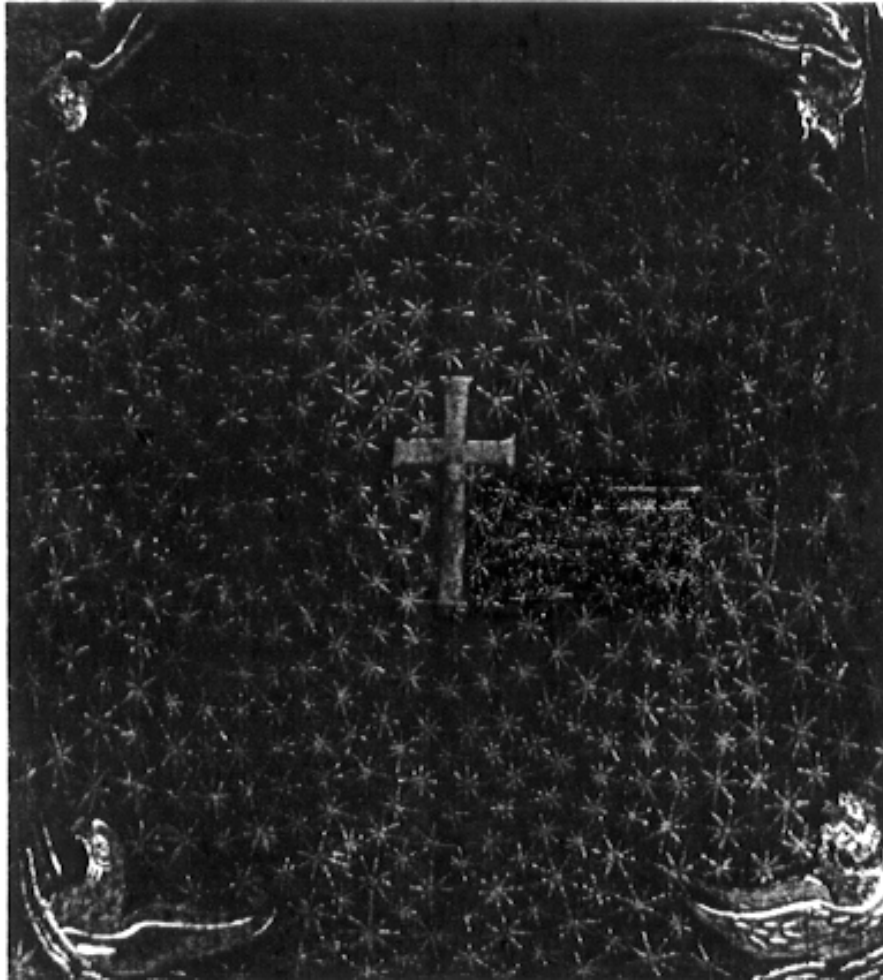


THE QUALITIES OF TIME VOLUME II



The effects of the Superphysical forces of the Universe on the
Individualized Superphysical Forces of Man.

Paul Platt

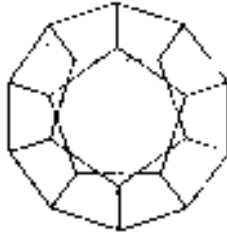
THE QUALITIES OF TIME: VOLUME II

The effects of the Superphysical Forces
of the Universe on the Individualized
Superphysical Forces of Man

(Revision of planetary Characterizations, pp. 55-149)

by
Paul Platt

Golden Stone Press



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ERRATA

Due to certain variations in the retyping of the manuscript occasional pages had to be numbered either as two pages, as for example, 204-205, or 13 then followed by 13a. Otherwise, the text reads consecutively through the numbered pages as given.

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First I would like to thank Georgia Ray, Theodora Richards and Trix Keller for their financial help which enabled me to have free some of the time needed to work on this book.

Next I would like to thank Susan Riley who spent many hours drawing and coloring the original charts, typing and proof-reading the manuscript, going over the thoughts contained within it, and helping with some of the writing itself.

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"The ancient philosophers, most happy king, carefully scrutinized the powers and natures of the lower heavens since they thought that a man knew nothing if he did not know himself. They seem to have brought all their scrutiny to bear on making their life, above all, agree with the heavens. They decided, in my opinion anyway, that the elements and what they are composed of would be known in vain, and the movements and influxes of the heavens would be pointless, unless all this knowledge at some point was conducive to life and happiness.

This kind of contemplation, it seems, was useful for their daily lives. Pythagoras, Democritus, Appolonius of Tyana, and whoever else studied this carefully, pursued the knowledge of such things in order to have good health and a long life. It was good for their future life, too, either through the glory they attained amongst those who came after them or through the glory they would enjoy with God in eternity. Out of the marvelous order of the whole world they discovered, as it were, its master, and they loved that discovery beyond all else.."

**On Making Your Life Agree With The Heavens,
Marsilio Ficino**

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.

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 second book, as in the first, I essentially stand by my findings, now ten years later. These findings are most fully illustrated in the charts in the latter portion of the studies in this book. Yet in regard to the questions such as the one addressed in Appendix V (The Planets, Beatitudes, Members of Man) my thinking has continued to ponder these riddles. Let me here give a simple illustration about this. (The reader can wait until he/she gets to this in the text to consider my words here).

It has been my repeated experience that when people are

inspired to speak of 'mercy' that the inspiration comes consonant with a stimulation of their Mars forces, as for example, when the moon is passing through an Aries ruled 'constellation' region. Yet if I meditate on Tomberg's characterisation found on page 118-119 of this book I am left in a dilemma. For what is ambiguous in this picture is for me the fact that though clearly the characterisation of the judgement faculty and its double of 'righteous judging others' in the popular sense, is characteristic of the Jupiter related Sagittarius sphere, the quality of 'mercy' to me is an antidote to the Mars related gesture of malice or unkindness - a kind of iron hardness. So though much of this characterisation of Tomberg points to the Jupiter region for me; the quality of 'mercy' points to the Mars region. And I would not think that the healing of the Jupiter rational soul struggles would be made through a Mars sentient soul gesture? So this for me was one of the ambiguities. On the other hand Mars idealism clearly has a sentient quality in its elemental impulse and Jupiter's logism a rational quality, but this in turn is apparently contradicted if we think macrocosmically and see the Graeco-Latin age under Aries (Mars ruled) (approx. 747BC to 1413 AD from Steiner's picture) as relating to the rational soul and the age of Pisces (classically ruled by Jupiter) as related to the age of the consciousness soul (beginning for Steiner in 1413). This would suggest Mars-rational soul; Jupiter-consciousness soul, although even this argument is far more complex as we find, for example, in Robert Powell's discussion of the Zodiacal Ages in his first Volume of Hermetic Astrology.

I elaborate this here to point out to the reader that although I stand by the detailed descriptions of the phenomena in the following, in certain areas the understanding of how the phenomena relates, as in this case, to the larger framework, as is offered by the Gospels, Rudolf Steiner, Valentin Tomberg and others, here presented, still contains riddles for me. When this is the case I have taken pains to point this out to the reader so he/she can be alerted to this. These research results are the fruit of my own direct exploration. Both Steiner and Tomberg's work here I have included to help illustrate my own findings but I have also been given much invaluable assistance through the work of these two individuals. This is to fully and gratefully acknowledge the work of these individuals but to also once again emphasize that the material contained in all of these books is sharing my own research efforts. Though it is my ideal to only share what I have investigated for many years and feel quite confident about in regard to accuracy, MY recognition of certain modifications in my thinking as stated in this preface, suggests to me that despite my ideal, I perhaps in the past have made an error in characterization based on incomplete or unclear understanding, and could of course be also guilty of others. So I invite the reader to vigorously and rigorously put my suggestions to the test and I welcome hearing from others in regard to what they

discover.

Finally I want to say that I have made some good progress working on the manuscript addressing the problem of the various views and experiences of the zodiac(s) and hope, before too long, to be able to make it available to the public.

Paul Platt
Easter 1998

INTRODUCTION

"The generalized human being, the abstract man does not exist."
Rudolf Steiner (The Challenge of the Times)

In the first Volume of this series: The Qualities of Time: Contributions Towards a Modern Understanding of How the Cosmos Works in Man, we explored the question of how the spiritual forces of the sun and the earth, in moving through-the sidereal and tropical zodiacs throughout the course of the year, affect the spiritual forces of the human being both inwardly (sidereally) and outwardly (tropically). The emphasis of that exploration was on the moral dynamic of these spiritual forces (virtues: "mean"; and vices: "excess/lack"), a brief consideration of the twelve senses, world views and formative currents.

In the present Volume, I would like to continue to share some further results of my investigations into the "Qualities of Time." Moving from the approximately 10 day rhythms of the inner and outer sun and earth looked at previously, I would now like to explore rhythms of time of a shorter duration. This exploration can hopefully lead us to a richer portrayal of the characters of the planets, supplementing the sketches of the twelve archetypal regions (signs-constellations) focussed upon in Volume I. Further, we will also move from a more universal consideration of the affects of different superphysical streams of forces upon "everyman" to a consideration of how these "universal currents of influence" work into the "particular body of forces" impressed around the individual human being by virtue of his/her* planetary configuration at the moment of birth. As Dr. Elizabeth Vreede has expressed it :

"..And he lives on Earth in a spiritual sense in conjunction with the forces that are continually streaming in, that do not remain the same.. (some of these forces were the focus of attention in the previous Volume. My addition)**. The forces that are at birth remain the same, and when a horoscope is

* Hereafter the reader should read his/her for my use of his.

** These are what I am referring to as "universal forces" or "universal currents of influence".

rightly set (one of the concerns of this Volume, my add.)*, „one can read from it what relates to the forces that man brings with him from the spiritual world in accordance with his Karma". (see App. 1, pp. 337-41)

Dr. Elizabeth Vreede
(The World of Stars and Human Destiny)

I would like to begin this discussion by further elaborating on the previous characterization (introduced in Volume I) of the approximately 20 hour rhythm of the moon. Here I will also introduce the question of its relation to the particular configuration of forces experienced at the moment of birth. This can perhaps lead us towards a deeper consideration of the different characters of the planets and their relation to the various centers of concentration (chakras). I will then look at the effect of the universal forces of the earth and the sun upon the particularized forces impressed around the human being by virtue of the birth planetary positions. Following this will be sketches of the various planets seen in the light of the human ideals of the Beatitudes of the Sermon on the Mount.

Following these considerations I will look at a six hourly rhythm known as the planetary hours or Hours of Solomon, sharing the fruits of my ten years of observation of this particular rhythm, and then move on to a consideration of an even shorter rhythm known classically in astrology as the Circle of Houses, (see App. II, pp. 342). This exploration will present my findings on the two hourly rhythm of the respective planetary rulers moving through the circle of houses.

Finally I will explore the approximately 45 minute rhythm of the ascendant (considering 36 decanate regions of 10^0 each).

These and other considerations drawn from some of the studies in Volume I will then be presented with an example of a journal I had kept for one year, taking into account all of the various, discrete factors we will have thus far explored in these first two

* These forces that remain the same throughout an entire life, and are pictured in a rightly cast birth horoscope are the forces to which I am referring as the "particular body of forces impressed around the human being by virtue of his planetary positions at the moment of birth". I hope that as these studies gradually unfold they will throw more light on the question of the relation between the "Particular" (birth) body of forces, the universal (present working of the stars) and individual human destiny. First, in these early studies, I want to lay a solid foundation in fundamentals before proceeding to these considerations.

Volumes. The second portion of the book will be a practical guide to self-observation of the previously discussed rhythms.

It is my hope that having laid down these further foundations we will have taken one more step on our path of self-investigation thereby bringing us closer to being able to address the question of what rigorous and systematic self-examination can tell us about human destiny and its relation to the superphysical forces of the universe.

As in the preceding Volume my consideration will move between a sensitive, phenomenological exploration and a consideration of the moral, qualitative dynamic of those regions being discussed. Also, as in Volume I, I will touch upon the twelve senses, twelve world pictures and twelve formative currents in their relation to the human form. Though this aspect of the present book is still somewhat sketchy I am hoping, through introducing it, to prevent confusion for those readers, who in their practical work with it, find themselves becoming aware of some of the regions of experience which I am here attempting to name. I hope, in a later Volume, to concentrate on a more thorough consideration of these additional factors which have thus far been of secondary importance in relation to our primary concern in the related moral dynamics.

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

Rudolf Steiner

(Anthroposophical Leading Thoughts)

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

Persian Proverb (slightly adapted)

CHAPTER I: A Consideration of some of the effects of the MOON upon the SUPERPHYSICAL natures of man.

The Twenty Hour* Rhythm of the MOON through the Thirty Six Regions of the SIDEREAL Zodiac

First let us review some of the material introduced in Volume One of The Qualities of Time regarding the relationship between the superphysical forces of the moon and their effects upon the superphysical natures of man.

In the previous book, I shared the conclusions of my research through characterizing my experiences of the outer sun (working through the tropical zodiac of the signs) and the inner sun (working through the sidereal zodiac of the constellations) as each passes through thirty six regions during the course of one year. Further, inasmuch as the twelve constellation divisions revealed themselves to me as being unequal in size the essential pattern of sequence held, although different constellation thirds were of varying numbers of degrees.**

I spoke of my experience that quite to my surprise and contrary to a widely held belief in the astrological community, after ten years of observations, I have never had the impression that the moon works directly in relation to the tropical (sign) zodiac at all. Rather I have experienced it to work purely in relation to the inner sidereal (constellation) zodiac. Following is a copy of the chart from Volume I depicting the motion of the moon through the thirty six regions of the sidereal zodiac. The degrees are given in relation to the tropical zodiac so that interested readers can work from existing epherides to make the conversion from the tropical zodiac to the sidereal one.+ (See App. III, p.343)

* This rhythm is somewhat variable due to the unequal sizes of the 36 divisions of the heavens.

** See chapter 3 (p. 194ff.) of Volume I, The Qualities of Time.

+ Hereafter, in all composite entries, as for example, Taurus-Virgo (♉ ♍) the emphasis is on the latter half of the entry. In this case, Virgo.

See Chapter 3, Volume I for a further exploration of this question.

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

CONSTELLATION DIVISION	DEGREES (TROPICAL)
Aries Υ	22 Υ -2 \varnothing
Aries-Leo $\Upsilon\text{ } \varnothing$	2 \varnothing - 12 \varnothing
Aries -Sagittarius $\Upsilon \text{ } \text{♐}$	12 \varnothing -22 \varnothing
Taurus \varnothing	22 \varnothing - ♋
Taurus-Virgo $\varnothing \text{ } \text{♍}$	4 ♋ - 16 ♋
Taurus-Capricorn $\varnothing \text{ } \text{♑}$	16 ♋ -28 ♋
Gemini ♊	28 ♋ -8 ♌
Gemini-Libra $\text{♊} \text{ } \text{♎}$	8 ♌ -18 ♌
Gemini-Aquarius $\text{♊} \text{ } \text{♒}$	18 ♌ -28 ♌
Cancer ♋	28 ♌ -4.4 ♍
Cancer-Scorpio $\text{♋} \text{ } \text{♏}$	4.40 ♍ -11.20 ♍
Cancer-Pisces $\text{♋} \text{ } \text{♓}$	11 .20 ♍ -18 ♍
Leo ♌	18 ♍ -29. 20 ♍
Leo-Sagittarius $\text{♌} \text{ } \text{♐}$	29.20 ♍ -10.40 ♎
Leo-Aries $\text{♌} \text{ } \Upsilon$	10 .40 ♎ -22 ♎
Virgo ♍	22 ♎ - 2 ♏
Virgo-Capricorn $\text{♍} \text{ } \text{♑}$	2 ♏ -12 ♏
Virgo-Taurus $\text{♍} \text{ } \varnothing$	12 ♏ - 22 ♏
Libra ♎	22 ♏ - 4 ♏
Libra-Aquarius $\text{♎} \text{ } \text{♒}$	4 ♏ -16 ♏
Libra-Gemini $\text{♎} \text{ } \text{♊}$	16 ♏ -28 ♏
Scorpio ♏	2 ♏ -8 ♐
Scorpio-Pisces $\text{♏} \text{ } \text{♓}$	8 ♐ -18 ♐
Scorpio-Cancer $\text{♏} \text{ } \text{♋}$	18 ♐ -28. ♐
Sagittarius ♐	28 ♐ - 8 ♑
Sagittarius-Aries $\text{♐} \text{ } \Upsilon$	8 ♑ -18 ♑
Sagittarius-Leo $\text{♐} \text{ } \varnothing$	18 ♑ -28 ♑

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 ♍

I am unable to use existing ephemerides for the sidereal zodiac- as, for example, the one I had started working with years ago- the Sternkalender (astronomical calendar printed yearly by students of Rudolf Steiner's Anthroposophy)- because my own research has led me to make certain modifications of the presently held conceptions about the boundaries of the different constellation regions, as well as distinguishing thirty six regions of experience, rather than only twelve.

What one discovers in going from the preceding chart to inner self-observation is that when the Moon is moving through the tropical zodiac between 22 Aries (Υ) - 2 Taurus ($\♉$), in the more inward superphysical nature one is participating in a region of experience which is Arian in character. At this time (approximately 20 hours) one can discover in one's more inwards superphysical nature, the moral dynamic of the Virtue of Devotion becoming force of sacrifice standing between the lack: defenselessness and the excess: malice. In relation to the living currents one can experience a radiation running up and down one's spinal column and working formatively in/on the head region. This column of force which leads to a feeling of uprightness comes to a concentration at the center of focalization (chakra) of the throat (5). In living in these regions of experience one can find a strong relation to the sense for the word, speech or naming to be present. If one observes the way in which one thinks about the world (world outlook) while in this region, he can discover thought processes of the character previously described in Volume I as Idealism. These experiences can be "located" as also taking place when the movement of the sun crosses 22 Aries to 2 Taurus in the tropical zodiac, corresponding to the Aries region in the sidereal zodiac. I have earlier designated this sphere, (the 36 regions of the constellation world or sidereal zodiac) as related to the "more inward superphysical nature of man".

If one continues his observations as the moon moves through 2⁰ Taurus - 12⁰ Taurus ($\♉$) in the tropical zodiac he can discover that he has left a region of experience which is Arian in character and is presently participating in a region of experience which is Leonine in character. During this period (approximately 20 hours) self-observation can discover in the more inward superphysical

nature the moral dynamic of the Virtue: compassion becoming freedom standing between the lack: theft and the excess: overpowering. In one's formative currents one can experience an inner radiation stimulating the heart and blood circulation concentrated at the heart center. The stimulation of the sense for life accompanies these experiences. Observing one's way of thinking about the world (world outlook) one can notice that one's thought processes are of the character described in Volume I as sensualism or sensationalism.

As the moon moves through the thirty six (3x12) regions of the sidereal zodiac the above characterized dynamic will unfold. About every twenty hours or so, to one's attentive self-observing gaze, discernible in one's more inward superphysical nature, are changes from one archetypal region to the next, which in time will reveal themselves as named by the described motion in the previous chart.

In the charts on the following pages I shall portray schematically some of these qualities (Virtues/Vices/Senses/Philosophies/ Formative Currents) that can be discovered in relation to the moon's monthly motion through the thirty six regions of the sidereal zodiac.

The moon in the course of one month (27 1/3 days) moves through the zodiac traversed by the sun equivalently in one year. In its rapid rhythm of movement from one region to the next it can be a good field for self-observation, whereby one can get to know something of the objective character of the various regions through their contrasts with each other. In the following charts I have presented in tabular form a guide to working with the Moon as it moves through the 36 sidereal regions. In the first chart there is a portrayal of the moral dynamic. In the following chart a schematic presentation of the related twelve senses, twelve world views, and twelve regions of the human form.

THE MONTHLY MOTION OF THE MOON THROUGH THE 36 REGIONS
OF THE SIDEREAL ZODIAC (TROPICAL DEGREES) IN RELATION
TO THE COSMIC FORCES OF VIRTUE AND VICE (EXCESS AND LACK)

CONST.	TROPICAL DEGREES	EXCESS	VIRTUE (MEAN)	LACK
♈	22♈-2♉	Malice	Devotion b. Force of Sacrifice	Defencelessness
♈ ♈♁	26♉-12♉ 12♉-22♉	Overpowering Slander	Compassion b. Freedom Control of Speech b. Feeling for Truth	Theft Moralizing
♉ ♉♁	22♉-4♊ 4♊-16♊	Covetousness Fornication	Balance b. Progress Courtesy b. Tact of Heart	Apathy Carelessness
♉♁	16♊-28♊	Envy	Courage b. Redemptive Power	Timidity
♊ ♊♁ ♊♂	28♊-8♋ 8♋-18♋ 18♋-28♋	Adultery Foolishness Lasciviousness	Perseverance b. Fidelity Calm b. Equanimity Silence b. Meditative Power	Incapacity Complaint Indiscriminate ness
♋	28♋~4.40♌	Murder	Selflessness b. Cathar~ sis	Dependence
♋♁	4.40♌-11.20♌	Pride	Patience b. Insight	Mean-Spiritedness
♋ ♋ ♋♁	11.20♌-18♌ 18♌-29.20♌ 29.20♌-10.40♍	Deceit Overpowering Slander	Magnanimity b. Love Compassion b. Freedom Control of Speech b. Feeling for Truth	Narrowness Theft 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♎ 22♎-4♏ 4♏-16♏	Covetousness Silliness Lasciviousness	Balance b. Progress Calm b. Contentment Silence b. Meditative Power	Inertia Dissatisfaction indiscriminate ness
♌♁ ♌ ♌♁ ♌♁	16♏-28♏ 28♏-8♏ 28♏-18♏ 18♏-28♏	Adultery Wrath Fraud Murder	Perseverance b. Fidelity Patience b. Insight Generosity b. Love Selflessness b. Cathar- sis	Giving up Mean-Spiritedness Narrowness Self-Pity
♏	28♏-8♏	Slander	Control of Speech b. Feeling for Truth	Moralizing

THE MONTHLY MOTION OF THE MOON THROUGH THE 36 REGIONS
OF THE SIDEREAL ZODIAC (TROPICAL DEGREES) IN RELATION
TO THE COSMIC FORCES OF VIRTUE AND VICE (EXCESS AND LACK)

CONST.	TROPICAL DEGREES	EXCESS	VIRTUE (MEAN)	LACK
♁	8♁ - 18♁	Malice	Devotion b. Force of Sacrifice	Defenselessness
♂	18♁ ~28♁	Overpowering	Compassion b. Freedom	Theft
♁	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♃	Lasciviousness	Silence b. Meditative Power	indiscriminate ness
♂	2♃-12♃	Adultery	Perseverance b. Fidelity	incapacity
♂	12♃-22♃	Foolishness	Calm b. Fquanimity	Complaint
♃	22♃-2♄	Deceit	Magnanimity b. Love	Narrowness
♃	2♄-12♄	Murder	Selflessness b. Cathar- ness	Dependence
♃	12♄-22♄	Pride	Patience b. Insight	Mean-Spirited ness

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
♈♌♍	12♉ -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	Pneumatism	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, upper 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
♑	28♑-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♈ - 28 ♈	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

Taking one last example we can look at these charts for the periods when the moon is moving between 14♋ - 22♋ of the tropical zodiac. Looking at the chart on page 13 we find that this corresponds to the moon's motion through the Capricorn-Virgo (♑-♍) region of the sidereal zodiac. This would lead to an experience of the moral dynamic of courtesy becoming tact of the heart standing between the excess: fornication and the lack: carelessness in the more inward superphysical nature. Turning next to the chart on page 19 we find the accompanying sense of movement, the way of thinking about the world as phenomenalism and the regions of the human form, small intestines (guts) and musculature also stimulated at this time.

These indications I hope are a sufficient guide for the interested reader to begin to identify the effects of the Moon's motion through the sidereal zodiac upon his more inwards superphysical nature.

PHASES OF THE MOON

As I described in the preceding Volume the influences of the moon seem also to be modified by the particular phase the moon is passing through when it stands in relation to any of the respective regions of the sidereal zodiac. Simply stated it has been my experience that:

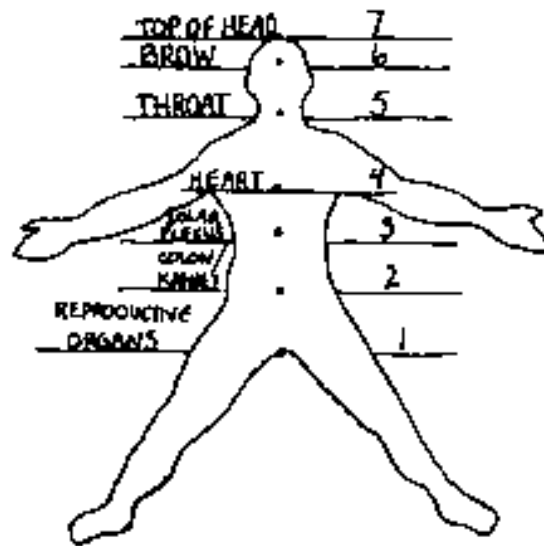
- a- At full moon the life of activity, expression or will is more strongly stimulated.
- b- At new moon the life of consciousness or thought is more strongly stimulated.
- c- At the quarter moons one finds more of a balance between will and consciousness in the stimulation; a stimulation of the feeling or rhythmic life.

For example, if at the time of full moon a Leo region of experience is being stimulated, one can find a marked intensification of Leonine fire streaming through the heart region inspiring expression of this heartfelt enthusiasm. At new moon, under a Leo influence, there is also a concentration at the heart region. It is much more self-contained in character, perhaps one could say more inwards. At the quarter stages the moon's relation to a Leo region in the constellations can be felt as bringing a kind of balance

between the more ardent expressiveness of the full moon and the more inward character of the new moon. The quarter stage waxing would have more the quality of "balanced-feeling" becoming will, and the quarter stage waning would have more the quality of "balanced-feeling" becoming thought. This pattern holds for the moon's motion at varying phases, through all of the divisions of the sidereal zodiac.

This factor leads me to suggest that the subtle, qualitative experience of the effects of the monthly passage of the moon through the 36 environments of the sidereal zodiac is modified in intensity but not in essential quality by virtue of the factor of the waxing and waning of the moon during the course of the month.

THE MOON, THE PLANETARY RULERSHIPS AND THE CENTERS OF FOCALIZATION



In the first Volume, I spoke of the twelve archetypal sidereal and tropical regions as focalized at different centers of the human form. For the sake of simplicity these were simply numbered. (See picture above). In the appendix discussion of the moon in Volume I, I introduced the theory that is known to classical astrology which suggests that the twelve archetypal regions of the zodiac are each under the rulership of different planets. One way of directly

trying to determine the validity of this theory is simply by living within the twelve regions themselves and trying to inwardly fathom something of their characters when either the sun, moon or earth is passing through them. Of course, in these instances, the character of the region will be experienced in relation to the qualities of the sun, moon or earth. Further, one can take the classical descriptions of the different planets as guidelines to their signatures to see if a clear sense of interrelationship between these classical descriptions and one's own experiences emerge.

In the spirit of being even more rigorously phenomenological I gave myself over-in self-observation-to experiencing the effects of the moon's motion through the 36 regions of the sidereal zodiac in relation to the seven centers of focalization. Through repeated observations I was able to discern that when the moon moved before a Cancer ☊ ruler region (Cancer; Scorpio-Cancer or Pisces-Cancer) it stimulated the center of focalization at the inner region designated as one (1) in the preceding chart. When the moon moved before a Leo (♌) ruled region (Leo; Sagittarius-Leo; Aries-Leo) it stimulated the center of focalization at the inner region designated as (4) in the above chart. When the moon moved before a Virgo (♍) ruled region (Virgo; Capricorn-Virgo; Taurus-Virgo) it stimulated the center of focalization at the inner region designated as (3) in the chart above. This corresponded to the experience of focalization at the same region for Gemini, as the moon moved before one of its ruled regions: (Gemini; Libra-Gemini; Aquarius-Gemini).

For both the Libra ♎ and the Taurus ♉ region the experience of focalization was at the center designated (2) in the chart above. For both the Scorpio (♏) and Aries (♈) ruled regions the experience of focalization was at the center designated (5) in the picture above.

For Sagittarius (♐) the experience of focalization was at the center (6) in the above picture.

For Capricorn (♑) the experience of focalization was at the area (7) in the picture above.

For Aquarius (♒) I have had more the impression of a kind of ordering of all of the seven regions of focalization.

For Pisces ♓ it is still difficult for me to suggest a particular center of focalization.

In these explorations I found it interesting to observe the fact that both Virgo and Gemini, Taurus and Libra, and Scorpio and Aries shared common centers of focalization. Classically Virgo and Gemini are both thought to be ruled by astronomical Mercury (occult Venus)*; Taurus and Libra are both thought to be ruled by astronomical Venus (occult Mercury) and Scorpio and Aries by Mars. (More recently Scorpio is thought to be ruled by Pluto). My experience could at least suggest that Virgo and Gemini, Taurus and Libra, Scorpio and Aries had common centers of focalization (hence common rulers) even if I did not necessarily know which were their respective ruling planets. I experienced Cancer and Leo to both stand alone in relation to their centers of focalization. Cancer in the reproductive region, Leo at the heart. This too confirmed certain classical astrological theories.

Finally I experienced Sagittarius to be concentrated at the brow, Capricorn at the top of the head or at a point midway between the brow and the top of the head. I was aware that classically Aquarius and Pisces were thought to be ruled by the same planets as Capricorn and Sagittarius respectively, but my experience thus far does not convince me that these paired regions lead me into corresponding areas of focalization. This has led me to wonder more about the modern conception of the rulership of Aquarius by Uranus (♅) and Pisces by Neptune (♆) I will have more to say about how I came to some further impressions on this question shortly.

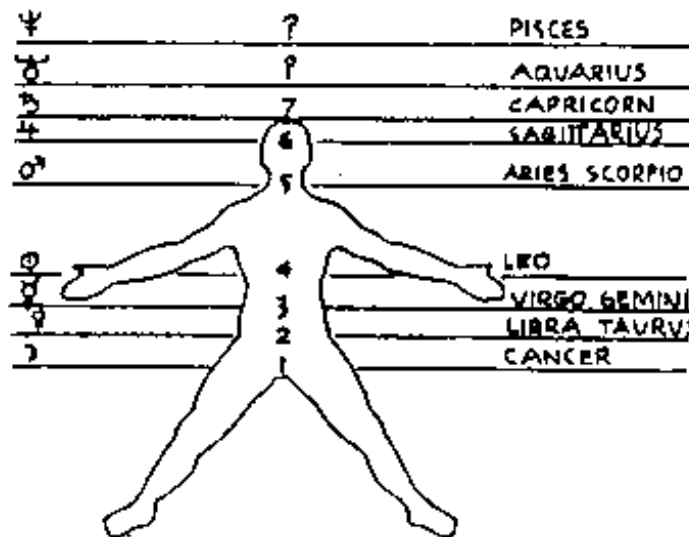
Experiencing Leo focalized at the heart and Cancer focalized at the reproductive region, it was not difficult for me to relate the rulership of Cancer to the Moon with the Moon focalized at the reproductive organs, base of the spine (1) center; the rulership of Leo related to the Sun focalized at the heart (4) center. Further, given that Saturn (♄) is the most distant planet and that the Capricorn region focalized at the most distant center of the crown or top of the head (forehead) has a distinctly distant character

* See App. IV, P.344, for discussion of the relation between the spheres of Mercury and Venus and the planets, Venus and Mercury.

I was willing to accept the classical idea of Saturn as the ruler of Capricorn and the crown or top of the [lead center]. (Amongst different students, there are-at least for myself- many "mystifying" views of the relation between the planets and the centers, although I imagine they can be seen from different "points of view". On the basis of my inner observation of the character of the twelve regions and their centers of focalization compared with the classical ideas about the question of planetary rulerships, I have come to the following conclusions. (Further evidence for these conclusions will be presented shortly). The following planetary rulerships:

Aries	♈	Mars	♂
Taurus	♉	Venus (occ. Mercury)	♀
Gemini	♊	Mercury (occ. Venus)	♀
Cancer	♋	Moon	☾
Leo	♌	Sun	☉
Virgo	♍	Mercury (occ. Venus)	♀
Libra	♎	Venus (occ. Mercury)	♀
Scorpio	♏	Mars	♂
Sagittarius	♐	Jupiter	♃
Capricorn	♑	Saturn	♄
Aquarius	♒	Uranus?	♅
Pisces	♓	Neptune?	♆

seem accurate to the experiencable reality and these rulerships through their related centers of focalization in the human form lead to the experience of the following correspondences:



As I had suggested in the first Volume one could discover through self-observation that the Virtues and Vices (excesses and lacks), the twelve senses and the twelve world pictures could also be found to be concentrated around one of these centers of focalization. Thus we saw that the currents of the Moon-related region of Cancer called forth the world view of materialism, the sense of touch and the moral dynamic of selflessness leading to catharsis, standing between the excess: murder, and the lack: dependence, dissolution. I think it can be helpful to consider these aspects of each region in relation to the seven areas of planetary focus around the human form. They are found in the first Volume in pictures on pages 36-41 and listed schematically on the following page.

I have found it deeply revealing, through self-observation, to discover that the ways of thinking about the world of rationalism and realism; dynamism and idealism.; phenomenism and mathematism are, in each case, found to be focalized at the same planetary centers. It is revealing to consider that when living within the lunar center related to the reproductive organs (1) one tends to look out at the world as a materialist with an accompanying stimulation of the sense of touch. Comparing this, for example, with the sun related heart center of sensualism and the sense for life; and the Saturn related crown center's spiritism and the sense of sight can lead one to the experience of how many riddles of the world and man could be clarified through entering more deeply into these various correspondences. Some of these relationships will be explored further in the following planetary sketches. A more thorough investigation will be the aim of a later Volume. I leave the reader to his own consideration of some of these relationships for the present.

I would now like to first introduce the question of the "more individualized structures impressed around the particular human being by virtue of the planetary placements at the moment of birth" and then move on to a more thorough portrayal of something of the characters of the seven (nine) planetary* processes.

* For the purposes of these studies I am including the Sun and the Moon as "planetary processes". I have not included Pluto in that I have not felt that my own experience of Scorpio would be more truly characterized as Plutonian rather than Martian. See my brief discussion of Pluto at the end of Chapter II.