more inward nature, via the planetary rulerships, for example Moon in Virgo, working through more inward solar plexus center. This, in turn, radiates out through the Mercuryruled solar plexus center (Virgo) and sets in motion the Mercury placement in relation to the currents of signs, houses, cusp impressed around the individual person by virtue of the planetary placements at birth.

So what we find thus far is the challenge to isolate, through systematic self-observation and observation of another or others, these various currents which are awakening different regions of our natures rhythmically, in the course of time, calling forth impulses towards different gestures of activity, feelings and areas of thought. An enormous task it seems! Yet when we consider that a good portion of our lives are spent in activity with others, and that we are either professionally or on a day to day basis, ceaselessly affecting each other, surely it is not unreasonable to suggest that at least a will for a far greater mindfulness in these areas is necessary if we are even to hope to be able to approach improving some of the desperate social conditions we find in the world today. Needless to say, without a fundamental good will in this direction, whatever light might be shed on such concerns will fall on deaf ears.

'I am done with great things and big plans, great institutions big success. And I am for those tiny invisible human forces that work from individual to Individual creeping through the crannies of the world like so many droplets, or like the capillary oozing of water, yet which, if given time, will rend the hardest monument of human pride".

William James

"Inspirations prevent us, and even before they are thought of make themselves felt, but after we have felt them it is ours either to consent to them, so as to second and follow their attractions, or else to dissent and repulse them. They make themselves felt without us, they do not make us consent without us."

St. Frances de Sales

"He who from day-to-day recognizes what he has not yet attained to and from month to month remembers what he has attained, may be said to love to learn?#.

Tsze-Lao

CHAPTER IV: HUMAN RELATIONSHIPS IN THE LIGHT OF SHORTER RHYTHMS  
PLANETARY HOURS, HOUSES, ETC.

In this chapter I would like to explore the six hourly rhythm, the effects of the planetary motions through the houses in the context of the six hourly rhythm, and to introduce something I have not, as yet, discussed; the effects of the motion of the Sun through the birth configuration circle of houses during the course of the year.

First let us consider the rhythm of the planetary hours. On the following page I have reproduced the chart of the cycle of planetary rulers from Volume II. Simply put, It has been my conclusion after 15 years of observation that the human being is woven into a rhythm of forces which every 6 hours during the course of the week, is under the influence of a different planetary ruler, the pattern of which is depicted in the chart on the following page. One sees that the first 6 hours of each day is ruled by that planet which gives its name to that corresponding day of the week.\*

So what one discovers, is that in addition to the longer rhythmic influences discussed in the preceding chapter, we now have a shorter planetary influence of 6 hours duration. We find on Monday morning from 6 A.M. - 12 noon the influence of the Moon; from 12-6 PM the influence of the sphere of Mercury (related to the planet Venus---see footnote). On Monday night 12 PM to 6 AM, the sphere of the Sun. Starting on Tuesday (Mars day), from 6 AM to 12 Noon we have the sphere of Mars, then from 12 Noon to 6 PM the sphere of Jupiter and from 6 PM to midnight the sphere of Saturn. This rhythm then repeats itself 3 more times during the course of the week. It brings each of these planetary influences, in turn, into relation with the corresponding centers and spheres in the individual human being. The Moon in relation to the Moon focalized root center, Venus in relation to the Venus focalized colon/hip center\*\*, Mercury in relation to the lung, stomach, solar plexus center, the Sun in relation to the Sunruled heart center, Mars in relation to the Mars-ruled throat center, Jupiter in relation to the Jupiter-ruled brow center, and finally Saturn

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\* The reader should refer to Vol. II for a more complete exploration of this rhythm as well as a description of the problem of the change of names of the planets Mercury and Venus.

\*\* As I stated in the previous books when I speak of kidneys, lungs, solar plexus I am speaking of forces which can be found to be focalized in those regions of the human form. How these forces directly affect the physical organs is still not fully transparent to me.

TABLE OF PLANETARY RULERS IN WEEKLY COURSE

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
6 AM	☾	♂	♀	♄	♂	♅	☉
12 NOON	☾	♂	♀	♄	♀	♅	☉
12 NOON	♀	♄	♀	♅	☉	☾	♂
6 PM	♀	♅	☉	☾	♂	♀	♄
12 PM	♀	♅	☉	☾	♂	♀	♄
12 PM	☉	☾	♂	♀	♄	♀	♅
6 AM	☉	☾	♂	♀	♄	♀	♅

in relation to the Saturn ruled crown center. Yet my impression has been that these energies do not work in isolation, rather they work in relation to the region of the tropical zodiac through which they may be moving at any particular time. That is to say, with the Sun standing in Virgo, the Sun forces would be working together with the Virgo forces, thereby stimulating the Mercury-ruled Virgo center in the individual, awakening whatever energies may be contained in his particular solar plexus region by virtue of Mercury's placement at the birth moment. If Mars is in Sagittarius, on Tuesday morning or Wednesday night, etc. Mars would work in relation to the Jupiter ruled brow center in the individual, (Jupiter ruling Sagittarius) and awaken the corresponding archetype in respect of its placement at the moment of birth.

Looking at the example of our hypothetical couple, we would find the following:

Let us say that it is Sunday, January 15, 1989, between 6 AM and 12 Noon. What would we discover through exploring the effects of this rhythm upon the two individuals we have been considering? We would find that it is the time of the solar rulership when the influence of the Sun's motion through the tropical zodiac would be emphasized. (Being the Sun's rulership the other planetary influences - in respect of this particular rhythm - would not be present in the same way).\* On that date the Sun stands at about 25<sup>0</sup> of the sign (tropical) region of Capricorn. This is the third decanate region of Capricorn or the Capricorn-Virgo region. Virgo is ruled by Mercury and by virtue of the Sun's motion through this region, the Virgo (Mercury-ruled) regions in the 2 individuals will be simultaneously stimulated. For the man (A) this would awaken his Mercury in Capricorn (he might turn to his books or feel an itch for the mountains) in the fourth house of Cancer (yet also appreciate the comfort of his home surroundings) with Sagittarius on the cusp (it is too cold to go running, but he can

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\* Refer to Vol. II, pp.151f. for more extensive discussion of this question.

do some yoga, stretching exercises). He and I also wonder what the woman B, his companion might be moved to do at this time. For her, Mercury being stimulated, by the Sun's movement through Capricorn-Virgo, calls forth also Cancer forces (she just wants to be cozy and snuggle up under the blankets ~Cancer-) and meditate (Sagittarius) at the third eye (Sagittarius) or try to think about (Sagittarius) what she ate (Cancer) yesterday which has made her feel so nauseous (Cancer-Virgo). She might think: Can't he ever sit still and not constantly be chomping at the bit (Sagittarius)? He might think: Where is her discipline (Capricorn)? Why is she so sensitive (Cancer) to what she eats? Of course, he could feel tender (Cancer) and a little stern (Capricorn) with her for her carelessness (Virgo) in eating and make her chamomile tea to help her stomach (Cancer-Virgo). She feels moved with tenderness at his comforting, maternal side (Cancer), as long as she does not get a sermon (Sagittarius-Capricorn) along with the tea! One of the many possible scenarios.

At noon the 6 hourly mood changes and our couple find themselves under the influence of Mars. Mars stands on January 15, 1989 at 28° of Aries or in Aries-Sagittarius, ruled by Jupiter. So the center at the throat, ruled by Mars - the center of speech and thrust into the world would be coming into relation to the center of thought at the brow; the logical, philosophical, meditational center of Jupiter~ruled Sagittarius. At this time, the formative regions of the thighs and upper arms would be stimulated, as well as, the virtue of control of speech becoming a sense for truth, philosophical monadism, sense of taste.

For the man A, his heart might be moved (Jupiter in Sagittarius-Leo) to tender (in 4th house of Cancer) loving (Sagittarius-Leo) feelings for his sick friend (Cancer). Having been working on concentrating his life forces (Sagittarius-Leo) in single-pointed direction (Sagittarius) as a means of nurturing or soothing others (Cancer), he might try to direct some of his tender (Cancer) yet focussed (Sagittarius) compassion towards his companion. She, in turn, with Jupiter standing in Libra

Aquarius, may feel appreciation for the stillness in their home in the country, the quietness of this time of year, realizing how much she has missed the mood of silence (Aquarius) which she has little opportunity to cultivate in the context of that occupation (teaching children let us say) from which she has this year sabbatical. She feels appreciation for her companionship (Libra cusp) with her friend, and grateful that in this temporary state of confinement (Pisces house) she has a companion to be there (Libra). If only he does not, out of his enthusiasm (Sagittarius-Leo) for his new practices want to engage in long philosophical (Sagittarius cusp for him) discussions about the wisdom (Jupiter) of the creative activity of the life forces (Leo) in relation to the human body (Cancer). 'I hope he can honor my need for silence (Libra-Aquarius) at this time. But I do like having him nearby' (Libra).

At 6 o'clock we enter the Saturn sphere. On January 15, 1989, Saturn stands in relation to the Capricorn region of the tropical zodiac, thereby stimulating each of their crown-centered Saturn placements. For him, with Saturn in Scorpio-Pisces, Gemini house, Scorpio cusp at birth, this awakens his memories of the question of the use of technology in relation to healing. Having worked for some time directly with his life forces on his friend, he now thinks of his experiences with laying on of hands (Scorpio, Pisces and Gemini) and rumors that often mediums and healers (Scorpio-Pisces) are working with the dead (Scorpio). He then begins to wonder very seriously (Saturn-Capricorn) about interfering with karma (Saturn-Capricorn) through healing (Scorpio-Pisces) directly or through the use of modern technological contrivances (Scorpio)? How can he tell what the deepest (Saturn-Capricorn) intentionality (Gemini) of his friend (Gemini) may be? How can he be sure that he is leading her down a right pathway (Scorpio-Pisces)? Is he trying to interfere, (Scorpio) invade the development (Gemini) which might come about through her illness and healing? So without clearly (Scorpio-Pisces) saying why, he feels moved to stop his work directing life energy to his friend (from previous Jupiter in Sagittarius-Leo stimulation) and think more deeply (Saturn-Capricorn) about the karmic implications of his activity.

Meanwhile, she finds that her own mood has also changed. The present Saturn in Capricorn radiation, awakening her birth Saturn in the tenth house of Capricorn calls forth the stoic, renunciate side of her. In the previous period with her Jupiter in Libra-Aquarius, Pisces house, with Libra on the cusp, she was happy to have him be there (Libra), helping her, as long as he was silent (Aquarius). Now she feels more independent (Capricorn) and has the will to utilize her own mastery and discipline (Capricorn) of her heart center (Leo) and life energy in order to alter the condition, which in any event, seems to have improved appreciably since the morning Sun was in Capricorn-Virgo. She also finds with her Saturn in Leo in the 10th house stimulated, that she has moral questions about her friend's use of his life forces to try to effect changes within her. Whose life is this (Leo) anyway? And how do I determine the most conscientious (Capricorn) way of working with it. If it is not I, but Christ in me (Leo), then it is Christ's life that I am working with, which he has offered to me? How can I conscientiously (Capricorn) work with that life (Leo)? These are some of the thoughts, feelings and inspirations and changes of gesture which might be awakened in the woman (B) during the 6 hourly Saturn-ruled period, while Saturn was moving through the tropical region of Capricorn.

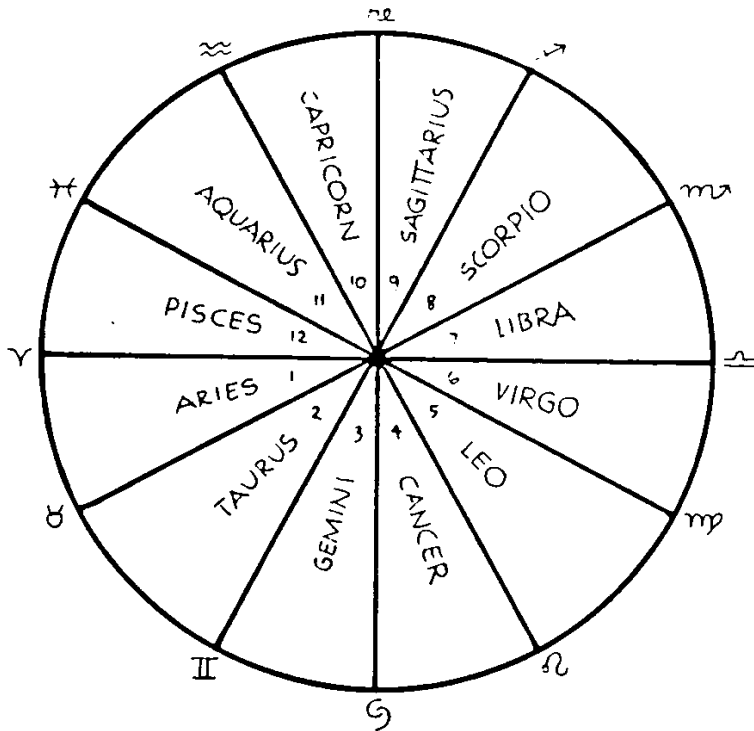
This, I hope, illustrates, in principle, the further shorter rhythm of the 6 hourly rulerships and how this rhythm through its influence upon the individual human being, can in turn, effect individuals in the context of relationships. Thus far we still are only concerning ourselves with the question of individual to individual, not how the actual interaction of two individual's forces, directly work upon each other, although clearly this kind of distinction, is in terms of reality, difficult to actually make. It can perhaps only be approached if the two individuals are so self-possessed and dispassionate in their inner being that they do not immediately react to circumstances; as we might instinctually ray forth strong sympathy to someone we love if we sense or are told that they are not feeling well. These pictures are meant to illustrate certain lawful influences on human behavior and interaction and clearly are somewhat overstated for the sake of clarification and emphasis.

## THE PLANETARY RULERSHIPS AND HOUSES

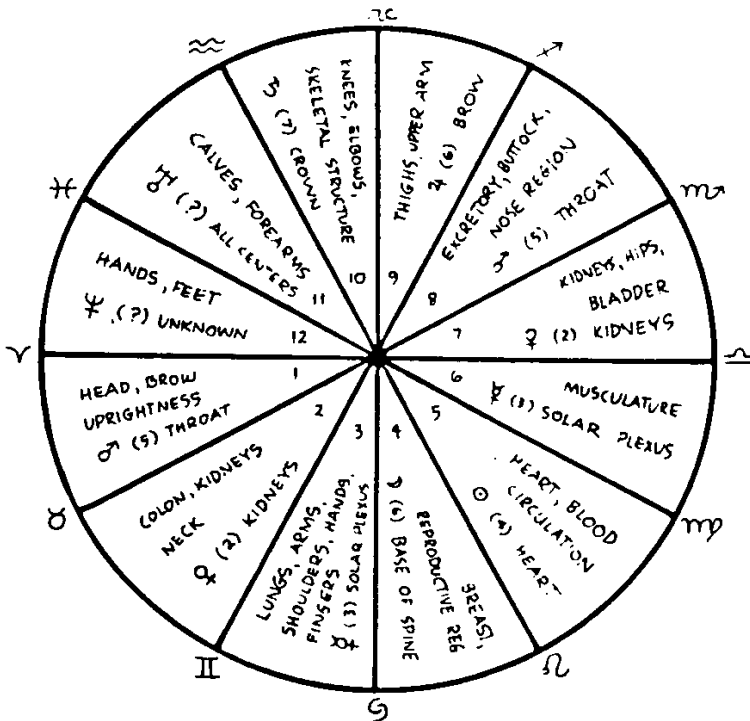
In Volume II, I spoke of my observations related to the Circle of Houses. Implicit in the previous discussion in this book was my inclusion of the influence of the house and the tropical region on the cusp of the house which modified or worked in conjunction with a particular planetary energy or center. In the following pages, I have included the charts from Vol. II which reflect different aspects of the characters of the 12 houses, in their physical, psychological-moral and spiritual (world-views) qualities.

Simply stated, the so called first house can be discovered to have the characteristics of Aries. When the planets are moving through this house during their six hourly rulership one can discover, for example, a stimulation of the head and brow and have an experience of heightened uprightness. The Mars-ruled center is also stimulated. The sense for the word, philosophic view of idealism, moral-psychological dynamics of devotion standing between malice and defencelessness, etc. can be discovered as awakened during the passage of the ruling planet through the 1st house. What needs to be taken into account is that one can also experience the qualities, both of the ruling planet moving through a sign, in turn during its period of rulership, moving through the houses, modified by the sign standing on the cusp of the respective houses. (For the moment I will omit saying anything about the modification of the houses by virtue of the planetary placements in them). This would suggest that, for example, when planets are moving through the Mars, Aries first house there would be a blending of the characteristics of Aries with those of Virgo standing on the cusp of that house (as in the case of A). When a ruling planet moved through the Woman's 1st house the qualities of the ruling planet, sign through which it was then moving would blend with the first house characteristics, modified by the influence of Scorpio on the cusp of that house. Looked at schematically for the hypothetical day of January 15, 1989, we would find the following (see pp.149):

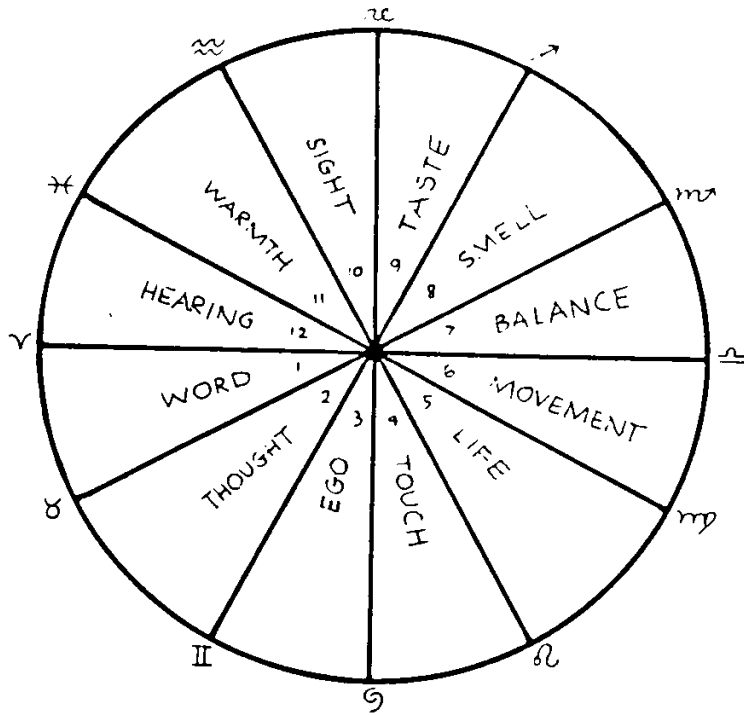
CIRCLE OF HOUSES



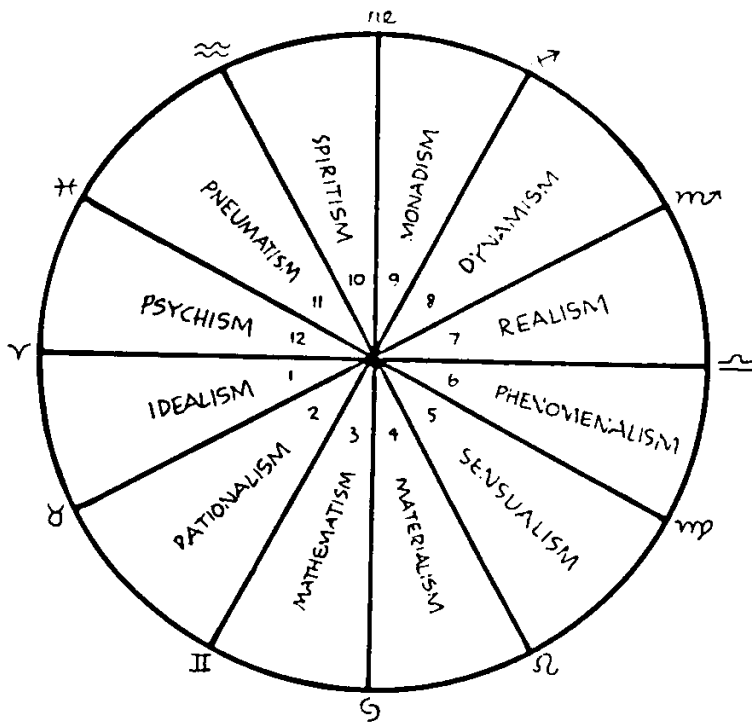
HOUSES AND REGIONS OF HUMAN FORM (CENTERS)



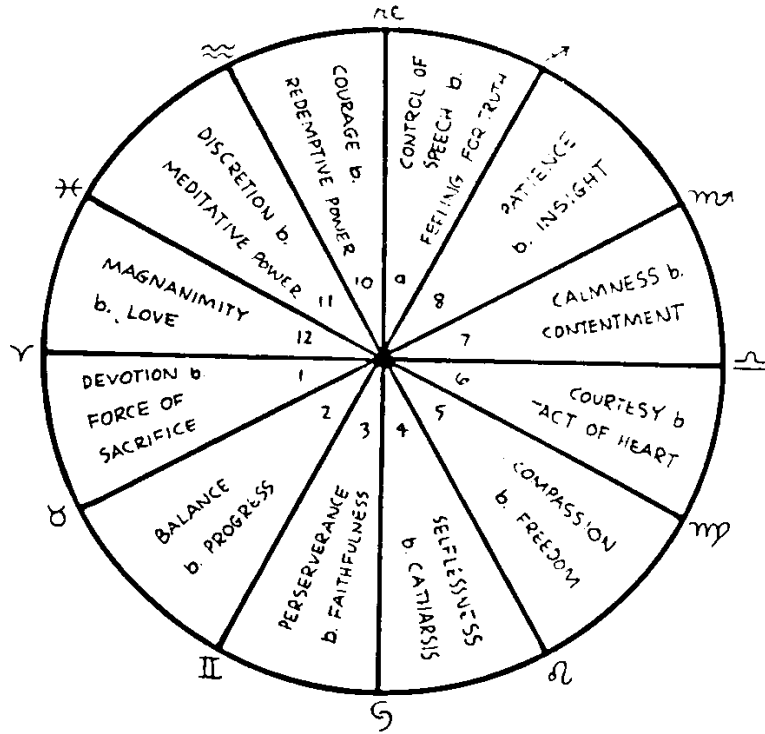
### HOUSES AND SENSES



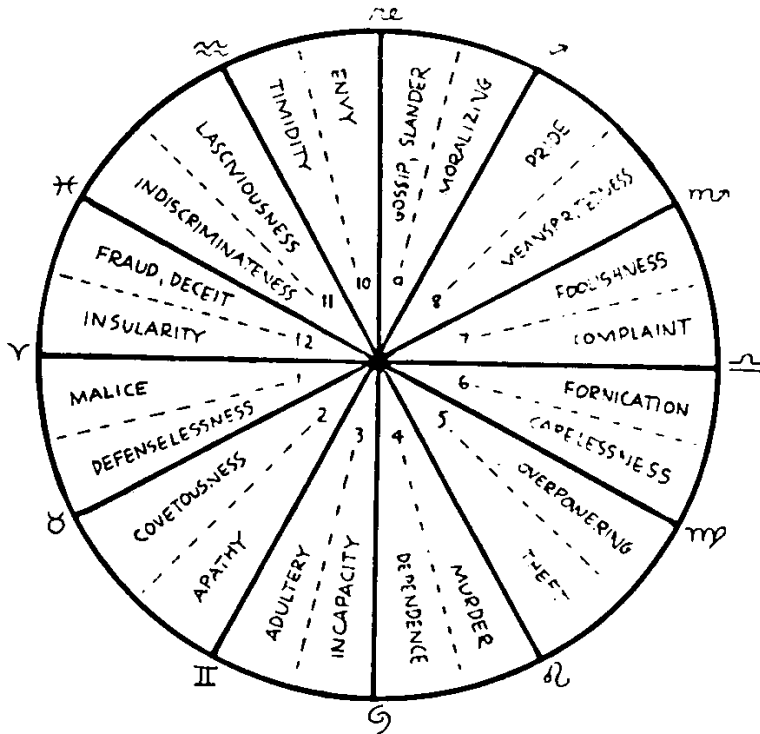
### HOUSES AND WORLD VIEWS



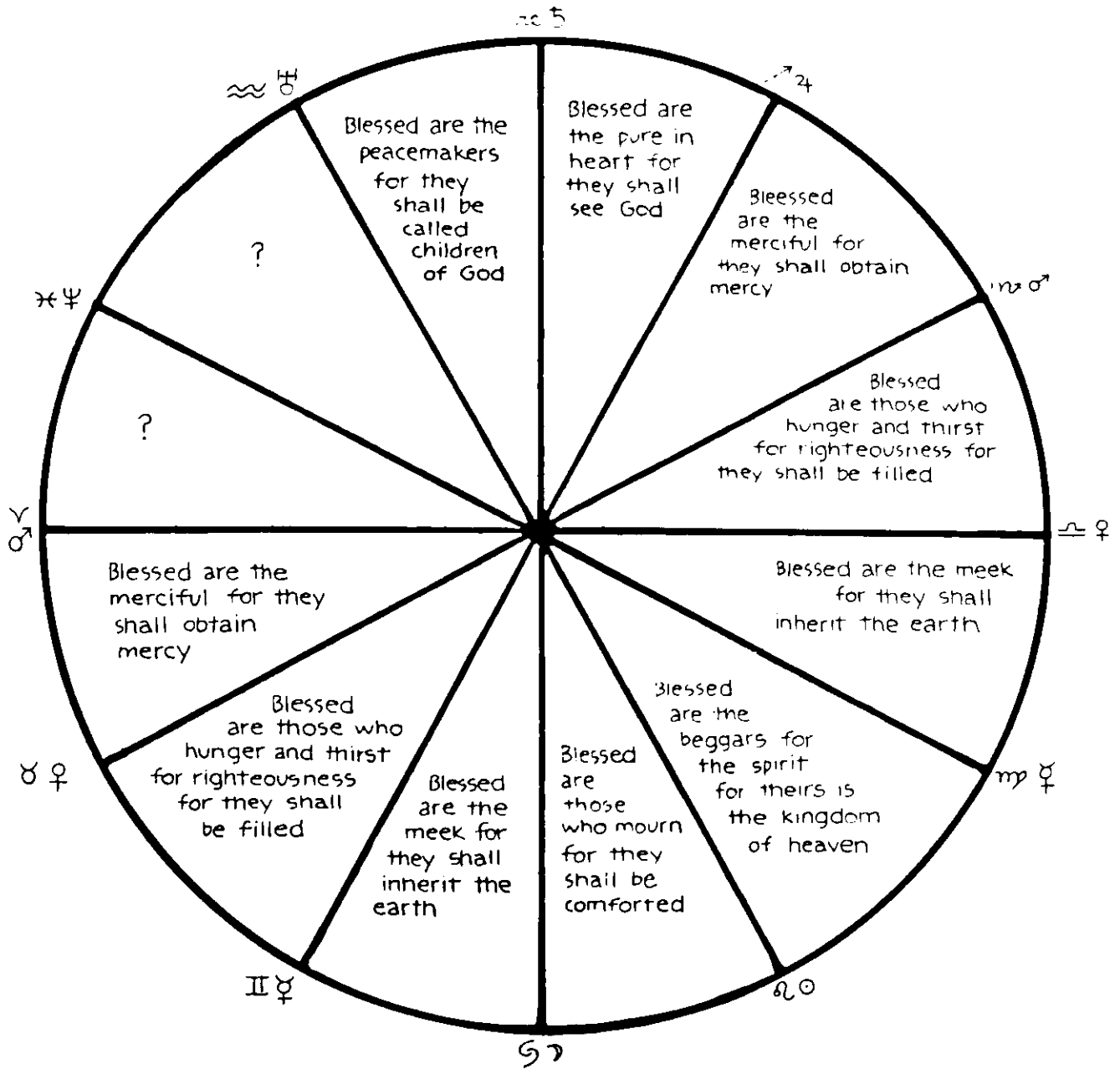
### HOUSES AND VIRTUES



### HOUSES AND EXCESSES AND LACKS

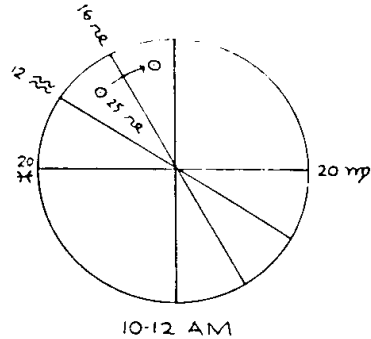
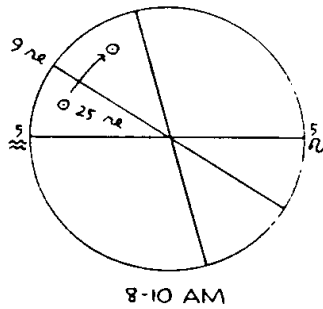
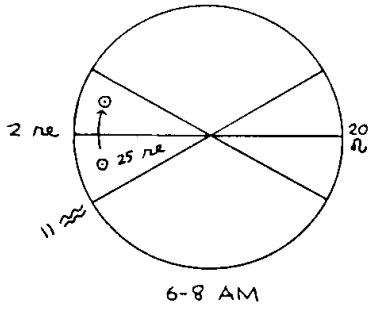


# HOUSES AND BEATITUDES

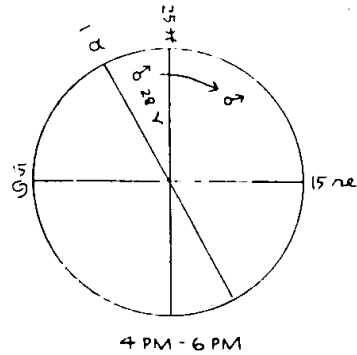
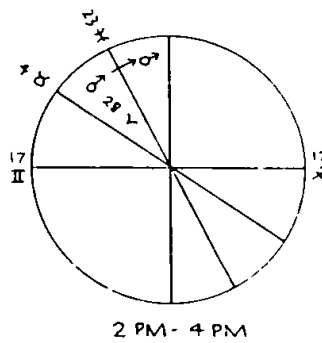
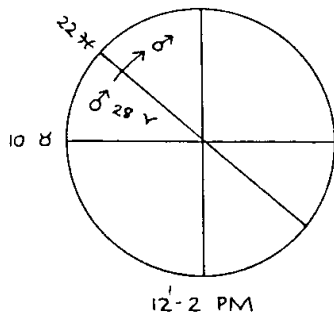


JANUARY 15, 1989

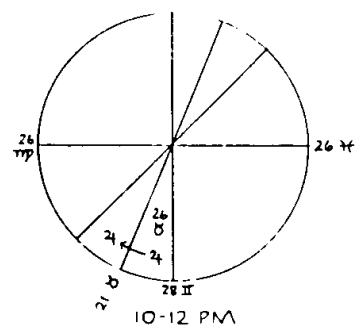
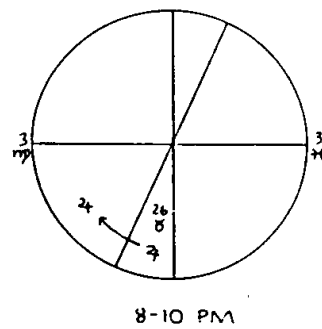
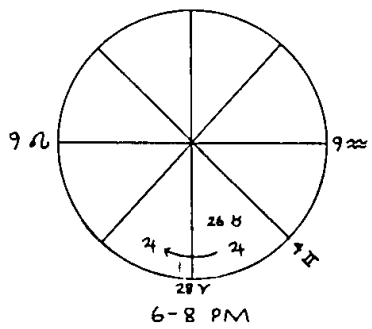
SUN SPHERE (O)  
(25° CAPRICORN)



MARS SPHERE (O)  
(28° ARIES)



JUPITER SPHERE (♃)  
(26° TAURUS)



So what we discover is that the six hourly planetary rulership rhythm is modified by its motion through approximately three houses for each period of rulership, the ruler moving through 1 house approximately every 2 hours. So for the Man, chart A, from about 6 AM to 7 AM he would experience this will for self-knowledge stimulated by virtue of the Sun's motion through the first house; a will which he has always connected with his solar plexus center, Virgo cusp, and his feeling of devotion to the Virgin (Virgo). At the same time through his devotion (Aries) to phenomenalism or through his phenomenistic study of the human face (Aries), he notices something of that dark intense furrowed brow look come over the face of his companion (Scorpio). Either she is in pain he thinks, or it is war! (Scorpio cusp- Aries first house). She actually is struggling to penetrate (Scorpio) the cause of her gastric distress (Capricorn- Virgo- Sun), by looking back upon herself (Aries). One hour or so later the Sun moves into the 12th house. The woman, no longer knitting her brow and looking like El Greco's Toledo, has resumed that lightness and charm which always delighted her friend. She feels comforted by his presence (Libra, 12th house cusp), and marvels at life's changeability (Libra). Just a short while ago she felt so tense (Scorpio-first house), now she feels far more relaxed (Libra-12th house cusp). He, meanwhile has noticed that his old restlessness has arisen and he feels a desire to go for a good brisk walk or run (Sagittarius). Yet he can tell that his friend appreciates his companionship (Libra). He remembers those times when he was confused (Neptune2) and she was so solicitous about his care. Somewhat later the Sun moves into the house of Aquarius. From a sense off water, a largeness between them, the mood changes to the air, almost as if there is a floating feeling. She feels strongly the discomfort in her stomach area (Virgo cusp of 11th) and tries to assess its development and process (Virgo) in her since it began in the morning. Though she is inclined to speak to her friend (Virgo) she finds herself not looking directly at him (Aquarius) - 11th house, discretion- and even feels a little self-conscious (Aquarius-modesty) having him see her in this condition. She is sensitive to the draft in the house (Aquarius- sense for warmth) and feels that having more food in her stomach (Virgo) will help to warm her up.

He, (Cancer on the cusp of the 11th) curiously finds that his restless itch to run has passed and feels great tender concern (Cancer) for his friend, although he feels a little shy (Aquarius) of touching her. He feels a massage (Cancer) might do her good and thinks she needs to be dressed (Cancer) more warmly (Aquarius-sense of warmth).

Moving on towards Noon, each of our individuals feel another change of mood. Through her own suffering she remembers back (Capricorn) to experiences in the past and wonders whether she had lacked compassion (Leo-cusp) for the suffering of others. She can feel a weakness in her vitality (Leo) and is aware of her age (Capricorn- 10th house Saturn-ruled). He finds that his quiet (Aquarius house) tender feelings (Cancer) have given way to his sense of fidelity (Gemini) towards his friend (Gemini). He remembers (10th house Capricorn) the years they have been together and wonders whether he has really been faithful (Gemini) to her in the deepest (10th house) sense of the term. How often has he thought that his will to be faithful (Gemini) to his responsibility (10th house-Capricorn) to his friend has interfered with his will to be faithful (Gemini) to those responsibilities (10th house) which he often feels guilty (10th house Saturn-Capricorn) about neglecting. Even this morning, for example, he missed his running (Sagittarius) because she was careless (Capricorn-Virgo) yesterday with eating. How much longer could he waste his precious time (Gemini-cusp-10th) like this?

And thus the Sun this morning might stir the life of our imaginary couple.

Looking briefly at the afternoon, we could find that the gracious, but also willful heartfelt mood of the Sun in Capricorn-Virgo, has given way to the energetic aspiration of Mars in Aries-Sagittarius - (wild horses dashing, or precipitous, impulsive judgements, what have you). Mars is moving through the same houses as the Sun had moved through during the morning. Let us simply say that in this case the character of Mars in Aries-Sagittarius would be colored by the changing moods of the houses of Pisces, Aquarius, Capricorn somewhat as the Sun had been modified by these changing moods earlier in the day.

Looking at the hours from 6 PM to 12 Midnight, the planet Jupiter, in the sign of Taurus-Capricorn is moving from the 4th house, through the 3rd house and finally to the 2nd house. We would expect to find blending with the Jupiter in Taurus-Capricorn stimulation of the respective crown centers discussed earlier, these further 2 hourly (appx.) modifications. For the man (A) he once again finds a kind of stimulation of that restless energy which he has felt intermittently throughout the day (Sagittarius on the cusp of the 4th). He has noticed over the years that this energy which seems to live around his thighs and upper arms can be brought to a focus at his third eye center (Sagittarius-Jupiter). Given his concern (4th house) for his friend he tries to direct his concentration (Jupiter) to his friend's bodily condition (Cancer) to see whether he can logically think through (Jupiter-Sagittarius) her organic difficulties. She, meanwhile, again feels a great sensitivity to the warmth and coolness (Aquarius-sense of warmth) in her surroundings and feels a little immodest (Aquarius) at having her friend so directly focus upon her bodily nature (Cancer). She senses that perhaps she has been dissipating too much of her warmth (Aquarius) through her lack of attention (Jupiter) to her body in the past weeks. Perhaps this lies at the root of her problem? She remembers those times when she was sick as a child (Cancer) in her parent's home (Cancer) and part of her longs for the comfort with which she was then always tended.

An hour or so later her mood changes and some of her stoic self-renouncing (Capricorn) endurance (Gemini) comes over her, and she feels that maybe she has been a little self-indulgent (Capricorn). When she was working with the children, she did not let these kinds of obstacles (Gemini) overcome her sense of fidelity (Gemini) and responsibility (Capricorn) to them. Maybe she has gotten a little lax (Gemini weakness of 3rd house-fidelity) in the last year while on Sabbatical (Capricorn).

He, meanwhile, finds himself a little impatient (Scorpio) with his friend's process (Gemini). He also feels she has been a little lax and wants to give her a metaphorical "kick in the behind" (Scorpio) to get her moving again. He is actually frustrated with himself for not being able to penetrate (Scorpio) to the core of her discomfort.

Finally, somewhere between 10-12 at night he feels a sense of comfort that he actually does have a companion (Libra-cusp of 2nd house) despite the fact that he often feels like complaining about their lack of harmony (Libra) and his sense of injustice (Libra) in regard to their respective contributions to keeping up the mortgage payments (Libra-2nd hse. cusp). She is inclined to blame him (Sagittarius) for his not being attentive (Jupiter-Sagittarius) enough to her, to have prevented her from eating what she did the day before ... but ...

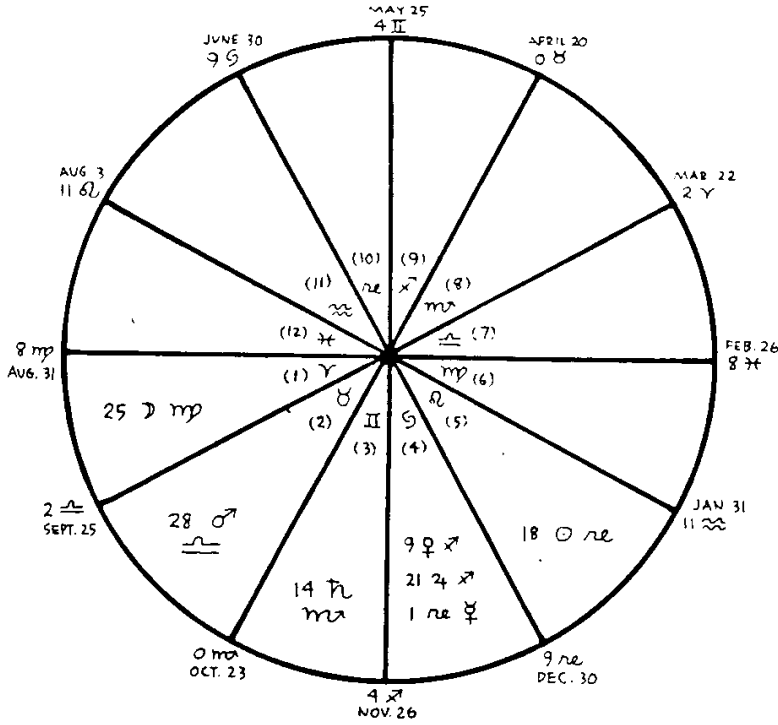
So our imaginary scenario might continue. What we find in addition to the longer rhythms we discussed in the previous chapter, are two shorter rhythms of six hours and approximately 2 hours which are affecting individuals and individual's relationships. This would suggest, in the context of these particular rhythms, that in addition to a consideration or comparison of the Moon to Moon, Venus to Venus, Mercury to Mercury, etc. in respect of the Sun, Moon and Earth's motions through the course of the year, as well as the 6 hourly planetary rulerships working through the signs; we would also find the living effects of a comparison of the sign placements on the cusps of the respective houses in relation to each other. In this case we would have the following comparison:

This comparison would reflect the 2 hourly changes which would be affected by virtue of the planetary rulership's motion each day throughout I think ~ an entire lifetime. Surely, another very significant factor.

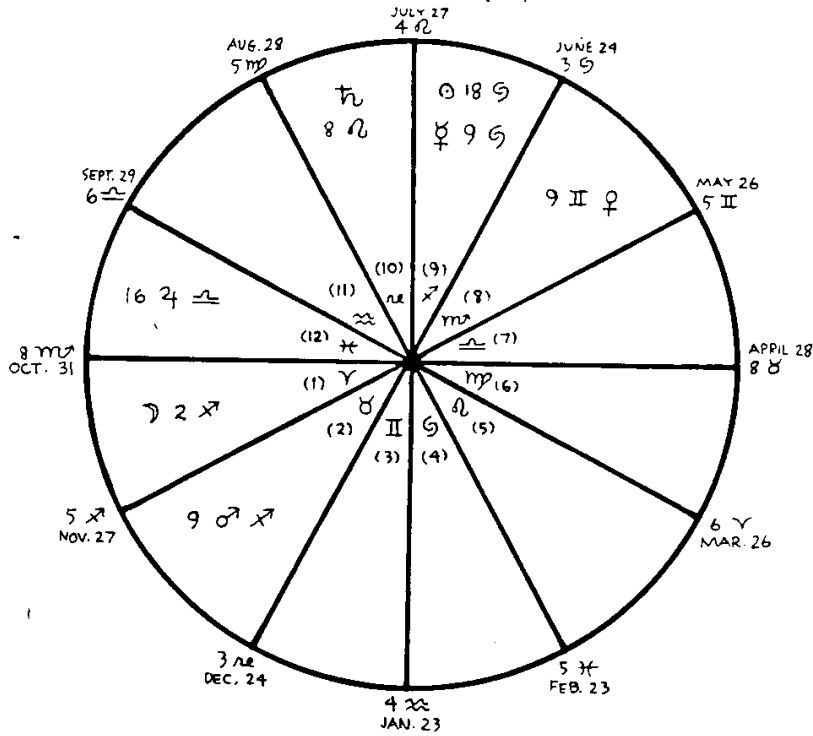
#### THE SUN'S MOTION THROUGH THE CIRCLE OF HOUSES DURING THE YEAR

Finally, in this chapter I would like to look at one more theory I have seen to be true to the living reality in respect of the houses. This is the rhythm which suggests that the motion of the planets through the circle of the 12 houses in the ongoing course of life from the moment of birth, has an effect on the individual and his/her destiny. In this context, I would like to now discuss solely the question of the Sun's motion through the Circle of Houses during the course of the year. In traditional astrology this is known as the question of transits-which simply put- concerns itself with the ongoing motion of the planets through the entire birth configuration in the course of time. In respect of the Sun's motion, it will travel through the circle of 12 houses moving through the same house region during the same time each year, for each individual. On the following page I have given the charts for the two individuals and noted the dates when the transiting Sun in its yearly course moves in and out of each of the respective houses.

MAN (A)



WOMAN (B)



So what we find as phenomena In these two examples are the following. Viewed Individually for A and B:

DATES	SUN THRU HOUSES	CUSP	DATES	SUN THRU HOUSES	CUSP
Aug. 31-Sept. 25	1st H. $\Upsilon$	8 $\text{♈}$	Oct. 31-Nov. 27	1st H. $\Upsilon$	8 $\text{♎}$
Sept. 25-Oct. 23	2nd H. $\text{♈}$	2 $\text{♌}$	Nov. 27-Dec. 24	2nd H. $\text{♈}$	5 $\text{♊}$
Oct. 23-Nov. 26	3rd H. $\text{♌}$	0 $\text{♎}$	Dec. 24-Jan. 23	3rd H. $\text{♌}$	3 $\text{♏}$
Nov. 26-Dec. 30	4th H. $\text{♍}$	4 $\text{♊}$	Jan. 23-Feb. 23	4th H. $\text{♍}$	4 $\text{♎}$
Dec. ~30-Jan. 31	5th H. $\text{♎}$	9 $\text{♏}$	Feb. 23-Mar. 26	5th H. $\text{♎}$ ,	5 $\text{♋}$
Jan. 31-Feb. 26	6th H. $\text{♏}$	11 $\text{♎} \text{♌}$	Mar. 26-Apr. 28	6th H. $\text{♏}$	6 $\text{♍}$
Feb. 26-Mar. 22	7th H. $\text{♌}$	8 $\text{♋}$	Apr. 28-May 26	7th H. $\text{♌}$	8 $\text{♈}$
Mar. 22-Apr. 20	8th H. $\text{♍}$	2 $\text{♍}$	May 26-June 24	8th H. $\text{♍}$	5 $\text{♎}$
Apr. 20-May 25	9th H. $\text{♊}$	0 $\text{♈}$	June 24-july 27	9th H. $\text{♊}$	3 $\text{♎}$
May 25-June 30	10th H. $\text{♏}$	4 $\text{♎}$	July 27-Aug. 28	10th H. $\text{♏}$	4 $\text{♎}$
June 30-Aug. 3	11th H. $\Upsilon$	9 $\text{♎}$	Aug. 28- Sept. 29	11th H. $\text{♎}$	5 $\text{♏}$
Aug. 3-Aug. 31	12th H. $\text{♋}$	11 $\text{♎} \text{♊}$	Sept. 29-Oct. 31	12th H. $\text{♋}$	6 $\text{♌}$

For A, from Aug. 31-Sept 25th, the Sun is moving by transit, in its yearly course, through his first house. This would awaken his various Aries (first house) concerns, modified by the influence of Virgo on the cusp of this house. At the same time., for B, her Sun would have been largely moving through her 11th house, at this time, which finds Virgo on its cusp. One could simply imagine during this period - closer to a month that for A, with the Sun moving through the house of Aries, he might be particularly concerned with self-knowledge or the question of public speaking, (Virgo on the cusp of the Aries house), or speaking about Volume I and the phenomena (Virgo) of living ideals (Aries). She, on the other hand, may feel more inclined to

quiet and discretion (house of Aquarius) and to give her attention to the question of Sophia (Virgo) and her relation to communities sharing a common spiritual striving (Aquarius). He may struggle with bringing his idealism (1st house-Aries) to bear upon the problem of money (Virgo). She may concern herself with the challenge of raising money (Virgo) for a meditative group (Aquarius) that would like to buy a center (Aquarius). He may feel that first one needs self-knowledge (Aries) before one can really hope to bring any ideals (Aries) into the use of money (Virgo). She may feel that only through meditative efforts on the part of a group (Aquarius), or through a group effort, can the problem of finding adequate resources (Virgo)

for spiritual work (Aquarius) be solved. Then on Sept. 25th, with the Progressed Sun, he enters his second house of Taurus, through which it moves until Oct. 23rd. He now approaches common efforts (Aquarius) but may feel that first couples need to find a just (Libra) way of meeting daily demands, of finding a right livelihood (Libra, Taurus, Venus) in the 20th century before they can work in community. She still feels larger ventures are the answer, but four days later, when her transitting Sun moves into her 12th house with Libra on the cusp, she strangely finds herself sympathetically disposed to her companion's idea (Libra) that first things need to be explored by couples (Libra) before larger ventures can be realistically (Libra) undertaken. Nevertheless she feels that he is often too earth bound (his second house Taurus) in his considerations and lacks a kind of generosity in God's abundance (Pisces) which, though not calculable, needs to be taken into account. She believes in tithing (Pisces) and is convinced that one should rather err in the direction of generosity than meanness (Pisces), when it comes to human exchanges and relations (Libra). He says that that is all well and good but her generosity (Pisces) with all and sundry, has the mark of foolishness (Libra). She is not even balancing out (Taurus) her share of their joint ownership of the house! (Taurus and Libra).

Come October 23 he moves with his transitting Sun into his 3rd house and his old interest in building machines (Scorpio) with his own hands, trying to experiment (Scorpio) with different forces (Scorpio) is awakened in him. Maybe he should continue to write (Gemini) that book he keeps putting down. Surely someone would publish it (Scorpio). She still being in the 12th house wonders where his interest in human relationships and justice in social exchange has gone. Now he seems to be obsessed with efficiency (Gemini) and machinery (Scorpio). Eight days later, she moves into her 1st house, with Scorpio on the cusp, and finds herself now interested in encouraging him with his research inclinations, although she is more interested in her own research (Scorpio) into herself (Aries). What good is all this machinery (Scorpio) unless the person understands first how he or she (Aries) works (Scorpio). So the rhythm would continue throughout

the year, each year! On Nov. 26th, he would perhaps feel comfortable in his home and his inclination to talk (Gemini) so much on the telephone (Scorpio cusp of Gemini house) would give way to his feeling that he has been precipitous in his speech (Sagittarius) and clearly he needs to continue meditation and inner purification (Cancer) before he can really find the truth (Sagittarius) of these questions. He's been neglecting his body by devoting so much energy to his writing (Gemini) and his ideas about machines (Scorpio). It's time perhaps for his midwinter fast to begin (Cancer). On Dec. 30th he once again finds himself thinking about the question of having children of his own (Leo), yet he feels the deep sense of responsibility (Capricorn) this would entail and is doubtful about it (Capricorn). Around Jan. 31, he feels that he needs to be more concentrated in his activities (Gemini), he is too scattered (Gemini) and if he really wants to be productive (Virgo), he's got to be less sanguine. She, meanwhile, come Dec. 24th, feels a deep sense of (Capricorn) earnestness in relation to the passage of time (Gemini) and looking back over the past year, (Capricorn) laments at how much that she has been involved with that which seems inessential to her real intentions (Gemini). Come Jan. 23rd, she just wants to stay in her room (Cancer) and meditate (Aquarius). Although she is drawn to those group meditations (Aquarius) at the neighboring ashram (Cancer) she really does not want to leave the house (Cancer).

This rhythm would continue throughout all the houses during the course of the year. I'll leave it to the reader's own imagination and knowledge of these dynamics to find these scenarios for him-herself.

Before leaving this particular rhythm I would like to look at it in the context of some of the previous rhythms we have discussed. I am doing this because it is my impression that a great deal can be understood about the expression of an individual's nature and life story in time if one considers this yearly transiting Sun rhythm through the houses in connection with the two solar (tropical-sidereal) and earthly (tropical-sidereal) rhythms we have thus far considered. On the following pages, I have reproduced the charts preceding the practical guide in Volume I. If one takes these particular charts and places the

dates during which times in the yearly cycle the Sun moves through the various houses we find the following. Let us start with the motion of the Sun through the first house for the Man (A) being considered. The Sun moves through the house of Aries (Mars-ruled focalized at the throat), with Virgo cusp (Mercury-ruled focalized at solar plexus) during the dates of Aug. 31~ Sept. 25. Turning to the following tables this is what we find. Each year when the Sun moves through A's first house of Aries; beginning at 8 Virgo (see 63-72 in tables) the Sun initially moves through the sign of Virgo, then Virgo-Capricorn, then Virgo-Taurus and just enters Libra at the transition to the second house. Meanwhile the tropical Earth is moving from Pisces-Cancer to Pisces-Scorpio to Aries (see 63-72 tables Earth). During this period the inner Sun has moved from Leo-Sagittarius to Leo-Aries to Virgo, just entering the beginning of Virgo-Capricorn. The inner Earth has moved from the end of Aquarius-Gemini, through Aquarius-Libra to Pisces into Pisces-Cancer. What does this mean? It means that each year, every year, while A is occupying himself with those concerns (1/12th of his life in a certain sense) of his first house Aries, these will always accompany those questions and motifs woven out of the threads of the two Solar and two Earthly motions. Through the outer solar motion during this period, first his solar plexus would be stimulated by virtue of the rulership of Virgo, (Mercury), then his crown center with Virgo-Capricorn (Saturn), then his colon, hip center, Virgo-Taurus,(Venus) and the same Venus center through Libra. What I am suggesting is that his wrestling with 1st house Aries concerns would go through modifications during this period. Perhaps he would first be matter of fact, sober, phenomenological-Virgoan- in his self-exploration. Then he would read books (Virgo-Capricorn) related to self knowledge (1st house). Then he would try to work out a more practical plan as to how he could implement, step by step (Virgo-Taurus) some of the phenomena (Virgo) he had seen against the conceptions he had read about them (Virgo-Capricorn). Finally, he would consider how this could be accomplished in the context of his relationship with his companion (Libra). All of these concerns would be influenced by the respective planetary centers which were being sympathetically stimulated through the planetary rulerships. Simultaneous with this

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

NUMBER	DATES (START-END)	SUN (S/C)		EARTH (S/C)	
1	Mar. 20-Mar. 22	ጥ	ዳ	ጠጃ	ጠጃ
2	Mar. 22-Mar. 24	ጥ	ዳጩ	ጠጃ	ጠጃ
3	Mar. 24-Mar. 27	ጥ	ዳጩ	ገ	ጠጃ
4	Mar. 27-Mar. 30	ጥ	ዳጩ	ገ	ጠጃ-ገ
5	Mar. 30-Apr. 1	ጥጪ	ዳጩ	ገ	ጠጃ-ገ
6	Apr. 1-Apr. 3	ጥጪ	ዳጤ	ገ	ጠጃ-ገ
7	Apr. 3-Apr. 6	ጥጪ	ዳጤ	ገ-ገ	ጠጃ-ገ
8	Apr. 6-Apr. 10	ጥጪ	ዳጤ	ገ-ገ	ጠጃ
9	Apr. 10-Apr. 12	ጥጃ	ዳጤ	ገ-ገ	ጠጃ
10	Apr. 12-Apr. 14	ጥጃ	ጥ	ገ-ገ	ጠጃ
11	Apr. 14-Apr. 16	ጥጃ	ጥ	ገ-ገ	ጠጃ
12	Apr. 16-Apr. 20	ጥጃ	ጥ	ገ-ገ	ገ
13	Apr. 20-Apr. 22	ጥ	ጥ	ገ-ገ	ገ
14	Apr. 22-Apr. 24	ጥ	ጥጪ	ገ-ገ	ገ
15	Apr. 24-Apr. 28	ጥ	ጥጪ	ጤ	ገ
16	Apr. 28-Apr. 30	ጥ	ጥጪ	ጤ	ገ-ገ
17	Apr. 30-May 2	ጥጠጃ	ጥጪ	ጤ	ገ-ገ
18	May 2-May 4	ጥጠጃ	ጥጃ	ጤዳ	ገ-ገ
19	May 4-May 10	ጥጠጃ	ጥጃ	ጤዳ	ገ-ገ
20	May 10-May 10	ጥጠጃ	ጥጃ	ጤዳ	ገ-ገ
21	May 10-May 12	ጥገ	ጥጃ	ጤዳ	ገ-ገ
22	May 12-May 14	ጥገ	ጥ	ጤዳ	ገ-ገ
23	May 14-May 21	ጥገ	ጥ	ጤጩ	ገ-ገ
24	May 21-May 22	ገ	ጥ	ጤጩ	ገ-ገ
25	May 22-May 24	ገ	ጥ	ጤጩ	ጤ
26	May 24-May 25	ገ	ጥ	ጃ	ጤ
27	May 25-May 31	ገ	ጥጠጃ	ጃ	ጤ
28	May 31-June 1	ገ-ገ	ጥጠጃ	ጃ	ጤ
29	June 1-June 3	ገ-ገ	ጥጠጃ	ጃ	ጤዳ
30	June 3-June 6	ገ-ገ	ጥጠጃ	ጃ	ጤዳ

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

NUMBER	DATES (START-END)	SUN (S/C)		EARTH (S/C)	
31	June 6-June 11	ደብ	ሮጌ	ጎጥ	ጤዳ
32	June 11-June 11	ደጌ	ሮጌ	ጎጥ	ጤዳ
33	June 11-June 12	ደጌ	ሮጌ	ጎጥ	ጤጪ
34	June 12-June 19	ደጌ	ሮጌ	ጎጪ	ጤጪ
35	June 19-June 20	ደጌ	ደ	ጎጪ	ጤጪ
36	June 20-June 21	ደጌ	ደ	ጎጪ	ጎ
37	June 21 -June 22	ጪ	ደ	ጎጪ	ጎ
38	June 22-June 29	ጪ	ደ	ጌ	ጎ
39	June 29-June 30	ጪ	ደብ	ጌ	ጎ
40	June 30-July 2	ጪ	ደብ	ጌ	ጎጥ
41	July 2-July 2	ጪ	ደብ	ጌ	ጎጥ
42	July 2-July 10	ጪ	ደብ	ጌሮ	ጎጥ
43	July 10-July 10	ጪ	ደብ	ጌሮ	ጎጪ
44	July 10-July 12	ጪ	ደብ	ጌሮ	ጎጪ
45	July 12-July 12	ጪዳ	ደጌ	ጌሮ	ጎጪ
46	July 12-July 20	ጪዳ	ደጌ	ጌጠ	ጎጪ
47	July 20-July 20	ጪዳ	ጪ	ጌጠ	ጎጪ
48	July 20-July 22	ጪዳ	ጪ	ጌጠ	ጌ
49	July 22-July 27	ጪ	ጪ	ጌ	ጌ
50	July 27-July 28	ጪ	ጪ	ጌ	ጌ
51	July 28-July 31	ጪ	ጪ	ጌ	ጌሮ
52	July 31 -Aug. 1	ጪ	ጪ	ጌደ	ጌሮ
53	Aug. 2-Aug. 3	ጪጎ	ጪ	ጌደ	ጌሮ
54	Aug. 3-Aug. 5	ጪጎ	ጪዳ	ጌደ	ጌሮ
55	Aug. 5-Aug. 10	ጪጎ	ጪዳ	ጌደ	ጌጠ
56	Aug. 10-Aug. 10	ጪጎ	ጪ	ጌደ	ጌጠ
57	Aug. 10-Aug. 12	ጪጥ	ጪ	ጌብ	ጌጠ
58	Aug. 12-Aug. 20	ጪጥ	ጪ	ጌብ	ጌ
59	Aug. 20-Aug. 22	ጪጥ	ጪ	ዳ	ጌ
60	Aug. 22-Aug. 22	ጪጥ	ጪጎ	ዳ	ጌ

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

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

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

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

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

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

would be the working of the Earth through the tropical zodiac. The tenderness of Cancer, would give way to the sharp insight of Scorpio, to the will for self-knowledge in Aries. The lunar region would first be stimulated via the Pisces-Cancer Earth, then the Mars-ruled throat center (Pisces-Scorpio and Aries). All of these fluctuations, one could say these rhythms, harmonies and disharmonies, would be occurring in relation to A's more external nature (birth chart configuration). In a more hidden part of his nature he would, via the sidereal Sun, be moving through Leo-Sagittarius to Leo-Aries to Virgo and via the sidereal Earth he would be moving through the regions of Aquarius-Gemini, Aquarius-Libra and Pisces.

So what one discovers is that the Sun's motion through the Circle of Houses dividing the year into 12 periods (commensurate with 12 fundamental life concerns and areas of life) will always have these same accompanying, modifying streams working simultaneously. One could take the following tables in conjunction with the dates corresponding to the solar motion through the circle of houses and chart out - as in our case the two dynamics, and then look back to the corresponding (approx.) monthly periods in each of the biographies. I think, through doing this, a great deal of light could be shed on some of the influences effecting the way in which each individual takes up the particular life (house) concerns in question, and how this even more rich tapestry in the life of one individual, would weave in the context of the other. These threads, needless to say, would need to be gradually discerned.

What one notices in looking at these dynamics is that most often, during the approximate monthly period in which one moves through those concerns awakened by the yearly solar motion through the houses, including the inner/outer Sun and Earth, the human being in multi-varied permeations actually touches upon almost all 12 regions during each period. In the example of A's 1st house movement which we had looked at, we find during this period that the outer Sun moves through Virgo, Virgo-Capricorn, Virgo-Taurus and Libra, the inner Sun through Leo-Sagittarius, Leo -Aries and Virgo, the outer Earth through Pisces-Cancer, Pisces-Scorpio and Aries and the inner Earth through Aquarius-Gemini, Aquarius-Libra, Pisces and Pisces-Cancer. So we find in varying

combinations that during this period there are stimulation of Virgo, Capricorn and Taurus, Libra and Gemini; Pisces, Scorpio and Cancer, and finally Sagittarius and Aries. That is 10 of the overall 12 archetypes! It is almost as if, despite the uniqueness of our house positions, we are each, (in many very different qualitative variations) enabled to experience concerns of the particular house through which we are moving from almost all the zodiacal perspectives! Of course, a major variation is how our movement through the houses corresponds with the course of the year: whether we are in the first house of Aries in April or October, etc.

I have found the overarching experience of these monthly periods most directly reflected in the stimulation of these regions of my being related to the solar motion through my Circle of Houses. It has been helpful and has greatly contributed to a transparent, understanding-experience, to have discovered these simultaneously, yet more rapidly changing rhythms in refining my experience of the yearly Sun through the houses.

With the preceding tables and a birth chart drawn up, and with some sense of the house divisions, anyone, who has come this far with me in these studies, should be able to work out this rhythm for himself and his (in this case) would be companion(s). We remember the legend of Flos and Blancheflos (with the implicit assumption of the same birth moment):

"Now when the time was accomplished the queen bore a beautiful boy-child on Palm Sunday, and he was called by the heathens Flos (which means Flower because it was flowering season). On the same day, the prisoner-woman bore a daughter whom she baptized herself and gave the name Blancheflos (which means White Flower). When the king received the news that his wife, the queen, had given birth to a son, he rejoiced and ordered great celebrations and had his son waited on by the Christian woman. But one of the heathen women had to nurse and train him.

Thus this Christian woman had both children to care for and she treated them very kindly and loved them both so much that she hardly knew which she liked more-the king's son or her own daughter. And these two children were always together and grew so fond of each other before they were five years old that neither liked to be without the other. By the time they were seven years old these children were so lovely and charming in all they did that there never were more beautiful children than they.

Flos and Blancheflos

and wonder whether one of the mysteries behind their compatibility was that, in of course a more general sense, their hearts were in the same place at the same time. (This is an ideal picture. There is also the classic astrological problem of identical twins which simply serves to remind us that I am not arguing an inclusive system but elucidating certain spheres of phenomena which I have gained some understanding of through systematic exploration.)

Before moving onto a consideration of the 2 1/2 yearly rhythm explored in the last Volume and how it is reflected in human relationships, I would like to review what we have thus far considered. We have actually looked at two individuals, in theoretic isolation from each other, in the sense that we have not yet concerned ourselves with the direct living effects of one's forces upon the other's. Rather, we have explored, the reflected effects: the changing attitudes, feelings and moods called forth respectively, in each, through various rhythms. We have looked at the 10 day inner-outer Sun, approx. 10 day inner-outer Earth, approx. 20 hr. Moon in constellation, then working through the birth moment configuration. Further we have explored the 6 hr. planetary ruler rhythm, the two hourly rhythm of the planetary rulers motions through the Circle of Houses, and finally the approximately monthly rhythm of the transiting Sun's motion yearly through the Circle of Houses.

Given from the vantage point thus far considered we have found that each individual is woven into the ongoing influences of the cosmos in each present moment simultaneously I have suggested that it is true, by virtue of this particular reality to look at:

A's Moon in relation to B's Moon  
 A's Venus in relation to B's Venus  
 A's Mercury in relation to B's Mercury  
 A's Sun in relation to B's Sun  
 A's Mars in relation to B's Mars

AND A's Jupiter in rel. to B's Jupiter  
 A's Saturn in rel. to B's Saturn  
 A's Uranus in rel. to B's Uranus?  
 A's Neptune in rel. to B's Neptune?  
 A's Pluto in rel. to B's Pluto?

for they will be simultaneously stimulated in both. In connection with the planetary hours it is true to compare the cusps of each of the houses with each of the corresponding houses because they are simultaneously stimulated in both individuals. Finally we have the variation coming from the motion of the Sun through the circle of the 12 houses during the course of the year. This motion would lead us to compare, in relation to corresponding dates, through what houses (and what was on the cusp of those houses) the respective Sun's were then moving. This could be finally considered in relation to all the other Sun and Earth rhythms operative during the periods when the Sun moves through the respective 12 houses. All of this, thus far is, fundamental to an understanding of some of the synastric effects, that is the direct effects of one individual's energies upon the other. For, in a sense, without a perception of these foundational individual effects, which as I have tried to illustrate, in themselves, have enormous significance for the actually daily living interaction of 2 individuals, it might be difficult to sort out the so-called synastric effects. Nevertheless, in reality, it certainly is clear that two individuals living in close companionship throughout a year or year(s) are evidently affecting each other more directly than 1 have as yet suggested. I wanted first to review where we have come to thus far. It recounts one sphere of what I have been able to observe of the effects (albeit indirect) of one person upon another. After our consideration of these factors explored in the previous books, I will try to share what I can of my observations in relation to the more direct effects of one person's forces upon another's.

Yet even were we to proceed no farther, one can already see how enormously complex are the well-springs of human impulse, feeling and action, and how individualized we could actually be in the full realization of each of our unique potentials. We might also sense, already, how much violence we are doing to each other through our projections, and our implicit assumptions (finally being combatted energetically) that our own passing or more enduring inclinations, thoughts or feelings should take precedence over our purported 'companions', perhaps lifecompanion? How much misuse and abuse of human nature lies at the hands of outworn traditions and conceptions, not commensurate with reality.

We are each, as midwives to our unique potential contribution or saboteurs through our own subjective biases, challenged to ongoing self-knowledge for

our own sake and the sake of those around us. Confucius once said: "Those whose courses are different cannot lay plans for one another". I would modify it and say that as long as we are identified with our own courses, unable to enter into the other's, we should be wary of laying plans for them.

"Whether it is a matter of an astrological horoscope or of a characterological formula is not important, there is always an X-factor upon the use of which astrological or characterological data depends. It is the factor of free will which underlies the traditional astrological rule: Astra inclinant, non necessitant ("the stars incline, they do not compel"). The same rule is valuable for "microcosmic astrology" or characterology. There also free will is the indeterminable factor which does not allow the part that a man with a well-determined character will take in some circumstances or other to be predicted with certainty. For it is not character which is the source of judgement and conscious choice, but rather this force in us which weighs and judges by means of the balance of Justice. Freedom is a fact which one experiences when someone judges not by his temperament ("etheric body") or by his character ("astral body"), but rather by the balance of Justice-or by his own conscience. The word conscience (con-science) contains the idea of balance, for it implies "simultaneous knowing", i.e. knowledge of the facts of the two scales suspended at the extremities of the beam of the balance. Conscience is neither a product nor a function of character. It is above it. And it is here-and only here-that there begins and there is found the domain of freedom. One is not at all free when one judges or acts according to character or temperament; but one certainly is when one judges and acts according to the balance of Justice, or conscience. But Justice, the practice of the balance, is only the beginning of a long path of the development of conscience-and therefore of the growth of freedom."

Meditations on the Tarot Anonymous 180-81

CHAPTER V:  
THE LAW OF HERMES AND ITS BEARING ON HUMAN RELATIONSHIPS

An individual familiar with some of the theories of astrology would argue that thus far this presentation would seem strongly endangered with a bias towards the past, a kind of rigidity. We have only looked at the effects of the ongoing motions of the planets upon the birth configuration, this even in relation to the transiting Sun moving through the so-called birth Circle of Houses. Yet what of the question of progressions, transits of the other planets and the possibility pointed out at the end of the previous book that there is another, or other charts for the individual which point in the direction of the future, whereas the geocentric birth chart has to do with the past, or what is brought over from the past?

The basis for my characterizing the preceding as I have thus far done has been my own direct observations, particularly of myself in relation to others, of the significance of the ongoing stimulation of those portions of my own nature which seem accurately indicated in the picture of the planetary sign, house and cusp configurations drawn from the moment of birth. Thus far, probably more than midway through my life, after about 8 years of these observations, I am led to feel that this birth configuration does seem to endure in a definite sense throughout an entire lifetime. Of course it is also undergoing ceaseless, subtle modifications, but the essential archetypal tendencies. (Venus, Aries, 2nd house, etc.) remain the same, even though there are changes of qualitative expression. This fact has led me to wonder about the concept of progressions, as for example, a day for a year. which suggest that for each year of life (broadly speaking) the birth chart needs to be drawn up for 1 day following the birth. So if someone were born on May 5, 1953 and was 25 years old, a chart for that 25th year would be drawn up for May 5, 1953 plus 25 days or May 30, 1953. This may be true. I have not had evidence of this directly but I have not systematically explored it. If it is true, it does not seem to directly affect the planetary configuration from the moment of birth, and the consequent ongoing effects of the present planets, Sun, Moon and Earth upon this birth configuration. My sense of logic would suggest that such should be the case were it true. My empiricism has not yet clearly seen it. I can only leave it as an open question,

suggesting that it may have to do with another sphere of phenomena outside the range of my attention or capacities of perception, (or perhaps it is an abstract intellectual construction). Given that, the words, I think, from Ezekiel: "I give you a day for a year" have been used as a justification for this rhythm - (certainly a weighty source, if this is what they point to), I can only say that it remains an open question to me. The question of transits, aside from the Sun's motion through the houses which I have seen to have a 'real' basis will have to wait for another book to be further explored.

In respect of the question at hand- the law examined in the previous book (The Law of Hermes)- we are again confronted with a difficult question of past, present and future. This problem of past, present and future is also implicit in the argument between different schools of astrology. Some are onesidedly focussed (so say the other schools) on the psychological changes occurring in an individual by virtue of cosmic events (transits, etc.) in the ongoing course of time - considering these occurrences as either symbolical or calling forth inner shocks, challenges to the evolving life of the psyche. My own characterization in the preceding pages was heavily weighed on that side of psychological responses to ongoing cosmic occurrences in light of their stimulations of the basic archetypal natures of the two individuals involved. The other school argues that the changes of cosmic patterns actually bring about definite events in the lives and destinies of individuals, not solely so-called inner psychological occurrences. I have thus far considered onesidedly the inner psychological effects. I have said more of my own experience of 'events' in an earlier chapter. Nevertheless, in simply looking at this distinction, with a more subtle view, one may also be confronted with this past-present-future question. If, as some people argue, the present traditional, geocentric birth chart is the fruit of the past, isn't it true that the ongoing cosmic impacts, as described in the last chapters, are actually, almost mechanically stimulating regions of human nature (the more external superphysical birth chart natures) which have to do with the somewhat mechanical cosmic present working on the somewhat fixed imprint from the

cosmic past? Is it actually true that the so-called events in an individual's life mirror these imprints, or are those reflected by the theories of progressions, transits or the like? For all of these theories take as their starting point the birth chart, which I personally have found to have a certain enduring reality in relation to the person's nature during the course of his/her lifetime? Can some of these events not also be understood in light of other rhythms or patterns, or even through the intervention of influences beyond all of these spheres, which come solely out of the future, or more out of the future, rather than always being considered in the light of the past? Is this perhaps something of what the anonymous author, quoted on the page preceding this chapter is pointing towards in his characterization of the activity of working of true conscience within the human being? Or is something of this character also being pointed towards in the words from Galatians "But if ye be led by the Spirit (conscience?) ye are not under the law." Certainly these questions leap out at one through a painstaking effort to understand one's destiny and the destiny of others, if one overcomes the tendency to selectively choose those phenomena which confirm one's previously held theories or conceptions.

So in the light of the earlier discussion in this book and in the preceding books, what can I now say about some of these problems. Thus far, as characterized in this book, I have suggested that the individual alone (and as this is reflected in his/her relationships) participates in two somewhat distinct worlds. One is the world in which the activity of the Sun and Earth directly, the Moon, indirectly, the planetary hours directly and the houses\* work upon that body of forces traditionally related to a geocentric view of an individual's birth moment configuration. This part of human nature can be experienced as relatively slow to change; somewhat as deep-rooted patterns or habits- as for example how we walk, write or speak

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\* Many other authors draw a definite distinction between the actual influence of the houses and the planetary positions in the signs. I think such a distinction is valid and might also help to throw light on the problem of past-present -future. I think I have had enough experience to try and clarify this in part, but I have never had the time in which I could get to this. Perhaps the reader could keep this in mind and make his own experiences in this regard. I will only be entering into this question, as little, or as much as is necessary in understanding the question of human relationships, as far as I will explore it in this book.

demand repeated, conscious effort to alter. The question here is: do these regions of our nature and the ongoing effects upon them reflect something which has a particular relation to our past? Is this connected with a kind of living, materialized remnant or memory of aspects of our past which have a deeply formative influence upon our characters, even human form? Another question that arises in the context of our observations is in regards to the more inward nature, which is influenced by virtue of the Sun, Moon and Earth motion through the sidereal zodiac through the course of the year. I characterized earlier that in this sphere of our natures we seem to stand, potentially, more freely. That is to say, that an individual participating within his/her more inward superphysical nature can more readily, out of an act of will, bring about an alteration in the conditions of those regions of his being, somewhat as one might suggest one can change one's more fleeting thoughts, feelings, or impulses of will, that are not established as strongly in one's habitual patterns of reaction engrained in the body of forces from the moment of birth. This characterization needs to be taken as giving one point of view. It is possible that for other individuals who live more fully in relation to their more external natures, it would be more difficult for them to even find a clear relation to their so-called more internal nature. I am simply trying to draw a distinction between those two regions of experience. On the one hand, the individual's relation to his birth chart tropically related forces, on the other his relation to the sidereal (constellation) forces and how this effects his/her more inward nature. Further, in the context of these studies: how does this affect human interaction? Here we are left with the question: does the birth chart and those experiences related to it have more to do with the past, and the individual's relation to the constellations more to do with future unfolding? This leads us to the next question. I suggested at the end of the last book that my impression was that in a certain sense the conception to birth rhythm (the so-called Law of Hermes) points to an even more hidden rhythm, which, I feel, has more to do with the future-becoming as compared to both tropical and sidereal phenomena. At the end of that book, I mentioned the research of Robert Powell. Two individuals preceding

Robert Powell with certain similar concerns whose work he speaks of in his own work, were Dr. Guenther Wachsmuth (see *Cosmic Aspects of Birth and Death*) and Willi Sucher (a pioneer of a new approach to Star Wisdom developed out of Rudolf Steiner's Anthroposophy, called Astrosophy).

Dr. Wachsmuth suggests in his work, *Cosmic Aspects of Birth and Death*, that the geocentric birth configuration has a relation to the present earthly life and from a certain point of view, the sidereal planetary positions have a relation to the individual's experience in his existence before birth. Willi Sucher, in certain connections, suggests that the geocentric birth chart has a relation to the individual's past (past life) and the epoch or conception chart (see my previous book - Vol. III, *qualities of Time*) has a relation to the intentions formed by an individual concerning his present life, looking toward the future. Robert Powell in his book, *Hermetic Astrology* suggests that the geocentric birth chart has more to do with the 'soul' and currents of character working over from the past, whereas what he calls the Hermetic Chart, a mixture of the heliocentric and geocentric elements closely linked to Tycho Brahe's astronomical picture, has to do with the spirit or individuality working towards the future. (This is almost irresponsibly simplistic. I encourage the reader to look at this work which goes into this-problem in as thorough and revolutionary a way as one might find).

Those astrologers who have worked with a heliocentric perspective as well as a geocentric one often suggest that the more inner, essential character is related to the heliocentric positions, the more external character related to the geocentric positions. A classical description of the relation between the two is given in MacCraig's *The 200 year Ephemeris*; This is how he states it:

Heliocentric positions of the planets are the actual positions of the planets in their relation to the Sun as a centre.

To those who have never used the Heliocentric positions of the planets, or who are not acquainted with the method or purpose of their use in combination with the Geocentric system, and to research workers and students generally, the following paragraphs are added only as a suggestion, and to give briefly the result of the author's own personal use of the Heliocentric positions.

Heliocentric positions of the planets in the signs would seem to give a true picture of the Ego, the Real Self, the Immortal You, before it becomes encased in the character developing pattern represented by the Geocentric positions, which are to guide and bend or distort the original energies emanating from the Sun, as they reach the point upon the Earth at which one is born. Since the Sun is the centre of our Solar System, and the Heliocentric positions represent the planets in their relation to the Sun, then, in the Heliocentric system, the planets must represent the true character and energies of the Ego before it is manifested or born upon the planet Earth, and the Geocentric positions represent those same character qualities and energies bent and distorted in the Sun's refracted rays of force from the Helio position of the planet to its Geo position and thence to the Earth planet and the point upon its surface where the Ego is destined to be born. Thus, the Heliocentric position of a planet in a zodiacal sign gives the inner, psychological or hidden explanation of the Geocentric position, and its outer or external manifestation. As an illustration, in one case, in the author's experience, the Heliocentric Mercury in Virgo with the Geocentric Mercury in Cancer has seemed to explain a mind capable of long sustained periods of mental work requiring much detail and concentration, with complete isolation, yet manifesting at other times in the external conditions in the typical Mercury in Cancer manner. Heliocentric positions represent the true story behind the outer or obvious expression, as shown by the Geocentric positions. In psychoanalytical and psychological questions, the Heliocentric positions should prove helpful, as well as in all Mundane astrological work, wherein mass psychology is involved, or the hidden or unrevealed purpose of things is sought.

If in fact what is being suggested here, or in Powell's 'hermetic chart' is true, and what I have also thus far systematically explored has some reality, we find ourselves first looking at a geocentric birth chart related to the past in time or something more outer or manifest in a person's nature or destiny. Then we have the individual's (my suggestion) more universal relation to the influences of Sun, Moon and Earth through the constellations. Spatially more inward, and temporally more related to the present? Then we have G. Wachsmuth's suggestion that the geocentric sidereal positions of the individual in relation to the constellations bears on his/her pre-earthly life, ie. the past. (Robert Powell strongly emphasizes the significance of the geocentric birth configuration in relation to the constellations relative to the tropical configuration). My own research has led me to the impression of a definite significance of the Moon,

Sun and planet Mercury in relation to the constellations at the birth moment, however, the rest of the planets in regards to this are still somewhat elusive to me. For myself, what they point towards, needs more research and thought.

In introducing these facts what I am trying to underline before moving forward, is that the problems of past, present and future; inner and outer, heliocentric, hermetic, geocentric, sidereal and tropical, still remain deep essential questions to be solved. These further complications necessarily broaden the context in which the material presented in this book can be viewed. What has been thus far presented is transparently clear to me after years of research. The question of inner/outer in relation to past, present, future as will be further explored in the following consideration of the Law of Hermes, is presented far more provisionally. If the reader holds this firmly in mind I think it will protect him/her from forming too rigid conclusions in areas which I have tried to clearly state are, at least for myself, still more tentative. Even the fact that in my own biography I have earlier on in my life had sensitive perception of cosmic influences upon human nature which I no longer have access to, leads me to recognize the danger of hasty conclusions, regardless of the scope of one's experience. In fact, for myself, the very fact of widening my scope of experience leads me to be more conservative in the exercise of deducing from the regions I feel confident I have clearly penetrated - a comprehensive picture. I apologize, for the long apparent digression, yet I must honestly admit that I battle with the concern of being misleading, through not placing my findings within a broadened research-context. The fact that some other researchers seem to begin from the inside out, helio to geo (if this is true) and may more one sidedly concern themselves consequently with the more eternal character of the individual (correlating this with the heliocentric or hermetic orientation) and others, such as myself have approached similar questions from outside in (geo birth towards epoch to birth rhythm for eg.) may not necessarily argue contradiction - rather complementarity. It is one

of the potential gifts of astrology that one can try to assess a particular individual's stance or philosophical, characterological bias. I am suggesting that we as students of human nature and destiny, in light of star wisdom, might benefit from throwing that same light on our differences - to clarify when one is confronted with error, as compared to the differences based on individuals having selective access to different portions of the overall reality. Having tried to expand and clarify our view, I would now like to look at the question of the influence of the Law of Hermes, the conception to birth rhythm on human biography in the context of human relationships.

The reader may remember (refer to Vol. III, Qualities of Time) that at the end of the preceding book I have suggested that in the background of the many, varied currents which can be seen to be operative in human destiny and which are either linked to the configuration of forces impressed around the human being by virtue of the planetary placements at the moment of birth, or are inspired through the so-called cosmic present working into and through these forces, there is a further rhythm. This is the conception to birth Sun and Earth line, moving through the thirty six regions of the sidereal zodiac. I have suggested initially that this rhythm may be understood to be linked with the so-called Trutina of Hermes or Law of Hermes which gives a rule for calculating the spiritual conception time of an individual thereby giving us a starting point for our consideration. Meeting certain objections raised as to the reliability of this rule I have further suggested that were one to forget the rule and simply start with the assumption of a normal term of birth (unless explicitly contradicted by the facts), approximately ten lunar or nine solar months, and calculate from there one would still have the general pattern of about two and one half year changes, during which time the progressed solar-earthly line will have moved from one sidereal sector into the next. The exact rule in respect of the aspect of the timing of this dynamic was the conception that each year of earthly life is equivalent to approximately four days (3.9 to be more exact) of embryological development. This would mean that an average life span of seventy years would be equivalent to approximately two hundred and seventy three days, a normal gestation period. Given the monthly rhythm of the moon

at 27.3 days we find that each lunar cycle is equivalent to approximately seven earthly years, there being ten lunar cycles in all through the gestation period.

Inasmuch as each constellation region is approximately thirty degrees we have a picture of the Sun and Earth line taking about 7 and 1/2 years to move through one constellation sector. Further considering our argument in Volume one and in the preceding, that each constellation sector is trisected we would find a rhythm of one third of seven and one half years or approximately two and one half years. Of course, this rhythm would be somewhat varied due to the unequal lengths of the different constellation regions.

In Volume III I suggested that the progressed solar-earthly rhythm might be understood as one law behind the "heart" of the biography, a law which points to a sphere of forces which seems independent of the birth chart and deeply related to where in a sense, the human soul is standing in the cosmic present in his or her own being. The concept of the cosmic present in this respect is a little problematical because this rhythm is prefigured during the embryological development. Hence sheerly in terms of our usual conceptions of time the cause of the present phenomena would be seen or understood to have its antecedent in the past. (The reader should here keep in mind my previous provisos about the problem of past, present and future in this connection).

Then, if we look at the two hypothetical birth charts in light of this particular rule we would find the following. For the sake of argument I am going to suggest that we consider each of these individuals having been born in the same year, although strictly speaking this factor is not of significance for this particular investigation. The first individual was born on January 8th, the second on July 9th. Further assuming that they each had a normal term of conception, and simply using the average span of two hundred and seventy three days as our guideline we would find the following. The approximate conception of the woman would be October 10th We will take for the starting point of this discussion the age of twenty one and proceed from there. Let us imagine that our two friends met each other at the age of twenty one and had a relationship for the next fifteen years

or so. What would we expect to find in light of the present rule under consideration. At the age of twenty one the young man, whose conception we have placed at April 11th would have moved through three cycles of seven years or three times 27.3 days. This would equal approximately 82 days. These 82 days must be added to the date April 11th to find where his "heart" (Sun) and "will" (Earth) , his progressed solar and earthly line stood at this moment during the course of his biography. Adding 82 days to April 11th we get the progressed Sun standing at July 2, and the progressed Earth standing at 10 degrees of Capricorn, Looking at the table for the sidereal Sun and Earth we find the Sun standing in relation to the constellation forces of Gemini-Libra, the Earth standing in relation to the constellation forces of Sagittarius-Aries. Thus we would translate this and suggest that our friend, the young man, at the age of twenty one was in his 'inner heart' standing in relation to an emphasized Libra gesture, whereas in his 'inner will' (his progressed Earth) he stood in relation to the sphere of an emphasized Aries gesture. Libra-Aries. This was the predominant motif at this moment in the background of our young man's life, a motif which continues for about two and one half years and which shines into and through the various other rhythms and currents I have tried to thus far portray through this study.

Simultaneous with the presence of this motif in our young man at the age of twenty one is the corresponding solar-earthly progressed conception to birth motif in the life of our young lady friend, his companion. In order to discover where her progressed solar-earthly line of development stands we must add 82 days to October 10th. Doing this we find her progressed Sun, at the age of twenty one, standing at December 31st, whereas her progressed Earth opposite, stands at about July 1st. Turning to the tables (on pp.161-4) for the sidereal solar and earthly sectors we find her progress ed Sun standing in the sidereal region of Sagittarius-Aries, her progressed Earth standing in the sidereal region of Gemini-Libra. Her archetypes at this time in her life would have the character of her heart standing within the influence of Aries. her will standing within the influence of Libra. Perhaps it is a fortuitous circumstance (it was not completely consciously predetermined on my part to pick the dates I did)

that our young friends meet, at the age of twenty one, when his heart stood in that region so concerned with human relationships, particularly the relationship between male and female (Libra) and her will, at the same time in her life, stood in relation to the breath of Libra as well.

At the age of twenty one, to expand the scenario a little from the previous one I have presented as their first meeting, we could imagine that our young man, whose progressed Sun stood in the region of Gemini-Libra and progressed Earth stood in the region of Sagittarius-Aries, was particularly interested at this time in his life in the question of human relationships, and their more extended expression of societal relationships. Accompanying this interest was the question related to Aries: "O man, know thyself", and the imperative to self-knowledge. One might suggest that at this time of his life one of the "dreams" which ensouled his central concerns was the dream of a relationship with a woman which would be just, harmonious, beautiful and which would afford each of them an opportunity through the relationship to get to know themselves more realistically, so that they could truly move forward on the path of fulfillment of their ideals towards the future. This was the dream which stood behind the other dreams, more related to this young man's external nature. And this dream had a life of about two and a half years, enduring behind the other shorter rhythms I have thus far characterized. It is a question whether it is fair to say that this dream was most deeply connected with the young man's will for the future, and the dreams which surrounded him more externally were the fruits of experiences which he had had in the past. Take this as a possible hypothesis, not yet as a necessary rule.

Simultaneous to this young man's dream (for two and a half years) we find our young lady - whose progressed Sun stands in relation to the Sagittarius-Aries region and her progressed Earth in relation to the Gemini-,Libra region having similar interests and longings, although with a slightly different emphasis due to the reversal of the solar and earthly archetypal regions. She too, in her heart is concerned with the questions of self-exploration and self-knowing and in her will has a strong social impulse, as well as a question about the relationship with one other person,

as a means for self-exploration. (I would suggest to the reader if he is interested in entering more fully into the characters of the different archetypal regions and gestures he should go back to my discussion of the six solar-earthly archetypal spheres, in Volume III. Although I am using this dynamic to illustrate another significant sphere in human relationships, the main intention of this book is to give attention to relationships, and not the archetypal regions as such. This has been done more fully in the earlier Volumes and they should be referred to for more full-bodied portrayals.)

For the present I will suggest that the respective inspiring dream in the depths of our young friends at this time in their lives, moved them, through the previous discussed archetypal currents linked with Cancer and Sagittarius or yoga and meditation, to attend a seminar on the philosophy and practice of yoga. Behind their life longing for these spheres and expressions, lay a more deeply rooted longing that they might find a companion with whom they could carry on a dialogue and walk a path of self-exploration. The picture we could see is that at this time in their respective lives they each had a longing to work together with another person through yoga and meditation as a means of self-exploration. The gesture of yoga and meditation was contained in each of their more external superphysical natures perhaps as the fruit of the past? These gestures they would each carry with them throughout their lives and the lawfulness of their stimulation and quiescence would follow in respect of some of the dynamics I have characterized earlier in this Volume. Into these archetypal gestures of their past, imprinted at the moment of birth in their more external superphysical structures, there radiated the breath of the cosmic present (prefigured in the conception to birth rhythm), so that the spirit of self-exploration through relationship, was in the background of the living currents given over to yoga and meditation. For the following two years or so, we would find our companions giving their attention exclusively to this region of their respective spiritual nature's contentedly and calmly meeting everyday demands, and carrying on their process of self-exploration in respect of the relationship between them. Somewhere about two years later their respective archetypes would change. His progressed Sun would move from the sidereal region of Gemini-Libra to Gemini-Aquarius.

His progressed Earth would move from the sidereal region of Sagittarius-Aries to Sagittarius-Leo. Her progressed Sun would move from the sidereal region of Sagittarius-Aries to the sidereal region of Sagittarius-Leo and her progressed Earth would move from the sidereal region of Gemini-Libra to the sidereal region of Gemini-Aquarius. In each of them, in their respective inner impulses the mood of Libra's calm and contentment would give way to Aquarius' discretion and meditative power, and the mood of Aries' idealism and will for self-exploration will have given way to Leo's will for individuation, accompanied by the challenge to develop compassion which leads to true freedom. In a sense they will still, in this world of progressed Sun and Earth line, be walking together, but the inner mood or gesture with which they approach their outer activities will have undergone a change. The change could express itself in different ways. The relation to the Leo forces could now inspire a will for children, or it could inspire more of a sense of these two young people as individuals meeting each other, rather than so much of a focus on the male-female dynamic which would have occupied their attention in the previous life period. There are various ways in which this inner dynamic could reveal itself. The reader, interested in inwardly following this change of gesture in his or her own biography is encouraged to return to Volume III and contemplate the movement from the Aries-Libra archetypal sphere to the Aquarius-Leo archetypal sphere, as I have tried to characterize it in the biographical studies presented there.

After about two and one half years in this region of experience, each of our maturing friends (now about twenty six years old) will have moved into different archetypal spheres. His progressed Sun will have moved into the Cancer region, while his progressed Earth will have moved into the Capricorn region. Her progressed Sun will have moved into the Capricorn region and her progressed Earth will have moved into the Cancer region. At this time in his life he may feel the need to go off into the mountains and spend time alone, trying to deepen his inner life, and fathom more clearly the will of the Father. He could also feel inspired to have a definite discipline for himself; to concentrate his energies, and define the nature of his "training". These moods would stream from the relation of his

progressed Earth to the Capricorn region at this time. Accompanying this, would be a strong will for "purification" radiating from his heart and a particular sensitivity which he has not noticed quite in this way before. She, on the other hand, would find her will strongly inspired in the direction of purification, and she would experience the need to stand fast amidst these moods of sorrow which might overcome her. After a time she has grown to recognize that her suffering is not so personal but is the fruit of her participation in the suffering of the living garment of the earth herself: "Blessed are those who mourn for they shall be comforted." This mood in her will is accompanied by a strong dedication to discipline in her heart, one which springs out of the courage to do what she can to overcome the senseless, unfeeling, destruction which is so rampant in her day.

A few years later, for each of them, the mood will once again change.

His relation to the Cancer influence will move into the next region of the Cancer-Scorpio mood and his relation to the Capricorn region will move into the next sphere of the Capricorn-Taurus mood. His solitary labors at purification and intensification of his inner life will undergo a change of emphasis and he may be inspired to start to write books about yoga and meditation and its value for healing (the writing of the books related to Scorpio; the relation to healing to the mercurial gesture of Taurus). He might also have the will to start working with yoga as a means of healing and will discover that he has a particular interest in the dynamics of yoga which was not present earlier in his life. How does it actually work in the process of healing, is the question of the Scorpio region breathing into his soul at this time in his life? Two years later with the motion of the progressed Sun moving from Cancer-into Cancer-Pisces we might imagine his work with healing and yoga bringing him into connection with a hospital or Institution of some form.

A comparable, yet somewhat differently emphasized experience might be true for his friend as well, during this period in her life. This brief sketch should show something of this further dynamic which I am trying to clarify in respect of the question of human relationships. Here is illustrated my suggestion that there exists an entirely different sphere

of superphysical life in which two individuals are simultaneously participating, than is commonly recognized. The dance of these two individuals through this sphere of superphysical life is an important factor in considering the symphony of a relationship. In the above example we have seen a case where there is an inherent harmony in the respective rhythms of these two individuals, because they are essentially (through the rhythm of their lives) moving through the same archetypal regions at the same time, although there is an interchange between the positions of Sun and Earth in this case. Such a circumstance is more the exception than the rule.

And further, this very concordance of the progressed Sun and Earth rhythm moving through common archetypal regions can as easily lead to difficulties as well as to harmony. Let us imagine looking at our hypothetical example from the perspective that although they each found common interests and will overlying their intentions from about the ages of 21-24 when they shared the Libra-Aries archetypal gesture, when they moved into the next archetypal region emphasizing Aquarius and Leo, one of them had a strong inclination towards children (Leo), whereas the other felt this would interfere in his/her own personal creative unfolding. One might feel, "I first want to become a fully independent (Leo) individuated human being (Leo) before I would even imagine trying to raise children". Perhaps they manage to find their way through this period despite their differences (they are still only in their mid twenties). The one with the impulse towards children feels there is time. Yet when they both enter into the Cancer-Capricorn region, perhaps one of them finds a deep interest in Catholicism (Capricorn) awakening or the other finds a deep relation to Anthroposophy and is infected with a dogmatic (Capricorn) attitude that Yoga (Cancer) is harking back to humanity's childhood (Cancer) and is no longer appropriate for our time. So on the basis of their respectively rigid attitudes (Capricorn) they decide to part ways. Here, despite the outer coincidence of the archetypal regions through which they are respectively moving one finds the differences in their responses to each region through which they are simultaneously moving, leading them apart, not closer together.

This leads us to another significant question. Let us say that the birth chart has a relation to the past. In each of our individual's relation to the Cancer forces, for example, out of a kind of tug in their natures from past experiences, they are mutually drawn to yoga. This continues for some years until they each enter into relation with the Cancer~ Capricorn forces in the context of their progressed Sun-Earth rhythm. Given the hypothesis that this rhythm has more to do with their present experiences moving towards the future, we may find that by virtue of the present experiences in the context of the Cancer region and its relation to the riddles of the physical body they bring their present experiences to bear on their past instincts (which some would argue is the fruit of prior experiences in preceding lives.) Through this, given the context of historical evolution, they are able to reexamine their relation to this gesture (in this case, let us say, yoga) which they have continued to make out of earlier experiences and which exists as a kind of memory tendency in their more external superphysical natures. One of the individuals, let us say, takes in a new thought or concept about this tendency or inclination in him or herself and by virtue of agreeing with it determines to change his/her outer behavior (he/she stops doing hatha yoga let us say). The other is unconvinced by this, resistant to even looking at it, and continues with the gesture he/ she had been making in the past and which he/she has carried forward in this life. Here we are looking at a kind of metamorphosis of those aspects of the individual's natures due to experiences gained through the progressed Sun-Earth development, seen in relation to gestures inscribed in the birth moments. The reader may remember in the last book I had suggested that one could detect in the study of the lives considered a development - even in the course of one life - of the individual's relationship to the various archetypal regions from the previous time through which they passed through them to a subsequent time. I gave the example of Carl Jung, first as an adolescent -engaged in vehement discussions with his father while under Libra-Aries. Then some 15 years later, under the same archetype, he labors to understand the sense of meaning in his discussions with his patients. Surely we must take into account, Jung's adolescence as well as his relation

to his father as substantial factors. Nevertheless I think this pattern points to a tendency of development in one life, through the individual's relations to the same archetypal regions after long gaps of time (some~ times 15 years). Similarly, in the context of the birth chart, through the course of each year, individuals are given the opportunity to find a new relation to those concerns awakened in them, for example, by virtue of the Sun's motion through a particular house during that time of the year.

In the case of Henry Adams, when he stood in the progressed regions of Pisces and Virgo, he spoke of his experience with the banker McCulloch saying "to him the banking mind was obnoxious, and this antipathy caused him the more surprise at finding McCulloch the broadest, most liberal, most genial, and most practical man in Washington". I am suggesting as a possibility that an attitude of Adams from the past, which might have been considered somewhat narrow, (Pisces) "the banking mind (Virgo) was obnoxious" has now undergone a modification through his life experience. He has become perhaps more generous in his view (Pisces) through his life leading him to cross McCulloch's path. This is one possible explanation. I am aware that there could be a number of others.

In essence, what I am trying to point to in the domain of human relationships, is that in the context of two individuals moving simultaneously through the conception to birth rhythm, difficulties can arise by virtue of how each responds to what may potentially be opportunities to development and refinement- development of those very spheres of their life which may even -out of the past - have led them together. In fact, this very dynamic, can lead to some of the most painful and difficult circumstances.

What about situations where the rhythm between two individuals is not synchronized - as was the case In the hypothetical example described above? Let us go back to the example of Ralph Waldo Emerson and Henry David Thoreau which I briefly touched upon in the preceding book.

It was about Emerson's thirty fourth year when he first met Thoreau, fourteen years his junior. At that time Emerson's progressed Sun was

probably standing in Sagittarius-Leo and his progressed Earth in relation to Gemini-Aquarius. This was the time in Emerson's biography when he gave his famous Phi Beta Kappa address at Harvard, his intellectual Declaration of Independence. Words such as "we will walk on our own feet; we will work with our own hands, we will speak our own minds" were spoken by Emerson at this time in his life. Leonine enthusiasm, independence and strength seemed to glow from this period. Corresponding to Emerson's thirty fourth year, we find Thoreau in his twentieth year standing in relation to the influences of Sagittarius and Gemini. Emerson, we must remember had just moved out of (the exact timing of this is somewhat uncertain) a life period given over to the breath of Libran realism (during which he was married) and Arian idealism. Thoreau's friendship (Gemini) with Emerson developed at the end of that period. Thoreau's biographer writes of this friendship that:

"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."

Whether these words are Thoreau's biographer's appreciation of Emerson's relation to the influence of philosophic realism and philosophic idealism at this time is uncertain to me, but I will suggest this as a possible hypothesis. Emerson some time later introduces Thoreau (then under Sagittarius-Aries and Gemini-Libra) to Bronson Alcott and we are told that "Thoreau saw the idealist beneath the dreamer in Alcott". Once again I ask whether this is an indication of Thoreau's relation , at this time, to the Aries forces and the Libra forces -his progressed solar-earthly archetype having moved into this region? Thoreau's relationship with Emerson, Alcott and the transcendentalists developed (Libra) and he met Margaret Fuller at which time there was talk of marriage between them. He, true to Libran archetype of realism and the weakness of "foolishness" says, "she was not fool enough to marry me and I was not fool enough to marry her." At this time Emerson's friendship was a source of encouragement to Thoreau's interest in writing. Is this an indication of the hand of Ralph Waldo Emerson fulfilling the Libra archetype for Thoreau, in that Emerson tried to assist Thoreau in his social and artistic tasks, partly through recognizing

and encouraging one of his true names, that of a writer. Under Cancer-Capricorn, Thoreau moves from having been Emerson's friend, (Gemini) having been a kind of companion or member of the extended social group of the Transcendentalists (Libra) to living within his house (Capricorn-Cancer). Of this time in his life his biographer speaks of the "popular conception of the ideal landlord" (Cancer/Capricorn). Interestingly, while Thoreau stayed at Emerson's he read oriental literature, a gesture which I would attribute to the influence of the Cancer mood which as we have seen and discussed earlier, has such a deep connection with the Orient. Thoreau leaves Emerson's house (Cancer) but Emerson has arranged for him a situation in his brother's house (Cancer) where he would be a tutor to his brother's family. This life experience brings him into relation with both an island (Cancer) and a city (Capricorn). He is homesick there and with archetypal genius expresses some of the motifs of the Capricorn-Cancer archetype:

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

Here we find a wonderful expression of what I think is Thoreau's solar-earthly archetype (Capricorn-Cancer) and the longing for its fulfillment at this time in his life, as well as his unhappiness with an unsatisfactory expression of this longing in his present living situation.

Returning to Emerson, we find at the age of forty, when his progressed Earth stood in relation to the Cancer-Scorpio region he gave some attention to finding a publisher for Thoreau's work.

In 1846, with Emerson's progressed Earth standing in relation to the magnanimous and royal region of the Lion, he says of Thoreau's refusal to pay the poll tax: "Thoreau's action was mean and skulking and in bad taste." Is Emerson doing Thoreau's heart justice at this moment or is he projecting onto Thoreau his own archetype?

Perhaps we could translate Emerson's words and say that he was accusing Thoreau of being discourteous, ungracious and ungenerous of soul. Interestingly Thoreau at this time in his life stood in relation to the archetypes of Virgo and Pisces, of graciousness and magnanimity. Perhaps Emerson's heart truly assessed the situation. Alcott, on the other hand, with a real inner sympathy for Thoreau's soul mood at this moment, remarks: "Dignified non-compliance with the injunctions of civil powers is acceptable." Civil disobedience is acceptable. There is a higher law than the one of civil laws and that is conscience. I do not know who was truly right in this situation. Nevertheless, I find it is somewhat striking to feel the appreciation for the motive springs of Thoreau's action both from Emerson and Alcott, at this time, when Thoreau's solar and earthly archetypes stood in relation to the independent "mind of one's own" spirits of Virgo; that region which in the name of civil disobedience and personal rights can so easily go in the direction of ungraciousness and self-willedness.

When Thoreau was 31 years old he once again entered into a close connection with the Emerson family. He stood with his progressed Sun standing in relation to the sphere of Leo and interestingly he was occupied with taking care of Emerson's financial matters for him. He was also concerned with his own debt. Both of these concerns can be understood in relation to the gold processes related to the human heart and the Leo archetype. Interestingly we are told at this time Thoreau wrote a letter to one of Emerson's children on Staten Island and took particular delight in the family cat. (See Volume III for elaboration on these examples.)

In 1851, at the age of thirty four, with Thoreau's progressed Sun having moved into relation to the sphere of Aquarius-Gemini, (the emphasis in the region of Gemini having such an intimate connection with friendship and the sense for the ego of the other man,) we find some of Thoreau's observations in respect of Emerson, true to the archetype, yet difficult to understand, given what appeared to be a reasonably rich and fulfilling friendship between them, thus far. Thoreau observes:

"I love my friends very much but I find it is of no use to go to see them. I hate them commonly when I am near them. They belie themselves and deny me continually. I thought that friendship, that love was still possible between us. I thought that we has not withdrawn very far asunder. But now that my friend rashly, thoughtlessly, profanely speaks, recognizing the distance between us, that distance seems infinitely increased ... Ah, I yearn toward thee, my friend, but I have not confidence in thee

we do not believe in the same God, I am not thou  
thou art not I"

The archetype of Gemini is given a classic expression in these last words of Thoreau's lament: "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.."

At this time in Emerson's life his progressed Sun would have stood in relation to the Aquarius-Libra region and his progressed Earth would have stood in relation to the Leo-Aries region. What actually was living between them I cannot tell from the studies I have thus far made, but clearly Thoreau's deep longing for true friendship was disappointed. Emerson, with perhaps, once again an instinctive impression of where Thoreau's heart was at this time (in Gemini) says "As for taking Thoreau's arm, I should as soon take the arm of an elm tree." The arm, so deeply linked with the Gemini forces and the gesture of uniting in brotherhood ( 'comrades in arms') is rejected by Emerson; a rejection which Thoreau clearly feels and expresses in the words above. Finally Thoreau tells us that he "talked or tried to talk with Ralph Waldo Emerson. Lost my time, nay, almost my identity". Here the intimate connection between the experience of time, the sense for the ego or identity and the longing for true fellowship so intimately bound to the art of conversation is expressed by Henry acid Thoreau. It is interesting to consider this mood of frustration and bitter disappointment in the heart of Thoreau under Gemini and compare it with Thoreau's first recorded meetings (it is speculated that they probably had contact with one another earlier since they lived in the same town) with Emerson, when he also stood in relation to the Gemini influence? We are left with the riddle: What has happened in between? Or what was happening at this particular time in their respective destiny? Looking further we see that this is not the end of the relationship, though it is a particularly difficult time for it. In 1860, two years before Thoreau's death, Thoreau's biographer tells us that "Thoreau and Emerson spent time rowing on the pond meditatively together". Interestingly at this time in the life of Thoreau his progressed Sun stood in relation to the Pisces-Cancer region (rowing on the pond) and his progressed Earth stood in relation to the Virgo-Capricorn region (meditatively). Emerson's progressed Sun stood at this time under Pisces-Scorpio and his progressed

Earth stood under Virgo-Taurus. At this time in his life he had a particular interest in the affairs of the civil war, and true to Scorpio tells us that sometimes the smell of gunpowder smells good." Under Pisces-Scorpio for Emerson, two years later Thoreau dies. Perhaps I should add, that at this time in Thoreau's life, under Cancer-Capricorn, he also did surveying work for Emerson, determining the "boundaries between Emerson's and Staple's land." This question of "boundaries" or the "living skin" between places, peoples or nations I have earlier discussed (see previous books) in respect of the Cancer influence. It makes good living sense that Thoreau would have been engaged in this work at this time, just as it makes sense that Emerson under Taurus would have a greater "land consciousness" than he had had earlier in his life.

I will leave the characterization at this point. I hope, through the richness and complexity of the relationship between these two men, and through the harmony between their heart's concerns as well as the changing moods and questions which arose during these different life periods, the progressed solar earthly rhythm which I have suggested is of deep significance in considering some of the riddles of human relationships, will have found further elucidation.

As we move with the Sun and the Earth in respect of Thoreau and Emerson we can find the remarkable correlation between that which seems to shine behind different motifs in their relationship with each other and the regions in which the Sun and the Earth were standing at the corresponding life periods. For Thoreau, in respect of Emerson, we find friendship under Gemini, companionship and social relations under Gemini-Libra; domesticity and relations with his family under Cancer. Under Virgo, inspiring Thoreau to a stance in relation to the question of civil disobedience, Emerson felt he acted in bad taste, he was discourteous. Under Leo, Thoreau helped Emerson with his finances, wrote to one of his children, played with his family cat. Once again, under Gemini, Thoreau's friendship with Emerson seems to turn bitter, and his longing and confidence were disappointed. Finally, under Cancer-Cap. (what has happened in between?) Thoreau is rowing meditatively with Emerson on Walden Pond and surveying his

property to find boundary divisions. I think these phenomena should speak for themselves. The changing gestures are in harmony with the changing archetypes of the solar-earthly line. I have primarily viewed this question from Thoreau's experience, not so much from Emerson's. This is partly because Thoreau's biographer gave more attention to it than did Emerson's. It certainly would be possible to further explore Emerson's experience and try to more clearly define how the change from one archetypal region into another affected each of them. I think it would be good and helpful to do this, but for the present I am afraid that I must consider it beyond the scope of this book. I encourage the reader to explore this question further, if it is of interest to him.

If we consider the apparent extreme change of heart which was evident in Thoreau during the period with the emphasis on Gemini, when he felt his will for true friendship was sorely disappointed, we could easily have imagined that his relation with Emerson might have been terminated altogether. If we consider this rhythm, in these two individuals who are not moving simultaneously through the various regions with each other, we can nevertheless see how there seemed to be a fair degree of harmony between these two men during varying periods in their lives when they stood under different archetypes. Such a rhythm could also have been considered in relation to our hypothetical couple, wherein, for example, they might have met under certain archetypes which led to certain gestures between them in their shared lives which then might have changed when they moved to the following archetypes. I have seen circumstances where couples have married, started a family, when, the mother, let us say, was under Cancer-Capricorn. For the two or so years of this archetype one could feel that the responsibilities of motherhood (Capricorn-Cancer) captured such individual's wholehearted attention. Then the progressed Sun, let us say, moved into Cancer-Scorpio and one could sometimes find a mood of resentment (Scorpio) entering into the mother in relation to the task of motherhood (Cancer). Now, the mother, who has become far more feisty overall, wants to go back to her interest in research (Scorpio). Although not due to an archetypal Sun-Earth change, we remember Madame Curie being 'vexed

through her pregnancy, that this would interfere with her research in the magnetization of steel'. The mood of one 21 year period during our lives gives way to the next, but if we, in the course of one of these periods have taken on responsibilities of a longer duration (as, for example, children) not anticipating our change of heart, 2 1/2 years later we find ourselves feeling "trapped" in circumstances as we, in our heart's attention have "moved on".

Another circumstance I have seen is where, for about a three year period an interaction had much to do with developing independent thinking and a business venture under Taurus-Virgo. Then one of the individual's involved went through a 'change of heart' when they moved on to the Taurus-Capricorn archetype, leading them to strong inclinations to withdrawal from the world to pursue more traditional lines in the unfolding of the inner life (Capricorn) such as aligning himself with the truth as experienceable in various, traditional religious streams rather than focussing on independent thought and belief. Given this further, longer 21-3 year rhythm, which needs also to be considered in the context of two deeply intertwined human destinies, one can well understand why because of its length, it often leads to such intense feelings of betrayal on the part of one or other of the individual's involved. This can be because their own respective changes either do not estrange them as much from their accumulated mutual responsibilities, or they are not as sensitive in the feeling of responsiveness to these rhythms, perhaps because of the psychological feelings of guilt they inevitably would call forth, unless the basis for these changes of heart were clearly seen through. If they were seen through these circumstances perhaps would not so readily deteriorate into a condition of moralizing and finger-pointing, rather an objective situation which has a cosmic reality calling it forth. Then the challenge would be to work creatively with it. Perhaps this aspect, as was pointed to earlier, relates to the need for a discernment and harmonization of past, present and future, and also to the clear and wide awake perception of the motives for any of our actions; whether, as in the quote of the Unknown Author, our motives were \*the result' of our character or temperament, or a 'free perception of conscience'.

Summing up what we have explored in this chapter we find suggested that behind or within the shorter rhythms explored in the previous chapters we have the approx. 2 1/2 year rhythm of the 'heart of biography', the solarearthly conception to birth rhythm. This rhythm overarches the rhythms thus far explored and its investigation can also, I think, throw light on some of the changes in human relationships which often due partly to its greater duration- lead to more far reaching consequences than day to day fluctuations. Whether this rhythm points to the future working into and through - in a sense - the past I will leave as an open question to be explored at another time.

I am aware that some of the phenomena put forward to demonstrate this particular rhythm would, from a traditional astrological point of view, be considered as due to the activity of transits! I would, in principle, agree with this, but suggest, to the best of my ability, I have tried to clearly illustrate those phenomena which are due to the solar-earthly conception to birth rhythm. Further, I think without a consideration of this rhythm (as perhaps without a conception of the heliocentric significance in relation to transits as well), an approach to transits may be limited in its accuracy due to an attempt to describe phenomena, the actual basis for some of which, may lie outside the conceptions of those working with the framework of this idea.

Of course it is clear that the more factors that one feels are worthy of being taken into account as possibly causative in terms of human behavior and destiny (when viewed in at least the circumscribed context of cosmic influences upon these questions) the more difficult it is, with any certainty to pin point actual clear cause-effect relations. Nevertheless, I think it is possible to make some of these distinctions, and as these books bear testimony to, important that efforts are made in this direction.

With this thought I would like to return to one of Goethe's statements which we found in the preface: "No one is more a slave than he who thinks he is free when he is not". In the following chapter we will consider some of the more direct influences of one human being upon another. Let us turn to that now.

"The planetary system is a complete whole. Its unity is based on its parts not only interacting in the sense of external causality but also in their mutually interpenetrating as in a cosmic organism. Therefore, it appears that reality in the planetary world does not lie in the manifest phenomena of the individual planets but in the harmony of their rhythms. Here in a large scale is found what modern rhythm research calls rhythmic co-ordination. Wherever the Sun, Moon or a planet manifests in the world, this manifestation is connected simultaneously with the rest of the planetary universe".

Ernst Kranick, Planetary Influences on Plants

CHAPTER VI:  
SYNASTRY AND HUMAN RELATIONSHIPS

Thus far in this volume I have explored those aspects of human relationships which are simply the fruit of two individuals walking by each other's side in the context of rhythms ranging from about 2 hours to 2 and 1/2 years. Although it is true that these are not human relationships as such - in the sense of the direct effects of one person upon the other ~ my own phenomenological investigation of the factors we have thus far reviewed has led me to feel that a great deal of what goes on in human interaction could be clarified were one able to see through what is pointed towards in the content of the preceding pages. The identification of a particular individual with his/her point of view, our inability to 'lay down our "life" for our friends', inevitably leads to our individual biases obscuring our capacity to see another's actual circumstances and where he/she may be 'coming from' at any particular time. The reader who has come with me this far will see that I have stayed largely in the context of my own bias of sensitive, phenomenological empiricism. What has been directly discovered shows in this case that the actual living reality seems to harmonize with what 'logic' would have told us if we took as our premises for human behaviour the foundations laid down in the preceding books. The bias of my empiricism comes from my sympathy with the sentiment of Gandhi, expressed in the following words. "It has been a rule of my life never to ask anyone to do anything which I have not tried out in practice myself". In this case the practice has been my ongoing attempt to educate myself as to my own human nature in its great changeability so that my understanding of those around me could be built on a loving devotion to others, with a minimum of interference from my own subjective sympathies and antipathies. This method, which has stood at the heart of my striving, I have also employed in exploring other dynamics within my relationships, the concepts for which exist in certain astrological traditions.

The first of these I would like to explore are certain aspects of 'synastric' theory. Simply stated, the astrological theory of 'synastry' is concerned with the interaction of two or more individuals, based upon a view of their respective natures, seen in light of astrological factors.

There is quite a body of literature in this area. Various theories range from the simple comparison of one 'chart' with another (some of the concrete consequences of which - based on observations of living reality, I have tried to clarify in the preceding pages), to the idea of a 'composite' chart. Here one looks at the two individual's charts and (simply stated) takes the midpoints of the major positions to determine the 'composite' of the two which is supposed to indicate the character of the 'relationship' between them as an entity in itself, built, in a sense, between the two individuals as the fruit of the interaction of their respective astrological natures. These are a few of the theories. Given my bias of starting from myself and my open question, based on my research thus far, in relation to the possible aptness of these words spoken about synastry in the previously quoted, *Recent Advances in Natal Astrology*: 'if nothing else, the studies reviewed here illustrate the predilection of astrologers to proceed to complex areas before even the most fundamental principles have been clarified' (p. 323) , I will simply provisionally share what my own experience has led me to feel I can presently say. I had considered omitting these following sections altogether but felt that the following reflections would round out the overall picture. So please understand that these observations are the fruit of work in progress. Nevertheless I believe they contain true 'leads' for others interested in carrying further these explorations for themselves. The following thoughts (as those shared in the previous volumes) are the fruit of intensive self-observation. In this case, this has been carried on in the context of my relationships, accompanied by participatory observation of my affect upon my companions. The tentative conclusions are drawn from my understanding of some of the dynamics of my interaction with about 100 different individuals. I do not have masses of data based on thousands of experiences. Nevertheless I feel confident of the following conclusions as far as they go. The reader will simply have to judge on the basis of his conclusions as to my accuracy or inaccuracy in the previous books whether he feels he wishes to give attention to exploring some of the following indications for him/herself. Let us now look at them.

Thus far we can see that one of the reasons why it would be significant

to compare the placement of each planet with the corresponding planet (Moon to Moon, Mercury to Mercury, Venus to Venus, etc.) is because they both will be stimulated simultaneously in the ongoing flow of cosmic time. For example: let us imagine that either through the Moon moving through a Mercury ruled region in the sidereal zodiac, or through the spiritual Earth moving in front of a Mercury ruled region in the tropical zodiac, or through another factor stimulating this particular region, at any given moment in cosmic time for two individuals together, their respective archetypes are simultaneously stimulated. The attentive observer can certainly experience that if, for example, one individual's Mercury archetype has a strong Capricorn character, and the other's a strong Leonine character, there can be felt to be a lack of harmony between the respective gestures each one may be inclined to make at that time. This need not be understood as outward gestures. It is a kind of lack of harmony between the flowing currents of energy which are stimulated in each of them, respectively, in relation to this region of their more external superphysical natures. If this occurs unconsciously, as is most often the case, the Leonine individual may feel the Capricorn individual to be somewhat stiff, whereas the Capricorn individual may feel the Leonine one to be somewhat uncontrolled. One lacks all spontaneity, the other is too spontaneous. The expression: 'rubbing each other the wrong way' seems true to this living interchange, because a sensitive observation leads one to feel that there exists a kind of 'elective', in this case, disharmony between these corresponding regions in each of the two individual's involved. In many ways, looking only at this region of human nature, the effects of these forces upon each other, would probably show, upon careful investigation, to have similar characteristics to that study or insight which has led, in the agricultural domain, to 'companion planting'.

From this example one can see the obvious basis for considering one planet in relation to the corresponding planet in one's companion: simultaneous stimulation. This would also be true in considering one house cusp in relation to the corresponding house cusp, inasmuch as in the 6 and 2 hourly rhythms there is a simultaneity of stimulation of the house cusps as well. Further, given that the cusps of the respective houses affect the archetypal energies of the planets which rule them: Aries (Mars, first house),

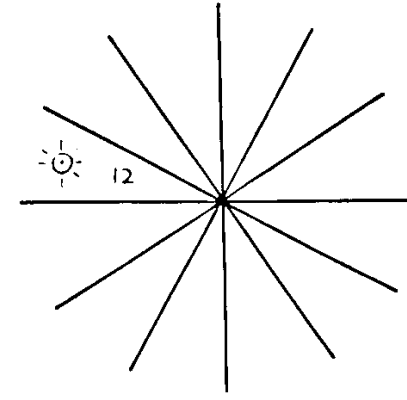
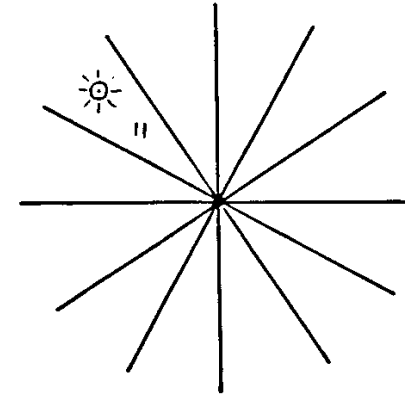
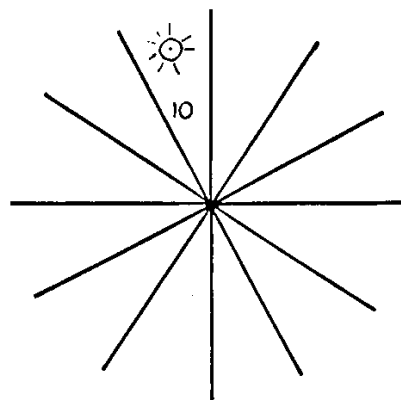
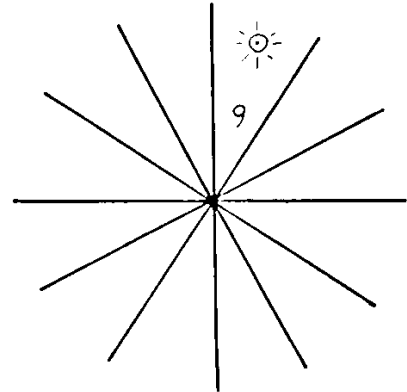
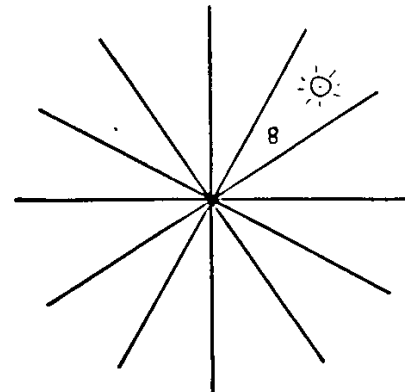
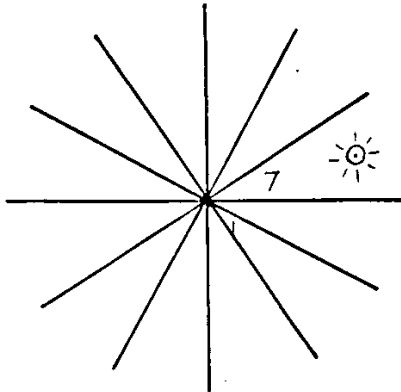
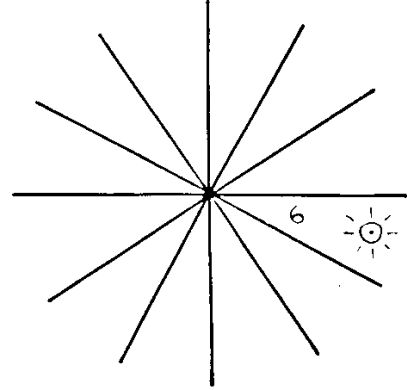
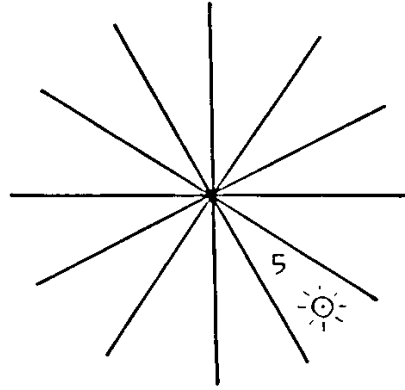
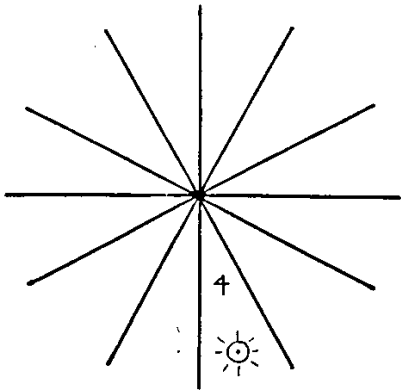
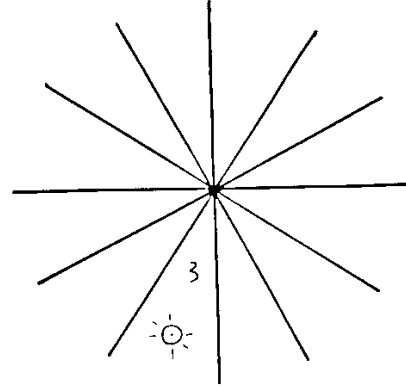
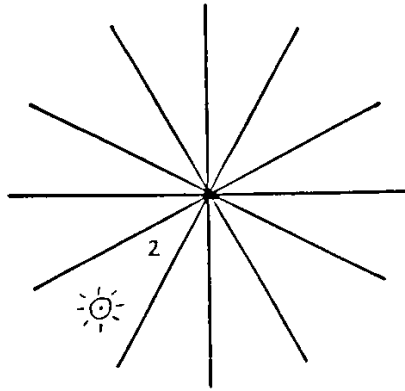
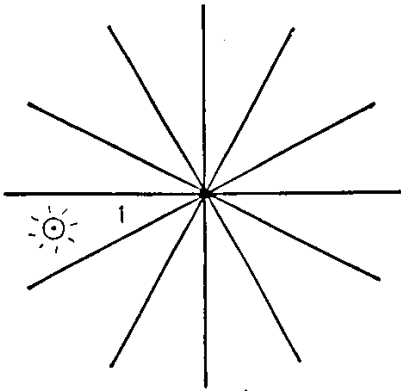
Taurus (Venus, second house), etc. whenever the houses would be simultaneously stimulated in the two companions, the effect of the respective house cusps, in relation to the planets, would also be involved. This has also been illustrated in the preceding discussion. This simply reiterates what we have already seen. Now let us take a giant step forward in our discussion, yet go back to what was my beginning in my explorations of synastric effects.

I remember about ten years ago sitting on the back porch of a friend's house, having pulled out one of her astrology books from the bookshelf. I read then, for the first time, (after having years of impressions of the effects of different individuals upon me), the theory, that if you take the planets of one person's moment of birth and place them in the 'chart' of the other, you can find an indication of various ways in which the first individual's 'nature' will affect the other's. Why this might be so and how it works was left unexplained. I remember then closing my eyes and taking the solar positions of 12 different individual's whose sun's would fall in different houses of my birth chart to see what I could discern of the relation of this theory to my observed experiences? Briefly stated (I will expand on this shortly), I could see a new friend's Sun, who called forth waves of maternal tenderness in me, and a will to help her stop smoking and change her diet, standing in my fourth house of Cancer. The Sun placement of the woman at whose house I was visiting, and from whom I was always inclined to get books and go into research questions, fell in my eighth house. Another friend, who helped me during one of my most productive (outwardly) periods in my life, had her Sun falling in my sixth house of Virgo. An earlier companion of mine, who had called forth the mood of my most severe and energetic ascetic pursuit of the spiritual life, had her Sun falling in my tenth house of Capricorn, the Saturn ruled house. Some one in my family, with whom I seemed to have a deep 'psychic' connection, had his Sun falling in my twelfth house of Pisces (world picture of psychism). As I went through the circle of houses in my mind's eye, I found that when I contemplated the fundamental energizing current of my experience of my friend whose Sun fell in my sixth house, it was as if a solar radiation shone into my solar plexus center by virtue of the life energy of this person. In the case of my friend who called forth feelings of tender solicitude, and awakened a strong

impulse in me to touch her, I could feel as if her solar radiation shone into my root chakra center, awakening the various Cancer related maternal currents there. As I thought about these phenomena I formulated to myself the dynamic somewhat in the following manner. If I am by the side of someone whose Sun falls in one of my houses, it is almost as if I participated in those forces which I would have had I been born on that particular day in relation to the solar year, yet at the time of day which would still give me the chart (or living web of forces) which did actually surround me. Comparably, it would also be true to say that it is almost as if (though with variations) there is a similar feeling as to how I feel when in the course of the planetary rulerships the Sun is moving through the particular house in which it falls when I am with another individual born at a particular time of the year.

I could clearly see this at that time and since then this theory, particularly in relation to the Sun's placement in the chart of another (in the circle of houses) has been in the back of my mind as I continued with my life. Although I have had many ongoing interactions in the last ten years, only in the last months, in anticipation of writing this book, have I tried to systematize my impressions gathered from over a hundred or so relationships. Following will be some brief characterisations of what I have discovered in reviewing this theory. First I will take the Sun placement of other's in relation to my birth configuration of forces, then take my Sun placement in relation to the birth configurations of others. This will be considered in relation to respective placements in the other's circle of houses. See the chart on the following page for a graphic illustration of this.

Looked at first in light of the effects of the solar placements upon my more external, superphysical body of forces, (abstractly pictured in the circle of houses from birth), when I consider first those individuals whose Sun's fall in my first house I find the following. There seems to be a common stimulation of my Aries forces, my sense for the word, etc. focalized at my Mars ruled throat center. With many of these individuals my fundamental gesture in relation to them has had to do with the challenge for me to develop greater self-knowledge. Also I have felt 'called upon' in my conversations with them, to make the gesture of waking them up, through trying



to give true 'names' to their experiences as shared with me. This is one strong current in my relation to each of these individuals, although my response to each is more individualized than this. (I will say more about this shortly).

In considering the effect of those individuals whose Sun's fall in my second house my interaction with them stimulates my Venus ruled second center. It has repeatedly had the character of encouraging in me the development of the virtue of balance which leads to progress. A number of them have played an important part in the question of my meeting earthly needs and have challenged me to overcome any kind of attachment to the help they were willing to offer.

In considering the effect of those individuals whose Sun's fell in my third house I can experience the common stimulation of my solar plexus, lung and arm region and the feeling of brotherliness. Also circumstances arose where there was a 'conflict of interest' or a struggle with the question of priorities have been awakened.

In looking at those friends whose Sun's fell in my fourth house I can see the pattern of stimulation of my first center; the awakening of my sense of touch (I had at times to struggle to find a right relation to comforting them or myself through touch), and the moral challenge to develop selflessness. With a few who were in the healing professions, I had, during a difficult period in my life, to find a right balance between becoming too dependent, through a longing for maternal care from them - and cutting myself off entirely from the potential cathartic effects of their genuine concern.

Simply stated I would say that after about ten years of observation it has been my definite impression that the placement of another's Sun in my circle of houses stimulates those regions of my nature related to the characteristics of the particular houses affected. In the context of my own striving in relation to the previously explored ideals (virtues/lacks-excesses), I can say that one fundamental motif in my interaction with others is that through my various houses being stimulated I was/am given the opportunity to work on those portions of my more external superphysical nature related to the twelve respective houses. This was true to my self-observation in

relation to my own forces, but also true to the actual external life concerns which may have been the focus of my interaction with various individuals. For example, a friend whose Sun fell in my second house gave me financial assistance over a period of time, even offering to help provide a place for me to live. One of the challenges posed to me by virtue of this person's gesture was the necessity for me to clarify precisely what I actually needed to live. That is I was challenged to find a right relation to the struggle with 'covetousness'.

Another friend, whose Sun fell in my third house, was having great difficulties with her husband (child kidnapping, etc.) when I entered her life. I was the one who seemed to be able to lend her the 'hand' she needed at this difficult time. This I did in brotherly fashion. Nevertheless, I was, during the worst period for my friend, in the middle of writing various manuscripts and was, as they say, 'torn apart' between my sense of fidelity to my task of sharing some my research, and not forsaking my friend, who suggested that without my help she would be unable to cope and end up in an institution. Here is highlighted third house struggles: conflict of interest and unfolding perseverance through overcoming scatteredness by maintaining single-minded intentionality, the true foundation for 'faithfulness'.

During my most difficult 'health' period, while beset by mysterious ailments, another friend came into my life who was a healer. Over a period of many months, this person generously and devotedly offered care. I was confronted with the challenge of maintaining a balance between dependence and rigidity. How not to become overly dependent on the help of this person, yet not to cut myself off altogether for fear of that potential dependence. Her Sun was in my fourth house. In this house one can discover the challenge to develop 'selflessness which becomes catharsis'.

During an extended period while I was engaged in productive work, bringing some of the content of the preceding books to 'earth', a friend, whose Sun fell in my sixth house, helped me intensively with this work, called forth great momentum and appetite for the future arising out of my solar plexus region. I was challenged to collaborate with this other person without 'opportunism'. I had repeatedly to overcome my missionary zeal for my work; a mood which would lead me to want to employ another's future will

for the sake of my own 'cause' or personal responsibilities. Should I try not to be overly critical about my colleagues carelessness or lack of resourcefulness? Yet didn't pointing out traits which could be improved truly serve the future development of another? The sixth house challenge to develop courtesy into tact of the heart was clearly an underlying motif in this relationship. ('Industry without art is brutality'. Ruskin)

A few friends who were struggling artists had their Sun's falling in my seventh house. I can see clearly the pattern of my various plans to assist them in their work, to aid contacts, to simply lend my support to their efforts, all the while trying to fathom their challenge which seemed to force them to live with little security. I felt a sense of injustice in their plight, yet I tried to come to a calm, clear and fair assessment of the background of their circumstances. In the challenge, which my relation to them posed to me I could clearly see the question of seventh house Libra: can one live without any security with the faith that life will meet one 'half way' if one has found a right relation to one's 'needs'.

Looking at various individuals, whose Sun's fall in my eighth house, stimulating my Scorpio forces, I see a number who are researchers and writers, with whom there can be a subtle undercurrent of competition. With some I have tried to hold back my sharp, critical edge in order to gain real insight into the content which they have, at times, brought to me. With another, I see a deep, unfortunate wound which I had created by returning monetary aid offered to me by her, made possible for her through inherited family support. Here, I think, my attempt to come to terms with the question of inheritance and the right use of inherited money reflects a stimulation of my eighth house.

These are some more fleshed out indications of the phenomena which have led me to tentatively conclude that the concept of placing the Sun in the circle of houses of another-as a means of understanding a very basic affect of one upon another- is certainly significant.\* To balance this out I would now like to give some indications concerning the placement of my solar forces in the living configuration of forces of my companions (abstractly pictured in the circle of houses).

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\*I have omitted speaking of cusps of houses for the sake of discretion. I will do so now in relation to anonymous others and in the hypothetical example drawn from the preceding pages.

I see my Sun falling in the first house of another, a man who came to me through reading my first book. He said that he felt how closely he "knew" me through reading my words. His impulse towards more intensive self-knowledge was awakened through study of the book. Sporadically in our meetings a strong competitive gesture of self-assertion would come forward in him towards me. Another example is of an adolescent who I had tutored. Periodically she would 'rip me apart' with her words and take great joy in combating me. Another case is a friend who tended me while ill, with whom I have had lengthy conversations exploring deeper and deeper regions inspired by the gesture to self-knowledge. Coming forth in these three relationships was, at times, malice from my adolescent friend, devotion, yet self-protection from the reader of one of my books, and sacrificial devotion from my third friend, in whom already lived a highly developed (yet developing) will to give true 'names' to the life of human beings.

Next I will consider an example of my Sun falling in the third house of a chiropractor friend. I have always had a strong sense of his bearing down on me when I am with him. The impression is that I stimulate his solarplexus, lung and arm region related to the sense for the ego. I can see another friend who is a writer and editor. He is often moved to have long conversations with me. I have always appreciated the clarity and graciousness of his mind. My sense for the qualities of clarity of mind in him which I appreciate streams I think from my Sun's placement in his third house. The graciousness of his mind which often strikes me as well I feel is related to the fact that Virgo stands on the cusp of his third house.

Next I will look at various individuals in whose fourth house my Sun falls. The first is a friend who came to me as a counsellor. She would bring me food, knit me mittens for Christmas and often insist that I come to her home for a visit. We spoke a lot about her children and the question of their education. A second friend who works as a masseuse (sense of touch) belongs to a group with strongly held beliefs. She works on me and clearly has found it difficult to understand how I could go to a chiropractor as well. In this I see a reflection of the fourth house question of sectarianism arising. My friend whose Sun fell in my third house - leading to a conflict of interest - in me, while going through her difficult familial situation, became strongly, emotionally dependent upon me. I went to stay in her house,

and while there, had difficulty in relation to the world of food. She brought me to a homeopath for my health problems and introduced me to various friends who, each in their own way, had a relation to sectarian questions. The interesting beginning of this friendship was that she saw a suitcase I had left at her ex-husband's house and had a premonition of the future course of her relation to me through the experience of this object. (Cancer - Materialism.)

Another friend, who I always made feel somewhat uncomfortable because of the extreme regimen of my diet also found my Sun falling in his fourth house of Cancer. It was as if I made him uncertain of what and how much to eat when he was with me. Nevertheless his tender, maternal concern for me shone through this discomfort which I called forth in him.

I am suggesting that all of these gestures are reflective of the fundamental stimulation of the fourth house Cancer region in these Individuals through my solar forces. This, in turn, awakens related concerns: emotional security ' diet and purification of the body, care of the body through touch, etc.

Next let me look at some of the effects of my Sun falling in my companion's fifth houses. One is a married friend who dreams of marriage to me. I experience repeatedly in her a heartfelt, sunny radiation in relation to me. Then there is a younger friend/student. My Sun falls in his fifth house and his Sun falls in my fifth house. In our relationship there is a strong sense of encouraging freedom and individuation. I see the potential for a very balanced, deeply Christian, heart-felt participation in the life of each other. My Sun also falls in the fifth house of one of my artist friends. Her warm-hearted, then contained, heart-felt enthusiasm for me when I speak with her never fails to give me a lift and encouragement. At a very difficult time in my life, the breath of love radiating from her heart towards me in a sense -called me back into life, rekindling my will towards the future.

Another example is a friend whose Sun falls in my first house, whereas my Sun falls in her fifth house. She takes joy (comes alive) in speaking to me with lion-like enthusiasm, generally about the sorrows of her heart. I listen (Aries first house sense for the word), often fighting back my impatience with her self-absorption in her own feeling experiences and over self-centeredness (or so it seems to be to me).

I now see my Sun fall in the seventh house of others. My solar radiation awakens the question of human relationships or perhaps the dream of a relationship with me. For one friend, there was a tragic separation from his wife which led to severe violence between them. He wants to repeatedly explore this with me. Another friend enters my life when she is going through the break-up of her marriage. Another, questioning her marriage and wondering about the wisdom of entering into a particular professional collegueship explores this with me as a central motif in our conversations. In addition to these patterns one common thread which these people all share has been a will to assist me with my own efforts. This will - as expressive of the seventh house struggle with foolishness (illusions) - has had varying degrees of balanced, equanimous realism in it. Some promises have been well-founded, others, wishes or fickle gestures without substance.

Next let us look at my Sun falling in other's eight houses. In one case I have had one of the most unpleasant battles between myself and another based on his condescending criticism of my work for which I was inclined to "rub his nose in it" (Hardly a virtue of mine I admit!) Another was someone who was periodically annoyed with me for one reason or another, a bit suspicious of my motivations, deeming me guilty first, until I prove myself innocent later. There were also colleagues who disagreed with aspects of my research or felt I had been impatient in making it public. My obvious automatic response would be to attribute it to their jealousy! Here we find something of the signature of my Sun stimulating the Scorpio house of others: qualities of patience, insight, jealousy, pride, spitefulness, etc. were all awakened.

Next let me look at the effects of my Sun falling in the ninth house of others. I see a close friend who views me as a counsellor, wanting me to assess the 'truth' of his judgements. Two other friends, seeresses, through whom my own world view was expanded receive my Sun into their ninth houses, focalized at the third eye center where logical thinking can be developed into spiritual vision. Another friend, student of Rudolf Steiner's Anthroposophy, drawn to an Indian Master who emphasizes third eye meditation, seeks my counsel to determine the compatibility of these two paths.

Next let me consider my Sun falling in the tenth house of others. Here

I find various friends who look upon me as having a certain degree of authority. Professional questions often come up with them. One of them who was embarrassed at my own lack of professionalism, did not want to expose me to those individuals connected to his own professional ambitions for fear of embarrassment. Another, with whom I had only a few conversations, was a close disciple of a few Indian Masters. Most of our conversation she spent telling me stories of her experiences with her Masters. She also looked to me to tell her what was going to happen to her in the future. Another young friend who had thought of me as a teacher to her was always telling me how much I was like her father. She also thought I was somewhat stiff, although a mood of awe and reverence was, at first for some time, often present in her bearing towards me.

So what we find from these sketchy examples is evidence that two individual's solar forces will affect each other by virtue of the respective houses in which they each fall in the other's chart.

Surely everyone has had the experience of being involved with other people whose very presence calls forth waves of tenderness and maternal longing in oneself, whereas, much to one's chagrin, the other person is far more distant and philosophical in relation to oneself! I remember a friendship I had quite a few years ago with a woman who called forth these waves of solicitude and tenderness in me. Her Sun fell in my fourth house. One of the consequences of our relationship (touched on earlier) was that I helped her to stop smoking and change her diet. My Sun fell in her ninth house of philosophical, third eye, Jupiter-Sagittarius related concerns. I spent a good portion of a summer helping her prepare for her teaching of the Old Testament the following year in school and reading to her from books concerned with spiritual development! This often enigmatic, and sometimes troubling set of circumstances, leads me to another observation which I would like to share. Although the classic formulation - and the experiences I have thus far shared - suggests that the Sun placement of the first individual will awaken aspects of the second individual's nature related to the house in which it falls, it has also been my experience that two individual's who have a degree of selflessness in their heart's relation to each other, can alter this dynamic. That is that the other person, selflessly entering into the

implicit challenge or struggle called forth in me by virtue of their affect upon me, will try to help me with that struggle, rather than be unduly focussed on how I am affecting them. Also where there is a mutuality of selfless love the following can be observed. Let us say - as in the example given above - that my companion's Sun falls in my fourth house of Cancer, awakening my struggle to unfold selflessness, a right relation to the sense of touch, the mysteries of matter, etc. My companion can perceive his/her effect upon me in this domain and aids me in my refinement of my relation to that region of experience which his/her solar nature strongly stimulates in me. In turn, if I recognize my stimulation of my companion's (as in this case) ninth house, I can enter into his/her desire for the expansion and broadening of his/her mind; the refinement of his/her sense for truth, etc. In such a case there exists a potential, implicit support for the inherent challenge presented to each of us by virtue of our companionship with the other, resulting from the effects of our respective solar stimulations.

Having looked at these examples, in which I have tried to illustrate something of this fundamental synastric effect, drawn from my own experiences over the years, let us now return to our hypothetical couple to see what we might expect to find as a reflection of this dynamic in their relationship. In doing this I will also take into account the question of which signs are placed on the house cusps of those houses being stimulated.

If we take the solar position of the first individual, at  $18^{\circ}$  of Capricorn, and place it in the chart of the second individual it would fall in the third house of her chart (B). The third house is related to the forces of Gemini which I have earlier spoken of in relation to the center at the solar plexus, arms, lungs and hands. The virtue connected to the Gemini forces was seen as perseverance leading to faithfulness. This character of Gemini would be modified through the presence of Capricorn on the cusp of the third house. This would stimulate the regions of the eyes, knees, elbows, boney structure and inspire the potential mood of courage developing into redemptive power. This, of course, is abstractly stated. The experience of the living reality would be that for the second individual, when she is in the presence of the first, she would experience a solar radiation in the region of her solar plexus, lungs, arms and hands. This radiation stimulating the

Gemini currents would, in turn, have an effect upon the ruler of the region of Gemini which is astronomical Mercury. In this case Mercury in Cancer in the ninth house would be stimulated. The quality of faithfulness would blend with tender selflessness and truthfulness. These qualities would all be further modified through the presence of Capricorn on the cusp of the third house, linked with Saturn standing in the tenth house. The actual living energies in the second person, related to the third house and the cusp of the third house, would be under a constant stimulation through the presence of this other particular individual's solar forces. Careful selfobservation would also suggest that even when another person may no longer be physically present with us, depending partly on the length of time we have been together, one can experience the abiding 'memory' of their solar forces, particularly centered in that region of our more external superphysical nature which would have been stimulated through the placement of their solar forces in relation to it. That is to say, taking the above example, that even after our companion left the young lady we have been considering, for a period of time after, the memory of his presence would be felt with emphasized strength in that region of her nature (in this case in the region of the solar plexus, lungs, etc.) where his solar forces would have been particularly concentrated.

Looking now to the effect which she would have upon him we would find that her Sun, standing at  $18^{\circ}$  of Cancer, would fall in his eleventh house, related to Aquarius. Cancer stood on the cusp of that house at his birth. Her solar forces would stimulate his Aquarian archetype, modified through the Moon ruled Cancer forces. Perhaps we might see that he would inspire in her the will to perseverance and endurance colored by a feeling of responsibility to him. She, in turn, would stimulate in him, a kind of tender modesty or shyness, as well, perhaps a will to purification and meditative deepening. This is simply an arbitrary example. The relationship between their forces could express itself in many different ways.

One thing I would like to clarify is that the experience of each other is not only reflected into the psychological realm from the living realm, but can have a lasting effect upon the living realm as well. What I mean by

this is that if one takes the solar forces of one person and places them in the living forces of the other, it seems that the most immediate consequence is a stimulation of the currents in the more external superphysical nature. What one needs to try to understand is that the human soul lives within this more external superphysical nature, somewhat as the human soul lives in the changing moods and seasons of the year. (Of course one is obviously one step removed from living in 'nature' clearly external to ourselves, and 'nature' which we have a more intimate relationship with by virtue of our more external body of forces.) If, let us say, there is a block in a particular center, and an individual enters into relationship with another whose forces radiate into that center, thereby freeing it in a certain sense, the soul moving into that center that had been blocked and now experiencing a freedom there, can feel a mood of gratitude or love arise towards the other individual. This does not necessarily mean that this gratitude or love is actually for the unique individuality of the other person. In some cases it may be no more deep-rooted than the mood of gratitude which healthily arises in a human being towards a physician or any other individual who may have helped him in some way. (This is not to undervalue this sense of gratitude, simply to put it in perspective in relation to this consideration.) When this is not made conscious individuals can base a relationship on this aspect of the interaction of their forces. It is not uncommon to find two individuals who feel comfortable being with each other in the same environment or sharing close quarters, yet who in their 'inner lives' may have far less in 'common'. In certain cases, it would probably be accurate to suggest that the soul of one of these individuals is attached to the way in which being with the other makes him or her feel. This of course is an extreme picture, meant to illustrate this dynamic.

Of course, the implications of these brief observations are great. The foundation for this entire study is, on the one hand, to suggest, that clearly there exist many unseen through factors which influence human relationships with a certain degree of compulsion. When these factors are made more conscious, they can be lived in more freely, and work less mechanically. My hope in sharing some of my experience is to aid others who have a will to stand more freely and creatively in their relationships; that is to stand

more 'individually' in relation to what is working more 'automatically' in them. I will say more about this in the concluding chapters.

Let us now continue with our present exploration.

In the preceding we found some sketchily presented evidence which, at least thus far for myself, points in the direction of confirming one of the basic concepts of synastry. I think if the interested reader considers this phenomena, in connection to that stream in his own relationships affected by it, some light can be shed on the question of the 'chemistry' between human beings. Nevertheless, various things need to be said in modification of it. First, it is clear, that although five different individual's Sun's may fall in my fourth house - each of which affects my root chakra and those feelings, gestures, etc. woven into the Cancer region of my nature ~ my living, full-bodied response to each of these individuals 'out' of this portion of my nature is not the same. In saying this, I am simply trying to balance out my presentation by looking again at the more individualized element, now that we have focussed more on the universal one. Let us take one example looked at earlier and see how it can illustrate what I am now pointing towards,

I earlier described the effects of my Sun falling in various individual's fifth houses. (Of course this would be modified by the respective solar archetypes, as well as the sign placed on the cusp of the fifth house, for those individuals considered.) For one there is a strong sense of freedom and Christian love. For another an awakening of the heart which could move in the direction of romanticism in relation to me. For a third, a Leonine selfabsorption which enhances her sense of herself and the joys and sufferings of her own heart. Here we find three individualized expressions of my Sun stimulating the Leo, heart related fifth house in three other people. (Of course, from a strictly scientific view there are a number of possible other variables which need to be considered. It would be preferable to take other individual's effects upon me if they were born on the same day, let us say. This is acknowledged. I am simply trying to indicate differences, now that I've focussed on common archetypal qualities.)

Another important factor relates to how freely the individual stands in relation to this more external superphysical nature, and consciously works

with those fluctuations brought about in it by virtue of his/her interaction with others. Were I simply 'identified' with my more external superphysical nature then I would, for example, depending on the condition of my first house of Aries, be malicious or defenceless with those individuals whose Sun stood in that house; covetous with those whose Sun's stood in my second house; faithless (or faithful) with those whose Sun's stood in my third house, etc. The fact that I can also make conscious this more direct stimulation of my 'external nature' by another, enables me to see through, what otherwise, would largely be an automatic pattern of response. Let us imagine that I had a friend who I felt a great deal of gratitude towards, not knowing why, but just feeling 'good' being around him. Most everyone else was telling me what a rotten fellow he was but I was not to be convinced. And why not? Perhaps the main reason was due to the fact that his Sun fell in a house which was particularly blocked in me and acted as a kind of freeing, dissolving agent against my feeling of crampedness there. My gratitude - instinctively felt ~ was able to outweigh many of his obvious failings which should have been obvious to me. This, of course is, by way of emphasis extremely stated. Of course why it was this particular individual and not one of ten million other's whose Sun's would fall in the same house is of great importance. Unfortunately, as stated in the beginning a consideration of this is presently beyond the scope of these studies. I think the reader should understand the point of my emphasis and put it in perspective to all the many factors which could contribute to such a relationship.

Another example of the living implications of this synastric dynamic is the following. If one first imagines, then begins to experience, that each individual with whom one may have a relation, by virtue of his or her solar forces stimulating a particular region of one's nature, awakens, in a sense, one twelfth of one's nature, one can well understand that human beings, given the opportunity to enter into different relationships which stimulate, awaken and enliven various regions of their respective nature's, would be inclined to do so. If this could be made more conscious the phenomena of meeting someone who reveals different regions of experience which may have been dormant through one's relationship with another, might be more sympathetically understood, and some of the pain and misunderstanding consequent on the possessive

and exclusive character of many relationships might be helped through a deeper insight into this particular factor. (Once again it is obvious to anyone with even a superficial acquaintance with some of the ideas about previous lives becoming more and more popular today that the above explanation is a partial, and certainly not even necessarily especially significant one when weighed against other factors in such a circumstance. It is discussed in the context of these studies. The reader will have to assess its actual significance in his own life circumstances.)

Having looked at some of the implications of this simple synastric theory which seems consonant with an experienceable reality let us now go a step farther and consider a more complex theory. This suggests that not only does one take the Sun's placement in the chart of one's companion, but one takes all the planetary placements and puts them in each other's charts. Though my experience of the Sun has led me to feel confident about suggesting the validity of this theory I have never made systematic enough studies of the other planets to feel, I can, as yet say anything about them. I have probably partly not made these systematic observations, because it is not as easy for me to experience the influence of the other planets as it has been, at least in relation to this theory, the Sun. So I will leave this question open until I am able to make a more systematic exploration of the phenomena directly.

Next I would like to consider further observations I have made over the years in relation to the question (also based on classical synastric theory) of the interaction of the planetary energies of one person with another. This returns us to the paradox I had stated in my first book. It is obvious that at any given moment our entire human form and its forces are present around us. We could, out of an act of will, choose to enter into various portions of it (organs in the physical body, life forces, etc.). Nevertheless, in the ongoing flow of time those bodies of forces with which we have concerned ourselves, seem to selectively respond to the present influence of the cosmos in time. Hence, I have suggested that in considering two individuals being simultaneously stimulated in the present cosmic moment, it is important to compare planet to planet, as both will be influenced at the same time. As far as this goes - and the first portion of

this book has tried to illustrate that a great deal can be understood in respect of human interaction on its basis - sensitive observation can see the justification for this. Nevertheless, it is very clear that when another human being's forces interact with my own - one would imagine, at any time, a potential for interweaving effects and alterations occurring between the two. This expectation would lead us further to the theory which suggests that all the planets (in the abstract) of one relate to all the planets of the other, not simply Moon to Moon, Mercury to Mercury, Venus to Venus, etc. In terms of an examination of the dynamics involved we could say that the various chakras, with the different planetary focalizations, are - in their living currents - always influencing each other, not solely dependent upon the passing cosmic moment as we have thus far explored. \* So classically the formulation of this theory looks at relations between A's planets with B's planets. Here too, I have had over a number of years many impressions of the effects of other's forces upon my own, before having met any concepts as to possible causes. In the last months, as with the previously discussed question, I've tried to systematically explore impressions of my interrelationship with over 100 or so others to see whether I could find any basis in reality for this theory concerning the interaction of two individual's various planets with each other. What I will share in the following are simply various impressions and tentative conclusions I have drawn in relation to this hypothesis. It is beyond the scope of this book - and still premature for me - to try to give any systematic account of these phenomena as is sometimes done. In fact, as I try to enter into the many varying impressions called forth in me through recollections of the effects of interactions of my forces with others, and consider the manifold planetary combinations which might be the abstract explanation for certain impressions, I marvel at, either the genius or audacity of those authors who write books on every possible combination. I can't help but feel (finding the tendency in myself) that much of this is deductive, rather than based on sensitive, systematic, scientific, empirical observations. That is to say, for example, that if the Moon has this character and Venus has that character and a square aspect has a third character, then if A's Moon is square to B's Venus, such and such would be the nature of their interaction. This

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\* The problem as to why all the forces are present at any given moment, yet there also seems to be a selective response to ongoing stimulations is a central unsolved one for me. The above example just accentuates it.

can be extended to every planetary combination and is, I think, at times. That is not to say there may not be some basis to this in consonance with reality, but with my particular bias of having to test things out directly upon myself at first, this approach is unsatisfactory. The capacity to isolate particular strands in the interaction of two human beings would perhaps first demand the experience which led to the knowledge presented in the earlier portions of this book. Then one would need to be able to enter into the 100 or so possible planetary combinations directly to try to sort out what was causing what. For myself, if I am true to my bias of empiricism and my scientific conservatism I find myself very hesitant to draw ready conclusions. Keeping this in mind, I would nevertheless like to share some of my own experiences and observations drawn from the last twenty years, which have led me to feel that despite the danger of potential self-deception in this domain, there is a substantial basis in reality to this theory. \*

I think the starting point of my observations in this domain was when I had been living for three years in a cabin in the woods. Through much solitude, a certain tendency developed in the region of my solar plexus characterizable as contraction and hardening. There was an elderly gentleman who befriended me in the neighboring town. He was generous and probably still more lively by nature than myself, although he was at least forty years older than I. I repeatedly experienced while in his presence a kind of expansion taking place in my solar plexus center, enlivening and warming it. Because of this (and other factors), my fondness for him grew, although I saw him very infrequently. Musing over my feelings towards him and my observation of his strong effect upon my solar plexus I either (I can't exactly remember now) asked him when was his birthday, or he, his daughter or wife shared this information with me. It immediately struck me that his solar heart forces, by virtue of his birthday, fell right on my Mercury placement at birth. That is to say, his solar radiation fell on that planetary energy focalized at the solar plexus center. My immediate impression (one which later experience has only led me to feel more and more confirmed) was that the basis for his enlivening of my solar plexus, through his heart's vitality, was truly named in the abstract formulation, that his Sun was conjunct

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\*Perhaps a more generous view on my part could imagine that a professional who had considered thousands of cases may have been able to put together repeated phenomena in relationships with certain planetary relationships. I do not mean to sound condescending, yet a question does remain with me in regard to the relation of empiricism to some of the many claims made in the literature.

my Mercury at birth. That experience led me to observe this field of phenomena as well - although it has always been, at best, very secondary in the context of the focus of my attention.

Next, in regard to this question, I remember having years ago (after the incident recounted above) read Jung's essay on 'Synchronicity' in which he spoke of his own statistical inquiry into the validity of certain classic synastric theories which suggested certain planetary combinations were indicators of 'success' in marriage. I remember the Sun considered in relation to the Moon being one, the Sun in relation to the Ascendant being another. At that time, as with the question of the Sun in the other person's houses, I inwardly reviewed my own relationships and immediately saw that in my adolescence and early twenties, those relationships which had the most compulsion and seemed to bode best for marriage did reflect one of the contacts Jung discussed in his studies.

These are a few impressions drawn from recollection. In recently reviewing many of my relationships more systematically I could go even farther in seeing the potential validity of the general suggestion of the significance of the interaction of planets with each other, as expressive of the more direct alchemy or 'elective affinity' which takes place in this domain of human relationships. Some examples will now follow.

Looking at my data I will first consider the planets of others in relation to mine and my experience of the influence of others upon me. One of the classic patterns explored by Jung is the pattern of a conjunction of the Sun and the Moon, the Sun being considered masculine, the Moon feminine. There would of course be variations due to whether it was the man's Sun or Moon in this contact. I saw four individuals who I had a longer term relationship with where there was this contact of Sun and Moon. Despite the fact that 3 of these individuals were men, in each case I would say that there was first, a mood of soul called forth in me, which I could compare in feeling direction as the sympathy of a woman for the solar character of a man. (These Sun's were conjunct with my Moon). In each case these individuals, either actually did, or had a will to, provide for my physical needs. (Cancer, Moon related). With the three men I could definitely feel in aspects of their elemental response to me the sense that I was the woman and they the man. With the single woman with whom I shared the same aspect, there was also the mood of

my attraction to her solar strength and beauty, as well as the actual concrete fact that she provided a home for me, and an inner emotional support during a difficult period in my life. In each of these cases my companions Sun related heart centers had a direct influence upon my lunar related root center. In each case there was a human, solar will to support my relation to my physical needs. On the other hand, there was in one case a criticalness as to my careless mode of dress; almost a mood of embarrassment, as if I was not a suitable wife to be seen with because of my slovenliness! (These things could be much further elaborated but this will have to do for now. Perhaps at a later date I can portray the nuances of feeling which live in these experiences in a more living, artistic fashion).

Complementing this were those instances when my Sun was in a trine or, traditionally considered, harmonious aspect with other individual's Moon's. (I don't have examples where other's Moon were together with my Sun.) In each case, fairly evenly balanced (looking at ten at present) between the other person being a man or a woman, I think it accurate to say that there was a great deal of innate sympathy between the feeling of the other for my own solar individuality. In the case of the four women involved, my own work as expressive of my solar nature, made a certain contribution to their inner unfolding. Of the men - one was a prominent professional who was willing to significantly alter his future course (part of which was staying in a different part of the world from his native country) if I would be willing to collaborate with him. To my feeling, what I had to contribute out of my own solar individuality would not warrant suggesting such a step to him. Was the subjective element here, his womanly gesture in relation to my solar, masculine side, and the harmony between these two regions of our respective nature's? Despite the fact, that from an external point of view, in the first four examples of other's Sun's being together with my Moon, it could be argued that in 3 of the 4 cases, I was outwardly more self-sufficient, it was still in the somewhat unconscious weaving between us, the feeling that I was the helpless woman and they the commanding, responsible man who would provide for and protect me. (This is slightly overstated but the essential mood I think is true.) The ages ranged from 10 years and 5 years older than myself, and 10 years and 5 years younger than myself. I mention this only to suggest that I do not think age difference was a significant factor influencing their bearing

towards me.

Comparatively, despite the fact that in a few cases of my Sun being in a trine ( $120^{\circ}$ ) aspect to the other's Moon, they were far more accomplished and apparently 'commanding' than I, in a subtler sense, there was often the feeling or expectation that I was the man and they the woman (whether or not they happened to be in a male or female body). These I think are very interesting phenomena.

Next, let me share some of my experiences in relation to Solar-Venus aspects. First I will consider the other people's Sun's in so-called harmonious aspect to my Venus. Entering into 5 relationships where the other person's Sun was trine my Venus, and 1 in which the other's Sun was conjunct my Venus, I would say that in each case there was a strong awakening of my sympathy for the solar character of the other individuals. One of these individuals was previously considered, also having his Moon trine my Sun. Perhaps part of my confusion at the way he might have been moved to feel about me, through the Moon trine Sun aspect (if that in fact was the cause?), was a result of the fact that through my Venus standing in a trine position in relation to his Sun I had such a sympathy for him, and felt an enlivening of my feeling life through his solar radiation. Hence, I could not understand the part of him which would -so to speak- defer via his Moon to my solar nature. This simple example, taking into account only two factors, underlines for me the crystal clarity that needs to be brought into these many nuances of feeling which ceaselessly weave between two individuals, before one might so readily assume to 'nail down' causes, such as Moon trine Sun causes this, Venus trine Sun causes that. Nevertheless, returning once again to my empiricism, I must admit that I can experience, in the case of the various individuals with whom I have a Sun trine Venus aspect, that their solar radiations work in expanding my affectual life., enhancing my appetite for life, my enthusiasm, my hungering and thirsting for righteousness. Their heart radiations seem to work strongly upon my second center, kidney process, enlivening it.

If I look at my Sun standing in a trine relation to other's Venus placements at birth, or livingly considered, my heart entering into a harmonious relation with the other's second center strongly linked with the emotional life, I see the following pattern.

Entering into 9 examples, 7 female and 2 male, I find 2 of the females to be individuals with whom I spent - as an adolescent into my early twenties the longest period of time and came closest to marrying. In each case I would say that I had the definite impression of a stream of sympathy emanating from their kidney regions (second chakra) which found a kind of harmonious resonance in my heart. Their sympathy was often expressed in their warm, enthusiastic speech towards me. If I see such interactions as 'tasks', I would say in some cases, it has been the task of my heart to enliven the affectual life of some of my companions. In other situations to help bring steadiness, balance and greater self-possessed equanimity to their affectual life. In other situations to receive the enlivening love radiating from their affectual life towards me which in turn has worked therapeutically upon my heart.

I remember years ago, when I was in my mid-twenties, before I had entered into even considering these questions abstractly, that in reviewing my two strongest personal relationships to that point in my life, I first came to the sense that the second had an intimate relation to the first. In fact, I often called my second friend by the name of the first. In looking more deeply into it inwardly I came to the impression that there was, in each case, a kind of enlivening radiation of love which rayed from the affectual life of my friends and worked therapeutically upon - what at that time I would characterize as - a hardened heart. Years later when I looked at these questions in the abstract by drawing up their birth 'charts', I was amazed to discover that in both of these cases, their respective Venus placements stood in a 120° angular relation to my Sun at the moment of birth! My direct experience was an ardent, colorful, enlivening radiation coming from the affectual life; warming, dissolving, enlivening my heart. I was inclined to feel that stating Venus trine the Sun may have truly been the abstract, frozen formulation of the dynamic interchange which was a portion of the alchemy of our dreaming early love.

I will leave these illustrations here. As stated earlier, it is beyond the scope of this book for me to go into a detailed analysis of the various inter-aspects which a trained inner life may detect as playing together through the interweaving of those bodies of forces abstractly pictured in the birth charts. What I am simply trying to illustrate is why it is my

growing conviction that some of the classical synastric theories, such as we have just explored seem to be born out through my own recent review of many of my own relationships. This would lead me to feel that in addition to all the factors discussed in the preceding chapters of this book we also have to consider the whole domain of what is created directly between two individuals, through the actual interweaving of their forces. This compliments what is indirectly occurring between them, as a consequence of their respective impulses stimulated by virtue of the ongoing influences of the cosmos upon their individual natures.

I would not necessarily suggest that first one would need to make the earlier discussed factors conscious before one could make conscious the fruits of direct interaction of two individuals forces upon each other. Yet, I would think if one had not clarified to oneself, through understood experience, the character of one's different centers, it probably would be difficult to move beyond what would simply be a somewhat inchoate sea of impressions.

If we look at our hypothetical example we can see a number of interweaving aspects. The two Sun's are standing in opposition to each other, the two Venus' are standing in opposition to each other, the woman's Mars is in conjunction with the man's Venus. Rather than elaborate on possible expressions of these aspects I will simply suggest that here we have abstract indications of dynamics which one could discover as significant in the living interaction between them. These factors could also be experientially seen through and taken into account in assessing aspects of their relationship.

Briefly reviewing we discover that thus far we have first considered all of the individual differences as such, next the question of the direct interaction of one person's forces upon another's. This exploration of the direct interaction has only taken into account those forces related to the so-called 'more external superphysical nature', stemming from the planetary configuration at the moment of birth. I have only recently begun to give any systematic attention to more complex theories such as composites. I have nothing yet to say about them. What does emerge is that we are navigating in a rich tapestry of forces, first in relative isolation, then in interrelation with others. Of course we must remember the distinctions that

must be made between individuals completely asleep in this interweaving, and those more awake within it, working more consciously and creatively in their living interactions.

Next we can also consider other theories put forward, as for example we find in Robert Powell's, *Hermetic Astrology*, Volume I. He there suggests that karmic connections are often reflected in common planetary placements in what he has called the 'hermetic chart'. This chart is a mixture of the heliocentric and geocentric charts. (See my notes at the end of Volume III of the *Qualities of Time* about this work). He has also suggested that planetary placements in the geocentric chart at birth have significance for the soul in relation to their placement in the constellation zodiac. How would this affect synastric interrelations in perhaps a more hidden, deep-rooted region of human nature?

In addition to these factors we could also cite theories about transits, progressions, seven year rhythms, actual biological changes affecting the psyche which in turn could affect one's relationships, etc. Let us give an example. One theory suggests that when, let us say, Saturn stands in conjunction, through transit, with one of the individual's Venus placements there will be changes which are occurring in his/her affectual life which he/she responds to, and which will clearly affect his/her interaction with his/her companion. Perhaps I could construct a possible scenario. In our hypothetical couple, because of their opposition of Venuses at birth there is not a great deal of harmony in this aspect of their natures, although there is a complementarity. The Man (A), with Venus in Sagittarius, often feels the woman is too concerned with his personality (her Venus is in Gemini), and is hung up about his friendship with other people. He knows, that although they are tenderly felt (Venus in the fourth house), they are actually largely based on common spiritual aspirations (Sagittarius). She, in turn, feels that he does not take her unique personality (Venus in Gemini) seriously enough. She is resentful (Venus in the eighth house) and jealous (eighth house) of his other friends. Let us say that Saturn - for a period of months is in the vicinity of her Venus placement. During this time Saturn's coolness diminishes her own affectual life, perhaps making her feel resigned (Saturn) about her friend's other

relationships, or causing her to feel the need to control that part of her life all the more. Perhaps it encourages her to bring far more consciousness into the question of friendship, jealousy, resentment, etc. The traditional astrological transit book would give some such explanation for the potential presented by this transit. In another case such a transit could dim down the energy of the second center process. If a strong foundation for the relationship was built on the experience of the enlivening radiation of the Venus forces of one individual, into, let us say, the heart of the other, then the second may feel let down through the deprivation of that sweetness brought through this radiation. There are many variations on this theme in terms of transits, changing life rhythms (seven year rhythms for example), etc. The point is obviously that unless two individuals have a certain degree of self-knowledge and a will for their ongoing companionship based on ideal considerations all of these manifold changes can only reaffirm the thoughts that 'life is a dream' and 'love is blind'. As these changes are seen through and creatively taken up, than life's changeability can be graciously and wisely worked with, rather than simply toss one about, most often, apparently without rhyme and reason.

I will say more of the practical implications of some of these explorations in the following chapters. In concluding this chapter I would like to say that I had simply hoped to introduce the reader to some of my more provisional findings in respect of the question of the significance of the direct interaction of two individual's forces upon each other. I hope some day, if time and priorities allow, to be able to expand at far greater length through further research on some of the themes touched upon here. I think for all of us concerned with these dynamics of human interaction a growing wide awake clarity brought into this domain so often clouded with illusions, obscuring sympathies and antipathies, can only be welcomed.

Finally I do not want to leave the reader with the impression (even though I have repeatedly warned against it) that this is a closed system, however many factors we feel we have isolated as 'causative'. Any sensitive observation of life can discern that repeatedly, our own selfless participation in companionship with another, will lead us to be inspired to make just those gestures which will be of service to them. A true therapist is probably doing this many times a day. With a mother and child it is perhaps most clearly

in evidence, where the needs of the mother are repeatedly being set aside for the sake of the child. What I am addressing is more in the direction of mature individuals who are trying to work more consciously in their interactions with each other based on a wise and loving understanding. I am not in any way suggesting that 'higher' inspirations can not always be available to individuals whose will is to serve the needs of others. To give a simple example. I have a friend who I first encountered during a time of great emotional difficulty. My instinct in relation to her, when we were together, was to walk with her great distances, as much as possible. This inspiration seemed to come into me from outside the regions of cosmic forces, I have thus far outlined. In trying to understand its origin or intention I could see directly that the difficulty my friend had with emotional stability or strength was related to her second center, which for her in particular -there being a relation between her solar plexus and second center - had a strong relation through Taurus to the gesture of walking, which encouraged her 'appetite' and sense of her own power. There was no obviously clear astrological explanation as to why she entered into her forces, experienced where the weakness lay and then made the gesture with her, which she would need to make for herself, or which I would need to make if I were living in her forces and needed to remedy the same condition in my emotional life. There did exist an objective basis within her (astrologically experienceable and livingly perceptible) but none as to why I necessarily would be moved to make this gesture with her. Alternatively I have seen, periods in my life where - let us say - I have been interacting intensively with 3-4 individuals, all of whose solar forces in different ways may have been stimulating one of my particular chakras, which perhaps (?) needed work at that time. I could understand this, although the other may not have been conscious of it. Certainly my friends or I could have had the selflessness to offer to others what they may have needed at any given time, to be used by higher purposes (one would say) to that end. This, unconscious, though wisdom-filled inspiration for my action has different consequences than my being able to see clearly and understandably through the fact that I walked with my friend because

she had a certain weakness which walking strengthened? Through understanding, I could give her a clear diagnosis and therapy which might help to remedy the problem. For no doubt, after a time I might justifiably tire of walking with her if there was no particular value in it for myself, and if I didn't understand why I was doing it? Would it not be a wiser economy of human energy to find - through clear insight ~ another individual who needed to make the gesture of walking as my friend may have, so I, in turn, could make the gestures which I needed to make, perhaps in the context of other needs of my own. A growing insight into some of the above explored dynamics of human interaction could then bring these things more into the domain of consciously planned activity guided by loving understanding, rather than unconsciously inspired gestures of love. I hope this example is clear. I wanted to introduce it here so what was given previously would not be a onesided or incomplete picture. I would like to end this chapter with the previously quoted sentiment of Ralph Waldo Emerson, suggesting that 'some' of the reasons for his brother's lack of realism may well lie in this domain of synastry we have here been exploring:

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

"Seen like this, the social and the cosmological themes form the basis for right human action in the world today, action founded on a true understanding of an individual for his interconnection with other human beings on one hand, and with the spiritual cosmos on the other."  
(from Sergei Prokofieff: Rudolf Steiner and The Founding of the New Mysteries, p.81)

## CHAPTER VII: PRACTICAL SUGGESTIONS

I would like to begin this chapter with a quotation from the anonymous author of *The Meditations on the Tarot*:

The parable of the lost sheep is well known. One generally understands it as portraying the care of the good pastor for the particular soul - and without doubt it does this. Nevertheless, one can, by analogy, apply it also to the inner life of the soul - its desires, aspirations, vices and virtues. If one does this, if one considers - by analogy - each particular force in the soul as a "sheep", one arrives at the understanding that the soul's faults and vices are not, fundamentally monsters, but rather, lost sheep. Thus the eagerness to dominate, the desire to submit the will of other people to one's own is, fundamentally, a sheep which is lost. For at the root of the desire to dominate is found the dream of unity, union, the harmony of a choir. It is a "sheep". But instead of seeking the realization of the dream of harmony by way of love, the will seeks to realize it by way of compulsion. This is a sheep that has lost its way. In order for it to return to the "flock", the fundamental will underlying the desire to dominate must be imprinted with the understanding that it is in the domain of love and not in that of commandment that it will find what it is seeking. Here is the return of the lost sheep - the alchemical process of transmutation of a "base metal" into "gold".

As it is the same with all the soul's faults and vices, we all have the mission of finding and bringing back to the flock (ie. to the soul's choral harmony) the lost sheep in ourselves. We are missionaries in the subjective domain of our own soul, charged with the task of the conversion of our desires, ambitions, etc. We have to persuade them that they are seeking the realization of their dreams in a false way, by showing them the true way. It is not a matter of commandment, but rather of the alchemy of the cross, ie. making present an alternative way for our desires, ambitions, passions, etc. It is a matter, moreover, of the alchemical "marriage of opposites".

The practical way of doing this is meditation. It is deep meditation which makes present every "lost sheep" in us, with sufficient force to impress on it the alternative concerned. To meditate is to think in the presence of God - just as to pray is to speak in the presence of God.

These words of the anonymous author, preceding some practical considerations on how to approach the challenge of working upon our human relationships, are, in a certain sense echoes of a similar sentiment expressed by Herbert Witzerunann in his introduction to his series of *Meditations on The Virtues* cited in the first volume of this series.

The reader may remember the words from Volume 1:

"The human soul, of course, even before her self-knowledge and self transformation, is graced with an abundance of potentialities, but these become stunted, or even change into their opposite when the treasure which lies hidden in the soul is not nurtured and brought to light. For this, the soul requires the guidance and direction of her own spirit."

Compare this with the preceding:

"As it is the same with all the soul's faults and vices, we all have the mission of finding and bringing back to the flock (ie. to the soul's choral harmony) the lost sheep in ourselves. We are missionaries in the subjective domain of our own soul, charged with the task of the conversion of our desires, ambitions, etc. We have to persuade them that they are seeking the realization of their dreams in a false way; by showing them the true way. It is not a matter of commandment, but rather of the alchemy of the cross, i.e. making present an alternative way for our desires, ambitions, passions, etc. . It is a matter, moreover, of the alchemical "marriage of opposites".

The practical way of doing this is meditation. It is deep meditation which makes present every "lost sheep" in us, with sufficient force to impress on it the alternative concerned. To meditate is to think in the presence of God just as to pray is to speak in the presence of God.

Here we find in two ways a sentiment expressed which it has been implicitly assumed reflects an understanding or orientation of the reader, that is: that each human soul has many potentials, 'lost sheep' or 'hidden treasures'. Through the guidance and direction of the soul's own spirit, through "deep meditation" which makes present every "lost sheep" in us, with sufficient force to impress on it the 'alternative concerned', (in this case the characterized virtues living as a kind of golden mean between the vices-excesses and lacks) the soul in consort with its own spirit wills its own transformation. Without this mood of soul, the fundamental orientation borne (as explored in the first and second Volumes) out of an experience of inner poverty, spiritual beggary, it is doubtful

that any reader would have more than an academic interest in the preceding studies and in the practical suggestions which follow. Clearly, unless one has a strong will for self-knowledge, as might be gained through a systematic practical working with the content of the previous books, it is hard to imagine an appetite sufficient to discover directly for oneself the living background of the content shared in this book, in the extended domain of one's relationships. In this connection one sees the essentiality that, as for example, in various forms of psychoanalysis, one first goes through the process oneself before one could work with another on this process. We might recall the thought of Michael Meyer expressed earlier in the book: "A person who is not in harmony with his or her own self will encounter difficulties in maintaining harmonious relationships with others." Perhaps we could say that a person who lacks self-knowledge can not be considered in harmony with his or her own self. Hence whatever harmony or disharmony he may have with others may bear the 'accidental' character (albeit not necessarily so grossly apparent) of the dance we have characterized earlier, either by virtue of the individual effects of the cosmos upon him/her walking by another's side, or through the more direct interaction of two individual's forces upon one another, which to my observation 'seems' accurately named by various synastric theories. If we consider some of the livingly 'real' effects, presented in the previous chapter, of the interaction of two individual's forces upon each other in light of Liz Greene's earlier cited remark: "if a person is perpetually the target for someone's unconscious qualities, and if he lacks the self-knowledge to discern what is happening, he will, in time, begin to resemble the projection," we may be left with a sobering realization. That is, that aspects of the concept of projection may be a little too abstract, because in fact, for example, in those oftentimes "unconscious" regions of human interaction involving the more external superphysical nature pictured in the birth chart, there is an actual direct effect upon the nature of the other, an alchemical alteration occurring by virtue of the mutual interweaving of parts of two people's respective living natures. Clearly, by not seeing through regions of one's own natures one meets the problem of projection, the obvious and

necessary defense against which is thorough self-knowledge. Nevertheless, there can be an actual objective basis for suggesting that the other person- if only in part of their unconscious nature is actually doing something directly to me, which is having a direct effect upon my own nature. Such a claim would not rightly be considered 'projection' as such, but rather, when there is a more developed science of synaesthetic effects, an objective consequence of the interweaving of various forces in human nature.

These various reflections are simply meant to underscore the most likely, obvious, fact that a will for self-knowledge is an essential prerequisite for this work. Nevertheless, not to leave the reader with a wrong impression, certainly one's, first unconscious love for another - or, as spoken of earlier in the exploration of the relation between life events and one's self, the gaining of self-knowledge need, in no way, be limited to the manner in which it has been characterized in the preceding books. Yet in the context of this series, with the assumption that this may be one of the chosen ways of approach I would like to make some practical suggestions.

The first thing I would say is that if it is not a circumstance where there is a great discrepancy between the wakefulness of each individual, then there is the implicit assumption that each will approach this exploration 'fresh', with present inner-activity, rather than have the one who 'knows', out of his/her previous explorations, simply rest on past experiences and fit himself and the other into so-called achieved knowledge which may have crystallized into an employable 'system'. In my experience of working with others who already had a strongly developed capacity for self-attention and directed concentration. I found that they were as capable as I in characterizing certain phenomena in their inner lives if they turned their attention towards them. For example. two or four of us might sit together, enter into a meditative mood, and I would simply begin by focussing in on those inner experiences that were occurring by virtue of. let us say, the Moon's influence within me. Then others, taking the lead from this only would try to explore those regions in their inner lives towards which their attention was directed, and characterize their experiences. Although I may have had. through years of this kind of exploration, a seen through understanding of the 'cause' (the Moon moving through a certain zodiacal region) of

particular inner phenomena, the others involved (all of whom had, in different ways worked on their inner lives for at least ten years) could as readily articulate the phenomena, despite (or because of?) the fact that they did not, perhaps, have the 'hindrance' of knowing what was calling them forth.

Naturally the background of the individuals involved is of deep significance. A mother/father and child, educator and student, or therapist and client, would not approach this exploration in the same way as two individuals who had somewhat comparable capacities for inner attention, and self~ possession. Inner attention and self-possession are prerequisites. Beyond these no content of knowledge, as such, is necessary. My own study of astrology in its more technical aspects is probably little more advanced than anyone with a moderate intelligence, who had an interest in making some of the theoretical content (as many do) their own, could do. It is fundamentally the appetite. the mood of hungering and thirsting in the soul, and the courage for self-knowledge and transparent honesty in our human interactions which is the basic prerequisite. So assuming this there are various modes of approach.

With the foundation that each person had developed his/her respective capacity for self-observation sufficiently to isolate some of the regions of experience spoken of earlier in this book and the preceding books, there could be a decision where to begin based on their respective experiences of what forces they might most readily find themselves able to make conscious. It has been my experience that certain individuals can more easily isolate the influence of the Moon, others, the outer Sun, others, another sphere of influence. This is individual and would vary from person to person. (The reasons for this are also varied and beyond the scope of these studies for me to presently explore.) Let us hypothetically say, that both individuals had

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\* The reader should understand that I have not worked with many individuals in the way to be described. In fact, my own attempts to more systematically work with another person, over a period of time in this manner, was, at best, hardly successful. So my suggestions are arbitrary. Anyone who has worked with the previous books could probably discover methods of their own. Given the uniqueness of each person and couple, ultimately, I think that would be the most prudent course to take. Nevertheless I will make some suggestions to aid your imaginations. These practices, if they degenerate into techniques, will be endangered with violating the other person and oneself. One needs to guard against 'the eagerness to dominate, the desire to submit the will of other people to one's own'. Utmost tact and compassion are both prerequisites of this activity, as well, I hope, also fruits of working at it.

discovered a certain facility for experiencing the effects of the outer Earth upon them. One could, let us say, suggest that during a 10 day period, for the first 3 days, each turn his/her attention to the sphere of the outer Earth moving hypothetically through the sign sector of Virgo. He/she would try to isolate this current in his/her experience -first in its universal character (that is before it has stimulated the Mercury-ruled Virgo related region) and keep a diary of their observations. During the second 3 day period they would turn their attention to the Virgo related Earth stimulation in their companion's and note their observations. The evening before the last 3 day period they could share their respective self-observations, and observations of each other. With that sharing of impressions from the other's self-experience and then experience of oneself, they could then enter into the last 4 days. During two of these they could attend to themselves, carrying the content of the other's impressions of themselves as a kind of question, and 2 of which they would attend to the other, mindful of the other's selfimpressions in relation to this particular region of experience. At the end of the 10 day period there could be a review of the process. How has my selfunderstanding of my relation to the outer Earth motion through the Virgo ruled region changed, been clarified, etc. through this exercise? How has my experience and appreciation for my companion's relation to the Virgo related outer Earth forces altered through this process? These impressions could be noted. How has my relation to this region of experience in myself and in my companion altered, sheerly by virtue of the attention we have turned to it during this period?

During the second 10 day period, in the course of the year when the outer Earth moves through a Virgo related region one could repeat similar exercises, but this time taking into account the effects on the two Mercury~ ruled (Virgo related) solar plexus centers of the respective individuals. Let us take our hypothetical couple as an example. For the first 3 days the Man (A) tries to experience and observe the working of the outer Earth's universal forces, through Virgo. This stimulates his solar plexus center, from below, outside-in and around, setting in motion his Mercury in Capricorn in the house of Pancer with Sagittarius on the cusp of that house. He notes his

observations of himself. The Woman (B), at the same time, observes the universal influence of the Earth moving through a Virgo ruled region. This sets in motion, from below, outside-in and around, her Mercury focalized solar plexus center. She tries to isolate the universal effects upon her particular Mercury in Cancer in the house of Sagittarius with Cancer on the cusp of that house. She notes her observations. During the next 3 days they turn their attention to each other, focalized on this region. The sixth evening they share their respective observations. During the next 2 days, mindful of the other's observations of oneself, they (we) first return their attention to themselves. On the final 2 days, they turn their attention to each other again, now mindful of the other's impressions of themselves.

During the third 10 day period, each evening before the first 3 days, they predict, on the basis of the experiences during the previous 20 days (or 100 if necessary - this must be individually determined), what this region of their nature's will be like on the following 3 days. Each first does this for him/herself. After 3 days they do this for each other. Then they share their experiences. How accurate were their predictions? Where were they in error? What might be the basis for their error? During the next 2 days they predict again, now for each other, and observe the actual phenomena.

During one year this could be potentially carried out for each of the 12 archetypal regions, as they are stimulated by virtue of the Earth's motion through the tropical zodiac. They could attend first to the universal influences in their more external superphysical natures, then try to discern the influence upon the center ruled by the planetary ruler of the region through which the Earth is then moving. (As in this case Mercury, the ruler of Virgo is focalized at the solar plexus center). During the Holy Night time they could review each region in turn, during the periods of their respective rulerships, (See *The Holy Nights: A Guide to the Human Soul's Experience of the Cosmos from Christmas to Epiphany*, Susan Riley and Paul Platt) and gain some understanding of what changes have come about through the exercises themselves.

This exercise could be varied. For example, at certain times, the

couple's attention could be turned to the effects of these forces upon the physical body (as in the case of Virgo, the solar-plexus, musculature, stomach area). At other times they could attend to their particular way of thinking arising out of their living nature's in relation to these forces (in this case, phenomenalism). At other times they could explore their own and each other's sense of movement. They could explore the question of virtue in relation to excesses and lack. In this case, courtesy b. tact of the heart, standing as a golden mean between fornication, 'muscling in' and carelessness. Finally they could try to discern what these apparently, different domains - stomach, musculature, sense for movement, phenomenalism, etc. - had in common?

It is clear from these simple exercises entailing the need to first isolate one sphere of phenomena or region of one's own nature's and that of one's companion how apt are Gurdjieff's words, quoted in Volume 1: "the trouble with most people is that they try to change themselves before they have understood themselves". These exercises would have to be carried out for some time (determined by the individual's involved) before they might come to agreement on a diagnosis. This would then prepare the way for therapy a means of altering the condition, of reclaiming the 'lost sheep', of taking hidden potentials and cultivating them in the light of more ideal possibilities.

It might be good for each person to keep a separate journal of their impressions, organized in relation to the various archetypal regions. There could be sections for self-observation; observation of the other; observation of oneself and the other after mutual impressions had been shared, etc. Also a copy of each person's notes might be made for the other person. These could be reviewed individually or together. I think a great deal could be brought to light - both through the exercises themselves as well as the review. This is not, in some ways, so different from many scientific explorations, where phenomena are noted through different seasons of the year, for example, to discern if any patterns might be discernible. What is different is that both people are self-observers, yet also observing the phenomena of each other, with a range of faculties greater than the one's usually employed in scientific work. I would suggest that even trying to make conscious the different ways in which (senses, for example) one might be inclined to

observe and get to know one's companion and oneself at various times during the year, can also be very helpful in clarifying individual differences. One may find changing perspectives in oneself, due to archetypal changes which call forth different regions of one's living nature's, through which one lives, and which one employs to make one's observations at different times.

Let us say, for example, that in the course of the observations made on the influence of the Earth's motion through the Virgo region, one person notices a difficulty in staying strongly centered in the solar-plexus area. This leads further to their difficulty in pushing themselves out through their own organization into a careful observation of the other. Attempts at selfobservation and observation of the other in this region, have that characteristic, they both agree, which could be truly named as 'carelessness'. Quite differently, the other individual seems to have a strong hold on this region, with a great deal of presence of mind, a clear, detailed experience of the musculature and emotional life, and the capacity to strongly grasp into the experienceable phenomena presented by the other. The first may experience, almost as if, the other is pushing right into their solar-plexus, almost as if there was no door or protection, not enough inner force to keep them out. Both would try to come to a clear diagnosis of the objective condition of each of their solar plexus, Virgo related regions. They could try to trace the history of its development and try to build pictures of possible therapies. How could the first strengthen this region of his/her being? How could the second, perhaps, subdue a sometimes overly energetic will for entry into this region of his/her companion - almost as if he/she needs to cover the weakness there and carry or bear his companion as well as himself? They could try to clarify how much the second's instinct is healthy and actually does strengthen the first; how much it has weakened the first by allowing him/her to avoid taking hold of those activities which would encourage its exercise? For example, being more responsible for finances, learning how to drive, thinking through things more for him/herself. Then they could continue with their observations in relation to this region of experience, determining the effects of the exercises, etc. Such work, I think, must be approached as soberly and clearly as with any serious diagnosis. The therapeutic approach need not be so very different from the activity, for example, of a physical

therapist who is trying to help a victim of an accident regain the use of a disabled region of his body. One seeks a clear diagnosis, then intentional activities which could bring the actual present condition more in the direction of a healthier, more ideal possibility. Whether such exercises might be drawn from books, such as, Rudolf Steiner's, *Knowledge of the Higher Worlds and Its Attainment*, *Practical Training in Thought*, etc. or the experience of one's companion who may have done more work on a particular region, I must leave to the discretion of the reader to decide for himself. If there is sufficient consciousness to have attained to the wakeful, clarity necessary to have come this far, I imagine there would be sufficient sobriety to find one's way to those exercises or activities which might be helpful in the strengthening and unfolding of particular potentials. In this regard my own bias is to assess the credibility of any source outside myself, and then explore whatever means I may employ, trying to determine their efficacy in helping me alter my condition. This could actually be a further step in terms of the observations of the two individuals. They could take up various relevant exercises (as in this example, for strengthening or gaining more mastery over the solar-plexus region), and then try to determine within themselves and their companions the fruits of working with them. In such cases it seems that one is always challenged to strike a balance between the fundamental gesture of bringing consciousness into one's activities (the severest expression of which can lead in the direction of paralysis. One thinks of Hamlet's words: 'thus conscience doth make coward's of us ally) and doing exercises which would enhance and strengthen regions of one's nature. These, if they lose the guiding light of consciousness can easily degenerate into blind, willful activity. (Ruskin's: 'industry without art is brutality').

Two individuals, striving towards commonly held ideals, could serve to monitor the changes in each other through some of the suggested exercises in self-observation and observation of each other, as well as those other exercises determined on the basis of what was the assessment of each person's condition in various regions of their respective nature's. Clearly, in the situation of a teacher and a student - the teacher presumably being 'farther along' on a commonly held path, the dynamic would be different.

The student is guided by the teacher, and in some circumstances, seems disposed to dispense with his/her own independent judgement. This is a very complex problem which I don't think I can say anything about without saying a great deal. The focus of the above suggestions, as stated earlier, is on two individuals, companions on the way, who each acknowledge the contribution the other may be able to make to them. There is not a rigid assumption on either's part of one being a 'teacher', the other a 'student'.

What I have suggested could, of course, be extended to observations of the influence of either the inner Earth or the outer Earth in approximately 10 day rhythms, the inner Sun or outer Sun in their respective rhythms. Theoretically considered, observation of the inner Earth or Sun might be simpler to isolate because they do not work directly into the more external, superphysical body of forces as does the outer Earth and Sun. I think this needs to be individually determined. Some may find it more easy to experience the effects in the more external body of forces, but difficult to isolate the influences before they enter that body of forces.

Certain individuals may find observation of the Moon rhythm to be a better starting point because of the rate (about 20 hours) of its motion from one zodiacal (trisected) division to the next. In this case there can be observations of the Moon's effects upon the more inner superphysical body of forces prior to its effects working into the more external superphysical body of forces formed by virtue of the planetary configurations from birth. One has 3 opportunities every lunar month to observe these effects. If diaries were kept of the characteristics in oneself, and in one's companion, of the effects of the Moon's motion through various regions, they could be compared with each other in relation to phases of the Moon in similar archetypal regions, etc. One could also consider their contrast to preceding and following sectors. For example, one could observe one's experience while the Moon moved through the Sagittarius-Leo region on into the Capricorn region, comparing the Leo experience with that of Capricorn. Then one could observe one's experience of the Moon's motion through the Aries-Leo region moving into the Aries-Sagittarius region to find the contrast between Leo to Capricorn and Leo to Sagittarius? There are many variations on this that could be done in relation to new moon/full moon fluctuations, etc. I leave

the rest to the reader's imagination.

Exercises in self-observation and observation of each other could also be done of the effects of the Sun's motion through the circle of houses. This occurs every thirty day's or so. (Seen in the context of the yearly motion of the Sun through the houses.) The difference here would be that while the Sun may be moving through A's first house into the second house, at the same time, the Sun would probably be moving through different houses for one's companion. Still if both individual's could isolate these effects in themselves, and if their companions tried to identify these effects as well, similar explorations could be carried out, as in the preceding. What would differ is the fact that there is not the same simultaneity in these experiences as in the one's already discussed.

We could also turn our attention to observations of the different planetary rulerships affecting the respective birth configurations of forces. Let us say that for 3 months or so Jupiter moves through the first  $10^{\circ}$  of the Gemini region. Each time the two individuals moved through the Jupiter ruled period (Thursday morning, 6AM-12 Noon; Sunday evening, 6PM-Midnight, etc.) they could observe, in relation to themselves and their companions, the effects of Jupiter in Gemini upon their respective solar plexus centers. This could also be carried out for the various planetary rulerships in relation to the different centers of focalization. Further, if journals were kept to note phenomena or through strengthened memory, the individual(s) could make comparative observations of the effects of Jupiter through the first  $10^{\circ}$  of Gemini into the second ten degree sector of Gemini, the GeminiLibra sector. What is the difference in effect of Jupiter's stimulation of the Mercury ruled, Gemini solar plexus, from Jupiter's influence on the Venus ruled, Gemini-Libra, colon-kidney, hip region?

A further refinement of these observations could be made in relation to the motion of the planetary ruler through the circle of houses. Perhaps as a starting orientation each person could make observations during the solar ruled periods. (Sunday morning, 6AM-12 Noon; Monday night, 12PM-6AM; Wednesday Evening, 6PM-Midnight and Friday afternoon, 12 Noon-6PM.) During the first period they could observe the motion (approx.) of the Sun through the 12th, 11th and 10th houses. Then observations could be made of the Sun

moving through the 3rd, 2nd and 1st houses. Then observations of the Sun moving through the 6th, 5th and 4th houses. Finally the motion of the Sun through (on Friday afternoon) the 9th, 8th and 7th houses could be watched. Through repeated observations of these phenomena in themselves and in their companions they could get to know something of the character of their twelve respective houses. (They could also experience changes occurring in those regions of their natures stimulated by virtue of the motion of the planets through the circle of houses.)

Taking our hypothetical couple we might find that when they each moved through the 12th house they had different experiences. For him (A) there was a strong relation to the formative currents shaping his thighs and upper arms; an 'itch' to run, or perhaps pedal hard on his bike, For her, at that time, she, and gradually also he, could discern a strong longing through Libra to exercise her hip area in relation to her sense of balance. He wanted to go running, but how she longed to dance with him! A little later when the Sun moves into and through the 11th house, he feels cold in his running gear (Aquarius, eleventh house sense of warmth) and wraps his clothing more tightly around himself (Cancer), wanting to go home and take a bath (Cancer). Meanwhile she, through the Virgo stimulation leading to a feeling of discretion (Aquarius) in relation to her personal concerns (Virgo), is now a little embarrassed at her impulse to have wanted to go dancing and would rather devote herself to the Virgin in her room.

These two hourly fluctuations occurring every day via the planetary rulerships could gradually be made conscious. In doing so much can be brought to light of the more rapid changes in daily experience. These suggestions are made in the context of observations carried out within the course of time. One's exercise in self-observation and living with others need not be confined to cosmically related temporal rhythms. In fact, from a certain point of view, it would be strengthening to make observations of oneself and others independent of the various temporal rhythms we have thus far discussed. That this would be so should be clear to anyone who has ever had the experience of having to work against circumstances out of their will to achieve a particular end. In this case, the circumstances are the various cosmic stimulations present at any given time. One could try working

with the cosmic rhythms for a period and then against them and see what one discovers in each case.

It is obvious that a great deal of inner maturity, intimacy and trust is demanded to undergo some of the explorations suggested above. Both individuals would have to freely assent to such an exploration. Such intimate working certainly has its dangers. If it becomes a rigid system (which it is not, rather a characterization of certain observable and understandable phenomena occurring in human relationships): 'your Mercury in such and such is stimulated, therefore, your Mars in the fourth house is stimulated, therefore-', its purpose is easily defeated. Yet I would like to think that anyone who had actually walked this path and entered into a relation with another where such exercises were undertaken, would not for long fall into this error. On the other hand, as my colleague, Susan has suggested: 'if this work is used as ammunition in the battle of the sexes, it can provide a well-fortified armory'. Battle scars attest to the truth of these words. There are many ways to wield power over other human beings if that is the temptation to which one might be disposed to succumb. One's motivations, good will and capacity to selflessly concern oneself with another human being would be repeatedly tested by the exercises suggested above. Once again I assume as a prerequisite sufficient disinterested self-knowledge, so that the fluctuations in one's soul life are repeatedly brought to a steady calm, necessary for such interactions.

Many readers may feel that what I am suggesting are unattainable ideals, even a violation of the intimacy of the personal soul life of each. That such could occur I readily admit. Nevertheless, when one considers the depth of influence of a husband upon his wife, a wife upon her husband; two friends upon each other; two long-time collaborators - and in more unequal circumstances - a teacher with a student, a physician with his patient, a priest or minister with his parishioner, a parent with a child, etc. one is left with an inevitable question? Will the relationship be flawed, perhaps seriously so, unless there is this thorough good will, this readiness to meet human being to human being, this recognition that just because you may be more knowledgeable in a particular area, older, etc. you are not necessarily 'better', more moral, more honest! Without at least a will in

the direction of this kind of knowledge, isn't our interaction with others destined to be fraught with endless difficulties, temptations, misunderstandings, etc? Our idealism might deny this, yet my repeated experience has shown me that unless 'realism' brings light into the dream will towards companionship or community, these difficulties inevitably arise or fester below the surface.

This, of course, brings us back to a point raised earlier. It is probably clear to most sensitive human beings, that selfless love for another, can open an individual to the right inspiration at the right time. Every evening we go to sleep, and we can frequently or less frequently experience the possibility of an intimate communion with others close to us. Most of this is omitted in these considerations! Two individuals sit together in that very mood of devotion which is a prerequisite for the success of those explorations pointed to above, and they each sense the presence of a third, perhaps blessing their meeting, helping to bring an alteration in something that has lived between them. These instances could be multiplied many times over. They will also be noted in the observations of the two (or more) individuals engaging in some of the exercises suggested. In fact, after a period of time in such observation, they may conclude that the factors characterized in the preceding pages are actually of far less significance than other influences of which they become aware.

This is a kind of 'intervention' from above into the interaction. Yet viewed otherwise we could imagine that one of the two had chronic pain which constantly drew his/her attention back to a particular region of his body, overriding his will for putting attention elsewhere.

I speak again of these factors to emphasize the circumscribed scope of these considerations and discourage the reader from holding any preconceptions as to what he/she might find.

Returning to our suggestions we could consider the effects of the more direct interaction of one person's forces with the other's, as we had briefly touched upon in the section on 'synastry'. One could imagine simple exercises to help awaken in these effects as well. I think if two individuals had worked to make conscious their own forces to a fair degree, becoming

sensitive to those fluctuations brought about through rhythmic, cosmic influences they would also have the potential sensitivity to experience the effects of another individual's forces upon their own. For example, one of them could be sitting in a room where they would later meet. Let us say for about five minutes he/she would try to make conscious the present condition of his own forces. Then he would observe the alterations which occurred when the other came into the room. In this case, the cosmic stimulations are coming from the presence of the other's forces interacting and influencing one's own. This selflessness of experience can become 'second nature'. so that one is 'naturally' in this posture in one's meetings with others. Through this bearing systematic observations can be made which I think will lead to a grasping of certain 'objective realities' working in human interactions. I think, for example, if one worked as a counselor, and had occasion to sit with various individuals, one could gradually bring to light some of these patterns or 'laws' of interaction between two human being's forces. (As well as become more conscious of the exceptions to them as well, explicable through the intervention of another sphere into the domain which one customarily may be exploring.) Being personally disposed to explore these phenomena through direct, living experience, I would suggest that if one had enough impressions of the effects of many different individual's forces upon one's own, one could then inwardly recreate through one's memory experiences of individuals who seemed to have certain similar effects upon oneself. If one was disposed to do birth charts one might observe certain shared patterns in one's planetary placements in relation to other individuals whose forces were experienced as affecting one's own in similar ways. If other's had similar effects upon oneself, who also shared similar planetary patterns which seemed to reflect one's living experiences, one might eventually connect the experiences with a certain theory or concept which would become their abstract explanation. One could also take a number of individuals who had

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\*As the reader may have seen one of the primary faculties I have used in these particular explorations is a developed 'tactile' sense which enables me to live within forces and beings. It is largely through this 'sense' that I have made observations in connection with synastric effects. Others may have different ways of doing this. This has been my orientation in exploring this sphere of phenomena.

certain aspects at birth in relation to oneself and see if through one's living exploration one could discern common elements? Needless to say, one can readily see in such explorations the potential for self-deception and proving one's assumptions. Nevertheless I think these things can be clarified with the requisite sensitivity and conscientiousness, and feel more and more convinced, that they will be.

So, at this juncture we might wonder what might be the fruits of engaging in some of the preceding exercises? In looking at this question I would like to first share some words of my colleague, Susan Riley, who has studied this work intensively for five or so years now. She suggested:

"Some people may find this 'pathway' too cold, 'killing out their instinctual feeling response to the other". Others might find that through this cooling, dying process, a new life is dawning; an experience of the other(s) freed from one's own self-interest, selfish feeling, and previously established mental formations.

This for them might feel like a cloud breaking, allowing the radiance of true warmth (or love) for the other to arise unhindered. Perhaps there are 'stages' in this process. Often where there are difficulties already (where 'the work' is beginning in stage II of a relationship, ie. the 'honeymoon is over') with perseverance, this work can possibly bring about, and encourage the unfolding of this second stage. If you are still 'on the honeymoon', so to speak, it might be more like example I, where you feel a 'cold' draft blowing through the nuptial chambers - 'blowing off the covers' - an uncomfortable feeling"

This thought of Susan's reminds me of a statement of Ruskin's:

"It is in raising us from the first state of inactive reverie to the second of useful thought, that scientific pursuits are to be chiefly praised. But in restraining us at this second stage, and checking the impulses towards higher contemplation, they are to be feared or blamed. They may in certain minds be consistent with such contemplation but only by an effort; in their nature they are always adverse to it, having a tendency to chill and subdue the feelings, and to resolve all things into atoms and numbers. For most men, an ignorant enjoyment is better than an informed one. It is better to conceive the sky as a blue dome than a dark cavity and the cloud as a golden throne than a sleety mist. I must question whether anyone who knows optics, however religious he may be, can feel in equal degree the pleasure and reverence an unlettered peasant may feel at the sight of a rainbow."

Clearly what is contained in these two sentiments well. expresses the danger (paralysis of the life of the soul) of this process, but also its promise. The work cannot be employed as a 'scientific system' without having 'the tendency to chill and subdue the feelings, and to resolve all things into atoms and numbers'. If it stops at that second stage and obscures, rather than encourages 'impulses towards higher contemplation', one can only wonder whether one's 'ignorant enjoyment is not better than an informed one'. But the metaphor only goes so far, for in the human domain, once the 'honeymoon is over' anyone who honestly acknowledges 'the measure of selfinterest, selfish feeling and previously established mental formations' in our

human interactions, could, I think, recognize the potential therapeutic

value of attempting some of the previous exercises, however inaccessible and 'cooling' such observations may appear to be at the outset. With perseverance and good will I am convinced many helpful changes can come about simply through the exercises in observation and prediction themselves. To illustrate this let us imagine a possible metamorphosis of our theoretical couple's previous misunderstandings. Let us imagine that A has the itch to go skiing for 10 days while B wants to go to the local ashram, to meditate and do yoga postures. One need not necessarily be seen as more admirable or justified than the other. They might question the value of each as 'exercise', wonder, whether yoga is no longer justified in our time (as some suggest), think that skiing is a yuppie sport, etc., but they will at least have a deeper understanding of why each has a will for these particular activities, during this period of time. Because of this understanding they could also creatively work to metamorphose their impulses rather than arbitrarily suppressing them. Hence they need not feel that their respective wills are being opposed blindly by the other, through the inevitably misguided attempt to convince the other of the rightness of his/her particular point of view.

Further, eventually this insight could become so clear, that it could enter into the formation of their lives in relation to planning for the future on a

day to day basis. Of course, there are always the problems with the 'best laid plans - yet, this would still, I think, be quite an aid in this direction.

Let me give an illustration of this from my own experience. I suggested earlier that there are approximately thirty day periods during the year (corresponding with the Sun's progressed motion through one of the houses) where stimulations of certain regions of one's more external superphysical nature occur, which give the 'itch' to make certain gestures. Simultaneous with this, 'life' can be seen as often bringing events which have a relation to those gestures I may have an 'itch' to make at that time. For example, during a certain time in the year the Sun moves through my tenth house. I have suggested that my own experience leads me to agree that the 10th house has partly to do with vocational questions and a sense of spiritual responsibilities. It can be experienced to have a relation to the region of Capricorn, the virtue of which we have seen to be courage b. redemptive power, standing between the weaknesses of envy and false ambition on the one hand, timidity and spinelessness on the other. (As directional tendencies. See contemplation in Volume I for Capricorn). This is the time when repeatedly people will approach me with an interest or questions which I am supposed to be able to answer based on the authority which I am supposed to have based, presumably on the studies I have made over the years in relation to star wisdom. (The background of their expectation I believe often lies deeper than this, but for now let us consider this element in their motivation or expectation of me). Inevitably I can experience during this period in the year that I am confronted with the challenge to have the courage to make good my responsibilities, to redeem my past, through meeting these questions. Yet living 'around' these experiences is also the accompanying temptation towards envy or false authority, or going in the other extreme of feeling my knowledge is so limited that I am loathe to speak to anyone at all. Now by virtue of these repeated experiences which I have come to relate to the motion of the Sun through my tenth house, I can anticipate certain destiny (from outside) experiences occurring during this time in the year's course. Here once again the riddle of past, present and future arises. Are these questions which are coming to meet me, coincidental with my Sun's motion through the house of 'authority', the fruit of past patterns which continue, and which are demanding of me that I simply say no to all these inquiries, recognizing other's expectations as the fruit of a past relation I had had

with them, but cannot presently, without envy (which I might have succumbed to in the past), honestly fulfill? Does it reveal my exercise of 'false authority' in the past, which returns to me as an expectation in other's souls and which I must stop through humble acknowledgement of my error? ('If we don't learn from history we are destined to repeat it.')

Well this question could be explored much more extensively. I hope to be able to do this at a later time as I think it is critical to any exploration of the problem of past, present and future in the context of star wisdom. For now, I am only bringing it forward as an illustration of some of the possibility for life-forming which knowledge of some of these rhythms could offer. In the context of our theme of relationships some of the previously explored content could lay a foundation for bringing more understanding into shaping two lives individually and in relation to each other.

I think the obvious implications of the therapeutic value of some of the previous suggestions for human relationships needs no more explanation. I leave the rest to the reader's discretion and initiative. In the concluding chapter I would like to briefly explore some of the wider implications of these studies, and consider where we now stand, in respect of the journey through the qualities of time we have undertaken in these first four volumes.

"The men of modern time, however, must not merely behold reality, they must be able to live with reality."

(Rudolf Steiner) slight adaptation

"Man must become more to his fellow man than he used to be: he must become his awakener. People must come closer to one another than they used to do, each becoming an awakener to everyone he meets."

(Rudolf Steiner)

CHAPTER VIII:  
THOUGHTS ON THE WIDER IMPLICATIONS OF THE PRECEDING  
STUDIES CONCERNED WITH COSMIC INFLUENCES UPON HUMAN  
RELATIONSHIPS

In this chapter I would like to consider some of the wider implications of the previous studies. Initially I had thought to explore how some of the material could be seen in the context, not only of a 'couple', but in a larger community setting. In imagining that possible discussion I moved from recollections of Campanella's, *Ciof the Sun, More's, Utopia and City*, Plato's, *Republic*, to a strange sense that my 'ideal' community, unless thoroughly portrayed, might be endangered with degenerating into a kind of *Walden Two*, with a cosmic mechanism affecting human behaviour rather than more mundane causal factors. So realizing that such an exploration would demand a book in itself I felt it wiser to confine myself to further elaborating on the implications of the previous studies, confined, for the most part, to one on one interactions.

First I would like to consider what some of the practical consequences of taking up this work might be for a couple, such as the one we have looked at as an example. Here we have two matur(ing) individuals who, let us say, share common ideals and a will for inner freedom. They both want to unfold their respective capacities for seen through experiences of their own 'living realities' and those of their companion's. Through doing this they hope to be able to shape their mutual lives more wisely, meeting external demands, yet not sacrificing their inner development because of them; and meeting the requirements of their inner lives without sacrificing what good can come through them into the outer world by virtue of their meeting its requirements as well. In this context we need to remember that the couple's circumstances were somewhat 'ideal'. That fact is deeply significant because one of the great challenges before anyone who more and more may be making some of the previous factors conscious is to find a way to shape his/her life with this knowledge in an extended societal context which largely ignores, if not deliberately works against even acknowledging the possibility of some of these realities.

The ideal picture presented (the sabbatical year) was used to illustrate certain phenomena. The problem of 'moral man in immoral society' is a large question in itself. First these suggestions might lead to greater self-understanding and understanding of one's close companions, then perhaps one might try to see in what way this knowledge could be made more fruitful for daily life. Having added another 'proviso' clause to my argument let us now consider our theoretical couple and try to imagine what fruits work with studies such as these might bring.

What was thus far portrayed of them is a 'bleak' picture of the many areas of misunderstanding (obvious and more subtle) which accompany, on the one hand, a lack of clear self-knowledge, on the other, a lack of selfless will to understandingly enter into the behaviour and impulses of one's companions. Let us assume that this 'couple' worked with the content of these books for some while (assuming the necessary background). What might we hope to find as a consequence? Let us take a look at a hypothetical lunar rhythm to see how A and B might now respond to its effects.

When the Moon moves through the sidereal region of Virgo, ruled by Mercury, our young man, guided by a clear will for purification, courage and truthfulness, would continue with his practice of hatha yoga, his meditational work at the third eye, and his scholarly labors. He will now recognize in his gesture of hatha yoga his will for physical transformation through which he hopes to attain to a more complete union with the life of the world, so that he can more truly serve mother nature. His continued meditational practice, brought into relation to his recognition of the presence of the Sagittarian ideal within this part of his nature, has undergone a tempering. He has come to feelingly experience his tendency to draw hasty conclusions, which he has now bridled in light of his growing recognition that by virtue of this gesture he is doing violence to the truth. Further in respect of his relation to the redemptive powers of Capricorn

he recognizes within himself an impulse which would lead him to make good his personal responsibilities, but has also learned to contain his driving discipline and ambition, so that he does not prematurely take on a position which he is, in truth, in the present, unequal to, but which is still, somewhat of a compulsion to him. When he turns his gaze to his companion he clearly sees her sharing his ideals of purification and truthfulness. Through this recognition he encourages her work with these qualities in herself as well. He now also sees that in her Mercury forces, she lacks the austere severity of Capricorn. Because of this he understands that she lacks the same will towards a teacher or a more practical application of their discipline. Through this insight he develops a tolerance of her nature in this area, and although this does not diminish the severity of his own efforts he no longer expects of her something which is not in harmony with who she is, or what she may become.

As the Moon moves into the region of Virgo-Capricorn, thereby stimulating the Saturn forces in each of our maturing friends, we find him experiencing that familiar itchiness in his feet; that strong force of concentration around the brow and enhancement of his sense of smell, as well as the clear sensations that the 'spirits' of pride live partially around his nose. Further he feels this radiation moving through his solar plexus, around his lungs, arms and hands. Gladly, slightly proudly, he clearly understands the change that has taken place in himself. He looks back to the time when this radiation would have inevitably stimulated within him the gesture of jumping into his car in pursuit of an important meeting. Now he recognizes the inherent temptation towards impatience which lives in the world of machinery, and goes into his room, sits down at his desk, closes his eyes, and concentrates his forces to try to come to a clear insight about the letter which he hopes to write to his friend. He guards against narrowness and impatience, and combats the weariness which seems to live around his lungs inspiring

in him a mood of 'giving up'. The ideal of faithfulness lie carries in his consciousness, and in dedication to this ideal he struggles to overcome the resistance of his 'flesh' to his holding fast or developing of this ideal. Clearly, humbly and generously he turns his thought to his companion of some years now, and cheerfully acknowledges her dedication to the discipline of concentration at her heart which after years of experimentation has come to focus on one particular practice. The words of the poet Holderlin come into his mind: 'firm in compassion the eternal heart' , and in a mood of prayer he gratefully thanks God for his growing understanding of his friend and companion who has lived through so much with him.

Perhaps there are moments when he feels that she is in danger of bringing too much of Saturn into her heart? He wonders what he might contribute to helping her overcome the tendency to a slight hardening in this direction. Many questions arise in his soul in respect of this and in a meditation the words: 'in my Father's house are many mansions', comes to him. As the Moon moves next into the region of Virgo-Taurus we find a change of mood occurring.

Our young man is once again inspired to work at his Hatha Yoga and meditation. He feels the need to even further refine his diet. Perhaps he will go on a fast for a week or so. He still finds that his early years as a runner awaken in him at these times and he wonders whether it is a misuse of his forces to go running occasionally. Perhaps it is wiser to direct them upwards into the region of the third eye and cultivate this region of his nature? He also wrestles with the question as to whether Yoga postures are inappropriate for a modern, western man? Further he wonders whether it is wrong to bring forces up from below rather than bringing them down from above?

His companion finds in herself a stimulation of her lungs, brow and nose. The familiar trial or struggle with perseverance developing into faithfulness is awakened in her, as well as her will to penetrate, through her understanding, the questions to which she has given her attention. She has grown to laugh at her recollections of her stinging disapproval of her friend's careless

jumping into the car on occasion, for she can see the very same desire awakened in her at times. She has wrestled long and hard with the question of the right gesture of opposition to the destructive misuse of technology and always tries to bring much consciousness into the question of whether her use of machinery is justified in her attempt to combat its misuse. Though at these times she has a strong gesture of communication she has come to recognize that her friend is striving to cultivate control of his tongue so that he will attain his ideal of speaking truly, so she renounces this desire within herself, in faithfulness to him, and instead most often spends this time continuing to research the problem of machinery and writing letters or articles about it. The more she has worked at this, the more she has come to feel that unless she has attained to a true insight in respect of some of those questions it is simply a subtle form of pride and impatience within her to want to reproduce her work. How exasperating it is and how almost bitter and wrathful she can feel, when she sees so much written material which lacks true insight and is simply a testimony to the egotism of the writers. Fortunately she understands her sensitivity to this phenomenon because she sees it as something she has had to struggle with in herself, so she uses her righteous anger as fuel to confront errors in herself, rather than criticize unhelpfully, others.

And so I could continue through the circle of the sidereal zodiac and try to illustrate the metamorphosis which has taken place in our two friends, first through the exercise of a clear self-knowledge and second through the bringing of this self-knowledge to bear on the relationship itself. I don't think I would be exaggerating if I suggested that a situation which had the potential to degenerate into a kind of hell has been transformed into one which has the potential to develop into a very beautiful companionship. Anyone who has ever participated in such a relationship as the one I have tried to describe, where, through a developing self knowledge, clear understanding of one's companion, and will for improvement, a potential nightmare was transformed into a sunlit day, can bear vigorous testimony to the fact that any form of rigid determinism, is a travesty against the core of human freedom and conscientiousness which lives as potential within

each soul. (I will say more about this in the conclusion.)

Here we have seen some indications of what fruits might come of our courage for relentless self-honesty, and honesty with each other. Saying this I am reminded of the first words from the poem, *A Ritual to Read to Each Other*, by William Stafford:

And so I appeal to a voice, to something shadowy, a remote important region in all who talk:  
Though we could fool each other, we should consider -lest the parade of our mutual life get lost in  
the dark.

For it is important that awake people be awake, or a breaking line may discourage them back to  
sleep; The signals we give -- yes or no, or maybe -should be clear: The darkness around us is deep.

-William Stafford

What are some of the consequences of that sleep which leads us back into the darkness around us. Let me give an illustration. Let us say, one individual has fallen into covetousness, related to a weakness of the kidney/colon second center. This may have developed because for years she has had the task of driving the children in the car, here and there, rarely walking, etc.. There was a tendency to weakness here to begin with which led to a sense of insecurity which in turn led to a false sense of gaining security through accumulating. Because it served the egotism of her husband, for he was misled into thinking that he was helping her, he did not see through this circumstance. Also, his having to work harder to meet his wife's wants was appealing to him. He liked to work. It kept him in shape, and further, by working he did not have to be home listening to her complaints! The situation is sad, and for anyone who has any feeling for justice, deeply distressing. Yet the unconsciousness of relationships fosters such scenarios all the time. A remedy for this could be deeper self knowledge, and knowledge of each other, or more likely, through the woman getting sick, she might meet a professional with real insight, who might unravel the vicious cycle in which she is caught. She has difficulty with her colon and kidneys because there is a lack of formative

strength there. This has come about because she is simply accumulating with no real appetite. Hence, she does not assimilate what she accumulates. The basis for her lack of appetite and feeling of insecurity was a weakness in that area in the first place. In fact she may never have had even an unconscious sense of what a healthy appetite and relation to inner enlivening was because the kidney region, for example, was always somewhat impaired. This is actually one of the unconscious factors which drew her to her husband. His strong appetite and enthusiasm supported and strengthened that process in her. But as his own life unfolded, he gave more of that enthusiasm to his work, perceiving the spirit of apathy and complaint in her, which he always had a certain difficulty in understanding, it being contrary to his nature. Hence, the direct support from him was withdrawn. He was not around much to keep her moving. Rather than each of them understanding one of the fruits of their interaction, it fostered in the woman, an unhealthy kind of dependence. Rather than he educating her to activities which would strengthen her, staying home more, overcoming some of his restlessness so she could go, for example on long walks, they would have to wait until her difficulty became physical. Then it might be real enough to be taken seriously. Unhappily, more than likely, the point of it might be misunderstood, and the remedy might be symptomatic

Looking at what understanding came to our first couple, and comparing it to the 'sleep of darkness' in which the second was trapped, readily reveals to us some of the practical implications of the preceding. From an ideal point of view there is no good reason why the objective needs of one individual should be sacrificed for the other. This simply ends up with one person using the other in one form or another. Rather, through more wisdom being brought into these circumstances life can be ordered more fairly and therapeutically for all those involved.

Next I would like to consider some of the implications of these studies for collaborators in the spiritual, practical or work sphere. Guenther Wachsmuth, in his book, *Cosmic Aspects of Birth and Death*

has a chapter on "Joint Horoscopes". \* In this chapter he considers the potentials for complementarity of different individual's forces. This view is more positive and not so immediately personal as the hypothetical couple I have used as an illustration. He ends his chapter on "Joint Horoscopes" with the following words:

"Now what can a joint constellation signify in today's time? We could here relate the birth pictures of personalities whose profession and vocations calls for them to work together in a spiritual community or in the administration of a big industrial complex or a research laboratory, stimulating or completing things jointly. Will it be better for such a task, if they are all alike, or if they bring impulses from different region of the forces of creation, to complete each other? .....

Imagine, for example, a research laboratory, whose leader had to choose his coworkers in such a way that no onesided team of specialists is formed, but a diverse field of research can be investigated . .....

We offer such a picture only as a question and postulate to mankind of the future. Maybe, with or without birth pictures, one or another man responsible for such tasks and associations will put the question to himself, and receive stimulus for his dispositions from the above. For after the century almost completely dedicated to analysis and dissection, the present time already knows that the gaze must turn towards harmonious organization and synthesis in the cosmos and in human life."

Here Wachsmuth is making suggestions as to the potential value of building collegueships based on a conscious understanding of which cosmic regions different individuals 'may be coming from'. So not only in the so-called 'personal sphere', but in the 'professional life' as well, such knowledge might have practical, helpful effects. Let me look at the circumstances of this book for example. Largely two people, Susan Riley and myself, worked over it, though hypothetically one could imagine twelve individuals contributing their capacities

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\* See Chapter 6, "Joint Horoscopes" in Cosmic Aspects of Birth and Death available through the Publisher.

as well as points of view. In fact, I could see in myself different feelings arising about the content and the form, depending upon which region I was moving through at any given time. While proofreading and editing with the Sun moving through the constellation of Aries I felt more satisfied (Libra opposite) with the content than I had earlier felt. My capacity to give 'names' to certain aspects of the phenomena encouraged me. When the Sun moved into the second sector of Aries, (Aries-Leo), I found in my 'heart, that I was comparing the 'cold-blooded analytical' portion of this work very unfavorably with Goethe's, *Elective Affinities*, Shakespeare's, *Romeo and Juliet*, etc. The experience of a 'cold draft in the nuptial chambers blowing off the covers' was all to present in my feelings during this period. Then I, in response to my colleague's ongoing epistemological interest, which I can view as 'speculation', preferring presently my 'empiricism' and direct experience, began to imagine what it might be like to consider the book from 12 points of view. So I tried to envision as illustrating Wachsmuth's suggestion, what might come of such a collaboration? Let us briefly consider 12 individuals, each of whom had an especially strong relation to a particular zodiacal region. What kind of views, biases, as well as contributions might emerge in relation to a project such as the preceding?

The work might gain a favorable hearing from the Arian's strong word sense and philosophy of 'idealism'. Of course he could improve my choice of words here and there. He would also be troubled that, whereas in the first books, there was such an emphasis on naming 'ideal possibilities', this book had a less central concern with 'ideals', particularly in the illustration of the very real condition of the couple discussed. Also, the mood of devotion strongly felt in the first two books has given way to a light-heartedness which takes some of the edge off the earlier 'call to arms' of relentless self-investigation. No actually he thinks further, maybe it even emphasizes the need for improvements in the direction of the 'ideal' possibilities' .

The Taurus individual might appreciate the 'common sense', rational approach to the 'thoughts' discoverable in daily life. The fact that I reviewed the ground laid in the previous books and have

built step by step on those foundations would please him. The fact that, not only does the book bespeak a certain sensitivity on the part of the author, but that he is also able to make sense of his experiences, would also be well received by his Taurean rationalism. He might be a little suspicious of all these ideals and suggest that I must not forget that they can only be achieved step by step.

The Gemini orientation might feel the style is ponderous - less words and shorter sentences - yet the author's capacity to get to essentials would be appreciated. My understanding of the need for conscious 'intentionality' in such 'process' work would find a responsive chord here. Nevertheless he might want to see more 'techniques' to make the suggestions more 'efficient'. My ability to reduce human experiences to mathematical clarity would be fine with him. Yet did I really have any true sense of the 'ego' of the other person?

The Cancer viewpoint would be sympathetic with the highly developed sense of touch and selflessness implicit in the book. From a certain vantage point of philosophical materialism he might feel the author had undervalued the significance of hereditary factors, early childhood, etc. and would probably agree with the author's friend who asked what would happen to his 'system' if the baby wanted the bottle in the middle of the night? Were there not simply physical, biological factors that have been neglected? In fact wasn't it clear that they were of far more significance to human beings than those the author had postulated in this book?

The Leonine individual would appreciate the author's sensitivity to, and characterization of, the life forces (sense for life). Nevertheless, he might be somewhat chilled at the thought of bringing so much consciousness into the sphere of love between human beings. Yet he might also, from hard won experience, recognize the value of the kind of compassion and freedom implicit in the author's approach. More practically he might feel that the overall composition of the book needed to be reformed.

For Virgo, the careful detail would be appreciated, as well as the implicit sense of chivalry and courtesy contained in living so graciously within the phenomena of another human being's behaviour. He/she might also be sensitive to the lack of centering on the page, the careless typing,

etc. Yet if I told him the actual practical circumstances of how this project was carried out, he would have more understanding and perhaps even appreciate our resourcefulness.

For the Libra orientation the description of 'reality's' changeability might be a potential revelation, although he/she might, at times, wonder whether the author was bordering on silliness in his theoretical example. He might want color pictures in the book, preferably Botticelli, and greater flexibility in the author's style which, often seems a little 'stiff'

Scorpio would find all the typos, cut out the extra words, want to investigate every assertion about dynamic interaction of forces to see whether these things work the way the author suggests. He would probably be suspicious of any ready claims not easily analyzable. On the other hand, he might have a sense of appreciation that such 'analysis' and insight could be brought to the warm, dream world of Libra's sometimes flighty changeability!

Sagittarius would 'taste' each statement to see if it was true. Does it hit the mark? What about the logic of the author? Why do the planetary influences work singly, yet are also all present at the birth moment? This is a contradiction. Both can't be true. Why doesn't the author elaborate, at much greater length, on these problems. How does the implicit view presented in these books fit into a larger, more comprehensive world picture?

Capricorn wants to know more about karma and is deeply concerned with the question of past, present and future. He feels it should have been much more carefully and extensively elaborated. He appreciates the charts and the 'lawfully' described phenomena. Yet hasn't the author lost some of his 'earnestness' and moral stature? Why did he bring in this 'new age couple' The work falls from concerns with 'eternal, universal archetypes' to such a completely 'contemporary' example.

Aquarius would wonder whether, at times, I was indiscreet, but would appreciate the overall picture of the interweaving of cosmic forces and their effects upon human relationships. He might feel I should have gone more deeply into a portrayal of an extended community, yet feel the need to live quietly and meditatively with the contents before saying anything more about them.

Pisces might appreciate hearing about the therapeutic implications of the work, and the author's obvious care in not leading individual's down a wrong pathway in life. He appreciates the implicit magnanimity in the characterizations, but wishes there was more of a focus on the question of how external events which come to meet one are actually related to one's own will. And so it might go.

Ideally I would like to be able to turn to the Aries individual and ask him what he thinks of my relation to philosophic idealism, my choice of words? To Taurus I would ask if he thinks my writing makes sense? Could he assess my thinking? Is it rational, reasonable, steady, step by step. Have I taken the reader gradually, building one thought upon the preceding thought? Gemini could check the mathematics, the clarity of my writing, my sense of economy and essentiality.

Cancer could feel the quality of the paper the book is copied on and test out, through a refined sense of touch, whether what I have reported is the fruit of a truly selfless mirror of my consciousness, or are there distorting 'subjective' elements.

I would ask Leo to assess the overall form and composition of the book. Also could he explore the accuracy of my characterizations of the cosmic effects upon the life forces and chakra system in man, etc.?

If I addressed them individually I might get the best from each and I, and the work, would profit from their respective suggestions. If I had them all in the same room with me, without understanding where each might be 'coming from', things might be very different.

Aries, focussed on the 'words' would be arguing with Taurus, focussed on the 'thoughts'. Gemini, concerned with the mathematics and clarity of the work wants to 'lighten up' the text and take out these ponderous reviews of where we have come from, so chronically present in the author's work! Cancer feels the imaginative couple is the most valuable part of the book, really stirring the feelings. Capricorn thinks the seriousness of these studies are jeopardized through such a 'light-hearted' example. Scorpio wants more 'dynamics'. (lets take it apart and see how it works). Sagittarius wants to know

what the long term implications of this work may be for the future? Virgo thinks the most important thing is to market it and make it more practical and Pisces wants to get it around as much as possible because of the great therapeutic potential of the work for those couples shipwrecked by destructive relationships.

This brief characterization of what goes on all the time, brings a sobering, 'realistic' counterbalance to Wachsmuth's and my own previously suggested more ideal possibilities. Nevertheless, the potential of using the various talents and different orientations is obvious to any thoughtful consideration. Here we see a brief picture of what could be gained through this kind of knowledge as well as some of the obstacles that beset one if it is not taken into account.

Next I would like to briefly consider some other areas of life which might benefit from a consideration and possible application of some of the preceding content. It should almost be self-evident to see the helpfulness of this kind of understanding for parents trying to creatively work with their children's behaviour. I think the maddening, yet joyous mercurial quality of the earlier years could gain much from an understanding of cosmic influences upon daily life. For example, let us imagine that the Earth has been in Virgo-Capricorn for 10 days. We find one of our children spending most of his/her free time lying on his/her bed reading. Just as we begin to worry about their quiet (even though we may also be feeling 'quiet' during this time) they lose interest in the books and resume their more active demeanor. They become very talkative, with increased appetite, and a great fondness for singing (Virgo-Taurus). In terms of shorter rhythms it would be possible to even see when they might do better with mental activities (their homework), when better with artistic or practical ones.

Returning to the longer rhythms, let us say we find during a 10 day period (the Earth moving through Libra, for example) that they are overcome with bouts of silliness. We try to determine ways we can help them shape that region of their forces, out of which this silliness is arising. We could explore dancing or other gestures which would demand the development of the sense of balance to help with with this weakness which we perceive as streaming out of the region of the hips. (Here of course one needs

to take into account many various factors. I don't mean to overly simplify these things, rather simply make some more general suggestions).

One can readily see that rather than oftentimes simply engaging in arbitrary battles of will, we could try to wisely guide and shape children's activities in light of our understanding/experience of where they 'may be' at any given time. Also, we could perhaps gain more insight into the, often, wisdom-filled instincts which inspire children's sympathies and antipathies. Why one, for example, who has a strong relation to the Sagittarius forces, is inclined towards horses, bicycles or running (all activities which work into the Sagittarius shaping forces forming the thigh area), whereas another, is much more inclined to activities demanding a cultivation of the sense of-balance, such as dancing, skiing, etc. The second may have a strong relation to the Libra forces. Through these activities he/she is instinctively drawn to work upon and shape them. In this regard, one finds in the context of the many problematic aspects of our modern 'lifestyles' a great challenge to the judgement and creativity of parents. For even though one may have clear insight, for example, as to why one's son is drawn to bicycles as a means of working on the thigh area, and recognize in a bicycle a kind of skeletized horse, can one convince the child that horse-back riding would be a preferable activity? Or if one sees a weakness in the hip region of one's adolescent teenager, which has led her to a certain kind of dreamy lassitude, how does one tactfully convince her that she is, potentially, in the thrall of a vicious cycle: lying in bed dreaming illusory dreams of movie stars, fostering the probability of her being swept off her feet by a classmate and getting herself into 'trouble'. Can one create or imagine activities appropriate to different children's forces -one's which they have respective itches for - so that they do not become lax and fall prey to impulses, the consequences of which, any contemporary American is all too well aware?

Potentially, at least, one's children might feel more truly understood, whether or not they will readily heed one's suggestions. Let me give some examples from my experience coaching a college tennis team.

Starting during a period in the spring when the Earth (outer) was moving through the region of Virgo-Capricorn, my players had a strong inclination to have me really discipline them and guide their practices (Capricorn). When the earth moved into Virgo-Taurus I had to combat the problem of inertia and was challenged to work them into their colon, hip regions which suffered from a common, contemporary ailment: too much consumption and not enough metabolism and assimilation. Too many undigested impressions. When the Earth went into Libra, the Sun into Aries, I had to contend (there being both young men and ladies on the team) with the interaction of the sexes, and the 'foul mouths' of my sometimes malicious young men. Many questions, of course, could be raised about the actual gestures made in this case in the game of tennis. These are beyond the scope of these studies. I simply wanted to introduce examples of the more obvious practical implications of a knowledge which considers how various, rhythmically changing cosmic forces are affecting human nature.

In working with more mental activities, one can also find the potential helpfulness of some of the preceding. I have seen this from my experience as a tutor. Let us say that the Moon stands in Gemini (stimulating the world view of mathematism, formative currents shaping the lungs, arms and hands, etc.). During this time there can be a natural inclination by the 'student' to work with 'mathematics'. He/she is, in a sense, living in relation to those regions of his/her natures (universally seen) which have a particular relation to mathematical work. Then, let us say, the Moon moves into Leo-Aries. One can find that during this time there is a stimulation of the sense for the 'word'. This can make it a particularly fruitful time to work with languages, reading, literature, etc. These are all, of course, considered generally. Let us say that one of the children has three planets in Gemini related regions at birth. They also have difficulty with mathematics. In tutoring them one senses/sees/feels that it is almost as if they cannot properly take hold of those formative regions, which are foundational for mathematical thinking. Perhaps one also perceives they have difficulty with their breathing and tend to be nervous. One feels challenged to help them work on those regions of their forces related to mathematics (lungs, arms, hands, etc.)

One can see how different a relation to mathematics they have on those days when those regions of their nature's related to the Gemini forces are stimulated, in comparison to those days when other regions are stimulated, etc. (Once again it needs to be said that these are complex problems to which I am offering simple observations. Nevertheless I think it should be clear what benefit might come of this vantage point of considering and approaching some of these pedagogical challenges). Any educator, not simply oblivious to the obvious day by day changes in the mood, activity and varying inclinations of his students, could probably see the potential of some of the preceding for throwing light on some of the major riddles of his profession. Well enough said of this now. I simply wanted to illustrate some of the potential value that such work might have in the area of education.

Next let me briefly consider the relevance of such work to some of the challenges posed by one caring for the aged. For about four years I lived in the home of an elderly lady who had periodically - apparently randomly- difficulty with balance leading to falls. Before very long I was able to see that whenever the Libra forces were stirred, either through the Sun, Moon, Earth, ruling planetary influences, etc. she would become unsteady on her feet, sometimes light-headed, and in danger of injuring herself through a fall. While I lived there I would forewarn her, though sometimes I would forget. Invariably she would tell me I had forgotten, occasionally after she had taken a fall! Inevitably Libra forces were active at such times. When I left her home I gave her a detailed schedule as to the times when she had to be extra careful. I think this simple example should illustrate some of the potential that these contributions might make to the care of the elderly or infirm.

It is my understanding that even in the traditional medical field there is a growing awareness that for some reason 'timing' makes a difference. That is to say it matters whether you take a medicine at one time or another. Certainly in non-traditional medical approaches timing and rhythms, etc-is of great importance. What might be learned from some of the preceding in connection with medicine? One pattern

which has repeatedly come forward is the fact that my virtue of some of the rhythms characterized above, at varying times of the year, there is greater consciousness of different regions of the human body and forces. I suggested in a previous book that this was one explanation for the fact that an individual may be periodically troubled by a particular complaint, which then passes and returns, passes and returns. The cause-effect of the appearance disappearance of the problem is due in certain cases to the consciousness of the individual moving in and out of the troubled area during the course of the year. It is not necessarily that the problem in the heart or stomach, etc. is substantially different after 10 days, let us say. What is different is that the consciousness of the individual is no longer focalized in that region so awareness of the problem is diminished or lost altogether.

I have noticed in my own experience during a period of a year or so, trying to diagnose various mysterious ailments with the help of a range of conventional and alternative health practitioners, that I could almost predict what they were going to tell me and often did - on the basis of what regions of my own, and their, superphysical natures may have been stimulated at any given appointment time. When the Moon was in Sagittarius it might be my liver; in Virgo, my stomach; in Taurus my adrenals. Of course there were a number of simultaneous stimulations and this factor was simply one of a number influencing their judgement, yet that it was a definite influence became increasingly clear to me through repeated experiences.

If a physician could perhaps initially, more abstractly, look at charts relevant to this, and gradually through direct observation understand where a person 'was' at any given time, even fluctuations in such things as blood pressure and many other factors could be more readily understood. Further, in the light of some of the implications of our synastry exploration earlier, the mysterious fact as to why certain physicians are effective with some patients and not with others might also be further clarified. Others have explored this already. This is simply a further contribution in the direction of elucidating a complex of factors.

I know research has been and probably is being done on cycles in illness, peaks and ebbs, etc. I think a consideration of some of the rhythms we have explored could also lay a basis for many fruitful studies potentially helpful to medical work.

Concluding these brief remarks I would only like to say that I imagine any seriously interested reader, who has come this far with me, could find his/her way into a sense of the wider implications of this work for the general social life, as well as for particular areas of life. I would like to conclude this chapter in calling back to mind some words of Rudolf Steiner, seen earlier:

"Can you suppose for a moment that in the chaos of social life today will be found the right relationship between man and man which is essential to any real solution of the social problem? How can such a right relationship possibly emerge unless it rests on that evaluation of mankind in cosmic terms which springs only from spiritual knowledge and spiritual experience?"  
Inner Aspects of the Social Question

"One complete revolution of heaven makes a day, and each day is followed by another. This creates the idea of time. Since it is the same heaven moving with untiring power, there is also created, the idea of duration both in and beyond time, a movement that never stops or slackens, just as one day follows another in an unending course. This duration in time is the image of the power inherent in the creative. With this image as a model the sage learns how best to develop himself so that his influence may endure. He must make himself strong in every way, by consciously transforming all that is inferior and degrading. Thus he attains that tirelessness which depends upon willingly limiting the fields of his activity."

(slight adaptation from The Creative, The I Ching)

CHAPTER IX:  
CONCLUDING REMARKS

Looking back over the content of this book I see similar questions having arisen, and having been only partially addressed, as was true of the preceding books as well. The problem of past, present and future has reemerged. How does one distinguish 'opportunities', 'challenges', 'destiny circumstances' coming from the past into the present, or out of the future into the present? What is the scope of these studies? What has been looked at and what omitted? What is the precise relation of the geocentric, tropical zodiac to the sidereal zodiac; the significance of the conception to birth rhythm, the relative importance of heliocentric, hermetic and geocentric factors, etc.?

My reticence to go beyond my direct experience and my impulse to lay a solid foundation before tackling more completely the complex problem of freedom and destiny, is apparent in the conclusions of the first three books. From the first we can recall St. Paul's articulation of the human, psychological experience of the tension between freedom and necessity or the willing spirit and the weak flesh:

"I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

(quoted in Vol. I, Qualities of Time, p. 416)

At the end of the second book this difficult question of the tension between the 'law of sin in our members' and the 'law of God in the inward man' was once again reiterated. We may remember the words of Tomberg:

"Kindness - mercy - soars above righteousness in the sense that it is not only just to the past and the present of him who is to be judged, but also to his future. For it judges not only on the basis of what has been, but on reliance on positive future possibilities".

(quoted in Vol. II, Qualities of Time, p. 336)

The delicate balance of freedom and determinism - seen in the context of those studies devoted to understanding the significance of the body of forces related to the moment of birth - was also underlined

in the remarks from Guenther Wachmuth:

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

(quoted in Vol. II, Qualities of Time, p. 214)

At the end of Volume III the problem of freedom and determinism, past, present and future was once again examined. This time in connection with trying to evaluate the significance of the conception to birth rhythm for human destiny. Towards the end of our discussion we found the following words from Alice Bailey:

"..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 the 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."

(quoted in Vol. III, Qualities of Time, p.434)

In looking at the conclusions in these first three volumes we can discover a similar question. It could be posed like this. We have those factors which 'condition us'. For St. Paul, 'the law of sin in his members'; for Tomberg, 'righteous judgement concerned only with past and present'; for Wachsmuth, 'the cosmic and earthly forces working in man', and for Alice Bailey, 'being entirely conditioned by our stars'. In contrast to this we find for St. Paul, 'his delight

delight in the law of God after the inward man, the law of his mind'; for Tomberg, that 'kindness that judges not only on the basis of what has been, but also on reliance on positive future possibilities; for Wachsmuth, 'that through becoming conscious he may develop in ever increasing freedom into the master of inner and outer dynamics, the forces and substances of nature, and his own organization'; and for Mrs. Bailey, 'a horoscope of the soul cast so that the life purpose of the individual can be ascertained, the emerging purpose and will of the soul'.

Factors that condition us and an inner core of freedom - through which we can transform those factors which condition us, become masters of them, are the common theme articulated in all of the above.

Now the first three volumes has focussed mostly on the experience and destiny of the individual in relative 'isolation'. In this book we have concerned ourselves with the individual's companionships. Though the field of influences is expanded, the same problems characterized above are found again. Now in addition to one's own 'conditioning' factors: 'the law in our members'; 'the cosmic and earthly forces in man', etc. one is also affected by - and is challenged to become conscious of - these characteristics in one's companion as well. Yet the question of the balance between fateful determining factors and free determination remains. In fact, it is exaggerated. Perhaps I could say that this book also weaves between an exploration of lawful, determining factors (more the scientific side), and the potential, free initiative of the human being in taking them up creatively. This tension is beautifully expressed in these words from St. Francis de Sales "They (inspirations) make themselves felt without us, they do not make us consent without us". This same tension could be seen in the balance between characterizations of 'universal, generalizable tendencies' (archetypes) and how any individual takes them up - 'individualizes' them.

The somewhat extraneous phenomena introduced - observations of connections of events from outside coincident with stimulation of certain planetary centers inside (so to speak), accounts of 'destiny meetings', etc. - were intended partly to circumscribe the parameters of these

studies, yet also reflected the fact that I felt ill at ease with limiting my focus, fearing a one-sided exploration might have its dangers for readers. Because of this I would like to, at least, take another tentative step in addressing the central problem of freedom and determinism, implicit in all of the preceding. Inevitably I will have to devote a separate study to this problem. I seem to be slowly gathering my courage before doing so. For the moment let me simply add some more reflections on this problem which will carry forward what these original letters (now four volumes) are becoming - a conversation with those reader's concerned with these ongoing explorations.

The sensitive reader will have by now, I imagine, even without my reminding him, come to recognize that I have walked a tightrope throughout these books, trying to maintain my balance, based on my own experience, between fateful determining factors and an experience of the center of free unfolding towards the future within the human being. Any work trying to suggest, as 'science' is disposed to do, that there are 'lawful' factors influencing human character and behaviour (in this case 'cosmic' factors, nevertheless 'lawful cosmic factors'), necessarily (particularly when concerned with human nature) meets the problem of fate and freedom. The inherent relation of a natural scientific world picture to the danger of fatalism is graphically evident in some of the one-sided tendencies in the medical profession. Here the rule rather than the exception seems to be given undue weight. How much this becomes a self-fulfilling prophecy is a question which the advance guard of modern psychology and consciousness research is trying to clarify. One knows where one stands with the mineralized lawfulness of predictable occurrence ('solid ground'), but one is relatively uncertain when confronted with the growing freedom of the creative spirit whose response to a particular circumstance - a cosmic configuration or bodily ailment, for example - is not predictable. Hence the age old fascination of the 'scientist' for the so-called 'miraculous'. This problem has been articulated earlier by the anonymous author of the Meditations on the Tarot. He said: 'There also free will is the indeterminable factor which does not allow the part that a man with a well

determined character will take in some circumstance or other to be predicted with certainty.' Here we have an expression of the problem which affirms that region of human nature which is not predetermined by cosmic or other factors. Let us say the tendency of this statement tends towards 'idealism'. Yet the author does not stop here but goes farther, balancing it out, at least to my mind, with 'realism'. He ends these remarks by saying:

"One is not at all free when one judges and acts according to character or temperament; but one certainly is when one judges and acts according to the balance of Justice, or conscience. But Justice, the practice of the balance, is only the beginning of a long path of the development of conscience and therefore of the growth of freedom."

These remarks suggest that freedom needs to be developed, 'won' in the 'context' or 'circumstances' of one's character, 'nature's', destiny. The circumstances of our temperament and character are given, just as cosmic impacts upon them or our various 'superphysical natures' are also given. This 'given' can also be extended to the influences of our companion's upon us as well. How much developed Justice, conscience and freedom we bring into these lawfully responsive regions of our natures is not given. 'These givens make themselves felt without us, they do not make us consent to them without us'.

Now I would like to suggest (which for now the reader can take as a metaphor, not necessarily a theological argument), that that which is given: birth moments, life events, synastric affects, changing moods mediated by virtue of ongoing planetary movements, etc. is expressive of aspects of our fate or destiny which one could say has to do with the law or rule of the Father sphere. This works in what comes to meet us, either outwardly or by virtue of various 'givens': our family, language, nation, etc. If there is a one-sided interest or emphasis on this sphere, one can be led, as spoken of earlier, to a mood of soul where a belief in karma or fate moves in the direction of resignation. This danger has been articulated by Valentin Tomberg in the following way:

"The onesided and exclusive focus of the soul upon the Father principle fosters the habit in the soul of constantly experiencing a higher power working in the world from above. This then leads the soul to gradually accustom itself to ascribe all responsibility for everything that happens, and also that does not happen, to this power alone. It gradually loses consciousness of its own responsibility for bringing about events of destiny. The more it recognizes an 'omnipotence', the stronger becomes its own impotence in itself, which, in the sphere of morality, becomes lack of responsibility and can be designated in the realm of the ideological as fatalism.

Valentin Tomberg, *Studies on the Foundation Stone*, III

From a certain point of view I think it fair to suggest that the words cited above, in various ways, depict an attitude, which can be found in what I will call the 'scientific' tendency. This can focus one-sidedly on what has happened, what is predictable, etc, in its fundamental approach to life. Whether it is genes for the materialist, God's will for the spiritist, life's changeability for the realist, the bias I am here emphasizing is in the direction of what already is, where circumstances, whether material, spiritual or living are the significant factors causing this or that. In this man's possibilities and responsibilities are minimized, if not completely denied.

Now in the context of our approach to the 'inner life', also employing a natural scientific method of inner phenomenological investigation one can find a similar problem. St. Catherine of Siena once said: "If you dwell in self-knowledge alone, you would despair; if you dwelt in the knowledge of God alone, you would be tempted to presumption. One must go with the other and thus you will reach perfection." How can we understand these remarks in relation to these studies? If you solely gave yourself over to self-observation and uncovered your many vices and virtues; the evidence of how mechanically destiny seemed to operate in your life, you might be led to despair at your powerlessness, or say there was not much you could do about it anyway. I was made that way. This is what has and does happen to me. Hereditary factors cause me to get this ailment. The doctors have told me this so there is

little I can do about it. My friend's Sun is in my fifth house, which awakens feelings of love in me, so she would be a good person to marry, etc. This mood could easily arise from a one-sided study of the preceding work. One focuses on what is already one's condition, the lawfulness of response of one's birth forces to ongoing cosmic impacts, etc.

In the second Volume this problem was explored in the Mercury contemplation in relation to the discussion of the 'trial by fire'. Simply put, the trial had to do with finding the courage to 'meet the unvarnished truth about oneself and other human beings'. This can lead to disgust with one's own nature and that of other's. Yet, as was pointed out there, the success of meeting this trial brings us to St. Catherine's second prescription for the inner life: 'dwelling in knowledge of God alone'. Throughout the first two books I suggested that it was possible, in fact essential, that the soul found a relation, through the mood of 'begging for the spirit' to the support offered by the Heart of the World. This support I will equate with a similar inner experience to what St. Catherine is calling 'knowledge of God alone'. Yet, as she also points out, if this becomes one-sidedly emphasized there is a clanger with 'presumption'. So the expansive, creative freedom experienced through 'knowledge of God alone' is balanced through the ongoing work of self-knowledge, which brings a gesture of contrition and sense of 'limitation' or confinement through one's limits or responsiveness to lawfully predictable influence. These two need to repeatedly be brought into balance within oneself. The experience of fate, limitations, and the experience of creative freedom.

Now the natural scientific tendency moves towards concentration on knowledge of what is already manifest, what can be lawfully predicted. This is the pole of fate. Balancing this, viewed in light of contemporary spiritual life we have the 'new age' tendency which emphasizes 'freedom', the God within, living in the moment, etc. Extremely stated 'we create our own reality'. The scientist wrestles with despair and fatalism, the new-ager with self-centeredness and megalomania. The scientist focuses one-sidedly on circumstantial factors, external to the core of the human being, the new ager on the experience of God within, one-sidedly undervaluing the importance of 'circumstances'. (This is a metaphor for these two tendencies, not an indictment of either).

These two tendencies are clearly in evidence in our inner lives as well. We could say that one direction is conservative (scientific) and the other direction is liberal (new ager). In the extreme position of the new ager - we create our own reality - one can find the disposition to dislike everything calculable and predictable. The ever creative free center which dwells in knowledge of God alone can be felt to be limitless, etc. The conservative scientist (in ourselves) readily attaches itself to what is calculable. In fact here there is a certain fear of the uncertainty and responsibility which creative freedom brings. We could say that what is new age within us loves the unique, free, creative, unlimited and what is scientific within us is fearful of freedom, attached to limits, and in extreme cases ('Beyond Freedom and Destiny') even hates the unique and creative. The uniquely colorful versus, the universal colorless, etc.

In the context of these books there will be those who vigorously protest against the calculable, predictable, universal elements. They would consider them cold, unfeeling and abstract. Others will protest against the suggestion that much can be done about such circumstances for human nature is far less free and more resilient to improvement than the author suggests. The 'infernal machine' is indeed an 'infernal machine'. Is there no solution to this conflict in the outer world as well as in our inner worlds?

It is an implicit and explicit suggestion, from the beginning of these studies, that it is possible to find in one's heart or to form in one's heart, a center of unfolding freedom. This is brought about when our hearts are more and more given over to the Heart of the World. And in this center we can feel our 'true humanity', and out of this center, we can freely enter into the 'calculable'. We need neither to reject what is predictable, nor to unduly unite ourselves with it. Through understanding what is truly working there we can find a right posture in relation to it. We can bring our sense of power and limitless future possibilities into our limited present reality based on past circumstances, and into the lawful work of what we earlier suggested was the world of the Father. Our human freedom can be wisely brought into our fate's, as our understanding and

self-mastery grows.

The reader can, I'm sure, see that this tension lives not only in an individual but in every social interchange, where there is a will to extend one's self-knowledge through self-exploration and self improvement through self-mastery. One is chastened through one's sense of limits (self-knowledge), and uplifted through one's sense of one's experience of dwelling in the knowledge of God alone (the feeling of our 'true' selves). Through this tension we would continue to recreate ourselves and others without doing violence to what has already been created, through arbitrary expressions of our freedom.

Now these remarks do address these, two archetypal tendencies in the inner life and in the world at large, without actually clarifying, as a scientist, some of the remaining unanswered riddles, nor as a new ager, clearly articulating the foundation for the experience of inner freedom. To some degree this has been done in all of these works, yet in a still incomplete fashion. What has been now underlined, in a different way than previously, are some of the tensions discoverable in the life of the soul concerned with the problem of freedom and destiny. These tensions were first considered as experienceable for the single individual in the previous books. In this book, some of these tensions are seen again, perhaps in a heightened fashion, through the relation of one human being to another. If I have difficulty mastering my own circumstances what do I do when I am contending with another's as well (the other affecting my own deeply). Yet can I not be supported in my own struggle through another's support, as well as lend support to the other in his/her struggles. If we take to heart Christ's words that we should 'love our neighbor as ourselves', we could ask whether anyone disposed to the kind of self-examination contained in the first books, disposed to seek that relation to the "Heart of the World" assumed in the earlier books, would not also be inclined to extend this experience to his/her living, not only with him/her self, but with his/her 'neighbor'.

A friend of mine who is a Jungian psychologist, recently remarked that he was repeatedly surprised that whereas his patients readily assumed the fact that they would have to work at their vocation for many years, they took it for granted that their relationships would take care of themselves. If, as St. Thomas Aquinas suggested: 'human nature unaided fails', why is it assumed that two \*human natures, in relation to each other, should not also fail? That they do fail is an increasingly evident fact. The numbers tell us that! That they need not fail is an answer each of us can only give if we find the center of our true humanity within our hearts.

"And so I appeal to a voice, to something shadowy, a remote important region in all who talk: though we could fool each other, we should consider - lest the parade of our mutual life get lost in the dark.

For it is important that awake people be awake, or a breaking line may discourage them back to sleep; the signals we give - yes or no or maybe ~ should be clear: the darkness around us is deep.

William Stafford

**Christmas 1988 Easter 1989**

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