

# **CYCLES**

# **THE SEASONS**

## THE PRIMITIVE JOURNEY

Let us go back in imagination to an age for which our records are sparse, when men stood beneath an open sky and observed the movements of the sun and moon and stars. Let us stand on that earlier Earth and watch the flights of birds, the coloring of leaves, the paths of clouds and storms. Let us follow the sprouting of plants and the birth of animals, their coming to maturity and fulfillment, and their return to the Earth. Let us measure the cycles of light and darkness of growth and decay and ponder their periods of ease and of stress. Let us note our moods of anticipation and frustration, assurance and anxiety, euphoria and depression. Let us put all in juxtaposition and hear what the Earth is saying to us.

We see the sun moving south, the days shortening, darkness encroaching. We feel anxious, we bring in the crops and the cattle, we seek enclosure and the intimacy of protected places. We simulate the hibernation of nature as much as we can. But along with our drawing inward, we also begin to anticipate a change. Something wonderful is soon to occur. We wait and we watch. Suddenly we are no longer anxious. We somehow know all is to be well. We rejoice, brighten the fires and share our confidence through a joyful celebration. The sun is moving north. We leave our enclosed places and go about the countryside. The sprouts push up into the light and air. Again we rejoice. The Earth is renewed. The days lengthen, the air becomes warm and we cannot resist joining with new and young life in celebration of being. The crops mature, we bring together the first fruits. We are grateful but not quite sure how to express our gratitude. The sun is again moving south and we feel exposed. The remembrance of all that is past gives us pause to reflect on deeper things. Other beings and other worlds seem to be near. The order of things as we have become accustomed to them seems threatened. We light fires to stave off the unknown. We see the sun moving south, the days shortening, darkness encroaching. We feel anxious....

THE JOURNEY OF THE YEAR  
An Ecumenical Project

*The Four Phases of Time:*

*The past, which is the focus at Midsummer, the season of dissolving.*

*the focus at Yom Kippur, the time of atonement,*

*the focus at Michaelmass, the time of the harvest,*

*the focus at Thanksgiving, the time of summarization of the year.*

*The Present, which is the focus of the Resurrection of Easter and of Pentacost*

*The Future, which is the focus of Advent , New Years*

*The Eternal, which is the focus of Christmas  
"Once upon a time" and the Transfiguration*

*Each season/period focuses on one of the aspects of time.*

*Carnival: "Speak of the Devil", Know your Enemy*

*You not only become what you love, you also become what you hate.*

*This is also the time to study the important differences between monotheism and henotheism.*

*What is it that can be recorded and stored in memory for recall?*

*It is the factual experience, the thinking experience*

*What is it that cannot be recorded and stored in memory and recalled only in part through drama and great literature? This is the dimension of affect or of feeling.*

BOOK OF SEASONS

JOYPRO3.EXP

JOURNEY OF THE YEAR  
PROLOGUE NOTES

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	THE SKY JOURNEY	THE EARTH JOURNEY
THE OUTER JOURNEY (VISIBLE)	THE ZODIAC	THE SEASONS
THE INNER JOURNEY (INVISIBLE)	e.g. ASTROLOGY	J. of the Y.

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THE SKY: CYCLES OF THE ROTATIONS AND REVOLUTIONS OF THE EARTH, MOON AND SUN.

THE EARTH: RHYTHMS OF THE SEASONS OF BIRTH, GROWTH, FRUITION AND DEATH

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CYCLES AND RHYTHMS BECOME THE TWIN DRAGONS OF OUTER CHANGE

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THE OUTER: THE PHYSICAL WORLD--SPACE-TIME-MATTER  
PRIMARIES: ENERGY, INFORMATION, FIRST IMPULSE  
HERE/THERE NOW/LATER

THE INNER: THE PSYCHIC WORLDS  
HAVE THEIR OWN PRIMARIES SIMILARITY, TUNING  
HAVE THEIR OWN SPACE AND TIME  
EVERYWHERE/NOWHERE ALWAYS/NEVER

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THE SKY RELIGIONS OF THE SPIRIT 'CARRY IN OUR HEARTS'  
SKY HARMONY WHAT WE BELIEVE --> MAKES REALITY

THE EARTH RELIGIONS OF MATTER 'DUST TO DUST'  
EARTH HARMONY WHAT WE DO --> CHANGES REALITY  
(cf Quantum Mechanics)

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BELIEF AND ACTION BECOME THE TWIN DRAGONS OF INNER CHANGE

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Modern Western religions are all Sky Religions  
Ecosophy would be an Earth Religion.



The Journey of the Year is composed of seasons and festivals. Its seasons, like the traditional seasons of Spring, Summer, Autumn and Winter, are determined by the annual path of the sun. The dates of its festivals <sup>which</sup> are in accord with tradition derive from subdivisions of the year made by the Divine Proportion or Golden Ratio. Through the Journey of the Year the activities and the moods of life on Earth can be seen as being part of a complex pattern originating in the cosmic relations between the sun and the earth, (and to a lesser extent, the moon).

*The Seasons of the Psyche*

### THE INNER SEASONS

The outer seasons are the result of the annual apparent movement of the sun from south to north and back to south again. In the second century B.C. the Graeco-Egyptian astronomer Hipparchus defined and measured the seasons as we know them today. Spring began when the sun crossed the celestial equator on its annual northward journey on or about the 21st of March. Summer began when the sun reached the northernmost point of its path about June 22nd. Autumn began when the sun recrossed the equator going south about September 21, and Winter began at the moment of extreme southernness of the path on or near December 22nd. We realise that the seasons of Hipparchus are not in best accord with the thermal and climatic seasons, but since their phase relation to expected temperature and climatic changes has remained about the same over the years, we have found his system to be most useful.

But the annual motion of the sun in the sky is not just a simple excursion from south to north and back again. The sun also moves back and forth in an east-west direction, a motion hidden from us by the west to east rotation of the earth. If we could view the annual path of the sun unobscured by the effects of the rotation of the earth, we would see a giant figure eight in the sky extending from 23 degrees south of the equator to 23 degrees north of the equator and having an east-west width of some 7 degrees. This figure eight is called the "analemma" and would be the image of the sun's path on a photograph of the sky exposed at exactly the same clock time every day for a year.

Hipparchus adopted as the key markers for the seasons the north and south extremes, called the solstices, and the two half way equatorial crossings, called the equinoxes. But when we look at the analemma, we see that there are additional key markers and that the year is seasonally more rich and more subtle than we customarily regard it. Just as the equator divides the north and south, there is a line that divides the east and the west. When the sun is on the north-south equator, the length of day and night are equal. When the sun is on the east-west "equator", clock time and sun-dial time are the same. This happens four times a year, on April 15th, June 14th, September 2nd and December 25th. These four dates are our east-west "equinoxes". There are also four east-west "solstices". These occur on February 12, May 15th, July 27th and November 4th.

The relation between the earth's climate and the north-south

positions and motions of the sun is fairly well understood. What we shall call the outer seasons are attributable to the amount of sunlight falling on each square foot of the earth's surface. This is determined both by the length of the day, short in winter and long in summer, and the angle between the sun and the earth's surface, small in winter and large in summer. But what is the relation be-

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tween the earth and the east-west positions and motions of the sun? Are there possibly east-west "seasons" in addition to the well recognized ones? In searching for an answer to this question we can begin by asking 'what is physically changing when the sun moves east or west?'

The answer lies in the length of the day. When the sun is moving east it rises later each morning. This has the effect of dilating or expanding the essential unit of time. When the sun is moving west it rises sooner each morning, shrinking or compacting the day. This phenomenon is similar to what is known as "jet-lag". When one flies east the sun is encountered sooner, the unit of time is compacted. When one flies west the day is dilated, (note that flying east corresponds to the sun moving west and vice versa). While jet-lag is a large compaction or expansion of the day taking place in a few hours, the east-west motions of the sun involve very small compactions or expansions of the day, but the process takes place over a period of weeks. We should consequently expect the effects to be, not physically debilitating like jet-lag, but of a more subtle nature, gently modifying our moods and feelings.

That there is a close tie between our feelings and moods and our physical circumstance and environment was remarked by Aristotle and has been elaborated by poets, philosophers and psychologists ever since. It is this tie that has made the seasons a center piece of all art with the mood of each month and season captured in painting, music, and literature. Is it possible to make some concrete connections between these seasonal moods and the corresponding physical states that prevail? Let us consider two: How do we respond to darkness and the increase of darkness? And how do we respond to continuing postponements and delays?

## SEASONS AND FESTIVALS

The year of the seasons is the interval of time which the sun requires to make a complete circuit of the sky, vernal equinox to vernal equinox, springtime to springtime. Four key events occur in ~~the~~ this year: 1) The sun's crossing of the equator going north on or about the 21st of March, called the vernal equinox, taken as the beginning of spring. 2) The sun's attaining its maximum northerly position on or about the 22nd of June, called the summer solstice, taken as the beginning of summer. 3) The sun's crossing of the equator going south on or about the 21st of September, called the autumnal equinox, taken as the beginning of autumn. 4) The sun's attaining its maximum southerly position on or about the 22nd of December, called the winter solstice, taken as the beginning of winter.

The world of nature, the world of weather, plants and animals, is closely guided by the seasons. The seasons not only carry changes in light and dark, warmth and cold, but also changes in mood and feeling, changes in what might be termed the quality of time. For these reasons, since prehistoric times the seasons have been marked, measured and celebrated. The ritualistic observance of the solstices and equinoxes, the beginnings and ends of the seasons, was the basis for both the religious and economic life of most primitive peoples. Through the centuries pagan cultures enhanced their rituals of the annual cycle. Their calendars became increasingly sophisticated, with many supplementary sacred dates being added to the solstices and equinoxes. *Worth the religious life of more recent times*  
~~In more recent centuries~~ the Church proved itself adept at adopting and adapting these pagan festivals, relabeling them and gradually modifying their emphases. However, in this process, there was an innate wisdom that understood, whatever the label, there was a special significance to the dates themselves, and these must not be changed. The same wisdom also saw that places that had been recognized by pagans as sacred were sacred and though a church might replace a grove or temple, the selection of locations for places of worship was not an arbitrary matter.

Of particular meaningfulness to us, because of their influence on our present calendar, are the festivals of the Celtic peoples who inhabited Britain, Ireland, Wales and much of western Europe in pre-Roman times. The Celts had established an elaborate set of annual rituals associated with the solstices and equinoxes and with four additional days, known as cross-quarter days, all with vestiges in our present calendar.

Referring to the Table I, Bridgit or Imbolc, the cross-quarter day of mid-winter, celebrated on February 2, was dedicated to the Triple Goddess Brigit who represented the three phases of womanhood--maiden, mother, and crone. The Church took this as the date of the Purification of the Virgin or the Presentation in the Temple, or Candlemas but retained February 2.

Eostar, the Celtic celebration of Spring on the vernal equinox, was dedicated to the Goddess of the Dawn, taken by the



We can glimpse in these Celtic yearly festivals not only their appropriateness to such activities as agriculture and animal husbandry, but their important injunctions toward making all activities compatible with the psychological quality of each season. As industrialization and urbanization decouple a culture from the natural world, the injunctions of the seasons become less important for most non-agricultural activities. But the moods and feelings of the seasons remain to puzzle and confound us. In believing time has no quality but duration, we ignore the experience of those who lived close to nature and learned to live with nature. No amount of technology nor urbanization will ever insulate us from the earth and its rhythms, we either harmonize with them or pay the price.

The festivals in the two cycles given within square brackets are secular rather than ecclesiastical celebrations. In the Primary Cycle are two dates significant in the secular calendar of the United States: June 14 [FLAG DAY] and July 4. In the Secondary Cycle are two dates significant in the secular calendar of the Soviet Union: May 1 [INTERNATIONAL LABOR DAY] and November 7, the Gregorian date of the 1917 October Revolution.

Four dates in the analemmic cycles are unmarked with liturgical or secular celebrations. September 3 and April 15 are the crossover dates on the analemma, and dates on which the equation of time is zero. July 27 is the minor eastern maximum. March 8 is the only date in either golden cycle which is not also either an analemmic date or a festival.

In the foregoing table the following days are transferred from their lunar calendar assignments to the solar calendar and given dates conforming to both their traditional lunar ranges and the analemma.

#### MAR 21 RESURECTION

Traditionally Easter falls on the Sunday next after the full moon immediately following the vernal equinox. In present calendars this means any date from March 22 to April 25. The 'ANA-EASTER' or 'ANA-RESURECTION' would occur on the first Sunday after the vernal equinox, and would fall on any date from March 22 to March 28.

#### FEB 12 ASH WEDNESDAY

Traditionally 40 days before Easter, occurring any date from Feb 4 to March 10. 'ANA-ASH WEDNESDAY' would occur Feb 4 to Feb 10 or on the nearest Wednesday to Feb 12.

#### MAY 1 ASCENSION

Traditionally 40 days after Easter, occurring any date from April 30 to June 3. 'ANA-ASCENSION' would occur May 1 to May 7 or to set a fixed date on May 1. The latter date would be in six month counter-position to ALL HALLOWS, and VALPURGIA (Norse May 1) would be in six month counter-position to HALLOWEEN.

#### MAY 14 PENTACOST

Traditionally 49 days after Easter, occurring any date from May 10 to Jun 13. 'ANA-PENTACOST' would occur any date from May 10 to May 16 or to set a fixed date on May 15. The latter date would be on the analemmic minor maximum west.

One other moveable feast should be mentioned in making transforms from lunar to solar calendars. This is CORPUS CHRISTI, traditionally 61 days after Easter, falling on any date from May 22 to Jun 25. The solar or ANA Corpus Christi could occur consistently from May 22 to May 28 (to set a fixed date, May 23). An alternative would be to shift the festival to June 14, one of the four analemmic dates for zero equation of time (the others being April 15, Sept 3, and Dec 25). If June 14 were selected, Corpus Christi would be in six month counter-position to Christmas.

TO ~~ADVENT~~ LITURGICAL  
YEAR

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## PSYCHOLOGICAL AND SUBJECTIVE ASPECTS OF THE SEASONS

1) The north/south motion of the sun effects the physical or horizontal state of the earth or body. This motion is continuous with the immediate physical effects of:

brightening and darkening  
warming and cooling

These physical actions have the following physical and psychological effects:

activation and hibernation  
stimulation and calming  
relating and withdrawing  
rising disillusion and rising anticipation  
diffusing and centering  
    widening field and narrowing field  
    opening up and closing in  
    spreading and focusing  
    miniaturization and magnification

2) The east/west motion of the sun effects the spiritual or vertical state of the earth or body. This motion has discrete aspects. Its immediate physical attributes are:

expanding and contracting  
slowing and speeding  
toward balance and away from balance

These physical actions have the following physical and psychological effects:

inspiration and depression  
active and passive  
vertical relating and vertical withdrawal  
higher consciousness and lower consciousness  
withdrawal and participation

S. A. D.

3) Motion toward/away from temporal balance (e = 0)  
withdrawal and participation

4) Motion parallel to temporal balance (pure north/south)  
Make believe, alternative worlds

N-S  
IRIS  
TENSION

## THE SEASONS AND THEIR HARMONICS

The physical seasons--Spring, Summer, Autumn and Winter--are the natural divisions in the fundamental cycle of the year. But for the year, as with many other cycles, an accurate description must include not only the fundamental, but higher harmonics. In the case of the year, the most important higher harmonics are those manifested in the analemma, whose examination reveals many important clues to the 'psychological seasons' contained in the cultural traditions of many societies. To illustrate this TABLE 1. displays relationships between properties of the analemma and some of the important festivals celebrated in many Western countries.

TABLE 1.

DATE	ANALEMMA	SECULAR	ECLESIASTICAL
DEC 25 224	e=0 E, de max E	CHRISTMAS	CHRISTMAS
AUG 6 227	d2e max W	HIROSHIMA	TRANSFIGURATION
MAR 21 225	dec=0 N	1st DAY SPRING	ANA-EASTER
NOV 1 225	(e max W)	(HALLOWEEN)	ALL SAINTS
JUN 14 225	e=0, E	FLAG DAY	ST BASIL
JAN 25 221			CONV ST PAUL
SEP 3 225	e=0, W	(LABOR DAY)	
APR 16 225	e=0, W	INCOME TAX	
NOV 27 221		(THANKSGIVING)	ANA-ADVENT
JUL 6 221	(aphelion)	(INDEPENDENCE)	
FEB 12 229	e max E	LINCOLN	ANA-LENT
SEP 29 227	(ddec max S)		MICHAELMAS
MAY 14 225	e 2nd max W		ANA-PENTACOST
DEC 25			

329-379 one of 21 Greek Fathers  
one of 3 Holy Hierarchs

One of the most astonishing properties of the analemma is the presence of the Golden Ratio in its basic structure. The analemma has a figure-eight form with the property that the length of the northern loop is to the length of the southern loop as the length of the southern loop is to the entire year. In other words, the cross-over point divides the year in the Golden Ratio. This is the more remarkable because the structure of the analemma depends on the value of the obliquity of the ecliptic and the eccentricity of the earth's orbit and these parameters vary with periods of many tens of thousands of years. So the property of the analemmic division of the year by the Golden Ratio is peculiar to our own times and makes the present period in history one that is unique.

But the Golden Ratio is not only manifested in the location of the cross-over date, it is intricately interwoven into the structure of the entire analemma. Specifically, if we select one of the critical dates on the analemma as an initial point, and advance through the year in steps containing the same number of days as the large loop, a remarkable set of dates is encountered consisting of important religious and secular holidays as well as other critical days on the analemma. This is the set given in Table 1.

Now the number of days in the large loop is equal to the length of the tropical year (365.2422 days) times the value of the Golden Ratio (0.618034) which equals 225.732 days, a non-integral quantity. Because of such fractional parts, calendric constructions must frequently contain insertions and deletions of 'leap days' in order to preserve the consistency of the length of the basic cycle of the year. For reasons of commensurability, TABLE 1. is based on the Fibonacci 8:13 approximation to the Golden Ratio. This approximation, using an average step of 224.61 days instead of the Golden Ratio value gives the dates of 13 major festivals and repeats itself in an eight year cycle.

Enclosure of an entry in parenthesis indicates that the date is not the exact date. For example, the maximum daily change in declination occurs on September 26 some years and September 27 on others and Halloween is October 31 not November 1. But most of the alterations in date have to do with the fact that the day is defined in such a way that it does not fall on the same calendric date each year. For example Labor Day is the first Monday in September and Thanksgiving is the last Thursday in November.

But even less traditional is the revision in definition of festivals that are based on ancient lunar calendars--the so called 'moveable feasts'. Easter and those days whose dates are derived from it are primary examples. The prefix 'ANA-' is used to relabel a day based on a solar redefinition of a traditional lunar festival. Traditionally Easter is the first Sunday after

the first Pascal full moon occurring after the vernal equinox. If we leave out the full moon and take the date of Easter as the first Sunday after the vernal equinox, we obtain the festival designated ANA-EASTER, and from this date ANA-PENTACOST, ANA-ASH WEDNESDAY etc. are derived by the usual rules. Details are given in the TABLE 2.

TABLE 2.

TRADITIONAL		ANA REDEFINITION	
Ash Wednesday	-40 Feb4-Mar10	Feb4-Feb10	or nearest Feb12
Easter	Mar22-Apr25	Mar22-Mar28	
Ascension	+40 Apr30-Jun3	May1-May7	or May1
Pentacost	+49 May10-Jun13	May10-May16	or May15
Corpus Christi	+61 May22-Jun25	May22-May28	or May23

It must be emphasized, however, that the lunar Easter derived from Pesach or the Passover of the Hebrews is not the only tradition on which Easter is based. The Celtic peoples had a spring festival called Eostar dedicated to the Goddess of the Dawn. This festival was always celebrated on the day of the Vernal Equinox, and is the source of the word Easter used in English and some other languages. Nor is the presence of the Golden Section novel to the liturgical calendar of Christians. The Druids celebrated eight annual festivals, the two solstices, the two equinoxes, and the four days following them as determined by the Golden Section. These relationships are summarized in TABLE 3.

TABLE 3

February 1	Bridgit	Litha + 224days
March 21	Eostar	
May 1	Beltane	Mabon + 222days
June 22	Litha	
August 1	Lammas	Yule + 223days
September 21	Mabon	
November 1	Samain	Eostar + 225days
December 21	Yule	

Most of these festivals have survived to modern times, though with altered names and forms. Bridgit has become Candlemas or The Presentation celebrated on February 2. Eostar has become Easter. Beltane is still celebrated as May Day, Litha as Midsummer, and Samain as Hallows or All Saints Day, while Yule has moved over to December 25th and become Christmas. Mabon and Lammas on the other hand have no modern counterparts although Mabon might be considered as the predecessor of Michaelmas.

A second cycle of 13 festivals generated over eight years by

means of the Golden Ratio complements the cycle given in TABLE 1. The new cycle is symmetrically placed in the year with respect to

the first cycle. Each of the corresponding pair of dates are separated from one another by one-half year. This cycle is listed in TABLE 4.

TABLE 4.

DATE	ANALEMMA	SECULAR	ECLESIASTICAL
JUN22 225	<sup>de max</sup> E, dec max N	MIDSUMMER	<del>LITHA</del> (ST JOHN BAPTIST)
FEB2 227		GROUND HOG DAY	PURIFICATION, BRIGIT
SEP17 226	de max W	Eleusian Mysteries	<del>CMACON</del>
MAY1 226		MAY DAY	BELTANE
DEC13 226			ST. LUCIA • DEC 12 Our Lady of Guadalupe
JUL27 224	e 2nd max E		
MAR8 224			
OCT18 225			ST. LUKE
MAY31 220			VISITATION •
JAN6 221	(perihelion)		EPIPHANY
AUG15 224			ASSUMPTION ,
MAR27 225	de 2nd max W		ANNUNCIATION •
NOV7 227		OCTOBER REV	
JUN22			

## THE GREAT DEMOCRATIZING, EGALITIZING, HOMOGENIZING

The mountains have been leveled, the valleys have been filled and there exists only a monotonous plain, every place has become like every other place, every time has become like every other time, the unique, the special, the sacred have been obliterated. This is not only the work of the Second Law, it is the work of the revolutions of the enlightenment--or perhaps more accurately the Second Law working through the revolutions of the enlightenment

In more detail this has been effected with the aid of technology. The advent of lighting with electricity eliminated the difference between day and night. Air conditioning and central heating mitigated the essences of the seasons and what the automobile has wrought in our psyches is too pervasive and ubiquitous to even be perceived. Another technology allows us to have New Zealand strawberries on our tables in mid-winter and for a price to have any fruit in any season. But what technology began our modes of urbanization extended. The structure of our cities has removed us from the rhythms of nature and the layers of concrete and asphalt that we have laid down to physically insulate us from the ground well serve to symbolize the barrier that separates us spiritually from the earth.

What we have done to space we have also done to time. Starting perhaps with a distaste for blue laws, we began a campaign to desacrilize the week. The uniqueness of the seventh day has disappeared. Festivals have been removed from their historic places, frequently relabeled, and sacrificed to the cultural primacy of 'the long weekend'. Only to mention one, Armistice Day, selected for the 11th hour of the 11th day of the 11th month as a solemn symbolic reminder of our place in time with respect to human future and the nature of war, now relabeled and constantly reshuffled in date to lengthen the weekends.

Having smoothed out the seasonal oscillations of the year has perhaps given us some feeling of immunity to the laws of planetary change. But over a longer timespan our efforts to overcome change have rendered us more vulnerable to change. We have mistaken the artificial world of our creation for reality and have come to view the Earth as but a resource to feed our cultural whims. But in ignoring and violating the context in which we have our being we have cut the arteries of our spiritual nurture and find that our most strenuous efforts to continue our fallacies are failing to sustain them.



The intertwined twins of celestial cycles and terrestrial rhythms are the vehicles of all change. They are central to the processes of learning, growth, evolution and transformation. They cannot be controlled, they cannot be manipulated. But they will carry those who tune to their movement to new realms of mind and spirit. Those who will submit their wills to the wisdom of the seasons will know the time to eat and the time to digest, the time to act and the time to reflect, the time to initiate and the time to receive. They will understand why there is a season of joy and a season of sadness, a season of assurance and a season of anxiety, a season of elation and a season of depression. They will know the value of all and not seek to violate the season of quiet with contrived revelry, nor attempt to force time to eliminate from its cycles those portions they wish not to face.

10/14/88

### SOME NOTES ON HARVEST

#### NOMADIC OR PRE-AGRARIAN CULTURES

Seasonal festivals related to solstices, equinoxes  
Seasons related to birthing of animals *Lunar*

#### AGRARIAN CULTURES

Seasonal festivals related to planting and harvest  
Seasons related to rainfall and temperature *Solar*

#### POST AGRARIAN CULTURES

Seasonal festivals modifications of traditions inherited from nomadic (Judaism) or agricultural (Pagan) societies. For example, Santa Claus Christmas vs. Christian Christmas.  
Festivals related to seasonal sports events.  
Seasons related to temperature

### AUTUMN AND HARVEST TIME

#### NEW YEAR DAY IN AUTUMN

The Celtic November 1 (All Saints Day)  
The Jewish Rosh Hoshanah  
Michaelmas  
Hopi and Kiowa New Years

New Years Day as day of summary, review, atonement  
New Years Day as celebration of harvest  
New Years Day as preparation for winter

#### Autumn in Post-agricultural society

Beginning of school  
Election Day  
Thanksgiving  
Halloween  
World Series  
*Oktober Fest*

*Rnoffs - Snosjon Pantheon*  
*Disneyland - Mickey Pantheon*

{ Ritual } 1) Archetype  
M, J, H 2) for Meaning  
Community on es. 3) touch with outside  
89% of families 1/2 weeks  
and event

Community => Trust

For Sacred Place,  
Arena  
Garden (Paradise)

Different Game Football  
Reality

Modern Religion; Soccer Arena / Paradise = Endorom Muslim  
A different place or Garden Divine

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 Its seasons, like the traditional seasons of Spring, Summer, Autumn and Winter, are determined by the annual path of the sun. The dates of its festivals, while in accord with tradition, derive from sub divisions of the year made by the Divine Proportion or Golden Ratio. Through the Journey of the Year the activities and the moods of life on Earth can be seen as being part of a complex pattern originating in the cosmic relations between the sun and the earth, (and to a lesser extent, the moon).

THE INNER SEASONS

The outer seasons are the result of the annual apparent movement of the sun from south to north and back to south again. In the second century B.C. the Graeco-Egyptian astronomer Hipparchus defined and measured the seasons as we know them today. Spring began when the sun crossed the celestial equator on its annual northward journey on or about the 21st of March. Summer began when the sun reached the northernmost point of its path about June 22nd. Autumn began when the sun recrossed the equator going south about September 21, and Winter began at the moment of extreme southernness of the path on or near December 22nd. We realise that the seasons of Hipparchus are not in best accord with the thermal and climatic seasons, but since their phase relation to expected temperature and climatic changes has remained about the same over the years, we have found his system to be most useful.

But the annual motion of the sun in the sky is not just a simple excursion from south to north and back again. The sun also moves back and forth in an east-west direction, a motion hidden from us by the west to east rotation of the earth. If we could view the annual path of the sun unobscured by the effects of the rotation of the earth, we would see a giant figure eight in the sky extending from 23 degrees south of the equator to 23 degrees north of the equator and having an east-west width of some 7 degrees. This figure eight is called the "analemma" and would be the image of the sun's path on a photograph of the sky exposed at exactly the same clock time every day for a year.

Hipparchus adopted as the key markers for the seasons the north and south extremes, called the solstices, and the two half way equatorial crossings, called the equinoxes. But when we look at the analemma, we see that there are additional key markers and that the year is seasonally more rich and more subtle than we customarily regard it. Just as the equator divides the north and south, there

1/04/90

REFERENCE: LIFELINES OF HISTORY p50-51

Memorate 1

J of Y

One of the traditions preserved and invigorated by Augustus in his efforts to revive the spirit of old Rome was the Feast of the Saturnalia. He designated three days--December 17, 18, 19-- as legal holidays, although the celebration itself lasted seven days. It was an ancient festival first observed, according to Livy, just after the battle of Lake Regillus in 496 B.C. Whatever its earlier nature may have been, in later years it became a celebration of brotherhood and good will, and for these few days the slave could regard himself as the equal of his master.

The Saturnalia began on the morning of the 17th with sacrifices in the open air by the Forum in front of the temple to Saturn. An outdoor banquet followed in which slaves sat down first and were served by senators and patricians. The slaves feasted and drank and enjoyed themselves without a word of reproach, and not until they had finished were the tables cleared and set for the patricians. The distinctions between slave and free were abrogated; slaves neglected their ordinary duties, wore the pilleus, the badge of freedom, and spoke as they pleased without restraint. The succeeding days were given over to private celebrations, visits to friends and the exchange of gifts. All classes surrendered themselves to the spirit of the occasion, and crowds thronged the public places, filling the air with the traditional greeting, "Io Saturnalia". This temporary annulment of class distinctions, recalling an age when there had been no differences to social rank, expressed better than words a conviction of the unjust and artificial nature of social inequality.

Created: 1/4/90

Modified:

Reminder:

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*Seven Days*

*17, 18, 19, 20, 21, 22, 23*

JOYTWINS, P51

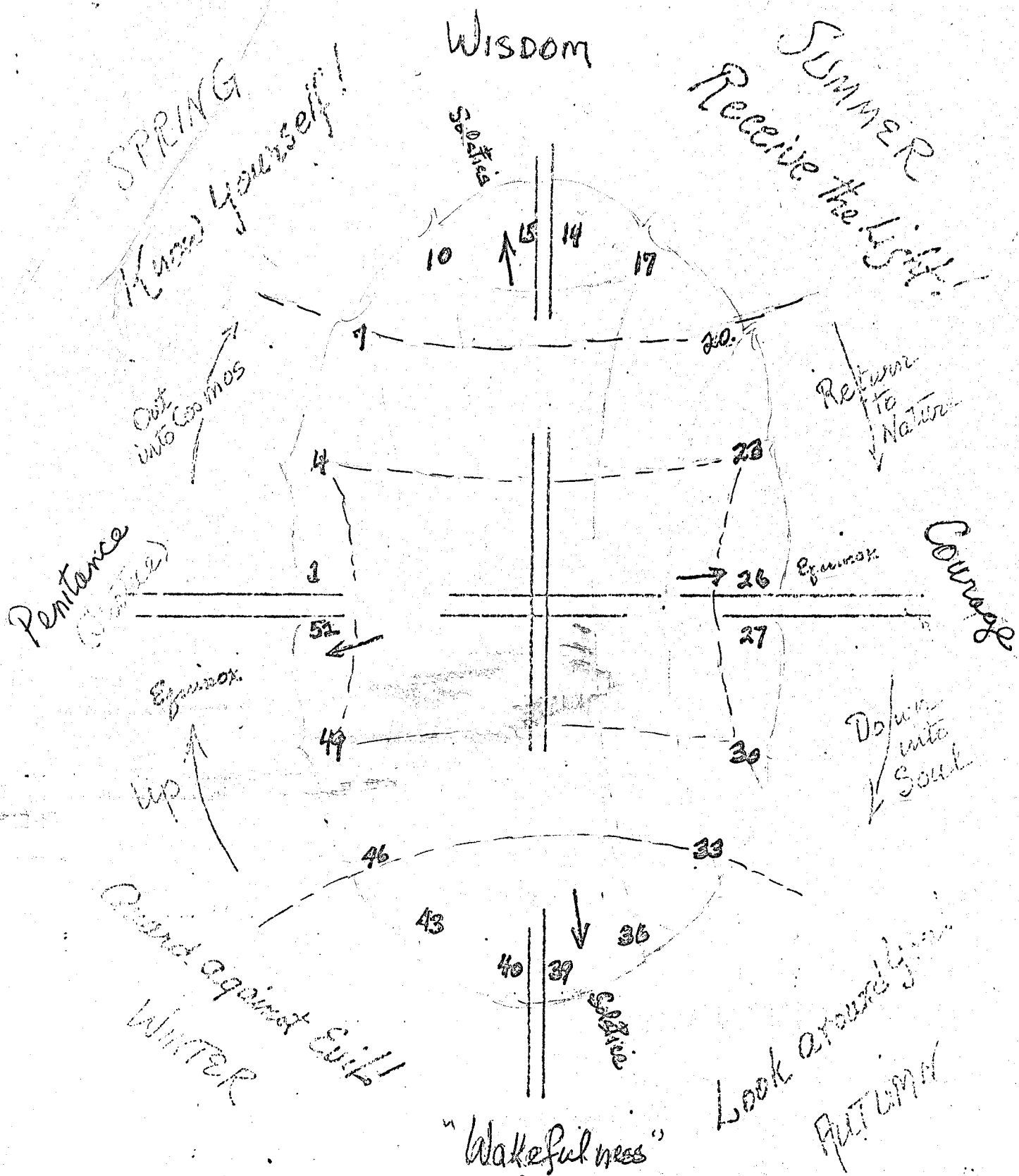
July 02  
SEASONS

Prologue



For Seasons

The intertwined twins of celestial cycles and terrestrial rhythms are the vehicles of all change. They are central to the processes of learning, growth, evolution and transformation. They cannot be controlled, they cannot be manipulated. But they will carry those who tune to their movement to new realms of mind and spirit. Those who will submit their wills to the wisdom of the seasons will know the time to eat and the time to digest, the time to act and the time to reflect, the time to initiate and the time to receive. They will understand why there is a season of joy and a season of sadness, a season of assurance and a season of anxiety, a season of elation and a season of depression. They will know the value of all and not seek to violate the season of quiet with contrived revelry, nor attempt to force time to eliminate from its cycles those portions they wish not to face.



AUTUMN

THE ANTONIUS

Sept 21st

CONTENTEDNESS BECOMES EQUANIMITY  
Zufriedenheit wird zur Gelassenheit

Dissatisfaction  
Complaint

Oct 21st

PATIENCE BECOMES INSIGHT  
Geduld wird zur Einsicht

Impatience  
Loss of Temper

Nov 21st

CONTROL OF SPEECH BECOMES FEELING FOR TRUTH  
Kontrolle der Sprache wird zum Wahrheitsempfinden

Talkativeness  
Gossip

WINTER

Dec 21st

COURAGE BECOMES THE POWER TO REDEEM (set free)  
Mut wird zur Erlöserkraft

Timidity  
Anxiety

Jan 21st

RETICENCE BECOMES MEDITATIVE STRENGTH  
Verschwiegenheit wird zur meditativen Kraft

Passing judgments  
Verbalizing

Feb 21st

MAGNANIMITY BECOMES LOVE  
Grossmütigkeit wird zur Liebe

Pettiness  
Narrow minded

SPRING

Mar 21st

DEVOTEDNESS BECOMES STRENGTH TO SACRIFICE  
Devotion wird zur Opferkraft

Lack of concern  
Spring fever

Apr 21st

BALANCE BECOMES PROGRESS (spiritual growth)  
Gleichgewicht wird zur Fortschritt

Externals dominant  
Too busy

May 21st

ENDURANCE BECOMES LOYALTY  
Ausdauer wird zur Treue

Loss of grip  
Giving up

SUMMER

June 21st

SELFLESSNESS LEADS TO CATHARSIS (Purification)  
Selbstlosigkeit führt zur Katharsis

Self-absorption  
Willfull

July 21st

COMPASSION LEADS TO FREEDOM  
Mitleid führt zur Freiheit

Heartless  
Insensitive

Aug 21st

COURTESY BECOMES TACTFULNESS OF HEART  
Höflichkeit wird zum Herzenstact

Inconsiderate  
Careless

Sept 21st

Although originating in earlier traditions, this formulation of The Virtues is attributed to Rudolf Steiner. They have been published in collections of Verse and Aphorism in German. To be observed here especially, is the polarity of each transformation. -- We practice an outward moral attribute. This in time becomes an innate soul quality, an inner disposition. And for those who have lived with them through the cycle of the year, the uncanny appropriateness of each to its season becomes a happy discovery. -- Were one to name the opposite of each initial attribute, it would be found that something inherent in the time of year calls this forth. Deliberately opposing these natural tendencies awakens forces of self-mastery. -- As the inner qualities become established, the student experiences a certain liberation.

# THE MONTHS



	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
MOOD	Speculation Contemplation	Impatience Frustration Futility	Nearness Fear Sleep	Anticipation Hope	Awakening Awareness Wonder	Vigor Activity Love	Adventure Joy	Satiation Rest	Renewal New Adventure	Esthetic Rapture	Gratitude Quest Wonder	Piety Humility Joy/Love
GOAL	Friendship Man	Survival	Oblivion	Resurrection	Growth	Enjoyment	Realization Achievement	Knowledge		Joy	Understanding	Mystical Truth GOD
THOUGHT	History Time	Change Suffering	Death	Cycles Recurrence	Life	Love (LOTS)	Goals	Pause Re-Evaluate	Future Science	Beauty	Decay Appreciation	Incarnation Meaning Love (Philosophy)
FESTIVAL	New Year Epiphany			Easter	May 1			Transfiguration	Michaelmas	Halloween	Thanksgiving	Christmas
WEATHER	SNOW FOG?	ICE	WIND	RAIN THAW	BREEZE	WARM	HOT	THUNDER STORM	COOL SHOWERS	FROST	COLD	SNOW
TIME OF DAY	MIDNIGHT	EARLY MORNING	3:00 AM <del>LATE</del> <del>MORNING</del>	DAWN	EARLY MORNING	FORE NOON	NOON	MID AFTERNOON	LATE AFTERNOON	TWILIGHT	EVENING	NIGHT
COLOR	WHITE	BLUE-WHITE	BLEAK GRAY	PALE GREEN	LIGHT GREEN	GREEN	DARK GREEN	DARK BLUE PURPLE	BROWN	RED YELLOW	GRAY BROWN	SILVER
PLACE	HEARTH HOME	CITY	DESERT	BROOK	WATERFALL	FIELDS	SEA SURF	MOUNTAINS	HILLS	DESIDUOUS GROVE	KITCHEN	EVERGREEN FORREST
THING	BOOKS		ROCKS	YOUNG LIFE	FLOWERS	FOUNTAINS	BEACH	CLOUDS	MOON	STARS	SMOKE HAZE	LIGHTS CHILDREN
ACTIVITY	SINGING	TEARS	SIGHING	<del>PLAYING</del> HOPING	<del>LAUGHING</del> PLAYING	<del>LOADING</del> LAUGHING	SWIMMING	<del>LOADING</del>	THINNING	HUNTING	LONGING	PRAYING
INDUSTRY	SKATING	SKATING		PLANTING	GARDENING	HERDING	FISHING	<del>CHIMING</del> SMILING	LOGGING	HARVEST	COOKING	SLEIGHING
ANIMAL	CAT	POLAR BEAR	DOG	ROBIN	LARK	LAMBS BUGS	FLIES CATTLE	SHEEP	WILD GEESE	OWL	TURKEY	REINDEER

NOVEMBER 3, 1985

SEASON CHART

SEASON	SPRING	SUMMER	AUTUMN	WINTER
SKY/WEATHER				
COLORS				
ACTIVITY/INDUSTRY				
PLACES				
THINGS				
TIME OF DAY				
IMAGES:				
SIGHTS				
SOUNDS				
SCENTS				
FLAVOR				
TEXTURE				
ANIMAL				
PLANT/FLOWER				
MINERAL/GEM				
CLOTHES				
FESTIVAL				
PERSONS				
STORY/POEM/MYTH				
MOOD/FEELING				
THOUGHTS				
GOALS				

The towering anvils ~~of~~ ~~with~~ ~~dark~~ ~~horizontal~~ ~~dark~~ ~~rib~~ ~~horiz~~ ~~tal~~ ~~arrows~~ move like stately ships before the wind. The billowy host was assembling in answer to the storm gods rumbling call. The holes of blue, the washed white, and the gray sheets merged and dark mingled with light. In the deep cloud caverns - the darkest hole, suddenly came a flash followed by a high roll hurtling across the cloud roof. Then descended a calm and still. The great symphony was about to begin. First the faint breeze and moving wisps and then the large drops with growing crescendo followed by the leafy chorus.

Then from the mingled dark and light the hour low began its roar, and crack and flash arched the sky. The caverns opened and closed.

These are the heritage of those who have lived on earth

The months:

July: ~~The heat, dust, the sleep & clouds, green, the buzz and~~  
 August: The Thunderstorm, clouds  
 September: The coming of cool, harvest moon, cutting the wood, the hills  
 October: The colors & Frost  
 November: ~~The harvest, gray skies, friends, thanksgiving~~ The stars  
 December: Christmas  
 January: The Snow  
 February: The fires and hearts, friends, gray skies  
 March: Wind & death (not autumn, but rain)  
 April: ~~The rain~~ The thaw: Easter  
 May: The rain & waters  
 June: Life: green, buzzes, heat, sleep, clouds

Sea  
 Clouds  
 Hills  
 Colors  
 Stars  
 Christmas  
 Snow  
 Fire  
 Death  
 Easter  
 Rain  
 Life

young things, children

Summer. The Thunderstorm  
 These are moments which are eternal,  
 when nothing dies but time.

Blot?  
 Not death  
 nor awakening life.  
 The time of depression  
 is the contemplation  
 that life may begin  
 again. Before (it)  
 joy take hold.

Month	Natural	Philosophical	Human	Mood	Goal	Freedom
July	Heat, thunder					
August	Clouds					
Sept	Hills, Cool, trees, colors					
Oct	Harvest					
Nov	Stars					
Dec	Snow					
Jan	Fire	Friendship	Children			Christmas
Feb	Cold					
Mar	Wind	Death				
Apr	Rain	Color	Thing	Place	Month	Sea
May	Flowers	Young Life	Snow	Heart		Sea Blue
June	Green, bugs	Life	Rain	S		Heads Cloud
			Warm	March		Green Gray
			Wind			Green Fog
			White			White
						Tending Sheep
						Approach
						Sleep
						Rement
						History

Light for each sense  
 Birds in flight  
 Singing

Tranquility  
 Smiles  
 Lights  
 Insects

Brook Stream

Approach  
 Sleep  
 Rement  
 History

Flowers  
1. Dec - May  
Tulip - June  
Buds - April

Among these things which our Great Mother has taught us is the mystery of the seasons. These are the things which are the heritage of those who have lived on earth. These things we will ~~be with~~ take with us wherever we go. And though we go on to new <sup>beauty</sup> to new pain, to discover new truth and new cycles as we leave our Mother, we <sup>beauty</sup> even have with us the secret of the mystery of the seasons - the nature of our Mother. The things have too deeply marked human life to ever be erased.

Animals

Wings  
Tails  
Joints

no  
direction

Wings  
Tails  
Joints

Wings  
Tails  
Joints

Wings  
Tails  
Joints

Wings  
Tails  
Joints

Wings  
Tails  
Joints

Wings  
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Joints

Wings  
Tails  
Joints

Wings  
Tails  
Joints

Wings  
Tails  
Joints

Industry	Month	Mood	Color	Place	Thing	Human Goal	Thought	(Human) Activity	Time of Day	Weather	Holiday
Guidance	May	Awakening Self-Awareness Wonder	Light green	Waterfall	Young Life Flowers	Growth	Life	Playing	Morning	Warm Breeze Light touch	May 1 23
no direction absorption Tending Hood	June	Vigor Activity	Green	Fields	Animals Fountains Insects, birds	Control Progress	Love (Eros)	<del>Laughing</del> Laughing	Fore Noon	Bright Blue-Warm	
Fishing Blacksmithing	July	Adventure Joy	Deep blue	Sea Surf	Stone	Realization Achievement	Goals	Swimming <del>Blacksmithing</del>	Noon Early Afternoon	Hot Heat, Dust	
Herding	Aug	Satiation Rest	Purple Green	Mountains	Clouds Flourishes	Knowledge rest	Re-evaluation Vanity Pause	Climbing Loafing	Mid Afternoon	Thunder Storm	
Cutting wood Logging	Sept	Re-natal New Adventure	Brown	Hills	Moon Stars	?	The future Science	Flight of Birds Hunting	Late Afternoon	First Coolness	
Harvest Hunting	Oct	Esthetic Rapture	Red Yellow Brown	Trees Leaves	Music stars	Ethetic Joy	Beauty	Longing	Twilight	Frost	Hallow
Cooking Hunting	Nov	Gratitude Wonder awe	Gray Brown	Smoke Fire	Stars Smoke Tea kettle	Understanding	Decay Age Appreciation	Longing Thinking	Evening	Clear-cold night dry	Thanksgiving
Ploughing	Dec	Piety Joy, Humility Love	Silver	Evergreens needles, cones	Lights Snow Children	God Mystical Truth	Incarnation Meaning of all Love (philos)	Praying	Early Night	Snow	Christ
Skiving	Jan	Speculation Cooking/planing	White	Hearth Home	Heard Music Books	Friendship Man	History Time	<del>Laughing</del> Singing	Midnight	Snow Fog	New
Heating	Feb	Imitation Frustration Fertility	Blue-white	Palace City	Ice Ice Ice	Survival	Change Eyes Suffering	Sighting Tears	Early Morning	Storm Cold, Ice	
Mixed Fear Suep	March	Worship Fear Suep	Black, Gray Dirt, white Limey hair	The Desert	Rockes	Oblivion	Death	Sighing	Late Morning	Wind	
Planting	April	Anticipation Hope	Pale green	Banks	Brooks	Resurrection	Change Cycles	hoping	Dawn	Rain Thaw	Ea

of the yearly cycle  
on earth. These  
on to new beauty  
Mother, we will have  
our Mother. These

# COLORS

JAN	SILVER, <sup>ICE</sup> LIGHT BLUE
FEB	GOLD, WHITE
MAR	BLACK, GRAY
APR	PINK, LIGHT GREEN
MAY	LAVENDER, <sup>PURPLE</sup> YELLOW
JUNE	<sup>DEEP</sup> GREEN, WHITE
JULY	<sup>DEEP</sup> BLUE, WHITE (RED)
AUG	<sup>PURPLE</sup> DARK BLUE, YELLOW
SEPT	GREEN, <sup>TAN</sup> BROWN
OCT	RED, GOLD, ORANGE (BLACK)
NOV	GRAY, BROWN (GREEN)
DEC	RED, GREEN, WHITE

# TEXTURES

	OUTSIDE	INSIDE	WEAR
JAN	HARD SNOW	CARPET	WOOL KNIT
FEB	ICE	<del>HOT WATER SHEEPSKIN</del> PUR	
MAR	GRAVEL SLUSH	<del>STONE HOT-WATER</del>	<del>WARM STONE</del>
APR	MUD <del>SLUSH</del>	<del>STONE</del> <del>LEATHER</del>	LEATHERS SILK
MAY	<del>MUD</del> MOSS	LINOLEUM	SMOOTH WOOD
JUNE	GRASS	LINOLEUM	FELT
JULY	SAND	TILE	COTTON
AUG	WATER	<del>SAWDOUST</del> STONE	
SEPT	WET STONE	STRAW MAT	STRAW MAT
OCT	LEAVES	SAWDOUST	LEATHER
NOV	TURF + SOIL	ROUGH WOOD	WOOL KNIT
DEC	SOFT SNOW	CARPET	FUR
		AVG + WOOD	

WATER

NOVEMBER 3, 1985

MONTH CHART

NAME OF MONTH

DECEMBER

SKY/WEATHER

Light Snow

COLORS

Silver  
White - Red & Green

ACTIVITY/INDUSTRY

Sleighing, Singing, Woodworking, Crafts

PLACES

Evergreen Forest, Churches, Great Hall

THINGS/Artifacts

Yule Log, <sup>Hearts</sup> Candles, Stars

TIME OF DAY

Twilight, Midnight

IMAGES:

A Bright Star on a cold clear night

SIGHTS

Lights

SOUNDS

Bells, chimes, organ

SCENTS

Pine, Tangerines

FLAVOR

Tangerines, nuts

TEXTURE

Fur

ANIMAL

Reindeer

PLANT/FLOWER

Fir Tree, Holly, Mistletoe, cones, needles, berries

MINERAL/GEM

Gold, Diamond, Ruby, Emerald

CLOTHES

FESTIVAL

Advent, Yule, Christmas, Festival of Lights - Hanukkah

PERSONS

Children, Friends

STORY/POEM/MYTH

St Luke, Christmas Carol, Night Before Christmas

MOOD/FEELING

Prayer, Piety, Joy, Humility, Love, Gemutlichkeit, Fellowship

THOUGHTS

The Incarnation - 1

GOALS/Dream

Mystical Truth - God, Love, PEACE

FOOD

SONG

NOVEMBER 3, 1985

MONTH CHART

NAME OF MONTH

JANUARY

SKY/WEATHER

Bright Clear Cold

COLORS

Silver, White, Blue

ACTIVITY/INDUSTRY

Skiing

PLACES

Snow Slopes Ski-Lodge

THINGS

Fire

TIME OF DAY

Afternoon, Night

IMAGES:

SIGHTS

SOUNDS

Sleigh bells, song

SCENTS

FLAVOR

TEXTURE

ANIMAL

Cat

PLANT/FLOWER

Fir, Spruce

MINERAL/GEM

CLOTHES

FESTIVAL

New Years, Epiphany

PERSONS

STORY/POEM/MYTH

MOOD/FEELING

Friendship, Gemutlichkeit

THOUGHTS

History, Time

GOALS



JANUARY

Epiphany

Share

Ice

Ice Gate

low sun, late sun

The seed is there

~~The promise~~

February

Presentation

The Promise is there

Perseist

Old Depart in Peace

February 3<sup>rd</sup>

Japanese

Mid Winter

Satsubun

March

Lent  
Carnival

Wind

Death

Bareness

---

April Thaw, water,

# DECEMBER

Advent

Christmas  
merry

A

Advent

Advent

Epiphany

ADVENT

Christmas

Advent

Bare branches  
Cold Last Leaves

Pale skies

Long heavy clouds

Dim light

sparrows

Bare ground

Dark and brown

Wind at times

Cave

Darkness

Inner light

Crystals

The Underworld

prepare to change

1° Sweep away the old - St. Andrew

2° Prepare to accept - St. Nicholas  
and to give

Prepare to exchange

3° The light until - St. Lucia  
the light

- courage - Faith

4° Despair - Doubt - St. Thomas

The lesser light  
fail

Clear Night

Cold

Bright Stars

Snow cover - deep

Evergreens branches drooping with snow

Silent Night

No wind

Northern Lights

Stag

It is about to happen

It is happening.

It has happened

Silently, swiftly

It is no longer the same

It will be forever

It will never be as before again

A Child is Born

First before all <sup>other</sup> seeds  
(which must wait)

The Gift is Given

Its Glory is more than  
we can understand

## SPRING AND AUTUMN RAIN

Today it is raining and I have brought a chair to the window to do something I rarely take time to do-- just to sit and watch the rain, look at the world as it is and try to see what is actually there. It has often been quoted that "The world is a stage..." But a line not appearing in the original that seems needed today would read, "and there are many plays simultaneously going on". First, there is the human <sup>scene</sup> drama. I see bundled children waiting for the school bus; ill advised motorists speeding through rivulets and ponds throwing showers on all about; mod young ladies hurrying through the rain worrying about their skirts and boots. But other actors are present acting out scripts in different plays. A crow braves an approaching pedestrian to remain engaged with a reluctant morsel while a colleague caws warning crys. Small birds fly to a hidden refuge <sup>the</sup> under eaves. Other small creatures disappear into the protection of some paraworld that lies beyond our ken. But a grander drama than that being acted by cars or crows is being played by the earth's primal elements.

A symphonic communication is taking place between the greens of the earth and the grays of the sky. A wide spectrum of green ranging from the pale almost yellow of new growth to the black-green of aged pines is orchestrated with a rich chromatic counterpoint of the darkenings and brightenings of the grays in the sky. The melodic exchanges between earth and sky occur on frequencies which we can only indirectly sense, but whose presence is manifested in all the little random motions caused by the raindrops. The restrained vibrations of living things, trembling with their inner joy, convey the holy message that the whole world is alive.

The gray darkens. A wave of apprehension sweeps through the air. The last bold birds <sup>vanish</sup> disappear. Then a stillness descends, a stillness <sup>bearing</sup> both peace and anticipation--the same stillness that envelops the entire earth as December's annual darkness descends. And then the heavens break forth and the falling drops turn into liquid lines.

I have gone to the porch to be even closer to the rain. There is a grateful pleasure in being able to experience the essences of the rain without the physical distractions of being cold and wet. Sometimes it is my vision <sup>for</sup> an ideal existence after death to be able to experience the beauties and essences of nature without the physical burdens of cold, hunger and pain. But then what is it that allows us to experience the beauties and essences? It is <sup>that</sup> same sensitivity <sup>which</sup> brings ~~us~~ the cold, the hunger and the pain.

The gray lightens. A wave of ambivalence sweeps through the air. A bird with a berry briefly appears. The pervading feeling of imminent change carries even more uncertainty than when the sky darkens. As the reverie of the rain is broken there is a sense of regret and of returning responsibility. When the rain ends the heavens will have put the ball back in my court. I shall then have to return from the drama of the storm to my own script.

But there is a final scene--the tiny flexings of the blades and leaves diminish. The momentary motions through which the great reservoir of life spills into the visible world cease. The lilies stand rigid in worshipful silence before their departing divinities. Disheveled blossoms regain their composure and relish the allure that the moisture has bestowed on them. There are also those trees and bushes that have never experienced the vanities permitted by blossoms. But these have been compensated by a form that can best display the ephemeral glories of the droplet diamonds. Both tree and ornaments glisten with a symbiotic splendor that rivals any blossom.

The moods and themes of spring rain differ from those of autumn rain. Spring rains focus on the elements that receive the rain--the trees, the grass, the blooms and the soil itself. The theme of spring rain is the explosive vitality surging to be released, a vitality both assured and assuring, eager to savor its most recent manifestation. A vitality confident that this year it will do things better than have ever been done before.

But the theme of the autumn rain is reflection. The youthful exuberance diminishes as the expectations of springtime are not met. In its place grows a maturity that can nonetheless recognize that much worth while has been achieved. Hesitantly, this maturity begins to perceive that all in all it is best that the expectations of springtime have not been met, for something far more <sup>im</sup>portant can now be glimpsed reflected in the pools left ~~by~~ <sup>of</sup> the autumn rain.

JOURNEY OF THE YEAR

NAME OF SEASON/MONTH APRIL

SKY/WEATHER CLOUDY, SHOWERS

COLORS GREEN + GRAY

ACTIVITY/INDUSTRY

PLACES

THINGS/ARTIFACTS WINDOWS

TIME OF DAY

IMAGES:

SIGHTS VERTICAL STRINGS OF RAIN COURSE DOWN THE WINDOWPANE

SOUNDS

SCENTS

FLAVOR

TEXTURE

ANIMAL

PLANT/FLOWER

MINERAL/GEM

FOOD

CLOTHES

FESTIVAL

PERSONS

STORY/POEM/SONG

MOOD/FEELING

THOUGHTS Everything seems to be rapidly - not finished crown  
or too slow - a level seems, but for

HOPE/FEAR

GOALS/DREAM

Drops on Cedar leaves  
Dripping to reconstructing branches  
Densest Barko Standing on the peak  
and down the gutter  
Watching Crown and expanding space

we are in a information  
dense or thought. Only seat pleasure  
as have bumps and smooth  
proton and Normal  
and - separate - the  
International about us

NAME OF MONTH

*AUGUST*

SKY/WEATHER

*Thunderstorm*

COLORS

*Dark blue and yellow*

ACTIVITY/INDUSTRY

*Sailing*

*Herding*

PLACES

*Lake*

THINGS

*Boats*

TIME OF DAY

IMAGES:

SIGHTS

*Clouds*

SOUNDS

SCENTS

FLAVOR

TEXTURE

*Wet Stone*

ANIMAL

*Sheep*

PLANT/FLOWER

MINERAL/GEM

CLOTHES

FESTIVAL

PERSONS

STORY/POEM/MYTH

MOOD/FEELING

THOUGHTS

GOALS

# AUGUST

Grumblingly the billowy host assembled in answer to the Air God's insistant summons. Towering cloud anvils borne on flat dark slivers sailed shiplike before the wind. Bright gaps of blue, washed pillows of white, misty sheets of gray merged as dark diffused with light. A flash from deep within a dark cloud cave hurled a hidden barrel rumbling across the cloud roof. Then all fell quiet. A great symphony was about to begin. The Air God raised his baton, a faint breeze, moving wisps. Then came the first drops, large yet unsure, followed by a brief calm while they waited more definite orders. The command to continue came with a crash. The myriad lesser ranks of drops charged in ever increasing numbers, their crescendo inspiring a leafy chorus of a capella harmony between heaven and earth. Then accompanying the struggle of dark and light, the heavy bass of the Fire God began its act. A cloud cavern split and hurled a flash arching the entire sky. A resounding crack in response and the battle was joined. The <sup>gun-ports</sup> caverns opened and closed flashing and roaring. The drops sped their fall bludgeoning the earth into soggy submission.

The first movement had belonged to the Air God, the second to the Fire God, but now new tones joined the symphony as the Water God played a multitude of melodies--counterpoints of rushing, swirling, gushing, splashing. Soon the liquid harmonies drowned all others, both Air and Fire fell silent listening. Without their support the drops again became diffident and after some uncertainty took council to withdraw. But Water continued the third movement with subdued melodies--babbling, gurgling, bubbling, dripping. Then the Earth God mounted the podium and conducted the long fourth and final movement--the sounds of silence.

NAME OF MONTH

SEPTEMBER

SKY/WEATHER

High thin clouds cool haze gentle rain

COLORS

Deep Green &amp; Brown or Tan

ACTIVITY/INDUSTRY

READING, SHOPPING, DANCING, Harvesting

PLACES

Lake

Garden, (City Street) Tea Room

THINGS/Artifacts

Boats

Umbrellas

TIME OF DAY

Tea Time

Early Evening

IMAGES:

SIGHTS

Harvest Moon, Flights of Birds

SOUNDS

Calls of Geese

sweet music  
"Tea Music"

SCENTS

FLAVOR

TEXTURE

Wet stone, straw matting

ANIMAL

Wild Geese

Coyote

PLANT/FLOWER

MINERAL/GEM

CLOTHES

FESTIVAL

Michaelmas, Puckar

PERSONS

Sweethearts, Lovers, Students

STORY/POEM/MYTH

MOOD/FEELING

Renewal, New Adventure

THOUGHTS

The Future

GOALS &amp; Dreams

Progress



NOVEMBER 3, 1985

MONTH CHART

NAME OF MONTH

OCTOBER

SKY/WEATHER

Clear, Quite Cool, Light wind, Frost

Indian Summer

COLORS

Gold, Red, Orange, Yellow

Bright, Crisp

ACTIVITY/INDUSTRY

Hunting, Logging,

Dramatics

PLACES

Hills

Barns, Inns

THINGS/Artifacts

Trees, Stars

Brooms

TIME OF DAY

Early Morning

Night

IMAGES:

SIGHTS

Falling Leaves

SOUNDS

Owl - hooting

SCENTS

Apples, burning leaves

FLAVOR

cider, spices, beer

TEXTURE

feathers, leather

ANIMAL

Deer, Owls

PLANT/FLOWER

Maples, apples, Chrysanthemums

MINERAL/GEM

CLOTHES

FESTIVAL

Halloween

Oktoberfest

PERSONS

Colleagues

STORY/POEM/MYTH

MOOD/FEELING

Ethereal, Rapture

Gemutlichkeit

THOUGHTS

Beauty, Mystery

GOALS/Dreams

NOVEMBER 3, 1985

MONTH CHART

NAME OF MONTH

NOVEMBER

SKY/WEATHER

OVERCAST, COLD, CALM

COLORS

GRAY and BROWN

ACTIVITY/INDUSTRY

CHOPPING WOOD, HIKING, COOKING, EATING, FOOD <sup>Canning</sup> PREPARATION

PLACES

LOG LODGE &amp; CABIN IN WOOD, FIR + SPRUCE ON HILLS, KITCHEN

THINGS/ARTIFACTS

KETTLES, OVENS

TIME OF DAY

AFTERNOON 4 or 5

IMAGES:

SIGHTS

THIN STRAIGHT <sup>laminar</sup> COLUMN OF SMOKE FROM CHIMNEY

SOUNDS

WATER BOILING, FIRE CRACKLING, AX CHOPPING WOOD

SCENTS

CEDAR  
PINE WOOD, SMOKE, COOKING AROMAS - BAKING BREAD

FLAVOR

SPICES

TEXTURE

WOOLEN KNIT - ROUGH

ANIMAL

TURKEY, DOGS, DEER

PLANT/FLOWER

CORN, PUMPKIN, COLORADO LEAVES

MINERAL/GEM

CLOTHES

FESTIVAL

THANKSGIVING, AUTUMN DAY (NOV 4), ARMISTICE DAY

PERSONS

FAMILY, FRIENDS - OLDER PEOPLE

STORY/POEM/MYTH

MOOD/FEELING

GRATITUDE, WONDER, APPRECIATION, LONGING, <sup>BEING</sup> ALONE

THOUGHTS

QUESTING, AGING, DECAY &amp; RENEWAL

GOALS/DREAMS

UNDERSTANDING, SECURITY FOR WINTER

POOD

- The fire from the growth of the year has died, the smoke is ascending to heaven.
- NOVEMBER 4 - AFTER ALL SAINTS DAY, BEFORE ST MARTIN'S - THE HEART OF AUTUMN  
THE REMEMBRANCE OF THE POWER OF LIFE, THE EXTENT OF JOY, AND THE  
HOPE OF MOVING AGAIN AFTER THE HEAT OF SUMMER. THE FEAR OF NOT  
BEING READY WHEN THE "OPPORTUNITY" COMES.

SPRING AND AUTUMN RAIN

Today it is raining and I have brought a chair to the window to do something I rarely take time to do-- just to sit and watch the rain, look at the world as it is and try to see what is actually there. It has often been repeated: "The world is a stage..." But a line missing in the original quotation that seems needed today would say, "and many are the plays simultaneously being enacted." First, there is the human drama. I see bundled children waiting for the school bus; ill advised motorists speeding through rivulets and ponds throwing spray and showers on all about; mod young ladies hurrying through the rain worrying about their skirts and boots. But other actors are present playing out the scripts of different dramas. A crow braves an approaching pedestrian to remain engaged with a reluctant morsel while a colleague caws warning crys. Small birds fly to hidden refuges under eaves. Other small creatures disappear into the protection of some paraworld that lies beyond our ken. But a grander drama than that being acted by cars or crows is being played by the earth's primal elements.

A symphonic communication is taking place between the greens of the earth and the grays of the sky. A wide spectrum of green ranging from the pale almost yellow of new growth to the black-green of aged pines is orchestrated with a rich chromatic counterpoint of the darkenings and brightenings of the grays in the sky. The melodic exchanges between earth and sky occur on frequencies which we can only indirectly sense, but whose presence is manifested in all the little random motions caused by the raindrops. The restrained vibrations of living things, trembling with their inner joys, convey the holy message that the whole world is alive.

The gray darkens. A wave of apprehension sweeps through the air. The last bold birds disappear. Then a stillness descends, a stillness of both peace and anticipation--the same stillness that envelops the entire earth as December's annual darkness descends. And then the heavens break forth and the falling drops turn into liquid lines.

!1

I have gone to the porch to be even closer to the rain, There is grateful pleasure in being able to experience the essences of the rain without the physical distractions of being cold and wet. Sometimes it is my vision of an ideal existence after death to be able to experience the beauties and essences of nature without

the physical burdens of cold, hunger and pain. But then what is it that allows us to experience the beauties and essences? It is the same sensitivity that brings us the cold, the hunger and the pain.

The gray lightens. A wave of ambivalence sweeps through the air. A bird with a berry briefly appears. The pervading feeling of imminent change carries even more uncertainty than when the sky darkens. As the reverie of the rain is broken there is a sense of regret and of returning responsibility. When the rain ends the heavens will have put the ball back in my court. I shall then have to return from the drama of the storm to my own script.

But there is a final scene--the tiny flexings of the blades and leaves diminish. The momentary motions through which the great reservoir of life spills into the visible world cease. The lilies stand rigid in worshipful silence before their departing divinities. Disheveled blossoms regain their composure and relish the allure that the moisture has bestowed on them. There are also those trees and bushes that have never experienced the vanities permitted by blossoms. But these have been compensated by a form that can best display the ephemeral glories of the diamond droplets. Both tree and ornaments glisten with a symbiotic splendor that rivals any blossom.

The moods and themes of spring rain differ from those of autumn rain. Spring rains focus on the elements that receive the rain--the trees, the grass, the blooms and the soil itself. The theme of spring rain is the explosive vitality surging to be released, a vitality both assured and assuring, eager to savor its most recent manifestation. A vitality confident that this year it will do things better than have ever been done before.

But the theme of the autumn rain is reflection. The youthful exuberance diminishes as the expectations of springtime are not met. In its place is a maturity that can nonetheless recognize that much worth while has been achieved. Hesitantly, this maturity begins to perceive that all in all it is best that the expectations of springtime have not been met, for something far more important that would have been missed can now be glimpsed reflected in the pools of the autumn rain.

## NOVEMBER

The sky must be gray.  
The air cold and still  
with the faint fragrance  
of cedar smoke hanging  
lightly over all.

The leaves moist  
yet bright with the colors  
of Autumn--Gold, Orange, Red,  
Yellow and Brown.

The wild geese passing  
overhead in fluttering arrows  
and long ribbons of wings.

The world pressing close to  
that para=<sup>to be</sup>world where  
the best of all Autumns past  
has been preciously preserved.

To cross between the worlds  
at this point in time would  
be to cross into the highest  
glory of all that is mortal.

This is the Harvest, when each  
bequeaths its lifetime's work and  
bestowes its valedictory fruits  
upon those who shall carry the  
seeds of renewal.

This is the celebration of  
climactic achievement in which all  
stand in solemn awe of each.

And Love manifests itself in <sup>its</sup>  
its humble facet ~~of~~ gratefulness.  
*most*

THE AUTUMNAL EQUINOX, Sept 22  
ROOD MASS, Sept 14, ~ MICHAELMAS, Sept 29, ST. MATTHEW, Sept  
~ ROSH HOSHANA - YOM KIPPUR

An Either/or Season Ripe Fruit splitting, falling from tree

The change in light maximum: CRISIS OF CHANGE,  
RECOGNITION OF THE THREAT  
OF DARKNESS

HARVEST

PREPARATION

GATHERING FOR HIBERNATION

LATE SUMMER: ABANDONMENT - TRANSIENCY  
NOW SUDDENLY SERIOUSNESS

---

"AUTUMN IS IN THE AIR"

A NICE FEELING

RETURNING TO SELF

MOVING TOWARD PROTECTION

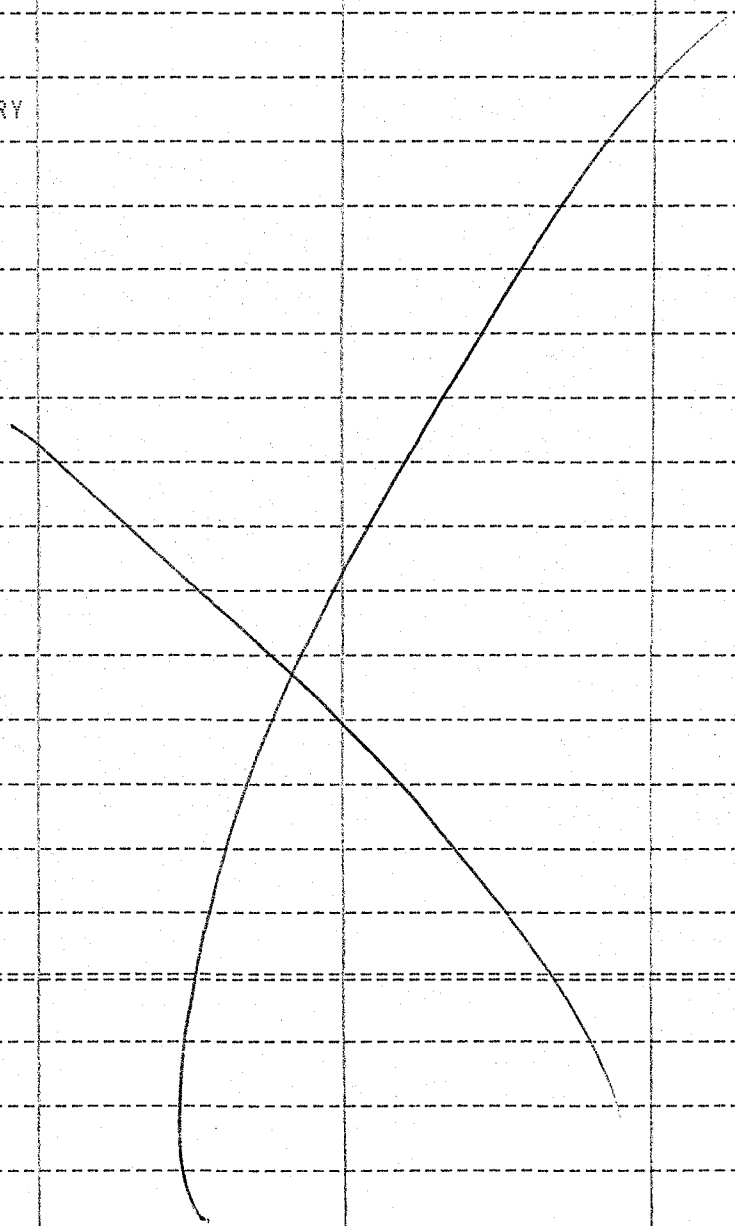
ENCIRCLING: CHINESE



NOVEMBER 3, 1985

SEASON CHART

SEASON	SPRING	SUMMER	AUTUMN	WINTER
SKY/WEATHER				
COLORS				
ACTIVITY/INDUSTRY				
PLACES				
THINGS				
TIME OF DAY				
IMAGES:				
SIGHTS				
SOUNDS				
SCENTS				
FLAVOR				
TEXTURE				
ANIMAL				
PLANT/FLOWER				
MINERAL/GEN				
CLOTHES				
FESTIVAL				
PERSONS				
STORY/POEM/MYTH				
MOOD/FEELING				
THOUGHTS				
GOALS				



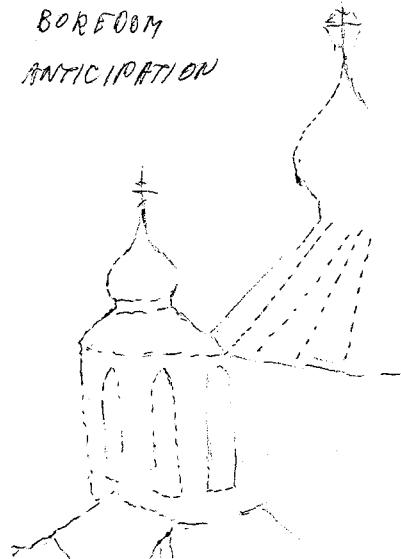
# CLOUDS

NOV	OVERCAST - THICK STREAKED	ALTO STRATUS
FEB	FOG	
SEPT	HEAVY DARK OVERCAST	CUMULO STRATUS
JUNE	PUFFY CUMULUS WHITE	FORM and VAPORIZE
MAY	HIGH THIN	CIRRO STRATUS
AUGUST	THUNDER HEADS - ANVILS DARK TO WHITE	
JULY	{ BUTTERMILK	
APRIL	{ SOLID BUT PATCHY - CREPUSCULAR RAYS	TIGHT
JAN	ICE CLOUDS	
DEC	CLEAR	
OCT	HAZE	
MAR	WIND SCUDDING	

TIGHT OR PUFFY  
 ROUNDED OR STREAKED  
 BILLOWED STATIFIED  
 OVERCAST OR FRAGMENTED  
 { THIN } [ THICK  
 LIGHT DARK  
 2<sup>nd</sup> (16) TYPES

## MOODS OF CLOUDS

PUFFY CUMULUS	LAZY, RELAXED		
ICE	MYSTERIOUS - BEING WATCHED	DETACHED	SPYING
	ALIEN - SUPERIOR	ALONE	ON A MISSION
SCUDDING	CHAOTIC		
FOG	SECRETIVE - ENHANCES POTENTIALITIES		
HEAVY DARK OVERCAST	OMINOUS - ANXIETY		
BUTTERMILK	PEACEFUL, BUT UNREALIZED		
	ACCEPTING		
HIGH THIN	ANXIOUS ANGST		
CLEAR	BOREDOM		
NOV	ANTICIPATION		





# **JOURNEY OF THE DAY**

# JOURNEY OF THE DAY

The days write on the years

SEE ALSO  
CHRISTIAN TRADITIONS  
MONASTIC

Emerson

just as personal drama writes on Universal Drama  
on/and

The years write on the days  
the archetypes write on our lives

---

These writings that speak to us on many levels  
we elevate to the rank of scriptures.

Some we sacralize with the designation

Holy Scripture

But the levels are not in the writings alone  
they are in the reader.

See ONTOGENESIS

Holy scriptures speak to each reader on his own level.  
The many levels of readers thus enable the manifestation  
of the levels of reference to the world that are contained  
in the scriptures. This multiplicity of level of  
reference in the scripture, in turn, informs us that  
the world must contain many levels, and since these  
many levels may be each referenced by but a single  
set of words, we can infer that the levels of the  
world must reference one-another.

(or that they reference one another  
through the Word)

---

A great jewel has many facets  
It manifests a different splendor to each viewer

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JOURNEY OF THE YEAR: ORGANIZATION

THE BOOK OF TIME  
THE BOOK OF SYMBOLS  
THE BOOK OF SEASONS  
THE BOOK OF TEMENOS  
THE BOOK OF CELEBRATIONS  
THE BOOK OF SACRAMENTS  
THE BOOK OF TRANSFORMATION

THE BOOK OF TIME  
THE NATURE OF TIME  
CYCLES AND CLOCKS  
TIME AND THE EARTH  
THE EARTH'S ORBIT  
THE ANALEMMA  
CALENDARS  
DIVISIONS OF THE DAY  
CHON

THE BOOK OF SYMBOLS  
PARA-LANGUAGES  
MAGIC  
I CHING  
ASTROLOGY  
ALCHEMY  
MYTH  
PHILOSOPHY/THEOLOGY  
SCIENCE  
SYSTEMS  
ECLESIASTICAL TRADITIONS AND LITURGICAL YEARS  
PAGAN  
JUDAIC  
CHRISTIAN  
EASTERN  
TRADITIONS IN OTHER CYCLES  
DAILY  
LONGER CYCLES

THE BOOK OF SEASONS  
THE EAFW SCHEMA  
THE MOODS  
READINGS  
QUOTATIONS  
POEMS  
MUSIC  
STORIES  
RITUALS AND CUSTOMS  
MYTHS  
ORISONS

SACRED TIMES

The  $\oplus$   $\odot$  system  
is a great transducer  
Feeding  $\odot$  energy  
into  $\rightarrow \oplus$  for life energy  
i.e. Not all our energy  
is from solar radiation  
(e.g. tides)

---

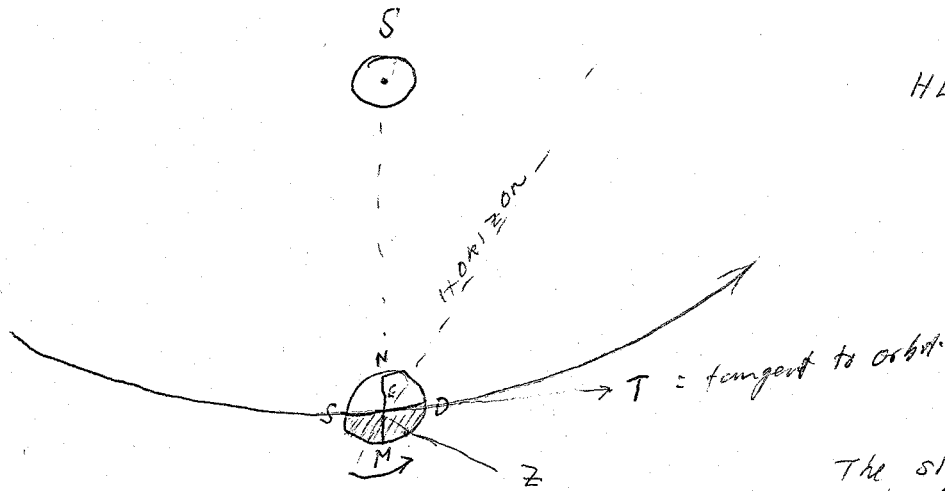
Fast world energy — radiation  
Slow world energy — gravity

Every system must have  
both energies

Andromeda N/S  $\rightarrow$  fast, radiation  
E/W  $\rightarrow$  slow, gravity  
C/HDV  $10^{-12}$  sec fast  
2 hr slow

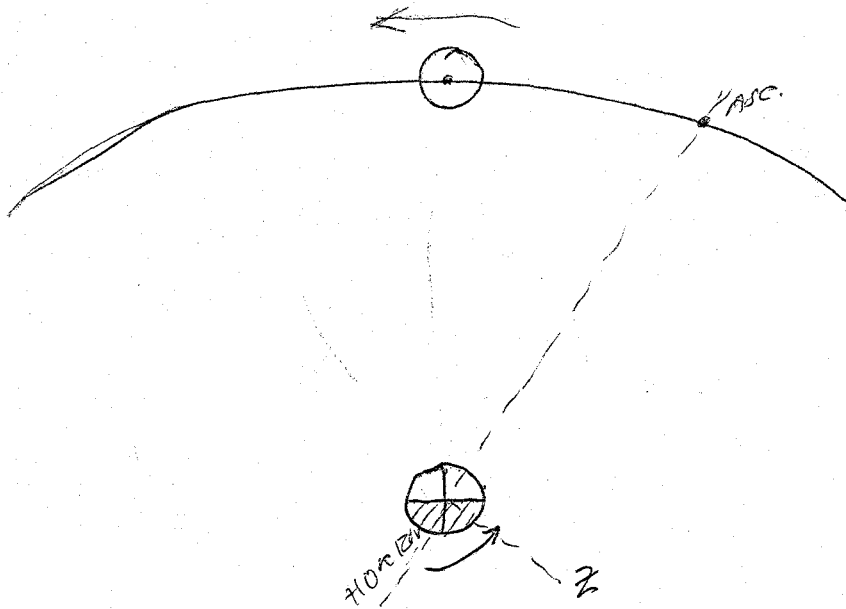
# The Journey of the Day

$\frac{ASC}{A}$



HELIOCENTRIC

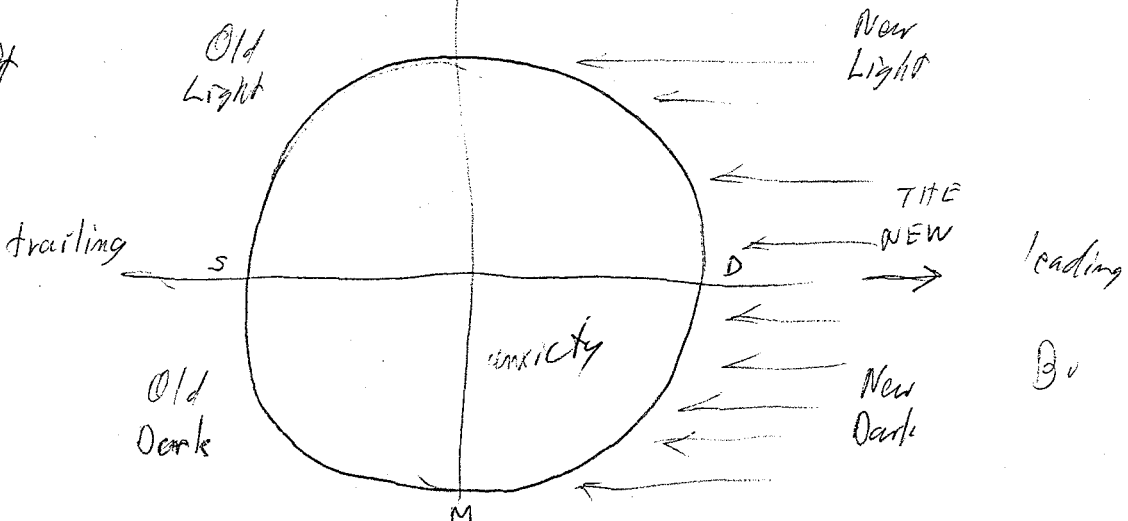
The significant angle in the rotational cycle is zenith-sun  $\angle$   
 or  $Z\odot - 90$   
 =  $ASC - SUN \angle$   
 $\odot Z - 90 = ZT$   
 =  $\odot A$

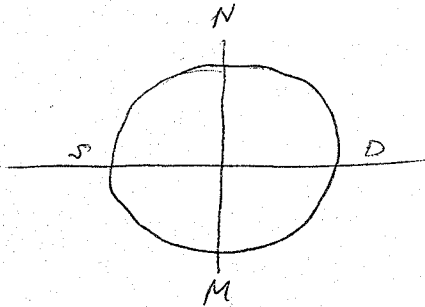


GEOCENTRIC

The  $AO$  or  $\odot Z$  angle is close to the time of day (except for i)

But like the seasons  $\exists$  a lag or shift. As though the New men from the Sun and the light over the Past perhaps caused by the moon





When the moon is upper east or gibbous  
 sun upper west i.e. afternoon  
 everything seems very very old

The moon is near the forward tangent  
 to the earth's orbit  
 label this T

Where is T in the sky?

90° ~~East~~ West of the sun

$Z = z_{\text{earth}}$

look at DT angle

measure <sup>plus</sup> to east

⊙

$ZT = Z \rightarrow T$

AT Dawn  $ZT = 0$

$ZD = +90$   $ZW = 0$

AT Noon  $ZT = -90$

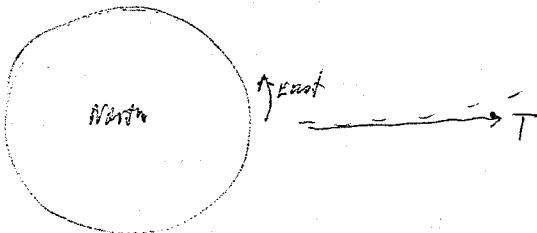
$ZD = 0$

AT Sunset  $ZT = +180$

$ZD = -90$

AT Midnight  $ZT = -270$  or  $+90$

$ZS = 180$



~~90~~

$T \odot = +90$

THE JOURNEY OF THE DAY

ROMAN DIVISION OF THE DAY WAS INTO TWELVE EQUAL(?) HOURS,

DAWN TO SUNSET. WE WOULD SAY 6:00 A.M. TO 6:00 P.M.

THE FIRST HOUR 6-7 A.M. PRIME i. 7:00

THE THIRD HOUR 9:00 TIERCE

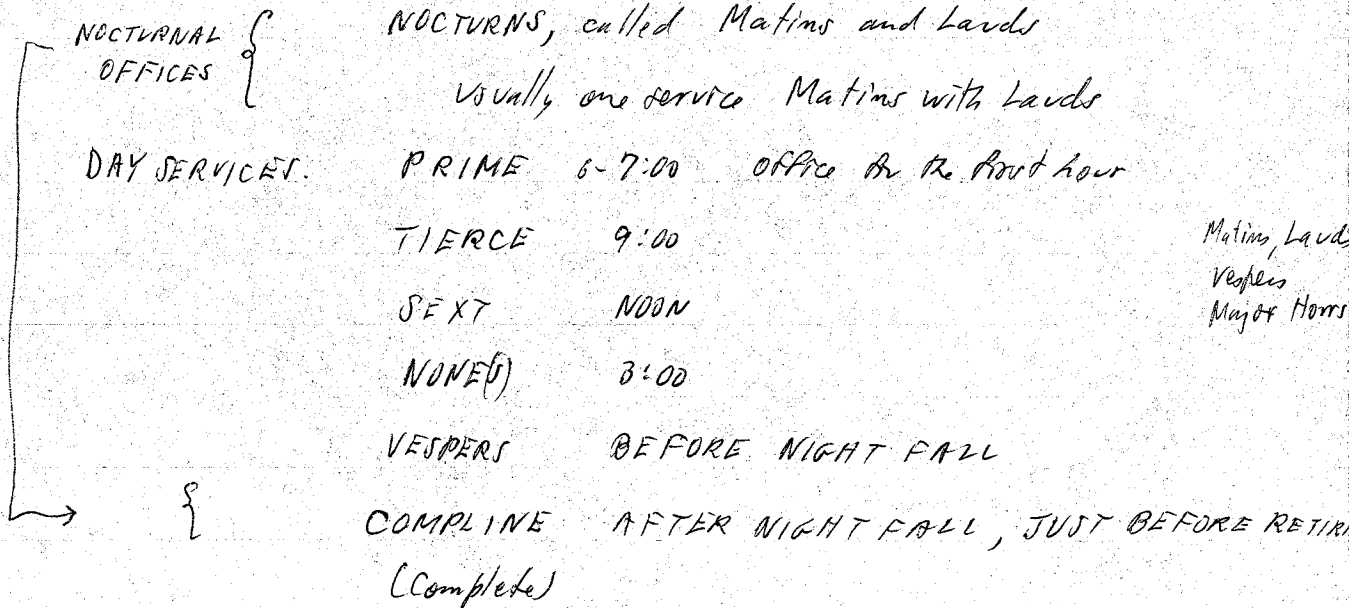
THE SIXTH HOUR 12:00 M SEXT

THE NINTH HOUR 3:00 P.M. NONE (usually 3-6 P.M.)

NONES, PR. 4th None?

MONASTIC (ECCLESIASTICAL) HOURS

BETWEEN MIDNIGHT + DAWN



add Ship's Time

Military Bugle Calls

Bills + watches

First Call, Reveille . . . .

Retreat  
Tattoo Taps

# JOURNEY OF THE DAY

The Monastic Periods

Time	Name	Meaning
Between midnight and dawn	Nocturns (Matins)	Matins with Laud
	Lauds	
? 7:00 A.M.	Prime (First hour)	
9:00 A.M.	Tierce (Third hour)	under song
12:00 M	Sext	
None = 3-6 P.M.	Nones	4 <sup>th</sup> None
before nightfall	Vespers	
After Nightfall Just before retiring	Compline	night song

Matins <sup>and</sup> ~~with~~ Lauds  
are nocturnal office

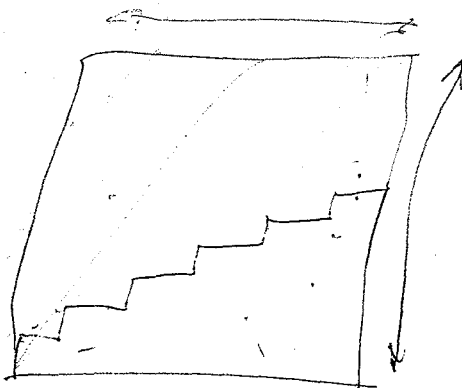
Day from 6 to 6, 12 hours

Prison, the office for the first hour

Ships Time and Watches

Midnight to 4:00 A.M. Midwatch  
4:00 A.M. to 8:00 A.M. Morning watch  
8:00 A.M. to Noon Forenoon watch  
Noon to 4:00 P.M. Afternoon watch  
4:00 P.M. to 6:00 P.M. First Dog watch  
6:00 P.M. to 8:00 P.M. Second Dog watch  
8:00 P.M. to Midnight. ~~Evening~~ watch  
First night

Bells	Time	A.M. or P.M.	
8	Midnight	4:00	8:00 Noon
1	12:30	4:30	8:30
2	1:00	5:00	9:00
3	1:30	5:30	9:30
4	2:00	6:00	10:00
5	2:30	6:30	10:30
6	3:00	7:00	11:00
7	3:30	7:30	11:30
8	4:00	8:00	12:00



Military Day


Bugle Calls

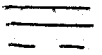



# CYCLE OF THE DAY


King Wen


## The Day & The Compass


1<sup>o</sup> Period  
Chên  East, 4:30 A.M. to 7:30 A.M. started at 6:00 A.M.  
Life begins to stir again

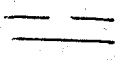
2<sup>o</sup> Period  
Sun  S.E., completion in Sun 9:00 A.M.  
Things become real

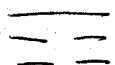
3<sup>o</sup> Period  
Li  S Creatures see one another in light. 12:00 noon  
clarity, pure contemplation

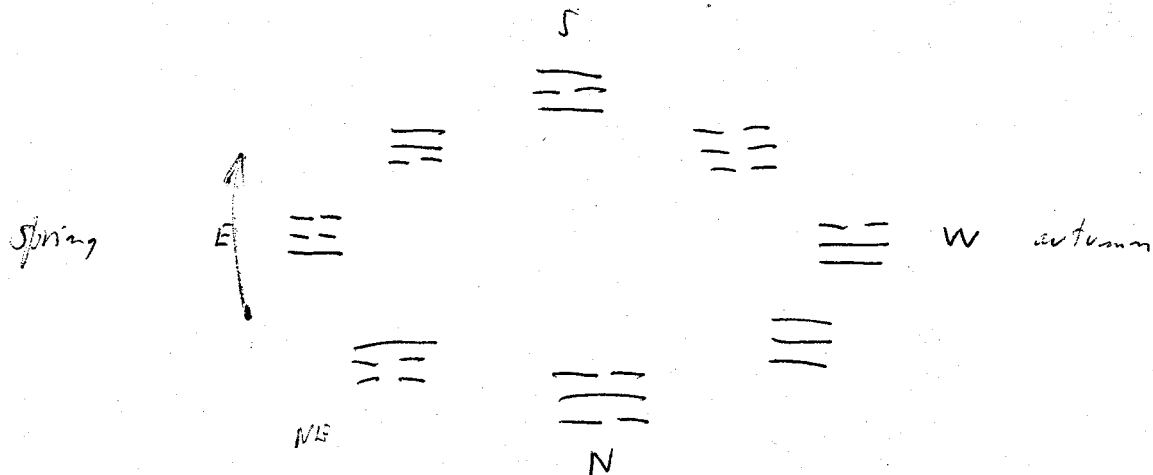
4<sup>o</sup> Period  
Kun  S.W. Serve one another 3:00 P.M.  
association, companionship to complete work

5<sup>o</sup> Period  
Tui  W Joy 6:00 P.M.

6<sup>o</sup> Period  
Chien  NW God Battles 9:00 P.M.  
evaluation of the day

7<sup>o</sup> Period  
K'an  N He lets them rest 12:00 Midnight  
receptive, dream

8<sup>o</sup> Period  
Kên  NE Keeping Still 3:00 A.M.  
Bring to perfection  
end of day past, beginning of day to come



01/24/88

THE JOURNEY OF THE DAY  
and  
A BOOK OF HOURS

The division of the day before the clock

Rel. Rhythms  
Notes

The Roman Day

The Military Day, also  
(skip Day)

The Monastic Day

The Rotation and Revolution of the Earth

The Beginning of the Day

Hebrew  
Hopi

The Journey of the Day

Year  
Month  
Week

The Moods of the Day

Isomorphys with longer cycles

Year, Lifetime

A BOOK OF HOURS

LAVOS 3:00 AM

PRIME

VESPERS SUNSET

COMPLINE

rites (of passage)

OPENING  
BEGINNING

PRESERVATION  
PROTECTION

CHANGE / CORRECTION  
ALTERATION

CLOSING  
CONCLUSION

PRAYER BOOK

HOURS

RITES

RITUALS

Sources

TAGORE

GITA

BIBLE

BOOK OF COMMON PRAYER

FAITH BUILDS A CHAPEL

⋮

C:\FONTS ... reading, sorting, writing, done.

C:\FONTS>DIR/W

Volume in drive C is HARDISK\_A  
Directory of C:\FONTS

.	..	DEMOCOR	BWHLF	BAT	CLRHLP	BAT			
SCR1	CLR	SCR2	CLR	SCR3	CLR	DEMO	EXE	FONTGEN	EXE
SFG	EXE	SFONTGEN	EXE	BANK10	FON	BKM11	FON	BKM14	FON
BKM24CAP	FON	BKMAN12B	FON	BKMAN12I	FON	BKMAN12P	FON	BKMAN18N	FON
BKMAN18P	FON	BKMAN18T	FON	BKMAN9B	FON	BKMAN9I	FON	BKMAN9P	FON
CASL10	FON	COURR10	FON	COURR10B	FON	COURR9	FON	COURR9B	FON
DOT	FON	GAEL9	FON	GOTH6W	FON	GOTH9M	FON	GOTH9MR	FON
KELLS9	FON	MX10	FON	MX7	FON	MX9	FON	MX9B	FON
MX9M	FON	MX9MI	FON	MX9W	FON	OEC12	FON	OEC16	FON
OEC8	FON	PC7	FON	PC7N	FON	PCSS7	FON	PCSS7R	FON
PI10	FON	RULE12	FON	SWIS14B	FON	SWIS18B	FON	SWIS18BN	FON
SWIS180	FON	SWIS20D	FON	TAYL10	FON	TAYL10B	FON	TAYL9	FON
TAYL9B	FON	TAYLIC	FON	SCR1	HLP	SCR2	HLP	SCR3	HLP

65 File(s) 7536640 bytes free

C:\FONTS>CD\WS4

C:\WS4>DIR/W

Volume in drive C is HARDISK\_A  
Directory of C:\WS4

.	..	README	COM	INTERNAL	DCT	MAIN	DCT		
PERSONAL	DCT	FONTABLE	DOC	README	DOC	WG	EXE	WINSTALL	EXE
WS	EXE	WS4	EXE	WSCHANGE	EXE	WSOKI	EXE	PATCH	LST
MODEM	LTR	WSCHANGE	OVR	WSMSG	OVR	WSPRINT	OVR	WSPRORIG	OVR
WSSHORT	OVR	WSSPELL	OVR	WSKEYS	PAT	WORDSTAR	SAM	EPTTEST	TST
PRINT	TST	BOOKS	WS4	WSINDEX	XCL	EXTSET	WS4		

29 File(s) 7536640 bytes free

C:\WS4>LPN EXTSET.WS4

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Printing EXTSET.WS4, page 1

.LQ ON

.CW7

EXTSET.WS4

THIS IS A TEST FOR EXTENDED SET CHARACTERS

THE CIRCUMFERENCE OF A CIRCLE IS 2c-R  
THE AREA OF A SPHERE IS 4c-R^2^9

g^- = 2c- {(a-o-939)}/{-(G M-p-)}

I L L L L L L ; L

: L : L

### Journey of the Day

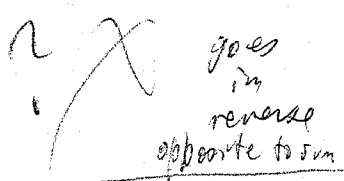
The 2-3 AM Period is indeed a dangerous time.  
 Either lost spirits or the garbage of bitterness  
 invades us.  
 Hands are most important.

The day maps upon the year with midnight  $\approx$  winter solstice

Thus 1 month  $\approx$  2 hours or 1 week  $\approx$  1/2 hour  
 $\frac{24}{52} = \frac{6}{13} \times 60 \approx \frac{360}{13} \approx 28 \text{ min}$

The 2-3 A.M. thus  $\sim$  Jan 18 - Feb 1 A dangerous time  
 Hence the importance of Purification on Feb 2 A time of opportunity

The Month maps upon the Day



NEW Moon $\sim$ 9:00 PM	<del>Moon</del>	Dawn	2
10 Q $\sim$ 3:00 AM	<del>6:00 AM</del>	Noon	'Old Feelings' 10 Q
Full L $\sim$ 9 AM	Mid	Sunset	Heavy time)
30 Q $\sim$ 3 PM	Dawn	Mid	

The Month maps upon the Year

- Full Moon  $\sim$  Autumnal Equinox
- 30 Q  $\sim$  Yule
- New  $\sim$  ♀
- 10 Q  $\sim$  Summer Solstice

The Week maps upon the Day

- Sunday  $\sim$  6:00 A.M. - 9:30 A.M.
- $\frac{24}{7} = 3.43 \text{ hr} \approx 3\frac{1}{2} \text{ hours}$
- Mon 9:30 - 1:00 P.M.
- Tue 1:00 P.M. - 4:30 P.M.
- Wed 4:30 P.M. - 8:00 P.M.
- Thur 8:00 P.M. - 11:30 P.M.
- FRI 11:30 P.M. - 3:00 A.M.
- SAT 3:00 A.M. - 6:00 A.M.

When Does the Day Begin  
 Dawn (Natural)  
 Sunset (Hebrew)  
 Midnight (Civil)  
 Noon (Old astronomical < 1925)

The dark time

.LQ ON  
.CW7

EXTSET.WS4

THIS IS A TEST FOR EXTENDED SET CHARACTERS

THE CIRCUMFERENCE OF A CIRCLE IS 2cR  
THE AREA OF A SPHERE IS 4cR2

$$g = 2c \{ (ao3) / ((G Mp) \}$$

I;  
: :

C:\WS4>DIR/W

Volume in drive C is HARDISK\_A  
Directory of C:\WS4

PERSONAL DCT	..	README	COM	INTERNAL DCT	MAIN	DCT
WS EXE	FONTABLE DOC	README	DOC	WC EXE	WINSTALL	EXE
MODEM LTR	WS4 EXE	WSCHANGE	EXE	WSOKI EXE	PATCH	LST
WSSHORT OVR	WSCHANGE OVR	WSMSG	OVR	WSPRINT OVR	WSPRORIG	OVR
PRINT TST	WSSPELL OVR	WS3KEYS	PAT	WORDSTAR SAM	EPTST	TST
	BOOKS WS4	WSINDEX	XCL	EXTSET WS4		

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C:\WS4>lpn extset.ws4

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Printing EXTSET.WS4, page 1  
Error writing output file

C:\WS4>del extset.ws4

C:\WS4>

02/02/88

3:00 P.M.

# Candlemas, The Presentation, The Purification (Ground Hog Day)

## Nunc Dimitis

The HOUR of Resurrection

(Not the manifestation of resurrection)

..... 6  
 31  
 2  
 39

The 39<sup>th</sup> Day after Christmas

43 days after Yule

If Midnight ~ Winter Solstice

$$24h = 365d$$

$$1440m = 365d$$

$$3.948h = 1d$$

$$3.9425m \sim 1d \quad (\approx 365.25d)$$

~~$$39d \sim 153.76m = 2.56h = 2h 34m$$~~

~~$$i.e. 02/02/ \sim 2:34 A.M.$$~~

The middle of the HOUR OF EXPOSURE 2:00-3:00 A.M.

$$120m \sim 30.44d = 01/20$$

$$180m \sim 45.66d = 02/04$$

$$02/02/ \sim 2^h 49.53^m A.M.$$

i.e. Candlemas ~ 2:50 A.M.

..... 10 10  
 15 30  
 25 54

..... 10  
 31  
 2  
 73

$$169.53m$$

$$02/02/ \sim 2^h 49.53^m A.M.$$

i.e. Candlemas ~ 2:50 A.M.

..... 8  
 10 27  
 31 35  
 12  
 53

8  
 31  
 6  
 45

209  
 180  
 28

10  
 30  
 31  
 14  
 45

325  
 51 35

8  
 31  
 31  
 2  
 72

8  
 31  
 31  
 29  
 49

9 ~ 6:00 A.M.

06/02/ ~ Noon

~ 6:00 P.M.

### TABLE OF TIMES

..... 8  
 31  
 30  
 4  
 73

DATE

TIME

Jan 20.5

2:00 A.M.

Feb 2

2:50 A.M.

Feb 4

3:00 A.M.

Feb 12 (53 after Yule)

3:28 A.M.

(~ 3:30 AM)

MAR 21

6:00 A.M.

APR 15

7:39 A.M.

MAY 14 (54 after 9)

9:33 A.M.

(~ 9:30 AM)

JUN 14

11:35 A.M.

JUN 22

12:00 NOON

JUL 27

2:18 P.M.

Aug 6

2:57 P.M.

(~ 3 PM)

Hallowen 8:34

Sep 2

4:44 P.M.

Sep 29

6:32 P.M.

(~ 6:30 P.M.)

NOV 1

8:38 P.M.

NOV 4

10:32 P.M.

NOV 30

Midnight

Dec 21

12:16 A.M.

Dec 25

12:39 AM

Jan 1

8:50

YIN 8:50 P.M. → 3:28 A.M.  
 9:33 A.M. → 2:18 P.M.

YANG 3:28 A.M. → 9:33 A.M.  
 2:18 P.M. → 8:50 P.M.

LAST SUPPER  
 4:37 PM OVER at 8:50 P.M.  
 Feathered until 12:16 A.M.  
 \* Arrested  
 Pilate 9:33  
 Crucif Noon  
 Dred 2:57  
 Entombed 8:50

Resurrection 2:50 A.M.  
 Christ ground 3:28  
 To Women 6:00 A.M.

# **GREATER JOURNEYS**

The Journey of the Year is the Piscean Journey  
 ? or is it older

♃ Heron Age ♁<sup>2</sup>  
 Psyche

1. A Vision
2. F Light the Lamp
3. E Walk through
4. W Heal

♃

1. Transformation F
2. Suffering E
3. Vision A
4. Healing W

w ?  
 w .

♃

♁

♃

w  
 w

A

W

F

E

A

W

F

E

F

E

A

W

W

W

A

♃ 24 orders, 2 for each age

The pre agricultural "seasonal round"



# GREATER JOURNEYS

- See Rudhyar } 7 year cycles in life
- William Irwin Thompson } 28 year " " " "

- The 4 step growth of consciousness von Weizsäcker

- I - I
- I - it
- I - Thou
- I = I

1977  
1943  
18  
1951

