

THE PULSE OF LIFE
New Dynamics in Astrology
Dane Rudhyar

THE PULSE OF LIFE
New Dynamics in Astrology
by Dane Rudhyar
1943



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Part One: The Zodiac as a Dynamic Process - 1

These are days when all set entities and even the most material of objects are seen dissolving into the dynamic fluency of the new world summoned before our minds by the magic of scientific revelations. From the most common chair, on which we used to sit unaware of the electromagnetic waves playing within its mass, up to the realm of the human personality, now intricately analyzed into drives and complexes, wherever our mind seeks to know reality it meets the modern emphasis upon rhythmic activity, wave-motion and electromagnetic interplay of polar energies. Whereas our ancestors used to dwell in a comfortably static universe in which everything had a well defined and rationally reassuring name, a form and a permanent set of characteristics, today we find change enthroned everywhere. No moment is too small to be analyzed into component phases and events; no object too minute to escape fragmentation and resolution into mysterious somethings which turn out half the time to be electrical charges in a strange game of hide-and-seek.

Against the classical concepts of permanence and identity the realization that all living is a dynamic process of transformation from which no entity escapes now stands backed up by the whole edifice of scientific research and theory. On the ruins of the world of thought dogmatically extolled by nineteenth century minds we witness the reappearance of ancient concepts which were for millennia the foundations of human knowledge. The universe is once more to be understood as an ocean of energies in which two vast complementary tides can be distinguished. Everywhere a dynamic and electrical dualism appears as the foundation upon which all reality stands.

We are very close indeed to the ancient concepts of the ebb and flow of universal Life, of the in- and out-breathings of the universal Brahma. We are practically on the same ground as the Sages of China who described in their great "Book of Transformations," the **Yi King**, the cyclic waxing and waning of two universal forces of opposite polarities, **Yang** and **Yin**. Likewise modern thinking has come surprisingly near to some of the most fundamental concepts of ancient astrology; at least when these concepts are seen, not in the light of a classical European mentality, but in terms of a philosophy which is both a philosophy of dynamic change and a philosophy of human experience. It must be a philosophy of dynamic change if it is a philosophy of human experience, because all that man does

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experience is a sequence of transformations bounded by birth and by death.



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It is because astrology can be seen as a most remarkable technique for the understanding of the life-process of change in so many realms — and theoretically in every field — that its renaissance during the last two decades in the Western world is particularly important as a sign of the times. But this importance is conditioned upon a grasp of astrology which is truly modern. Nineteenth century approaches and classical or medieval biases should be discarded in the light of the new twentieth century understanding of physics and above all of psychology, in astrology as in every realm of thought. The emphasis should once more be placed on human experience, and away from the transcendent categories and the mythological entities belonging to an ideology which today is, in the main, obsolete.

Astrology was born of the experience of order made manifest in the sky to primitive man immersed in the jungle and bewildered by the chaos of life on the prolific and wild surface of this planet. The search for order is one of the basic drives in man. At a later stage of evolution this search becomes intellectualized into science; but it has deep organic and instinctual roots.

Instinct is an adaptation to, and an expression of the periodical order of natural phenomena. It is based on unconscious expectancy; and when the normal expectancy of life-circumstances is violently disturbed — as when a college psychologist conducts a certain kind of experiments with white mice or pigs — the animal becomes insane. He is unable to stand the pressure of external disorder upon the internal order of his biological functions, and the latter themselves become disordered.

The constant effort of civilization can be interpreted as an attempt to bring man's understanding of his sense-experiences to the point where the same basic quality of order which he feels in his own organism is seen operating effectively in what appears to him as the outer world. Such an attempt may be called an anthropomorphic illusion by the modern thinker, but why it should be so can never be proven or made convincing to any one realizing that man can never know anything save what man (collectively and individually) experiences.

Man's experience is originally dual. He feels organic order within as such an absolute imperative that the slightest organic disturbance causes the most acute feeling of pain. Yet man also experiences what seems to him as chaos outside. All sorts of

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names have been given to this chaos, either to explain it away (as, for instance, Darwin's struggle for life, survival of the fittest, etc.), or to transfigure it into some kind of organic order (vitalistic philosophies), or to interpret it as one pole of a whole, the other pole of which is a noumenal world of archetypes, perfect Ideas and the like (as when the Hindus called it **maya**). Every philosophical system, every religion, every science, every act and every pattern of social organization is only one thing: an attempt to explain disorder and to reconcile it with man's inner organic order.

Astrology is one of these attempts, the most ancient perhaps, or at least the one which has kept its vitality intact for the longest time, because the dualism of celestial order and terrestrial disorder is a universal and essential fact of human experience everywhere. In the sky, all events are regular, periodical, expectable within very small margins of irregularity. On the earth-surface (be it the primordial jungle, the countryside of medieval eras or the modern metropolis) there is relative chaos, unpredictable emotions, irrational conflicts, unexpected crises, wars and pestilence. Astrology is a method by means of which the ordered pattern of light in the sky can be used to prove the existence of a hidden, but real, order in all matters of human experience on the earth-surface.

It not only proves order by relating types, categories and sequences of events to the periods of celestial bodies (as moving points of light — and nothing else). It shows how events can be predicted and how fore-knowledge may be applied in social and personal matters. Fore-knowledge is the power to build a civilization out of the apparent chaos of earthly phenomena. All science is based on predictability. Astrology is the mother of all sciences, the mother of civilization; for it has been the first and most universal attempt by man to **find the hidden order behind or within the confusion of the earthly jungle — physical or psychological, as the case may be.**



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Two Approaches to Life

There are two essential ways in which the dualism of celestial order and earthly jungle can be interpreted in terms of meaning and purpose. The first — the simpler and still the most popular — is to consider the realm of the sky as that of positive, inherently ordered, energizing and eventually controlling Powers which exert a constant **influence** upon the passive, receptive, inert and inherently chaotic (separative) realm of earthly activities, impulses, desires and passions. The sky realm becomes thus the "world of Ideas" or as medieval philosophers called it **Natura naturans**: active Nature, in contradistinction to **Natura naturata**, passive and earthly nature. "Human nature" in such a conception almost unavoidably acquires a pejorative meaning. It is seen as perverted by the original sin and requiring to be controlled by the will of celestial Powers and the reason of divine Intelligences, or to be redeemed by the sacrifice and compassion of a starry being — a "son of God."

Most religious and even classical philosophies have been based on such an interpretation featuring a quasi-absolute dualism of good and evil, spirit and matter, God and nature, reason and emotions, "higher" and "lower." The present catastrophic state of Western mankind is the result of such an interpretation which for centuries divided human experience in two parts fundamentally irreconcilable in spite of the efforts of human will and the sacrifice of divine love.

A different type of interpretation is possible, and at times has been attempted. Modern thinkers, from psychologists to physicists, are more than ever striving to build it on solid grounds; but as a more mature mentality is required to grasp its full implications, it is not yet popular, even among trained thinkers steeped in the old tradition of dualistic philosophy and in its transcendent escapes into idealism and absolute monism.

According to this "new" interpretation there is no opposition between the realm of celestial order and that of earthly chaos, because earthly chaos is merely an appearance or fiction. There is order everywhere, **but man is blind to it while he is passing from one type of order to the next and more inclusive type**. What he feels as chaos on the earth-surface is the result of his incomplete vision. When unable to apprehend the wholeness of a situation, man sees it as chaotic — as a jigsaw puzzle whose pieces are lumped into incoherent blocks. The picture cannot be seen while such a condition prevails. There can be only apparent chaos unless every piece is fitted to every other

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piece in the relationship which the "Image of the whole" determines and to which this Image alone gives meaning.



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A human being, considered as a physiological organism, is an ordered whole. What we have called "internal order" is order within the closed sphere of the body — or of the generic nature; man, as a member of the genus, **homo sapiens**. This is the "lesser whole" the lesser sphere of being — and as long as it is not fundamentally disturbed by the pull toward identification with a "greater whole" or greater sphere of being, there is order and organic integration.

However, this state of lesser integration and narrow inclusiveness is never completely undisturbed. The "lesser whole" operates constantly **within** a "greater whole," and there is therefore a ceaseless interaction between the lesser and the greater. **This interaction appears to the "lesser whole" as disorder and is felt as pain. It is seen by the "greater whole" as creative cyclic activity and is felt as sacrifice.** What we call "life" is this constant interaction and interpenetration of "lesser wholes" and "greater whole." It is the substance of human experience; and human experience must necessarily be twofold or dualistic because human experience is always partly the experience of an individual and partly the experience of a collectivity.

The individual feels pain; but also as he tries to explain it, to himself or to some friend, he uses words. His feeling is individual; but his words (and the thinking which has conditioned their formation and their standardized use) are collective. Pain is individual as an immediate experience; but tragedy is social, because it involves a reference to collective values. In every phase of experience the individual and the collective factors interpenetrate each other. This "con-penetration" is life itself. It is reality.

Instead of two fundamentally separate realms of nature — one celestial, ordered and good; the other earthly, chaotic and dark with sin— we are now dealing with human experience as a whole and analyzing it into two phases. Man experiences what seems to him as jungle chaos and what seems to him as celestial order. In the first case we have human experiences conditioned by the pain felt by the "lesser whole" when relating itself in nearness and immediacy to other "lesser wholes," in the slow process of identifying its consciousness with that of the total being of the "greater whole" — the universe. In the second case, we have human experience when man is relating himself distantly, and through collective observations formulated into

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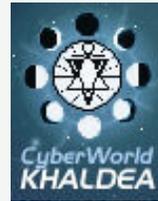
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laws, with the "greater whole" — or with as much of it as he can encompass.

In both cases experience is one and fundamentally indivisible. We divide it **by establishing two frames of reference**; that is, by lumping together all painful, individual-centered, near experiences into one category — and all inspiring, remote, collectively integrated experiences into another category. We have thus two categories or classes. Each class refers to one **direction** of experience; yet both classes deal with human experience as a whole.



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Every human experience is bi-polar. It is pulled by the attraction of the individual factor in experiencing, and also by that of the collective factor. These two pulls are of varied relative strengths. Education (a collective factor) gives more strength to the collective aspect of experience; thus an educated man may not go as wild under the stress of emotional disturbance as an uneducated person who will kill if jealousy possesses him. But the strongly individualized artist may lose his emotional balance faster than the business man who is steeped in social respectability. To the Romantic artist the world at large may appear thus as a grandiose tragedy; but the English gentleman will drink his tea while the Empire crumbles, unconcerned to the last moment with the impact of chaos.

From the point of view which has been described in the above paragraphs the substance and foundation of all is human experience. Every valuation is referred to it. All dualisms are **contained within it**. The sky is one aspect of human experience; the jungle, another. The Sage whose life is ordered and at peace, and whose love includes all forms of relationships possible to man (as today constituted), is a "lesser whole" who has reached a kind of integration sustained and measured by the organic order of the "greater whole." He is at peace with himself, because the peace of the "greater whole" is within him. He is at peace with other men, because his relationships to them are, in his consciousness, expressions of, and contained in his relationship to the "greater whole." They fit into a universal picture. Each piece of the jig-saw puzzle is where it belongs. The image of the whole is clear. There is no longer any question of the existence of chaos.

Chaos is the path to a greater wholeness of being and consciousness: a path, a transition, a process. The Sage is he who, first of all, understands this process, feels its rhythm, realizes the meaning of its polar attractions and repulsions. He is the man who sees all nature as a cyclic interplay of energies between "lesser wholes" and "greater wholes." Within him as without, he witnesses individual pain transforming itself into collective peace, and collective fulfillment sacrificing itself into the inspiration and guidance which those who are identified with the "greater whole" can bestow upon "lesser wholes" still struggling with the problems of their atomistic and painful relationships.

A cyclic interplay of polar energies: in this phrase can be found the key to an interpretation of human experience which

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does not produce irreconcilable dualities and the ever-present possibility of schizophrenia and nationalistic or class wars. Life is a cyclic interplay of polar energies. Every factor in experience is always present, but it manifests in an ever varying degree of intensity. The waning of the energy of one pole within the whole of experience is always associated with the waxing in strength of the other pole. Two forces are always active. Every conceivable mode of activity is always active within any organic whole, but some modes dominate, while others are so little active as to seem altogether inexistent. Yet non-existence is a fiction, from our point of view. It should be called instead **latency**. No characteristic trait in the whole universe is ever totally absent from the experience of any whole. It is only latent. And latency is still, in a sense, activity of a sort. It is a negative, introverted kind of activity.

Such a philosophical approach to the problem of experience gives to astrology a meaning and a value which few contemporary thinkers suspect it to contain. Astrology can be seen, in the light of this world-philosophy, as a remarkable tool for the understanding of human experience considered as the field for a cyclic interplay of polar energies or attitudes. Astrology is a means to see human experience as an organic whole, a technique of interpretation, an "algebra of life." It uses the ordered pageant of planets (and to a lesser extent, of the stars) as a symbol of what can happen to a man who sees life whole. Every event in the experience of that man is part of an ordered sequence, as every piece of the jig-saw puzzle is part of a complete picture and — because of this, it acquires **meaning**.



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It is not that the planets "influence" directly any particular person by flashing a special kind of a ray which will make the person happy or cause him to break his leg. The cycles of the planets and their relationships represent to man reality in an ordered state and in reference to the "greater whole" which we know as the solar system. Men are "lesser wholes" within this "greater whole." Men can only find peace and lasting integration as they relate themselves in consciousness to the "greater whole," as they identify their own cycles of experience with cycles of activity of the "greater whole," as they refer their meetings with other men to the total picture which only a perception of the "greater whole" can reveal. Every man is a whole — an individual. But to be an individual is meaningless except in reference to human society — or at the limit, to the universe. A man living on a desert island without any possibility of his ever being related to another man is not an individual, but only a solitary organism without meaning in terms of humanity. An individual is an individualized expression of collective (or generic) human nature. What he receives from the collective which existed before him, he must return to the collective which follows after him. No individual exists in a vacuum. There is no organic entity which is not contained within a "greater whole" and which does not contain "lesser wholes." To be an individual is a social status. Every man is in latency a universal — or, as the Chinese said, a "Celestial." To bring out the latent into actuality, to transfigure the sphere of earthly man with the light, the rhythms and the integrated harmony which is of the "greater whole" and which the movements of celestial bodies conveniently picture — this is the goal for man.

Astrology opens to us a book of universal pictures. Each picture is born of order and has meaning. Every astrological birth-chart is a signature of the cosmos — or of God. It is the image of the completed jig-saw puzzle. Man, by understanding such images can fulfill his experience, because he can thus see this experience **objectively and structurally as an organic whole**. He can see it as a whole, yet as integrated within the cyclic process of universal change which is revealed clearly in the stars and the planets, and confusedly in the nearness of his earthly contacts. Nothing is static, and no life is absolutely divided. Life is a process, and every process is cyclic — if we believe our experience, instead of imposing intellectual categories and ethical dualisms upon this experience. Astrology is a study of cyclic

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The Nature of the Zodiac

All astrology is founded upon the Zodiac. Every factor used in astrology — Sun, Moon, planets, cusps of Houses, nodes, fixed stars, etc. — is referred to the Zodiac. But the Zodiac need not be considered as a thing mysterious, remote and occult. From the point of view above described, the Zodiac is simply the product of the realization by man that experience is a cyclic process; and first of all, that every manifestation of organic life obeys the law of rhythmic alternation — at one time impelled to activity by one directive principle, at another by its polar opposite.

Man acquires first this sense of rhythmic alternation by reflecting upon his daily experience which presents him with a regular sequence of day-time and of night-time, of light and darkness. But human life is too close to such a sequence, and human consciousness too involved in it, for it to appear as anything save a kind of fatality. It does so, because man normally does not keep conscious through the whole day-and-night cycle. He is confronted by a dualism which seems to him absolute, because it is not only a dualism of light and darkness but one which, from the point of view of consciousness, opposes being to non-being. Thus man is led to use this day-and-night cycle as a symbol— to interpret the even greater mystery of life and death. The concept of reincarnation is nothing but a symbolic extension of the original experience common to all men of a regular alternation of days and nights; and so is the ancient Hindu idea of the "Days and Nights of Brahma," of cosmic periods of manifestation followed by periods of nonmanifestation — **manvantaras** and **pralayas**.

The cycle of the year, particularly manifest in the seasonal condition of vegetation in temperate climates, offers to man's consideration an altogether different kind of regular sequence. There is no longer any question of one half of the cycle being associated with the idea of absolute non-existence. Man remains active, as an experienter, through the entire cycle. Indeed the year can be interpreted as a "cycle of experience" because the experienter is experiencing through the whole of it — whereas the day-and-night cycle is not normally susceptible of such an interpretation, because during a large portion of it man ceases to be an experienter.

The Zodiac is the symbolization of the cycle of the year. It is so, essentially, in the temperate regions of the Northern

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hemisphere where astrology was born. Zodiacal symbolism is the product of the experience of human races living in such regions: experience of the seasons, of the activities of nature and of man through the changing panorama of vegetation — vegetation being the very foundation of animal and human life on earth. As such races have been, during the last millennia, the **active** factor in the evolution of human consciousness, their experience has come to acquire a universal validity in the determination of cosmic meaning and human purpose. Civilization, as we know it today, is therefore centered in a Northern-hemisphere and temperate-climate kind of consciousness. It may conceivably not remain so in the future, but for the time being it is; and our present astrology interprets thus accurately its cyclic evolution.



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The Zodiac which is used in our astrology has very little, if anything at all, to do with distant stars as entities in themselves. It is an ancient record of the cyclic series of transformations actually experienced by man throughout the year; a record written in symbolic language using the stars as a merely convenient, graphic way of building up symbolic images appealing to the imagination of a humanity childlike enough to be more impressed by pictures than by abstract and generalized processes of thought. The essential thing about the Zodiac is not the hieroglyphs drawn upon celestial maps; it is not the symbolical stories built up around Greek mythological themes — significant as these may be. It is the human experience of change. And for a humanity which once lived very close to the earth, the series of nature's "moods" throughout the year was the strongest representation of change; for the inner emotional and biological changes of man's nature did correspond very closely indeed to the outer changes in vegetation.

Humanity, however, has been evolving since the early days of Chaldea and Egypt. Such an evolution has meant basically one thing and one thing only: the translation, or transference, of man's ability to experience life significantly **from the biological to the psycho-mental level**. At first, mankind drew all its symbols and the structure of its meanings from biological experience. Man, experiencing life and change essentially as a bodily organism, sought to express his consciousness of purpose and meaning in terms of bodily experience. These terms were the only available common denominator upon which civilizations could be built. Even so-called "spiritual" teachings (for instance, the early forms of Yoga or Tantra in India) stressed sexual, and in general "vitalistic," symbols — and corresponding practices.

Progressively, however, leaders among men have sought to center their experience and the experience of their followers around a new structure of human integration: the individual ego. Thus the need has arisen for translating all ancient techniques of integration and their symbols into the new language of the ego — an intellectual and psychological language. It is because of this need that astrology came into relative disfavor and was replaced by Greek science, logic and psychology as a commanding power in Western civilization. The language of the ego features rationalistic connections and analysis; and in his eagerness to develop the new function of "rigorous thinking" Western man has tried in every way to repudiate or undervalue all organic

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experiences and all techniques which had enabled his ancestors to give cyclic meaning to their life and to deal with life-situations as wholes of experience. Transcendent idealism broke man's experience in two and created the fallacious opposition of soul and body.

Yet an "occult" tradition kept alive throughout the cycle of European civilization. It tried to re-interpret the symbolism of astrology, and of similar techniques of human integration, at the psychological level. Alchemy and Rosicrucianism were outstanding examples of such an attempt, which had to be veiled in secrecy because of the opposition of the Church. A bio-psychological kind of astrology developed in obscure ways, in which four functions of the human psyche answered to the four seasons of the year and the symbolism of the Gospel became mixed with that of "pagan" lore. And all the while the old traditional forms of astrology, as codified by Ptolemy, kept in use, but mostly as a means to satisfy the curiosity of individuals and the ambition of princes or kings.



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THE PULSE OF LIFE
New Dynamics in Astrology
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Today the remarkable rise to public attention of modern psychology offers to astrologers an opportunity for reformulating completely astrology and its symbols. Astrology can be made into a language, not of the individual ego, but of the total human personality. And, in a world rent with conflicts and made meaningless by the passion for analysis and differentiation at all costs, astrology can appear once more as a technique enabling man to grasp the meaning of his experience as a whole: physiological and psychological experience, body and psyche, collective and individual. Without fear of persecution — it is to be hoped — astrology can use the old vitalistic symbols of ancient astrology, the images derived from the serial changes in the yearly vegetation and from man's experiences with the powers latent in his generic and bodily nature.

These images are rich with the meaning of feelings and sensations common to all men since the dawn of civilization on earth. They are steeped in collective wisdom and organic instinct. They belong to the Root-nature of man, to "Man's common humanity," the foundation upon which the later-date individual achievements of a rational and over-intellectualized humanity are built. Without the sustaining power of that Root foundation man must ever collapse and Disintegrate. And the very spectacle of such a collapse and disintegration is before our eyes in these dark days of mankind — days nevertheless pregnant with the seed of a new integration of human experience.

It is the purpose of this book to integrate in a brief and suggestive, rather than exhaustive and didactic, manner the ancient symbolism of the Zodiac with the basic images and concepts which have been produced of late, especially by progressive psychologists. Our hope in so doing is that men may be helped to meet more consciously and as a whole the integral experience born of our stressful civilization. They can do so, particularly if they cease to think in terms of static categories and set systems, in terms of entities being **either** one thing **or** another; if they begin to face the universe of their experience with other men and all living things as a "greater whole" in which they are ready to participate; if they succeed in having the vision of an integrating and integral evolutionary Purpose in which they may fit their lives jig-sawed by the meaningless ambition of being different at all costs.

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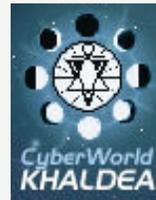
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The Zodiac as a Dynamic Process - 10

What the study of the Zodiac will teach us is, first of all, that, while there are always two forces in operation in every situation and in every experience, understanding and decision are never a matter of "either-or," but of "more or less." There is dualism; but the dualism of a dynamic process in which both opposites constantly interpenetrate and transform each other. Because of this, no entity and no experience is either good or bad, constructive or destructive, light or dark. Everything is in everything. What changes is the proportion in which the combination occurs.

In order to understand what the combination is, and to be able to give it a valid meaning, the several components of every experience must be measured. They can be measured in terms of their relative **place** within the boundaries of the whole. They can be measured in terms of their relative intensity; and the **intensity** of any factor depends mostly upon the moment of its cycle at which it operates — whether it represents the "spring" or "winter" of that cycle, whether it is young or old, in its waxing or waning phase. etc.

By enthroning the "more or less" concept in the place of the either-or" man can completely renew his attitude to life. An experience which, in the mind of the experiencer, **is** good and is not bad leads only to conflict and to bondage. If understood as a combination of **more** light **than** darkness, the experience can be referred to the entire cycle in which the two forces, light and darkness, are constantly interacting. The whole cycle can thus be seen at the core of the partial experience; and man can operate as creator of meaning — for meaning resides in the whole, not in any single part.

Every phase of the zodiacal process — every Sign of the Zodiac — represents a state of human experience in which more or less of two basic forces are active. These forces, universal and protean as they are, can be given any number of names. Here, however, because of our attempt to reformulate astrology in terms of the simplest common denominator of **human** experience, we shall refer to these two cosmic forces in constant interplay throughout the year-cycle as the "Dayforce" and the "Night-force." Such names not only concur with the most ancient terminology of astrology, but they are natural and logical expressions of the fact that during one half of the year the length of the days increases and the length of the nights decreases correspondingly; the reverse process taking place during the other half of the year. It follows that when the days grow longer



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the Day-force, the positive tide of solar energy, is on the increase; whereas when the days grow shorter and the nights longer, the Night-force is becoming more powerful while the Day-force wanes in power.

Whenever there are two forces alternately waxing and waning in relative strength, four critical, basic moments must of necessity be found. Thus:

1. At the winter solstice (Christmas) the Day-force is at its weakest and the Night-force at its strongest level. This is the beginning of the zodiacal Sign: **Capricorn**.
2. At the spring equinox (around March 21) the Day-force which has increased in strength while the Night-force decreased, equals in power that Night-force. Zodiacal Sign: **Aries**.
3. At the summer solstice (around June 21) the Day-force reaches a maximum energy, the Night-force its lowest ebb. Zodiacal Sign: **Cancer**.
4. At the fall equinox (around September 21) the two forces are again equal, the Night-force having grown stronger ever since the beginning of the summer. Zodiacal Sign: **Libra**.

In studying a cyclic process the first difficulty encountered is that of determining the starting point of the cycle. In ultimate philosophical analysis there is no starting point, yet for practical purposes the mind must select a beginning in order to interpret significantly the process in terms of human experience. This selection of a starting point establishes a "frame of reference"; and it is not to be considered, in any sense, a haphazard selection. **The selection is imposed upon the experienter by the meaning which he gives to his experience of the cyclic process.**

From the point of view of physical experience with nature — "human" or otherwise — and as long as the Zodiac is considered as a dynamic process of chance, it is clear that one of the four climactic points above defined should logically be selected as the beginning of the cycle. Moreover in a philosophy which does **not** give a basically higher valuation to any phase of experience at the detriment of the opposite and complementary phase, it is equally evident that it is more befitting to start the cycle at a time when the two forces alternately waxing and waning are of equal strength; thus at one of the equinoxes. The spring equinox has been selected as the beginning of the Zodiac because man naturally identifies his experience, first, with the realm of growing, things and sunlight, and only later with the more bidden realm of values which the seed and winter life symbolize. The spring equinox in the temperate regions of the Northern hemisphere is what astrologers call the "first point of Aries" — and we have seen that the roots of our civilization are to be found in these regions which are the cradle of our astrology.



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The Day-force and the Night-force

One cannot understand significantly the beginning of any cycle unless one knows the general meaning of the whole cycle. By the very definition of the term "cycle," the beginning of a cycle marks also the end of the preceding one. Beginning is conditioned by end, as the new vegetation is conditioned by the seeds which were the product of the preceding yearly growth. To know the general meaning of a cycle is to know the nature of the two basic forces which are at play throughout its course. We must therefore define, first of all, the characteristics of the Day-force and the Night-force; and our definitions will center around concepts of a psychological nature, because it is the purpose of this book to establish astrological factors at the new level at which modern man is now consciously and deliberately operating: the psycho-mental level.

The Day-force is a **personalizing** energy. It forces ideas, spiritual entities, abstractions into concrete and particular actuality. It energizes the "descent of spirit into a body" to use a familiar, though dangerous, terminology. Thus it begins to grow in power at Christmas, symbol of spiritual Incarnation; but becomes only clearly visible in Aries, symbol of germination — and in man, of adolescence. It is fulfilled in Cancer, symbol of "coming of age" and of personal fulfillment through marriage and home-responsibilities. The natural result of the action of the Day-force is the stressing of that individual uniqueness of human being which is known today as "personality."

The Night-force is an **in-gathering** energy. It brings personalities together. First, in Cancer (the home) it integrates a man and a woman; in Leo, it adds the child; in Virgo, the servants, nurses, educators. But integration becomes public only in Libra, the symbol of social activity, of group activity toward the building of a cultural and spiritual community. With Scorpio, business and political enterprises flourish; with Sagittarius, philosophy, printing, long journeys. The Night-force reaches its apex of power with Capricorn, symbol of the State — the organized social whole. The natural result of the action of the Night-force is to emphasize all values related to "society."



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Personality and Society — such are, indeed, the two polarities of the actual experience of human beings ever since we can trace the historical development of man. The two terms are the **concrete** manifestations, at the psychological level of modern man, of the two still more general concepts of "individual" and "collective." In every human experience these two factors are present with varying relative strengths. That this is so should never be forgotten. No man acts and feels solely as an individualized personality, or solely as a social being. It is never a question of "either-or" but of "more-or-less." It is a matter of point of view.

In a somewhat similar manner we may speak of our Sun as a "Sun" or as a "star." It is a "sun" if considered as the center of an individualized and separate cosmic organism (a solar system); but it is a "Star" if considered as a participant in the collective being of the Galaxy. In the first case, he is alone on his throne; in the second case, he is constantly related to his fellow-stars within the boundaries of the "greater whole," the Galaxy. Man experiences the Sun as light-giver — as a "sun" — during daytime. At night, modern man realizes that this giver of light, this All-Father, is but one "Star" in the companionship of the Galaxy. Overcome by light and heat, we worship the "sun" in devotion; in the silence and peace of the night we commune with the brotherhood of "stars." It is the same reality always, but we change our angle of approach to it — and the one reality divides into two phases of experience, and again into many more phases. The limit to the divisibility of our experience is only our ability to remain integrated as a person under this process of differentiation — our ability to remain sane; which is, to give an integral meaning to our experience as a **social personality**.

The dualism of personality and society becomes in another and more strictly psychological sense that of "conscious ego" and "Collective Unconscious." The realm of individualized consciousness is the realm of day-time, the realm of "Sun." The realm of the Collective Unconscious is the night-realm, the realm of "stars." An understanding of these two realms is necessary in order to see how the waxing and waning of the two cyclic forces operate in a psychological manner.

To say simply that the Day-force begins to wane after the summer solstice does not give an accurate psychological picture of what happens within the human person. It is not only that the Day-force becomes less strong. More accurately still, the waning



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of the Day-force means that what was a positive, active force is becoming more and more withdrawn from the field of objectivity.

It becomes increasingly subjective and introverted; also more transcendent. It operates from the point of view of unconscious motives, rather than from that of conscious ones.

Human experience is not only to be referred to consciousness and to the individual ego; for, if we do so, we have to give an ethical valuation to many of our experiences, which divides our total being into two conflicting entities. Thus some of our acts may have to be explained as proofs of our evil personality, others as manifestations of our heroic or saintly individuality; they **must** be given such interpretations if they are referred **only** to the conscious ego. But if we realize that our actions are partly the results of conscious endeavors, and partly the products of motivations emerging from an unconscious which is not "ours" (in an individualized way) but which is an ocean of racial and social energies unconcerned with ego-structures, ethics and reason — then we can explain human actions in another way; and man may know himself integral and undivided, a center of universal Life in its process of cyclic change

From such a point of vantage man can see consciousness constantly interpenetrating unconsciousness, rationality rhythmically playing with irrationality — and not be disturbed, or frantically striving to be what he is not. Human experience is forever the outcome of this interplay of consciousness and unconsciousness, of individual and collective. Cyclic life pulsates through every human action, feeling or thought. Reality has a rhythmic heart. The systole and diastole of that heart create these beats of becoming which are birth and death, winter and summer, increase of light and crescendos of darkness. Gloriously, the dance of experience moves on in the hallways of nature's cycle. The Sage looks on, yet every phase of the dance pulsates through his awareness. He is spectator, yet he is partner to all protagonists in the universal dance; every lover knows him as beloved and his mind experiences the throb of every human heart. His vision encompasses all birthing and dying. Upon all things born of the pulsing and the dancing of cyclic Life, he bestows Meaning. And in that bestowal of Meaning, Man, total and free, creates reality.



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Piercing through the crust of the soil which the melting of snow softened, the sprouting seed forces its life into the light of the sun. The fervent up-reaching of spring brings forth the wonder of germination. The Day-force now balances in intensity the waning Night-force. The player who leaves the stage will soon be but a memory, however potent this memory may be in the recesses of the human psyche. The new star asserts his right before the foot-lights of the human consciousness. Henceforth, the show will be his. Yet, his voice is unassured; his countenance reveals hidden fears in its very bravado. In Aries the human personality experiences its phase of adolescence.

Until puberty comes to the growing child the horizon of personality is mapped by the walls of some enclosing matrix. First, the mother's womb; then, the more diversified space of the family, holding within its secure walls increasing conflicts. But, whether bounded by physical or psychological envelopes, the personality of the child is still at the prenatal stage. It is enfolded by collective nature. It struggles to emerge. Emergence — the wonder and the fear of it — is adolescence. The adolescent is born as a separate person in a world which seems hostile or alien; which must be conquered; which must not be feared.

Fear mixed with eager expectancy, awkwardness, emotional confusion — this is the adolescent. He rushes in desire; swiftly recoils at the least hurt. He is bold, in a giggling way. Compelled by an inner necessity to go on, he asserts himself with blatancy and daring; yet he wishes he could withdraw to the security of mother-earth. The least wind of fate makes shrink and suffer this "lamb" at heart rushing headlong like a "ram."

This psychological description of adolescence characterizes the basic nature of the Aries type; his emotional instability and his disordinate, fate-compelled desire; his acute sensitiveness masquerading under a "devil-may-care" attitude; his sheer instinctuality and his often bombastic self-assertiveness which is actually not real self-centeredness but rather the outcome of a bio-psychological compulsion deeply and fatefully experienced. The Aries human being is compelled from within to acquire at any cost a self; compelled to force his remote individual soul to assume the burden of incarnation. He does not seek power in order to satisfy himself, but to demonstrate himself to himself — the power necessary for him to become a personality. And if he seems needy for love and fame, for "women, wine and song" it is



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because he feels weak or uncertain within himself and needs constant re-assurance and outer sustainment.

Because in him the Day-force barely overcomes the Night-force, the Aries person has to throw his conscious ego acutely, at times almost desperately, into his will to live — and he often overdoes it. His nostalgia is as great as his impatience; his sentimentality as romantic as his passion is sharp, direct — yet short-lived and subject to fits of revulsion. More than any other zodiacal type he loves his need for love rather than a particular person. And he needs love because he is fundamentally afraid of the world and lonely; yet he is just as fearful of the bondage implied in a permanent union or association, because he must keep growing, he must constantly extend his budding personality, he must at all cost avoid standing still, which would soon mean lapsing into the past. His pioneer instinct is a disguised fear of routine and of the pull of tradition. He **has** to keep growing; and changing partners, changing his horizons and his allegiances gives him at least the sense of moving on, the illusion of growth.

The ordinary Aries type would, of course, deny violently these hidden springs of his actions. He cannot stop moving forward and try to understand himself. He is not building consciousness, but personality. He is no thinker, fundamentally; but rather a builder. He has to exert his urge to live. The Day-force is mounting up within him with phallic intensity. It does not matter what or where he builds. But he must feel himself in movement of destiny. He must feel himself acted upon by great energies.

A formed personality can act slowly, quietly, deliberately; because it acts from a relatively set basis of individual selfhood. But the Aries type is constantly in the process of forming himself. He has no sense of set selfhood; no sense of set boundaries. He is ever open to the inrush of universal, non-personified Life. He is never a finished product, and he cares little for finishing what he attempts. He is taken up by the act of creating, not by his creations. And therefore he needs to feel back of him, compelling him to create, more and more Power, more and more Life. All he wants is to dispense this Power to others, the fecundate virgin fields with it — and to pass on, ardent with the impregnating of still vaster and "new" fields.

In that sense he is "impersonal." He is a giver — but not of the things which are "his own." He is a giver of sheer energy, the energy of the Day-force that is bubbling forth in him. It is hard for him to make anything "his own." Yet if he does it, then he clings to that thing (for a while at least) with passion — a passion born of fear and loneliness; because the thing becomes suddenly for him a symbol of his own personality — the personality being actually the only one thing which he craves to "own" and or which he is never sure, for it never can be "finished."

Because in Aries the Day-force and the Night-force balance one another, the Aries person is always in a state of unstable equilibrium, pulled internally by opposites; thus restless, fretful, nervous, often neurotic. But his neuroses are actional ones, born of a sense of failure because of insurmountable obstacles, of weariness before the effort, or lack of personal interest in the actions, in the performing of which he may seem all the while to throw great energy or passion. That energy is not actually "his own." He is not in it. He is constantly seeking to fulfill himself as personality; but that goal is ever elusive — always beyond, beyond. And so he keeps acting, desiring, emoting, creating — barely succeeding in covering up by the stress of activity the emptiness and the fear of an eternal adolescence.

No one may know this among his associates. He is not only

all taken up by action, but he is also an actor. He plays parts, and he loves the sense of being directed in his lines by an invisible Playwright; for that gives him a sense of security in his inherent destiny. He can easily become a great devotee; just because he is not sure of his own personality. He has, symbolically, "adolescent crushes" for some "Teacher," into whom he projects his passion for personality. Rather than display a weak personality of his own, he absorbs himself in the devotion to a great Personage — but preferably one that is remote, ideal, absent. This absorption is always a "psychological projection" of his own yearning for personality. If he cannot act by outer show of creativeness and fecundation the part of personality, then he projects that yearning, transforming it in an intense (but often fitful) devotion for an ideal Figure, or for a "great Cause."



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THE PULSE OF LIFE
New Dynamics in Astrology
by Dane Rudhyar
1943



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Piercing through the crust of the soil which the melting of snow softened, the sprouting seed forces its life into the light of the sun. The fervent up-reaching of spring brings forth the wonder of germination. The Day-force now balances in intensity the waning Night-force. The player who leaves the stage will soon be but a memory, however potent this memory may be in the recesses of the human psyche. The new star asserts his right before the foot-lights of the human consciousness. Henceforth, the show will be his. Yet, his voice is unassured; his countenance reveals hidden fears in its very bravado. In Aries the human personality experiences its phase of adolescence.

Until puberty comes to the growing child the horizon of personality is mapped by the walls of some enclosing matrix. First, the mother's womb; then, the more diversified space of the family, holding within its secure walls increasing conflicts. But, whether bounded by physical or psychological envelopes, the personality of the child is still at the prenatal stage. It is enfolded by collective nature. It struggles to emerge. Emergence — the wonder and the fear of it — is adolescence. The adolescent is born as a separate person in a world which seems hostile or alien; which must be conquered; which must not be feared.

Fear mixed with eager expectancy, awkwardness, emotional confusion — this is the adolescent. He rushes in desire; swiftly recoils at the least hurt. He is bold, in a giggling way. Compelled by an inner necessity to go on, he asserts himself with blatancy and daring; yet he wishes he could withdraw to the security of mother-earth. The least wind of fate makes shrink and suffer this "lamb" at heart rushing headlong like a "ram."

This psychological description of adolescence characterizes the basic nature of the Aries type; his emotional instability and his disordinate, fate-compelled desire; his acute sensitiveness masquerading under a "devil-may-care" attitude; his sheer instinctuality and his often bombastic self-assertiveness which is actually not real self-centeredness but rather the outcome of a bio-psychological compulsion deeply and fatefully experienced. The Aries human being is compelled from within to acquire at any cost a self; compelled to force his remote individual soul to assume the burden of incarnation. He does not seek power in order to satisfy himself, but to demonstrate himself to himself — the power necessary for him to become a personality. And if he seems needy for love and fame, for "women, wine and song" it is



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because he feels weak or uncertain within himself and needs constant re-assurance and outer sustainment.

Because in him the Day-force barely overcomes the Night-force, the Aries person has to throw his conscious ego acutely, at times almost desperately, into his will to live — and he often overdoes it. His nostalgia is as great as his impatience; his sentimentality as romantic as his passion is sharp, direct — yet short-lived and subject to fits of revulsion. More than any other zodiacal type he loves his need for love rather than a particular person. And he needs love because he is fundamentally afraid of the world and lonely; yet he is just as fearful of the bondage implied in a permanent union or association, because he must keep growing, he must constantly extend his budding personality, he must at all cost avoid standing still, which would soon mean lapsing into the past. His pioneer instinct is a disguised fear of routine and of the pull of tradition. He **has** to keep growing; and changing partners, changing his horizons and his allegiances gives him at least the sense of moving on, the illusion of growth.

The ordinary Aries type would, of course, deny violently these hidden springs of his actions. He cannot stop moving forward and try to understand himself. He is not building consciousness, but personality. He is no thinker, fundamentally; but rather a builder. He has to exert his urge to live. The Day-force is mounting up within him with phallic intensity. It does not matter what or where he builds. But he must feel himself in movement of destiny. He must feel himself acted upon by great energies.

A formed personality can act slowly, quietly, deliberately; because it acts from a relatively set basis of individual selfhood. But the Aries type is constantly in the process of forming himself. He has no sense of set selfhood; no sense of set boundaries. He is ever open to the inrush of universal, non-personified Life. He is never a finished product, and he cares little for finishing what he attempts. He is taken up by the act of creating, not by his creations. And therefore he needs to feel back of him, compelling him to create, more and more Power, more and more Life. All he wants is to dispense this Power to others, the fecundate virgin fields with it — and to pass on, ardent with the impregnating of still vaster and "new" fields.

In that sense he is "impersonal." He is a giver — but not of the things which are "his own." He is a giver of sheer energy, the energy of the Day-force that is bubbling forth in him. It is hard for him to make anything "his own." Yet if he does it, then he clings to that thing (for a while at least) with passion — a passion born of fear and loneliness; because the thing becomes suddenly for him a symbol of his own personality — the personality being actually the only one thing which he craves to "own" and or which he is never sure, for it never can be "finished."

Because in Aries the Day-force and the Night-force balance one another, the Aries person is always in a state of unstable equilibrium, pulled internally by opposites; thus restless, fretful, nervous, often neurotic. But his neuroses are actional ones, born of a sense of failure because of insurmountable obstacles, of weariness before the effort, or lack of personal interest in the actions, in the performing of which he may seem all the while to throw great energy or passion. That energy is not actually "his own." He is not in it. He is constantly seeking to fulfill himself as personality; but that goal is ever elusive — always beyond, beyond. And so he keeps acting, desiring, emoting, creating — barely succeeding in covering up by the stress of activity the emptiness and the fear of an eternal adolescence.

No one may know this among his associates. He is not only

all taken up by action, but he is also an actor. He plays parts, and he loves the sense of being directed in his lines by an invisible Playwright; for that gives him a sense of security in his inherent destiny. He can easily become a great devotee; just because he is not sure of his own personality. He has, symbolically, "adolescent crushes" for some "Teacher," into whom he projects his passion for personality. Rather than display a weak personality of his own, he absorbs himself in the devotion to a great Personage — but preferably one that is remote, ideal, absent. This absorption is always a "psychological projection" of his own yearning for personality. If he cannot act by outer show of creativeness and fecundation the part of personality, then he projects that yearning, transforming it in an intense (but often fitful) devotion for an ideal Figure, or for a "great Cause."



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After having triumphed over the Night-force at the equinox the Day-force which, throughout Aries, rushed forth in adolescent desire for self-manifestation, becomes in Taurus steadier and more persistent. It ceases to fight — often merely against ghosts and windmills — for the privilege of exteriorizing its energy as a personality. It seeks to establish itself in a tangible manner. It demands results; and it learns that results are gained through repetition, through set motions, through stubborn insistence and undeviating effort. It learns, moreover, that only intimate contact with the substance of the earth can bring forth these concrete products, the fruition of Night is human personality. In Taurus, therefore, the Day-force is seen acting upon the substantial foundation of all organisms, stirring the soil of mankind into fruitfulness.

Taurus is the reaction which follows Aries action. After the peculiar inner insecurity of Aries, of which the Aries person often makes a challenge and a virtue, Taurus presents the spectacle of an emphasis on security. The pioneering instinct gives way to the settler's organizing faculty. Energy transforms itself into power; this, as sheer ability to move finds a resistant material into and against which to move. Sheer motion in Aries becomes, in Taurus, emotion aroused by objects. In Aries, universal Life pours through an adolescent ego craving for individual selfhood. In Taurus, the forces of tradition, of habit and of material inertia blend with that selfless, half-conscious outpouring of energy; a rotational movement is produced, whence will grow a definite sense of personality, a limited destiny.

Aries acts in a straight line; Taurus in a circular motion — Gemini will combine both through the spiral. A straight line can always be seen, in geometry, as a tangent to a circle. It shows the action of a force which escapes the bonds of circular motion. Likewise, germination breaks the closed globular unit constituted by the seed. Aries (the germinal up-shoot) is thus release through tangential motion; after which Taurus bends the tangent back to a circular orbit, stopping what otherwise would be a constant exhaustive flow of energy into space: an explosion.

Aries and Taurus are complements. But not in the sense in which Aries and Libra are also complements and polarities. Aries is fundamentally opposed to Libra. The directions of their activities are opposite. Aries is moving toward a maximum Day-force; Libra toward an ever stronger Night-force. On the other



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hand, both Aries and Taurus are characterized by a mounting Day-force. But in Aries that Day-force is straightforward action, because its main problem is to overcome definitely the Night-force. The Night-force having been definitely overcome, a new need arises: the need for stabilization and voluntary restriction. This is Taurus' work.

In Aries, activity is sought for activity's sake. There is a will to freedom, a fear of bondage, an identification with sheer mobility and the systemless-ness of first conquests. This leads obviously to dispersion and to a peculiar sense of futility of life flowing like sand through open fingers. Then the need for **coalescing action** arises. Taurus fills that need; not by fundamentally opposing the direction of the Aries Day-force, but merely by modifying it through the realization of a new purpose.

The difference between Aries-energy and Taurus-energy is a difference of purposes. The two energies have the same direction. They are indeed only one energy, which after reaching a certain end in Aries, seeks to fulfill a new phase of its development in Taurus. **The purpose of Aries is dynamic; that of Taurus is organic.**

When an acid corrodes a metal somewhere on the surface of the earth, such is a disintegrating, **dynamic** activity. But when the hydrochloric acid in a man's stomach digests proteins, there an **organic** function is operating. In other words, the acid in the stomach fulfills a function in terms of the need of an organic whole, the human body; and its operations are more or less rigidly controlled by that need. On the other hand, free acid will corrode everything it touches. In itself and of itself, it has no particular functional purpose in any definite organic whole.

The Aries type acts; and that action is its own justification. There is a compulsion of Destiny back of it, but the Aries person merely takes it for granted and **his consciousness** is all satisfied by the sheer fact of activity. For the Taurus type action is essentially meaningless without a purpose. It must be related to something. There is in Taurus a compulsion of relationship; in Aries, a compulsion of activity. In Taurus activity must be functional in terms of the organism, the purpose of which it serves.

Sex, for instance, is for the Aries type almost solely a mode of actional release. It is in itself its own justification as a thrill of activity, of projective strength in operation. But for Taurus, sex means the condition for the production of a definite result; normally, a child.



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With Gemini we come to the last phase of spring

experience. The Day-force, which we saw rushing and bubbling in adolescent impetuosity like a mountain stream (Aries), has reached in Taurus the quieter level of plains fruitful with the work of man. The dynamic energy of nature has become organic power — energy put to use and made to assume a function in the economy of living. The adolescent has met his first loves. He has learnt to feel his way and to establish himself as an individual entity among his kin. He has learnt to give a somewhat formed expression to the ancestral forces welling up from his tradition. His now is the task of extending his capacity for human relationship — indeed, for all kinds of relationships, within himself and outside of himself. His whole being now yearns for a vivid extension of the sphere of his experience. Perhaps college life gives him full opportunity to meet many new comrades, to delve into many new kinds of thought, to experience new facets of himself in scattering the energy of his feelings among a multitude of unfamiliar objects and personalities.

The Night-force, at this Gemini stage, reaches its lowest ebb. It represents then the power of the family womb, of collective tradition, of all the subtle ties and habits which cling to the youth eager to emerge from every possible kind of bondage to the past in which he nevertheless has his roots. He refuses, as a rule, to acknowledge such a bondage; yet his buoyant and cocksure feeling of independence is mostly a negative reaction against things which still bind him in his subconscious depths. He gains his illusory freedom **against** the ancestral collectivity; while true liberation is freedom **from** that which has been consciously fulfilled, then dismissed as bondage while retained as substantial sustainment. The power of the Night-force is thus almost entirely negative in Gemini. It is inverted; it energizes more or less subtle psychological complexes which the youth, unaware of their existence, will project unwillingly upon the sensitive plate of his future homelife.

But the youth has no time to bother about complexes or to analyze the manner in which his eager desire to emerge from the set relations of his family life operates. All he seeks to do is to extend into new fields whatever means he has of associating his as yet uncertain sense of personality with a multiplicity of new factors. At the purely biological level, the raw materials of associative activity are impressions, nervous sensations,



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immediate reactions to impacts reaching the senses and the consciousness. At the level of the mind, remembrance, comparison, analysis, and the formation of mental images to be expressed through words, are phases of an activity which develops the intellect through the use of language. This development is originally contained in the sphere of the near environment and constantly referred to the individual who, through it, relates himself with an ever increasing number of facets of human nature.

In Gemini we see language in its incipient stage, mind being born with the creative fervor of the Day-force in springtime. We see the poet, the artist in words expressing his self for the sheer joy of building his own personality through the extension and the memorizing of particular experiences in relationship — the poet, not yet the philosopher; words that are rooted in images of the living and in personal experience, rather than in the search for universal meanings conditioned by social experience (Sagittarius).

In Sagittarius the Night-force operates with great intensity, and, as always, it manifests as a tendency to gather in many and distant factors through **generalization**. But, with the Day-force so vitally active in Gemini, the basic trend is one toward **particularization and personalization**. Thus the process of "vivid extension" which Gemini represents deals with extension in terms of particulars, of concrete experience; and the aim of this extension is the building of a personality and of a basis for the operation of personality: the home (Cancer).



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With the summer solstice, a climactic point in the year's cycle is reached. The longest day meets the shortest night, the triumphant Day-force streaming forth from the noon-day Sun begins to wane before the ascendant power of the Night-force. Summer has come and the glory of fruitions. But fruition and fulfillment create new realizations and new tasks. Out of "union" is born the duty to direct the process of formation and of growth of the results of that union; and first of all the need to circumscribe expansion in order to bring these forces of formation and growth **to the clearest possible focus**.

The zodiacal sign Cancer represents the principle of focalization of formative life-energies for the purpose of producing as clear-cut and as permanent an image or impression as possible. It therefore brings a reversal of trend to the process of vivid extension of being through new relationships which Gemini started. just as Taurus repolarizes the direction of the Day-force in Aries, so Cancer redirects the energies of Gemini. Taurus and Cancer are considered as "feminine" Signs. Taurus' "earth" is needed to arrest and to complete the "fire" of Aries. Cancer's "Water" condenses the "airy" extension and the all-penetrating quality of Gemini.

Gemini spreads its search for new relationships over the whole world of experience; even as it builds words, sentences and intellectual systems, it does so with a peculiar abandon and lack of concern for ultimate results. All that the Gemini person seeks to achieve is personal security in making ever-new contacts. He seeks temporary intellectual control through verbal formulation. He takes care that in extending himself he remains always within familiar structures. Therefore he never discards his own spectacles, but he carries these spectacles to every land and situation possible. He would not care if anyone else used or did not use such spectacles, except that being well-known as the originator of a particularly good kind of spectacles makes it easier for him to establish advantageously many more new contacts.

For instance, in matters of love Gemini will take care to have his approach to the opposite sex well defined in his own mind, so that the shock of being overwhelmed by a love of elemental power may be avoided. He will classify his reactions, his types of women, while pushing always forward and to new horizons his curiosity and eagerness for love. And if he likes to be known as a



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Don Juan it is only because such a reputation may "extend more vividly" the field of his contacts. Gemini may become completely bound by his formulations and categories, by his logic and his expectations; but he is only **personally** bound. He does not insist that other people should be likewise bound by the same patterns; thus he can be tolerant and he loves fair play, yet he is at the same time quite unable to get actually the other person's point of view.

He has tolerance but no real understanding; whereas Sagittarius can have understanding even when he is most intolerant, for Sagittarius can perceive sympathetically how a social situation produced in a person a certain attitude, and he may not blame the person. But if he does not approve of situation and attitude he will probably act with extreme intolerance with regard to the **ideas** implied — even though he may understand and sympathize with the **person** holding the ideas.



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Throughout the stage of human experience represented by Cancer two basic needs are impressed upon the evolving personality. One of them is the need for a clear cut focusing — and thus limiting — of the energies of the Day-force whose strength had become overwhelming; the other is the need to assume responsibility toward one's fellow men and to participate consciously in the life of a social whole.

While the Day-force can be defined as a "personalizing energy," forcing into concrete and particular actuality abstract patterns, ideas or spiritual entities, the Night-force is an "in-gathering energy" bringing personalities together in the process of building social groups. The foundation of that social process is — at least in our present phase of human development — the home and family. Cancer is the symbol of that foundation, the well-spring of the Night-force which will wax in strength and influence until the winter solstice is reached with Capricorn (the symbol of completely organized social living: the all-powerful State).

The zodiacal Sign Leo represents the second phase of that social process. In Leo, the power that compelled the individual man and woman to limit, stabilize and deepen each other within the social root-pattern of a home, is now urging them to create a progeny. Thus, they are made to assume a new social responsibility. A new field of integration is opened up: the integration of parents to children, of older to younger generations. Out of this, truly **social** issues will arise; problems of relationship which cannot easily be broken because they involve the responsibility of the "present" (which is constantly becoming the "past") to the "future." Thus time begins to lay its weight upon the individual's consciousness.

Time is a very powerful factor in all creative activity and all social relationships. We might say that time means very little in normal adolescence; that it is lost in the glamour of love during the honeymoon. But when the child (and all creative activities) brings to the parents a new burden of responsibility, then time begins to be an actual, often poignant reality. The woman knows it for the first time with the depth of her being through her nine-month pregnancy. The man experiences it through the discipline of a "schedule of work" in the life of social activity and responsibility which then begins to confront him. He experiences it as a father at home, and as an executive or manager in the



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sphere of his work, even if he "manages" only his own tasks.

When we wrote "for the first time" and "begins to experience" we were obviously referring to conditions of living such as prevailed in archaic societies based on the normal rhythm of biological growth; societies such as, for instance, prevailed in the India of old. Modern societies, on the other hand, are transitional affairs, chaotic, non-organized; and thus the normal biological-psychological rhythm of human development, which the Zodiac accurately symbolizes, no longer operates with clarity or precision. Yet the Zodiac remains a potent symbol of a natural process which some day will again serve as a basis for the organization of society and even of personality. It will be a kind of organization encompassing much more than the old civilizations did include, an organization at several levels of human activity; but it will be organization just the same, and along natural lines made visible by the symbolic pageant of Sun, Moon and stars.



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In Virgo, the evolving consciousness of man is mainly occupied with analyzing, reacting against or developing further all that occurred during the Leo period. In Leo, we saw a type of adjustment in which the Night-force as yet hesitant and un-sure in its social adjustments often compels the individual to over-stress his own emotional projections. Having found a foundation in his home and "taken root," the individual is confronted with social responsibilities. He must participate in society on the basis of his home and his personal independence. He came of age symbolically at the summer solstice. Now he must play his part in society. He must produce, beget, create. He is poignantly aware — even if not clearly conscious — of that "must." He pushes himself. He assumes the responsibility of management. He sets policies. He is full of himself, radiant in his fatherhood — but he is not accustomed as yet to act in terms of social responsibility. His adventuring often leads to failure; his cocksureness, to blundering. He is hurt; his pride, wounded. He has given out so much that his body feels the wear and tear of overwork, overemotionalism — perhaps of excesses of all sorts. And if the Leo type is a woman, child-bearing and its consequent tasks may have led to bodily strain and psychic weariness.

Thus the discharge of home and social responsibilities may have left very deep marks. Procreation and creative activity, work and excessive enjoyment may have posited serious problems. In short, all is not well. What can be done about it? Questions without end arise in the confused mind. Who can give adequate answers? One must go on working, producing, teaching, investing, creating. That is the very essence of social living. But how can one go on with strength and faith vanishing? Who can teach the technique of activity in ease, of work without strain?

At this stage, the Virgo phase of the unfoldment of consciousness begins. It begins with a question mark. It may end with true Illumination at the fall equinox, as Libra begins. It should end with a greater understanding of the meaning of the social process, of the nature of the Night-force. It should end in beauty and peace, or at least in social adjustment.

Productive activity on the basis of strict individualism and emotional self-expression presents to man a riddle. How can physical and nervous exhaustion, emotional tragedy and disillusionment be avoided? In essence this is the question which



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man everlastingly asks of the Sphinx; and there is a fitting tradition which says that the point of the Zodiac which ends the sign Leo and begins the sign Virgo carries the symbol of the Sphinx. This mythical creature which still faces today the sands of Egypt has the body of a lion and the head of a virgin — this is indeed the meeting point of Leo and Virgo. It symbolizes the answer to the eternal query which we have just stated. What is this answer?

The answer is two-fold; yet the two sides of it should be integrated and that integration, difficult in practice though simple in theory, is the very secret of the Sphinx, which is two beings in one. One side of the answer refers to the wear and tear produced by the impulsive and stressful type of activity and its dramatic gestures. The answer can be summed up in one word: **Technique**. The other side of the picture deals with a **repolarization** of the emotional nature itself. Technique and emotional repolarization are the two keys to the secret of the Sphinx.

A technique is a method based on fundamental principles, the application of which enables a man to perform his work with ease, with a minimum of wear and tear, waste or destructive strain, and in the shortest time possible. The worker who understands thoroughly the foundation of the method and has built its mode of application in the very structure of his muscular, nervous and mental behavior — is a master of technique.

Technique must be learned. Barring very unusual cases, it must be learned from one who is a "master of technique." Thus he who wants to learn the secret of smooth, easy and supremely effective performance has to become an **apprentice**. He must become objective to his own ways of behavior. He must analyze them and refuse to be blind to their defects. He must be absolutely honest and un-glamoured in the evaluation of any performance: his and others also. He must learn to criticize dispassionately and without prejudice. He must be keen in discrimination. He must be "pure."

Purity is a much misunderstood term, loaded usually with confusing ethical and traditional images. For water to be "pure water" means to be water without any sediment, dirt or organic substances such as microbes and the like. It is to be **nothing but** what the chemist describes by the formula H₂O. Likewise, for a man to be "pure" is to be "nothing but" what he is inherently and by the right of his own individual destiny.

When a man contains in his nature elements and desires which "do not belong" to the pattern of his essential individual character and destiny, these factors act as "impurities"; and they cause psychological conflicts and breakdowns. If there are particles of dirt or water in gasoline, the performance of the car's engine is uneven and hectic. It causes wear and tear in the engine. Likewise, a man usually collects throughout his childhood and his school-days all kinds of "dirt" or substances foreign to his true individual nature. The alloy of his character contains impurities which will destroy the smoothness of his life-performance. Complexes, born of youthful frustrations and resentments or fears, act as water in the gasoline. They lessen his usable energy. They disrupt the delicate adjustment of his psychological and mental "carburetor." He gets it "out of tune" and his forces are wasted in useless strain and in unproductive expenditure of energy.

Technique means a method to eliminate all impurities which lead to waste of power; to make of the worker a "pure" agent of production, without conflicts, complexes or fears. A master-technician is absolutely sure of himself, because he knows that within himself there is nothing to inhibit, confuse or disturb his

performance — nothing in his physical and psychological mechanisms, nothing in the flow of his power from source to point of effective distribution. His hands are sure because his nerves are steady; and his nerves are steady because his psychological nature is clear and unencumbered with waste products or crystallizations born originally of fear.

Technique is thus based on "purity." It also depends on potency and skill. Potency means that the performer has been born with unimpaired organs of action through which the universal life-force can flow in a condition of relatively high potential; it means, even more, that such life-potential has not been **used up**. Thus the symbolism of the "Virgin" — who is "pure" and "potent," because unpolluted and filled with unused energies.

Skill, born of adequate training, comes last. In a sense, training would not be so necessary, or at least the length of it could be considerably reduced, if the apprentice were really pure and potent; because the life-force, flowing then at maximum intensity and without corruption, would have the **ability to adjust itself rapidly to any new situation**. Unfortunately men today forget that fact. They put all the stress upon mechanical training; whereas, if all personal obstacles were removed and the individual had real potency, the most complicated mechanism could be mastered with a very small amount of practical experience. Life is intelligence. Men have obstructed that inherent intelligence by social and personal fallacies; thus they have to substitute tedious training for it. But give life a real chance, through a couple or more generations, and miracles could happen.

This is obviously not meant to lessen the value of training, but only to show that at least half of the apprentice's task is to clear himself from hindrances; the rest is relatively easy. Thus **self-purification** is the essential means to technical mastery. Man must become again a "Virgin." The past must be forgotten, eradicated — remaining only as an "essence of experience" giving depth to consciousness, but not affecting the structures of mind, emotions and body with crystallized memories which always mean blockages, thus waste and ineffectiveness. **Self-revitalization** ensues — the re-opening of the deep well whence power may once more flow through renewed channels of release. Then **familiarity with new devices**, from which skill will almost automatically follow. True skill however is not based on habits and memorized rules, but on the ability to adjust oneself immediately to any and all situations and to the requirements of any and all mechanisms.



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Our symbolical journey along the path of the Zodiac has led us past the awesome countenance of the Sphinx and through the disciplines to be learned during the Virgo period which it opens. Now we face the mysterious structure known to all under the name of the Great Pyramid. Into this structure is stamped the significance of the cosmic reality of the zodiacal Sign, Libra; the significance of the fall equinox and of the ascendancy of the Night-force, victorious over the Day-force. In Libra, Leo's **self-assertion** and Virgo's **self-criticism** are reconciled and overcome through **self-consecration** to Humanity. In this consecration the self remains, but no longer as a master, not even any longer as a critic or a servant. The self remains as a focused lens in and through which the light of the Whole operates, urging all men to become participants in the total organism of Humanity. A participant: a man of action, who works consciously for the triumph of the universal Will over the narrow power of particular egos.

Libra is the birth of the individual unit into the Greater Whole in which he is thenceforth to operate as a cell. The fall equinox marks the decisive triumph of united action and social-cooperation over individualistic self-expression and emotional self-centeredness. It is not yet a final victory; just as the spring equinox does not mean the ultimate phase of personality-building. But, after Libra, the goal ahead should become clear. Vision and understanding are there to be had by every true seeker. New energies are being aroused, energies that are the products of group-cooperation and social interchange. New vistas are revealed, new goals more or less clearly outlined. The walls of the fortress of self are — at least theoretically — broken. The life within should be able to combine freely with the life of the companions who eat of the same bread of consecration to the welfare of the Whole; yet who also are ready to fit into a hierarchical pattern of group organization.

The three phases of the process which leads from the fall equinox to the winter solstice parallel rather closely the sequence of development symbolized in the zodiacal Signs, Aries, Taurus and Gemini; but now it is no longer a process of building up of **personality**, but one devoted to the growth of **society**. Socializing forces are surging with ever-increasing momentum. The still scattered individuals are swept by their tide. The entire purpose is that of making more valid, more actual, more tangible



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the reality of human interchange, the reality of the community, the reality of living together within an organic, stable, permanent structure of communal behavior (Libra). Out of such living together, the energy born of communal feelings and realizations (Scorpio) and the vision born of communal thinking (Sagittarius) will progressively emerge — and finally the completed social organism, the perfected State (Capricorn).

Libra is a cardinal Sign and, thus, in its values of activity or behavior are stressed. The momentum of the social process dynamizes the consciousness of the Libra type. There is great social eagerness, a vital sense of dependence upon social values. This is not the Leo type's dependence upon fame or applause, which was born of unacknowledged social insecurity turning into bravado. The Libra type has developed, for the first time in the zodiacal sequence, a real sense of social value; but just because social values have become so real, so important to that type and because, at the same time, his feelings and emotions are still strongly conditioned by the individualism of the Day-force, the Libra native has a tendency to exaggerate the importance of social factors.

Just as the Aries type becomes aggressive and arrogant in his eagerness to establish himself as an integrated personality, so the Libra type will go out of his way to prove more than is necessary his social sense. He will sacrifice himself — at least he will act as if he did — rather than feel he might be negligent in his social or group obligations. The socializing urge haunts him just as the personalizing urge haunts the Aries type. And yet he is not really sure of himself in social or group activities. He always feels that somehow he could easily revert to individualistic desires; that he has to cover up the possibility of that reversal, to make up for it, to invent stories and stage attitudes to assure his companions — and himself! — that he belongs to the group and the group acts through him.

It has been said that the Libra type is opportunistic, changeable and unreliable. But these are only surface characteristics. The real — because the **psychological** — reason for these Libra traits is that the Libra person is willing to do anything to fit in with what a group or collectivity expects of him, with what **he thinks** the group might expect of him. This makes him changeable and unreliable in surface decisions. It gives him at times the appearance of a chameleon — the symbol of all opportunists — changing his color to fit the situation and, better still, to **merge into situations**. This "merging into situations" is really the essence of the Libra behavior. But underneath **it** there is a very great individual pride and susceptibility, a sometimes borrowing sense of his inability to perform adequately the task he has set for himself — whether in his family or his social life.



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The Scorpio phase of the yearly cycle of the life-force as it unfolds on earth and in human nature has been strangely misunderstood. Peculiarly negative attributes have been given to it as a result. They had to be negative because the interpreters failed to relate the Sign to the total cycle of the Day-force and the Night-force, stressing the ordinary individual's reaction to it at this stage of social evolution rather than the positive essence of the Sign itself; also because, with Scorpio, the coming of wintry days and long nights becomes evident, and primitive man resents this approach of physical darkness. He resents it, because he is rooted in the soil and a kin to vegetation and animal life. Scorpio brings tidings of hibernation; its frosts seal the doom of red and golden leaves. It has become thus the symbol of death. Only to a few could it mean "regeneration"; and even these few often did not realistically understand the meaning of such a regeneration.

While studying the symbolism of Libra we stressed the fact that the three zodiacal Signs of the Fall period were steps in the growth of society and of the social consciousness in man. During this Fall period socializing forces are surging with ever-increasing momentum following the increase in Power of the Night-force since the Fall equinox. The reality of human interchange, of living together within the organic, stable, permanent structure of a community is envisioned in Libra as a need and as an ideal of behavior. In Scorpio, this reality must be vitalized, made poignant and dramatic, inescapable. It must sink into the very flesh and glands of human beings; into their very depths and their very soul; into the substance of "personality." It must transform itself into a driving force. **That driving force is sex in its social aspects, sex as builder of civilization.**

The condemnation heaped upon Scorpio, "the accursed Sign," has paralleled the identification of sex and sin, which has conditioned so much of our Christian Western civilization. The subject, therefore, has become invaded by "complexes" and set attitudes, not easily transformed even by the most acute analysis. However, on the basis of a broad understanding of the complete zodiacal cycle of the Day-force and the Night-force much may be said which should bring light into many dark corners.

Sex has two basic aspects: procreative and non-procreative or social. The former corresponds to Taurus, the latter to



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Scorpio. That such a distinction has not been made by Western astrologers and philosophers is strange; for the correlation between Scorpio and the whole of sex-activity is very peculiar, considering that Scorpio is only a late Sign of the Zodiac and associated with autumn, the time when the life-force becomes somnolent in nature. Sex, as a strictly biological factor, is a primary function of all organisms and obviously should be associated with the animal mating season and the growth of flowers. It is symbolized by Taurus, the Bull — a hieroglyph of fertility and male strength.

Taurus is the sign of purely physiological and procreative mating. It is a phase of the process of personality-building. It represents late adolescence — its instinct toward unconscious procreation, its unsocial urge toward personal self-development through fecundating and being fecundated, thus, through sheer emotional experience. It witnesses the maximum emotional expression of the Day-force and of pure personality without any social context whatsoever. It is pure desire without mind or consciousness, without distortion or individual-social differentiation: a generic force which is universal and of itself has no "Meaning." It just **is**; as life is.

The sign Scorpio is the polar opposite of Taurus. This means that, in the society-building half-cycle of the Night-force's ascendancy, it occupies the same place occupied by Taurus in the personality-building half-cycle of the Day-force's ascendancy. To the Taurean mating urge corresponds, thus, another urge, which is Scorpio's essential characteristic. That urge is **the urge in the individual to merge in absolute union with other individuals in order to constitute together a greater organic whole.**

In Libra this urge is recognized as a motive for social conduct and group-behavior; but in the very depth of the Libran's feelings there is still much individualism. The Day-force is too strong to allow the personality to let itself go completely into any union with others that would be irrevocable. Libra is a state of unstable equilibrium between a waning individualism and a waxing collectivism. But in Scorpio the desire to be a separate individual is being overwhelmed with **dramatic intensity** by the need to be more than oneself; by the urge to flow into others, as little streams merge into great rivers and rivers into the sea. That urge is the transcendent and social aspect of sex. It represents, not the procreative sex of late adolescence which warns to **build**, but the non-procreative, social and — yes — mystical sex of maturity which is a yearning for self-forgetfulness and union **through another** with a greater whole, and even with "God" — as the Orient and most secret traditions" well understood.



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With the Sign Sagittarius the Night-force which increased in power since the summer solstice is coming to its high-mark. The power that strove mightily through Libra and Scorpio to expand man's horizon and man's feelings is now operating almost unchallenged by the opposite trend of the Day-force, now at its lowest ebb. Collectivism overpowers individualism. Society dominates over personality; the far, over the near.

It is the age of great adventures into the vast uncharted realms of generalizations, of religion and philosophy, of abstraction and metaphysics. It is the time of Crusades and pilgrimages burning with the intensity of the quest for God, the quest for eternal values valid anywhere and at any time, the quest for absolutes. It is the age of social movements and of fanaticism, of martyrdom and intolerance; when men lose the sense of the earth, the narrow feelings of self-preservation and security, the will to personal happiness — and soar on the wings of self-denial toward distant social or mystical ideals, for which they are glad to die.

The logic of the process of development of social consciousness which asserted itself through Libra behavior and Scorpio emotions leads man, in Sagittarius, to new mental horizons. Whereas in the opposite zodiacal Sign, Gemini, man was trying eagerly to build a tight web of close connections — a nervous system, an intellectual system of logic, a technique of experiments to satisfy his curiosity about phenomena surrounding him — in Sagittarius the individual, completely absorbed by social or mystical factors, searches for **distant** connections. These connections will serve as the "nervous system" of the social organism, to the realization of which he is now dedicated. They will be, for instance, a network of telephonic and telegraphic lines; more abstractly still, a system of laws, ordinances, regulations which will enable the complex organism of society — the life of a city or nation — to operate satisfactorily.

Connections, close or distant, mean intelligence and mental activities. Thus Gemini and Sagittarius are "mental" Signs. The former represents mind functioning within the lesser sphere of personality; the latter, mind operating within the greater sphere of society. In both cases the mental activities are direct and constructive. On the contrary, in Virgo (and we shall see later, in Pisces), the mind acts in a destructive, critical and, if all goes well, regenerative manner.



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Mind as the final stage of the rise of either the Day-force or the Night-force is a builder. It synthetizes, extends and brings to their culmination and maximum radiance the energies of the Day and Night zodiacal tides. This is mind in the stages just before the solstices. But mind in the zodiacal Signs preceding the equinoxes is an entirely different kind of power. It is a power which clears up the stage for a new kind of activity, which denies and cleanses, which says constantly: "Not this! Not this!" It is mind telling you what should be forgotten, left behind, overcome and transcended. In Virgo, the personal emotionalism and the dramatic self-indulgence of Leo is to be curbed by self-discipline, hygiene, self-immolation to a Teacher. In Pisces, it is the social excitement, the exaggerated idealism, the mystic fantasies and delusions of Aquarius which have to be analyzed away. The illusion of the "glory" of God must be transcended so that what the true mystics called the "poverty" of God, the silent and bare reality of the Presence of God, may be experienced in personality and in actuality.

In Sagittarius, man seeks to put in **working order** what he experienced with great depths of feelings in Scorpio. During the latter stage of his zodiacal journey the individual sought to merge with others in intimate and poignantly real union, that he might become more than himself and identify himself with the throbbing life of some greater organism. Greater organism may have meant at first the "Two-as-One" realization produced by the ecstasy of sex-fulfillment beyond any thought for progeny and self-reproduction. But the typical "greater organism" is the social group (or the occult Lodge), with the life of which the Scorpio type identifies himself in feelings, and of which he often becomes an unconscious mouthpiece — destructive or constructive according to the nature of the group's animating energies and purpose.

Scorpio is a Sign of power, and power seeks always a higher level from which it may be fed, in order that it may flow to a lower level at which it may operate as fecundator and ruler. In Sagittarius, power is already built in. Man **has** identified himself with the group — with society or any other kind of organic life vaster than his own. He has power to use. With that power he can build. By harnessing it he may travel far and wide.



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The time of the winter solstice has now come, opening the Gates of Capricorn. The days have decreased in length as much as they ever will. Long winters nights absorb nature in their repose, as snow covers the ultimate disintegration of living things with its vast expanse of peace and quietude. Death seems to rule supreme over the visible universe. And yet, somewhere and forever, a new Christ is born. Life surges once more with the Sun from its southern decline. The Sun moves northward, its daily arc of light becomes slowly tauter and more radiant. The promise of spring spreads like a mystic fire over the earth to tell "men of good will" that the New Life has begun to win over arrested death.

What is this new life which men have symbolized in the beautiful Christ-story, whose roots go deeply into the soil of older mythologies? Who is the eternal **Christos**, whose significance remains everlastingly true and vital, whether or not men believe in the historical or religious Christ? It is the "Day-force"; that aspect of the bi-polar life-force which, as a **personalizing** energy, tends to transform the scattered and disintegrated remains of a previous cycle into a new organic whole, integral because defined by limitations, creative because conscious. That new organic whole in the realm of mankind is what will grow in time into the fulfilled personality: that is, the human individual, conscious of his relative uniqueness, centered in the sense of his "I-am-ness," in an ego. The Christos is that power in the universe which leads men to "individuation." It is the foundation upon which all concepts of equality and democracy, of the abstract value of the individual, of the dignity and intangibility of the human personality, are based. It is the foundation of the "self-evident truths" of the Declaration of Independence, the center of the "Rights of Man."

The Christos is the universal energy of the Day-force during its period of ascendancy through winter and spring. It is "born" at the winter solstice, because, from that day onward, it increases at the expense of its polar opposite, the Night-force, which thenceforth begins to decline. The Night-force is an in-gathering, **collectivizing** energy. It expands personality into society through the magic of human relationships. It begins with the building of the family, at the symbolical summer solstice, in Cancer, the sign of the home. It extends progressively the sphere of this family through the zodiacal phases of Virgo and



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Libra. It glorifies man's responsibility to his progeny and man's participation in all social groups. It impels the individual to seek an ever deeper identification with ever larger collectivities. It brings to man the generalizations and the discoveries of civilization, whose development binds together generation to generation, racial group to racial group, individual achievement to individual achievement — until personalities discover themselves to be but relatively insignificant cells in the vast organism of human society. Tribal groups and small nations ultimately disappear. The days of the empire have come. The State rules supreme; and its symbol of power, Caesar, multiplies itself in effigy through the ubiquitous and all-corrupting power of money.

Caesar and the Christos: both of them operate through the zodiacal field of Capricorn. Caesar is at the apex of his power; Christ is only a hunted baby. Yet Caesar's empire will soon collapse and the power of the Christos will wax ever stronger through Aquarius and Pisces, until it arises as an irresistible challenge of life and personality with the coming of spring and the ascendancy of the Day-force in Aries.

In Capricorn, the individual power of the human personality is seeking its way out, struggling from under the great weight of the State. The Night-force triumphs. Society is seen as an ultimate in that vast collective organism, the State, which dominates even its leaders. The great flights of civilization soaring through Sagittarius on the wings of the philosophical, scientific and social mind have now reached a point of crystallization. Perceivers of the beyond are superseded by organizers of empire. Ever shifting and remote boundaries must be watched and fortified by armies and administrators. The central authority must establish rigid patterns of government so as to hold under its impersonal rule many and diverse races, many trends of thought, many traditions.

The imperial Rome of the Caesars is no longer the original citadel of Roman citizens, the sturdy and vigorous Rome of earlier days. It is a sprawling metropolis, a universal city. Likewise, when a man has passed successfully through the evolutionary periods represented by Scorpio and Sagittarius, he is no longer the direct and aggressive ego hiding his social uncertainties under big dramatic gestures. The ego has expanded by becoming established in social groups, through partnerships of all kinds, through identification with the strange and wondrous powers which rise from all collectivities, from their ancient past, from that reservoir of unfathomable energy which has been called the Collective Unconscious.

This Collective Unconscious, time after time, has flooded the merely personal ego with intoxicating powers released by non-procreative sex and by civilization. Either the human person has become the tool of such powers, passively submitting to lust and the hectic rhythm of city-life; or else he has mastered these powers. He has become adept in Scorpio and philosopher in Sagittarius. His ego, then, instead of expanding into a power-greedy monstrosity ceaselessly avid for more lust, or more knowledge, or more money, has undergone a basic metamorphosis. It has surrendered its energy to a greater center of organization and of consciousness, which is the Self — the center of both the conscious sphere and the vast Unconscious around it.





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With Aquarius, we reach the last of the "fixed Signs"; the Signs through which **power is released.** Power is energy ready for purposeful use through instrumentalities prepared for it. The nature of the power depends upon the character of the energy to be used; thus "fixed" zodiacal Signs follow "cardinal" Signs, and as there are two basic types of cardinal Signs — those which start with the equinoxes (Aries and Libra) and those which start with the solstices (Cancer and Capricorn) — likewise there are two basic types of succeeding fixed Signs.

We can thus speak of equinoctial power (Taurus and Scorpio) and of solstitial power (Leo and Aquarius). Equinoctial power is conditioned by the intense dynamism of the equinoctial Signs, Aries and Libra — Signs of maximum speed of the Sun's motion in declination; Signs in which the Day-force and the Night-force are most evenly balanced. Solstitial power is the outcome of a strong concrete type of activity during the solstitial periods (Cancer and Capricorn) which begin with the Sun's motion in declination reduced to a minimum speed and which see the triumph respectively of the Day-force and the Night-force.

Where the cardinal Sign displays intense dynamism and instability, the succeeding fixed Sign must, as it were, arrest this dynamic activity and limit it. Thus Taurus puts to organic use and forces into concrete purposes the impetuous and universalistic energy of Aries; and Scorpio brings the often diffused social eagerness of Libra to a state of stubborn identification with a particular purpose or a particular person (whence jealousy, cruelty and the like). On the other hand, when the cardinal Sign shows focalization upon either personality (Cancer) or a particular form of society (Capricorn), the power demonstrated by the fixed Sign which follows manifests as a release or as an outburst of energy.

This release either expands and glorifies what has been built and focalized in the cardinal Sign, or else tends to destroy and transcend it. Thus, a release of power in Leo may mean the disruption of the home and of personal integrity through love-affairs, gambling and intemperate gestures, as well as the building of a progeny which consolidates the home. Likewise, Aquarius may see the constructive development of State and civilization through inventions, social improvements and the glorification of special social virtues. It may also mean revolution and a complete upheaval of State and civilization by the power of



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a new type of human being and of new ideals which the existing State blindly refuses to tolerate, or against which it must fight because it cannot possibly assimilate it.

This distinction between equinoctial and solstitial characteristics is of the greatest importance, if the more vital meaning of the Zodiac is to be understood. It finds also its expression in the traditional zodiacal terminology which states that the equinoctial cardinal Signs (Aries and Libra) are "masculine," and the succeeding fixed Signs (Taurus and Scorpio) "feminine"; while the solstitial cardinal Signs (Cancer and Capricorn) are "feminine" and the succeeding fixed Signs (Leo and Aquarius) "Masculine." Feminine fixed power-Signs concentrate and focalize masculine cardinal activity-Signs; thus Taurus is solar power impregnating the earth, and Scorpio is the power of human relationship and of social partnership fixed respectively in sexual identification and in business or in trusts. On the other hand, masculine power-Signs release what has been made concrete or what has become crystallized in feminine activity-Signs; thus Leo symbolizes creative and procreative power released from the formed personality and the established home, and Aquarius represents civilization expanding or reforming itself through its inventors, seers and revolutionists.

In Capricorn, the individual man is a politician, a social automaton, or a hermit in travail of a new vision. In Aquarius the individual may be a rebel or a true reformer, a crank stubbornly trying to peddle his personal scheme of social improvement, or the devotee of a new religion which may renew vast groups of men. He may go to social martyrdom with the same passionate obstinacy with which a Leo person takes violent pride in his own creations or clings to his theatrical emotions. He is the social man trying passionately to cease being a mere creature of the State and to pour his ineradicable sense of bondage to tradition into a specialized social group consecrated to reform — any reform. He is the Party-man who is never more faithful to his Party than when the latter is attacked by conservatives or persecuted by the State as a whole. He is the fanatic who has no individualistic steering wheel to help him direct rationally his fanaticism. But he is also the Edison who fulfills a social order through his inventive genius, and the Liberator who saves a people from bondage and renews civilization without destroying its basic structure. He may pour new wine in old bottles, or break the old bottles and spill the wine for lack of adequate containers.



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The last stage of the Sun's zodiacal journey is reached in Pisces as the Day-force, steadily waxing stronger, prepares to balance and overcome the waning Night-force. The Christ-seed, which was activated at the winter solstice in the hidden depths of a world utterly dominated by social behavior and by the concept of the State, has now unfolded to the point where it has to be recognized by a society breaking down under the weight of its crystallizations. The once-powerful Empire is attacked from all sides by waves of destructive energy, by the rip-tide of Barbarian invasions. New blood is flowing into the old ruling classes, utterly transforming them. The proud "isolationists" are swept away when they refuse to link themselves up to the rising crest of the spring-to-be — as wintry icebergs are sent to liquid deaths by the equinoctial storms which rage through the Piscean period.

Pisces is an era of storms and of wholesale disintegration. But Piscean winds of destiny may impel men of vision and courage to discover many a "new world," as much as they do destroy or suffocate the many who stubbornly resist change. Pisces is an era of often sharp and violent repolarization. It is an era of purgation and cleansing. Tradition has made of the month preceding the vernal equinox a period of fasting and repentance. Beginning with Ash Wednesday, the devotee of the New Life must learn to identify himself willingly with the death of all established structures. He must be willing to face the chrysalis state for the sake of the butterfly-to-be. Pisces is the mythical Deluge and the age of universal dissolution. Man must accept structural dissolution under the insidious power of Neptune, ruler of Pisces. He must cling to no stability or no past greatness. "No-security" is for him the only possible security. He must learn to operate in terms of the waxing Dayforce and to stand un-moved while the structures built by the Night-force are shattered all around him.

In the opposite Sign, Virgo, the individual, having proudly released in Leo the energies of his personality, is confronted by the results of such releases. His progeny must be cared for. His creative works may show failings and inadequacies. His health may have been impaired by passional excesses; his patrimony may have been squandered through useless speculation. In Virgo, the individual faces this need of repolarizing his emotional attitude as well as of improving his technique of behavior. Self-criticism, study, hygiene and discipleship to a "master of



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technique" are therefore his needs. By satisfying them he begins to get a new perspective upon human relationships. He learns to serve, to have patience, to listen, to meditate and to criticize the most basic impulses of his personality. If he does not learn willingly, he may be compelled by illness or servitude to open himself to the true life of human relationship and to become in Libra — a "social" being.

With Pisces we find the winds of destiny turned to the opposite point of the compass. Here it is the "social" man who must learn to give up his comfortable, or even his tragic, reliance upon the structure of society. He must learn to stand alone and to rely only upon his own inner Voice. He must be willing to "close accounts" and face the unknown with simple faith; to re-enter the womb of nature, leaving behind the beautiful mirages of the Aquarian civilized life and bracing himself for life in the wilderness of some greater realm, for long voyages to a new world. He must learn to un-learn and to give up even his set ideals and his possessions. He must learn even, as mystics do, to pierce through the wondrous sphere of the "glory of God" and to search, undaunted, through the darkness of human consciousness for the "poverty of God," that hidden state where there is silence and nothing, yet whence all things that have form and name emanate in the stillness of the supreme Mystery. In Virgo, the proud personality must learn to be an apprentice and to serve a master. But, in Pisces, the social man who relies upon machines and formulas — accumulated through centuries of culture — to perform his daily tasks, faces the realization that his allegiance to social progress and intellect-born learning will not save him. To serve a social ideal will mean nothing in a life-or-death crisis. To serve God, to serve that which no revolution can disturb, yet which is the cause and **raison d'être** of all revolutions — that is the Piscean's duty.

Transcendence, overcoming, piercing through illusions and false security, severance of social ties, embarking for the great adventure with utter faith and in denuded simplicity of being: all these things are to be learned in Pisces. Man is here face to face with himself, and with that Greater Self which he names: God. He can refuse such a confrontation. He can cling to oppressive and decadent cities. He can bundle up with refugees and moan forever before the Wailing Walls provided by dying religions and bloated social "Saviors." But then, he will be ploughed under, as manure for the spring sowings.

To renounce and to transcend means mental criticism of a sort. Mind, in the Signs preceding the equinoxes (Virgo and Pisces), is the constant critic, cutting away the crystallizations or fallacies of the past and intent upon clearing, the stage for a new kind of living and realization. It is mind telling what should be forgotten, pruned away, regenerated or transcended. In Pisces, the social delusions, the exaggerated idealism, the cranky notions, the revolutionary fetishes, the scientific materialism, the civilized monstrosities which have swarmed through the Aquarian period must be cut away. Man sheds here his social gestures and stands bare before God within — that is, before the Christos, the burden of his future Destiny. Indeed, more than **social** gestures must be laid aside; for these social factors, now that the Night-force wanes, are turning not only negative but also **subjective**. The social becomes the psychic. Social dreams are transfigured into psychic phantasms; social frustrations, into subconscious complexes.





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Part Three: The Creative Release of Spirit - 1

To and fro, the heart of reality beats. To and fro, the Day-force and the Night-force weave their patterns of organic relationship in rhythmic interplay. But Man is neither systole nor diastole, neither the work of the day nor the dream-activity of the night. Man is the field in which the battle of the two streams of energies proceeds unceasingly in alternation of defeat and victory — or else, man is the integrated and creative whole within which the two polarities of human experience, balancing one another in dynamic harmony, contribute constantly to the activity of the creative wholeness of that whole which uses them.

In the first of these two conditions, man operates as a **nature-conditioned** being, and his life and experience constantly oscillate between consciousness and unconsciousness, individual and collective, life and death, rebirth and once more death. In the second state, man is a **Spirit-conditioned** being, an utterance of destiny, yet deeply rooted in silence. He is poised in a harmony of opposites which both transcends these opposites and includes all their manifestations.

The term "nature-conditioned" being may refer to a personality operating at the level of instincts and in a state of preponderant unconscious activity; or it may describe a person with great intellectual powers priding himself in that his behavior is ruled by rational and ethical standards deliberately accepted and applied. In both cases, nevertheless, the human being will have to be considered as a "nature-conditioned" being, because he is in fact conditioned by the alternation of negative and positive, of **plus** and **minus** — his moods and feelings, his thoughts and his interests waxing and waning, pulled hither and thither by the rhythmic interplay of the two great forces of nature.

If the man lives according to his instincts, then his rhythm of change will closely follow the rhythm of life-phenomena on this earth; he will act as a seasonal creature. If he functions predominantly as a civilized and intellectually conscious person, the basic rhythms of earth-nature will be over-laden with counter-rhythms produced by social rules of behavior, by the demands of city-life, and by his own conscious and unconscious reactions to the impulses which sway his physical and psychological organism. However, to oppose the rhythm of nature is still to live under its sway, for one is as much bound by that against which one rebels as by that to which one is subservient.

Even the attempt willfully to control the great cosmic forces



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of life and to set deliberate patterns for their manifestations within the human personality is still a mark of subordination to the powers which the will tries to canalize and to tame. The energies which may be controlled in one direction and at one time will always tend to rebound with increased strength in some other direction, at some other time. And he who becomes by sheer conscious determination a poem of pure light, releases the very forces which, in the opposite direction, will congregate around a manifestation of equally "pure" darkness. Dualism will thus be intensified; it will not be solved. Intensification may be a necessary phase in the global attainment of spiritual living; for it is said that the "lukewarm" represent the lowest state of being — yet the quality of Spirit-conditioned being is not really reached by stressing to the limit one pole of life. It is not produced by the triumph of the characteristics of one of the two forces after bestowing upon these characteristics the qualification of "good."



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Part Three: The Creative Release of Spirit - 2

The first requirement which is to be met by a person reaching toward a condition of Spirit-conditioned activity is that he should consciously and understandingly include and accept all the manifestations of the Day-force and the Night-force, of the individual and the collective polarities of life. As he does so consistently, a time necessarily comes when the two forces, periodically waxing and waning, reach a point of balance within his cycle of being. At that moment, the person who, until then, had been polarized at any time by the force then dominant, finds himself equally swayed by the two forces. Their pulls neutralize each other. The man, as a whole, becomes still. In that incredibly brief moment of stillness and "silence," the whole can express its wholeness without being controlled by the nature of one of the forces playing through it. In that moment, the wholeness of all that occurs during the entire cycle is revealed in a synthesis of being which transcends the qualities produced by the ever-changing and ever-challenged preponderance of either the Day or Night forces. Nature is transcended; Spirit is revealed.

Spirit is wholeness of cyclic activity; and that wholeness is dispassionate and even in its quality of being, because it includes the complementary energies in a balanced state. Such a "balanced state" occurs in the yearly cycle of the Day-force and the Night-force at the equinoxes. Thus these two points in the yearly cycle are the **archetypal symbols of those moments in any life-cycle at which Spirit can be revealed.**

In **any** life-cycle, however small or however vast, these two equinoctial points are the "gates of Initiation" which mark the entrance into the realm of Spirit-conditioned being. That realm can be entered from the side of the particularizing Day-force or from that of the universalizing Night-force. But at the Spring-equinox the experience of Spirit cannot be normally **held** in consciousness, because the personality-structure which alone could hold it is not yet formed. At the Fall equinox it is the individual personality which takes the initiatory step, in conscious self-surrender to the Night-force; and in compensation for that surrender it can retain a structural memory of the event. It can gain personal immortality in Spirit, and henceforth operate as a Spirit-conditioned being.

The first condition necessary to become prepared for such an equinoctial confrontation **is an understanding of the cyclic nature of all experience.** No experience can have spiritual meaning unless it is referred to the wholeness of the cycle in



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which it occurs. The "reference" may be instinctive or intuitional, below or above the level of the normal consciousness; but because all experience begins in the realm of change and thus of time, the spiritualization of experience implies that the entire cycle to which the experience naturally belongs has to be seen and felt in that particular experience. The wholeness of the cycle must be realized by the experienter within the "equinoctial" experience which can be made into a focal point for the expression of the wholeness of the entire cycle.

Because at the "equinoctial" points of any cycle the two forces, the interplay of which is the substance of the cycle, are balanced and neutralized, in that equinoctial moment the wholeness of the whole cycle can become **active**. This activity is essentially different from the activity which is conditioned by a preponderance of either the Day-force or the Night-force, of individual or collective. It is Spirit-conditioned activity: **creative** activity. The creative power of Spirit potentially radiates from the core of the equilibratedness of the two forces. It is a power which makes all things new. It is sheer originality. It is the incalculable element which upsets predictions based on sequences of cause and effect. It produces an activity which is not conditioned by causation or by time- relationship — even though it is released at a certain moment of the cycle. It is activity **which creates time and starts a new causal sequence**, It is activity which is free.



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What is implied in the foregoing is nothing less than a technique for becoming acquainted with the timing of the manifestations of this creative Spirit; also for preparing oneself consciously to meet these moments of equilibrium during which the **possibility** of Spirit-conditioned activity is present. A possibility — not a certainty. Moments of unstable and dynamic equilibrium come according to the law of cyclic and polar change, but these moments do not last; and unless man faces them with awakened consciousness there can be for him no experience of Spirit-conditioned activity. The "gates" open, but he who has fallen asleep while passing in front of the gates does not **experience** the vision which the gates reveal; for experience presupposes consciousness of a sort in a more or less individualized experienter.

Spirit can and does act whether there is consciousness or not. But where there is as yet no formed structures of personality to experience it consciously the activity of Spirit operates in the darkness of the realm of Roots, where sunlight does not reach. It operates through the instincts, through channels of direct, but unconscious, expression — and this is symbolically the Spring equinox, Aries. Where, on the other hand, a conscious and formed personality has been built (through the symbolical six-month process at work from Aries to the end of Virgo), the creative activity of Spirit operates in terms of conscious realizations within the expectant total organism of man. It releases, then, Meaning. It operates, symbolically speaking, as the Seed at the Fall equinox, Libra.

The higher function of astrology, known to mystics of all ages and all races, is to reveal to the evolving personality the Seed-moments of his cyclic experience: those equinoctial moments during which Spirit can act within the human soul in terms of new cosmic Impulses or of creative Meaning. Such moments are revealed in a number of ways. In a universally human sense, they are the seasonal turning points of the year when the Sun actually and concretely crosses the thresholds of Aries and Libra. At such times the whole of nature — terrestrial and human — receives a Visitation of the creative Spirit. They constitute days of maximum potentiality — for birth or rebirth, for emotional outgoings or sacramental self-offerings to the community, for building or transfiguring the forms of our human experience. And such spiritual openings were celebrated by rituals in ancient civilizations which were close to the pulse of seasonal life.



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Part Three: The Creative Release of Spirit - 4

There are, however, other kinds of astrological cycles which can reveal to us the existence of similar moments of release of Spirit; cycles produced by the periodical motions of two celestial bodies in reference to the experiencer on this Earth. Of these cycles, the lunation cycle is the foremost. It is the cycle which refers to the regular sequence of New Moons and Full Moons. In this cycle, two factors — Sun and Moon — are also seen in their ever-changing periodical interplay, and four basic moments stand out as climactic points of the cycle. These manifest as the four phases of the Moon.

In the case of such cycles, what is measured is the **degree of relatedness** of the two moving bodies. This relatedness, in reference to the observer on Earth, has a maximum value at the New Moon and the Full Moon; a minimum value at the First and Last Quarters. Briefly said, New Moon (the point of **conjunction**) corresponds to the Spring equinox; Full Moon (the point of **opposition**), to the fall equinox — this, because the equinoxes are also the moments of the year cycle when the Day-force and the Night-force are **most closely associated in man's experience**. The New Moon is thus a point at which creative Spirit is released as instinct or form-building energy. At the Full Moon, man can reach a maximum of awareness of the meaning of life-experiences. It is thus the time consecrated to the meditating Buddha.

Whenever the motions of two planets are considered in relation to an observer on the Earth a cycle similar to the lunation cycle can be defined. The four climactic or "crucial" moments of the cycle are the times of conjunction, of opposition and of square aspects. Here again conjunction is the Root-point at which the new cyclic impulse is released; and opposition, the Seed-point at which the meaning of the cyclic relationship can be reached by the consciousness **actively prepared to receive the illumination of the Spirit**.

Such cycles of planetary relationship are particularly significant when the two planets thus associated are "polar opposites." Pairs of planetary opposites are: Mars (positive) and Venus (negative) — Jupiter and Mercury — Saturn and the Moon — and, in a sense at least, Uranus and the Sun. Thus, whenever Mars and Venus are in opposition in the sky, men should seek to fathom the meaning of their emotional, personal nature. When the Moon opposes Saturn, every month, the moment is propitious for an effort in consciousness aiming at liberation from



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the **Karma** (causal sequence) of past events. At the times of conjunction the entire organism should be aligned to receive the new impulse to activity. Thus a conjunction of Jupiter and Mercury is of great moment in establishing a new foundation for mental activity.

These cycles have effect in the lives of all men. Beside them, personal cycles may be analyzed which deal with the "progressed positions" of the planets in an individual chart. The same meaning applies to such cycles, but in a strictly personal manner. For instance, the oppositions of the progressed Moon to progressed (or radical) Saturn are very significant indications of times in the life of an individual when he can step out of the "circle of necessity." In a less definite manner the cycles of any two planets can also be considered; for wherever there is periodical oscillation and rhythm, wherever the pulse of life is felt, within the compass of such cyclic alternation of positive and negative emphases there are moments in which an unstable equilibrium between positive and negative is reached. These are the moments of release for That which transcends the everlasting interplay of opposites, the realm of time and change.

Such a transcendence, however, is not absolute. We do not postulate here a realm of timeless Spirit absolutely distinct from that of cyclic change. Spirit is transcendent only in the sense that the quality of wholeness is transcendent to the nature of the parts of the whole. Wherever there is cyclic change, only parts change. The wholeness of the whole is constant — in what we might call another dimension of being. It is only in the realm of parts that the cyclic interplay of "individual" and "collective" occurs.



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THE PULSE OF LIFE

New Dynamics in Astrology

by Dane Rudhyar

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Change occurs *within the whole*. There are times when the force of individualization or personification pulls each part away from the others and tends to give it the character of a whole — a character which, obviously, it never attains absolutely. Then there are times when the force of collectivization or group-integration pulls all the parts together, emphasizing in each the sense of their commonness of being, and the will to sacrifice their existence for the sake of the whole. But there are also two moments in every cycle — however small the cycle may be — when the two pulls become equal.

In most cases, nothing happens as this equalization occurs, because the equilibrium reached lasts only a split-second and the momentum of the two forces carries them past the point of balance. Yet in a few instances a **structure of consciousness** has been built beforehand, which catches the flash that is released at the exact point of equilibrium. In that flash, the wholeness of the whole acts upon the part which had in readiness the structure of consciousness necessary to serve as a base for that action of the wholeness of the whole. This action is Spirit in operation. It is the creative factor.

Individual and **collective** are in constant cyclic interplay in the realm of parts; and that interplay produces a kind of activity in which there is the inevitability and the compulsive fate which are born of the causal sequence of action and reaction. But in the activity in which the wholeness of the whole operates as **creative** Spirit, there is unpredictability and originality, and from it flows a sense of freedom.

This creative activity of Spirit operates in every man who has built the instrumentality through which it can function. It operates in and through a particular person; yet it does not belong to that person. Its source is the wholeness of that whole in which human organisms "live and have their being"; and the whole is, primarily, Humanity. Every man moves within the sphere of Humanity; partly as an exemplar of generically and collectively human traits, partly as one struggling toward a state of individualized personality. The complementary tides of individualism and collectivism ever sway the myriads of men who, in their Root-origin as in their Seed-togetherness, constitute the "greater whole," Humanity. And the wholeness of that whole is "Man."

Wherever the pulse of life is felt, there must be disequilibrium, conflict, strain and the experience of suffering.



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But there are those who have become, through their own efforts as "builders of personality" and through their understanding of cyclic rhythm, vehicles for the creative action of "Man." Because they have succeeded in taking advantage of moments of cyclic equilibrium, because they have been awake and ready when equinoctial gates opened, they have become identified with "Man."

As there are cycles which take millions of years for their completion, so there are cycles which last only seconds of time and much less than a second. To him who can feel the rhythm of those infinitesimally small cycles, there are always and forever equinoxes. In and through him Spirit is released as an electrical alternative current which is Root and which is Seed — which builds universes of form and releases conscious meanings, whence again shall be born new forms. He is Root and he is Seed, and so swiftly both, that time no longer exists. He has become at once both equinoxes. He has become at once the entire Zodiac. He is free. The wholeness of the Whole creates eternally through him in an everlasting act of Incarnation



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