

THE SACRED TREE

The Daiva Yugas and The World Cycles of Human Evolution

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Introduction

"Milk is the basis of butter, but the butter will not separate until the milk is churned; likewise, human nature is the ground of buddhahood, but without our existential realization sentient beings cannot awaken." Shabkar, Flight of the Garuda

The simple words from a humble mystic of ancient Tibet capture the essence of the evolutionary journey. It is simply to learn through the lessons permeating duality about that which unifies all aspects of our existential experience. As we learn about that which unifies us, we uncover the essence of our nature and discover that our nature is reflected through the purity of creation itself and by extension the Divine Intelligence governing it.

In Swami Sri Yukteswar's book called the "The Holy Science", a celestial mechanism by which Divine Intelligence regulates the progression of our evolutionary journey is described. While our solar system travels through the twelve signs of the zodiac belt in its course around the Milky Way galaxy, it completes a circuit called the Daiva Yugas, or Age of the Gods. It is a journey designed to create a variety of dimensional gateways that expand and contract consciousness as we evolve in the process of awakening. The experience of awakening as existential realization is regulated by the Soul, the immutable consciousness upon which our lives are built and by which our evolution can be measured from lifetime to lifetime in the natal birth chart through the planet Pluto (ref. Jeffrey Wolf Green, Pluto, Volume I and II). While the forces of heaven turn the wheel of the Daiva yugas, the Soul through Pluto generates a variety of opportunities as life circumstances to empower us to integrate and overcome the challenges resulting from the expansion and contraction process of our evolutionary journey.

The path of our sun's journey with its heavenly bodies through the zodiac is affected by something astronomers have yet to discover. According to Sri Yukteswar, our sun revolves around a dual or companion star. This causes the backward movement of the equinoctial points around the zodiac, or precession of the equinoxes. The revolutionary circuit of our sun with its dual takes around 24,000 years to complete and forms one entire Daiva Yuga or precessional cycle. Simultaneously we revolve around the center of the Milky Way galaxy, which astronomers estimate takes us 220 million years to complete one orbit. The companionship of our sun with another star and their revolution around the Milky Way reflect a universal matrix symbolized by the Daiva yugas of divine union. In harmonized union, their movements become part of the heavenly energies that entwine, spinning threads of the web upon which we tread while the path of our

evolutionary journey unfolds.

The center of our Milky Way galaxy is located about 28/29 degrees Sagittarius. Scientists have recently discovered that at its center exists a huge vortex or "black hole." They have observed the eruption or release of giant explosions of cosmic energy at its margins. In other parts of the universe, they have observed some black holes so massive as to defy imagination, from whose center gush enormous powerful pillars of cosmic energy. Like a huge cosmic womb, the black hole is a giant vortex of magnetism, a place where the laws of creation as we know undergo metamorphosis. It is a vessel for birth, and as such is a dimensional gateway between spirit, energy, and matter, just as the physical womb functions in all female life forms of creation on Earth. When one views a profile representation of our Milky Way Galaxy, a luminescent globe created by millions of stars forms her pregnant belly, in some areas as many as one hundred thousand stars in one cubic light year (ref. The Universe, Seymour Simon) The power of her magnetism draws them toward her celestial gateway, churned by the forces that create the spiraling thrust of her sheltering, starry arms as she floats like an illuminated jellyfish through the dark seas of the cosmos.

Many ancestral cosmologies around the globe regarded the galactic center as our great Mother, the matrix where new life arises. In Egyptian lore, the great Mother was symbolized as a sacred cow, whose rain-milk fertilized the land to ensure an abundant harvest for all. This image is central to their zodiac representations (ref. Dendera Temple in Egypt) and perhaps may bear some connection to how the name of our galaxy originated. The cow was an object of veneration in many ancient cultures, and even to this day, Brahma cows are protected as sacred in India.

In Hindu cosmology, the center of the galaxy is regarded as the "seat of creative power, *Brahma*, the universal magnetism". (ref. Holy Science, pg 7) This term identifies the origin and the form of the *power of creation* in our galaxy. Arising from within the galactic center as universal magnetism, "*Brahma* regulates *dharma*, the mental virtue of the internal world". The regulation of mental virtue by universal magnetism becomes the causative factor that regulates our growth through the Daiva Yugas and wields the greatest power over our Souls in their evolutionary journey. According to Sri Yukteswar, as a function of the Daiva yugas our mental virtue peaks when our solar system orbits nearest the galactic center, while the reverse is true when we are most distant. Our solar system orbits nearest this center at one degree of Aries, the first point in our astrological zodiac. This point in time occurred 13,500 years ago, in 11,500 B.C.. As we traveled away from the galactic center, humanity gradually sank into a state of ignorance, whereby the veils of Maya, the illusionary aspect of creation, progressively deepened and tested humanity's understanding of its divine nature against the darkest expressions of its existential earthly reality. Around 1,500 years ago, 500 A.D., our sun transited the position most distant from the galactic center at one degree of Libra, which was the bottom of the infamous, dreaded Kali Yuga.

The regulation of dharma by the active principle of magnetism emanating from the galactic center can be symbolically likened to breath with its rhythmic pattern of

inhalation and exhalation. Imagine ourselves traveling like a feathered seed upon the stellar winds generated by the combined magnetism of our sun and its companion star. Their breath harmonizes to the magnetism emanating from the center of our galaxy. When it breathes out upon us at 0 degrees Aries, like a feather we are pushed gently away upon our Daiva yuga journey. When we reach the distant land at 0 degrees Libra where the lessons of our journey reach maximum intensity, it inhales and gently we are drawn back home again. One cycle of breath is equal to one entire Daiva Yuga cycle of 24,000 years.

Through a very slow process taking eons of time, we are drawn in and out from the galactic center. The Daiva yugas circuit is designed to create an ever-expanding penetration of universal magnetism upon the intelligence embodied within us. The closer we are to its center, the stronger the magnetism which naturally strengthens our bond to our Creator. As we travel away, this newly acquired attunement is tested against the harsh elements of earthly life. The lessons we learn during our darkest moments become our teachers showing us the way to our future.

The Daiva Yugas and Our Evolutionary Process

The structure of the Daiva yugas is a giant wheel composed of twelve constellations which form our zodiac belt. The wheel of twelve constellations is divided into two halves or arcs, each named an Electric Couple, or Age of the Gods. The Electric Couple which forms the descending arc (moving away from the galactic center) includes the zodiac signs of Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, and Libra. It begins at thirty degrees Pisces and culminates at one degree Libra. The Electric Couple which forms the ascending arc (moving towards the galactic center) includes the zodiac signs of Virgo, Leo, Cancer, Gemini, Taurus, and Aries. It begins at thirty degrees Virgo and culminates at one degree Aries. (Ref. The Daiva Yugas, Appendix A & B) Both arcs are 12,000 years long, and as half of a circle, they each measure 180 degrees. The complete circle of 360 degrees is 24,000 years long, taking each degree roughly sixty-six years of Earth time to complete.

The length for the Daiva yuga cycle is given by Sri Yukteswar as "about 24,000 years". However, this is not the measure of time by which astronomy today uses. Due to the precession of the equinoxes and their existing understanding of our movement through the heavens, they estimate it takes our earth 25,800 years to travel through the entire zodiac belt. For the purposes of this work, which is to explain the cycles governing our evolutionary development, calculations will be based on the 24,000 year cycle only.

Within each arc of six zodiacal signs are overlaid four yugas, or ages: Satya, Treta, Dwapara and Kali yugas. Each of these yugas correlate to the gradual development of human intelligence in four successive stages on each Electric Couple, for a combined total of eight stages.

The Satya yuga is closest to the galactic center and thus subjects us to the strongest universal magnetism. Its ascending arc includes the earth sign Taurus and fire sign Aries

where "The human intellect can comprehend all, even God the Spirit beyond this physical world." (ref. The Holy Science, pg 11) Its descending arc includes the water sign Pisces and air sign Aquarius where "the intellect of man lost altogether the power of grasping spiritual knowledge." (ref. The Holy Science, pg 12)

The Satya yuga lasts 4,000 years within each Electric Couple. Its ascending and descending Electric Couples are joined together at the point of our closest contact to the galactic center - 0 degrees Aries and 30 degrees Pisces. At the beginning and at the ending of each Electric Couple is a 400 year sandhis, or period of mutation that exists between its preceding and succeeding yuga. On either side of our contact point closest to the galactic center, there exists a 400 year long mutation period for each respective Electric Couple for a combined total of 800 years. Thus the Satya yuga is 4,800 years long on each arc, for a combined total of 9,600 years.

Next follows the Treta Yuga, where the vibrational frequencies of magnetism are slower. Its ascending arc includes the water sign Cancer and the air sign Gemini where "The human intellect becomes able to comprehend the divine magnetism, the source of all electrical forces on which the creation depends for its existence." (ref. Holy Science, pg 10) Its descending arc includes the earth sign Capricorn and fire sign Sagittarius where "the intellect lost all power of grasping the knowledge of divine magnetism." (ref. Holy Science, pg 13)

The Treta yuga is 3,000 years long, with 300 years before and after as its sandhis. It is thus 3,600 years long within each Electric Couple, for a combined total of 7,200 years.

Following that is the even slower Dwapara yuga. Its ascending arc includes the earth sign Virgo and fire sign Leo where "The human intellect can then comprehend the fine matters or electricities and their attributes which are the creating principles of the external world." (ref. Holy Science, pg 10.) Its descending arc includes the water sign Scorpio and the air sign Libra where "The human intellect lost its power of grasping the knowledge of electricities and their attributes." (Ref. Holy Science, pg 13)

The Dwapara yuga is 2,000 years long, with 200 years before and after as its sandhis. It is thus 2,400 years long within each Electric Couple, for a combined total of 4,800 years.

Lastly is the slowest of all, the Kali yuga, which is the age when our solar system is the farthest point away from our galactic center. Its ascending arc includes the earth sign Virgo. Its descending arc includes the air sign Libra. In both its ascending and descending arc, "The human intellect cannot comprehend anything beyond the gross material of this ever-changing creation, the external world." (ref. Holy Science, pg 10.)

The Kali yuga is 1,000 years long, with 100 years before and after as its sandhis. Like the Satya Yuga, its descending and ascending Electric Couples are joined together, therefore, it has a combined sandhis of 200 years at the point farthest from the galactic center. Thus each Electric Couple is 1,200 years long on each arc for a combined total of 2,400 years.

As described, the mutations of the yugas correlate to changes in human intelligence as it undergoes the eight different stages of the Daiva yuga cycle - with four complementary expressions on each its descending (deterioration of mental virtue) and ascending (acceleration of mental virtue) arcs. In astrology, we are familiar with the eight lunar phases of our moon, which beginning at 0 degrees Aries and moving *counter-clockwise* correlate to the human life cycle and the development of consciousness from instinctive forms of identification to an absolute or universal form. (ref diagram: The Complete Life Cycle by JWG) The distinctive feature of the Daiva yuga cycles is that it progresses backwards in a *clockwise* direction beginning at 0 degrees Aries, in opposition to the flow of the human life cycle. The Aries seed of new beginnings first passes through heaven, so to speak, on its journey to maturity. Thus, the seed of our individuality with its accompanying array of instinctual responses is first reflected through the Absolute. It is imprinted with its vibration and forms the *underlying creative principle* operational during the forthcoming Daiva yugas cycle, becoming the higher road we are inspired to travel upon. Thus, our cosmic mandate of mental virtue is cast, reflecting its memory back upon us at every moment of our existence as we journey and evolve through the Daiva yugas circuit.

The Electric Couples divide the wheel of the Daiva Yugas cycle in half and form a dynamic cyclical alternating pattern of energy like that depicted by the ancient Chinese Tai Chi symbol, where the complementary forces of yin as the receptive female lunar and yang as the creative male solar energies rotate alternately in divine union. Originally, the circle as "wu chi" existed alone, however over time the t'ai chi" as ridgepole was incorporated, and became what is known as the symbolic representation of the forces we know as yin and yang. Together, they symbolizes the gnostic, dualistic quality of phenomenal existence which was foreign to original thought. The ridgepole posits the world of opposites, whereas the circle posits the world of unity. The original meaning of yang is "shone upon" a symbol for that which is conscious, whereas yin means "cloudy" that which is unconscious or emerging upward from the subconscious into conscious awareness.

Both of the Electric Couples carry their own distinctive "charge" relative to yin and yang, characterizing the force of change that dominates throughout each arc of the Daiva Yuga cycle. Our solar system's movement away from the galactic center triggers a yang emphasis while its movement back towards the galactic center triggers a shift to yin. The seed energy containing the yang creative principle begins its cycle of development during the descending arc, which in turn undergoes its maturation after it becomes integrated and embodied in flesh under the pre-dominant yin "charge" during the ascending arc. The distinctive charges of yin and yang serve as catalysts that create the dimensional dipoles called mind/reason and body/emotion which are embedded upon the universal matrix within our consciousness. Operating at the root level within the duality of human phenomenal experience, they form the solar/yang and lunar/yin dimensions of consciousness respectively, which come through the sun and moon in astrology, forming the two ruling luminaries within the individual human experience. Their emphasis is triggered at a collective level through the Electric Couples.

Yin and yang are two distinct equal forces that arise from the same Source. Interweaving one into another by degrees of penetration, they create a dynamic complementary force which become locked upon one another through the action of inverse symmetry, which allows them to generate the polarization of extremity as a form of evolutionary propulsion, and then can reset balance afterwards through the action of progressive role reversal as the means to integration. As one develops outwardly, it inwardly nurtures the growth of the other, and vice versa. Controlled by the ebb and flow of the tides regulated by the Daiva Yugas, the yin half triggers the development of our emotional body intelligence while the yang half triggers the development of our powers of reason.

Creative yang energies correlate to the elements of fire and air, spirit and breath, inspiration and atmosphere. On an archetypal level, the yang solar energies that dominate during the descending arc emphasize the development within consciousness of one's inner world of spirit through mental constructs as a reflection of the Divine. A new cycle of development of its powers of reason begins which spurs an individualization process to test its independence apart from the womb consciousness of its Creator experienced during the Satya yuga. The yang solar arc corresponds to the development of objective awareness and the responsibility it engenders for the thoughts and beliefs it generates - personally, and by extension culturally and institutionally. Our thought, beliefs, and the actions manifested through their outward creative expression will be naturally holotropic if they are aligned to natural laws. Under its protection, the needs of every individual element of the whole is accommodated for and an individual's personal engagement becomes merely a reflex of the collective. As these yang energies ripen at the culmination of the descending arc during the Kali Yuga, we are most distant from the galactic center. Humanity's ignorance is greatest here. The extremity of collective imbalance reaches its zenith. Its individualization process must now bear the consequences of its negative manifestations as the shift to yin begins as we return back to the galactic center.

Receptive yin energies correlate to the elements of earth and water, flesh and essence. Inversely, the yin lunar energies emphasize the development of one's relationship to the external world through Nature as a reflection of the Divine, which is experienced through the body as emotional intelligence. The yin lunar arc corresponds to the development of our subjective awareness relative to the totality of creation itself and our place within it. We become the vessel and its oracle through attunement to the sacred dimensions in our bodies that interface/interconnect the physical to the spiritual, the primal to the sacred. During the ascending arc, the emergence of yin dominance begins, and the errors from the past age rise to the surface as the emotional body of the collective begins to process its consequences and develop solutions through the re-deployment of its intuitive side, the intelligence of its heart filtered through its feelings and emotions. We are now returning back to the galactic center and the acceleration of mental virtue begins. As the ascending arc of these energies reach their culmination point, this emphasis peaks leading to the subjective individualization of the Soul collectively.

The energies unleashed during the solar or lunar arcs individually continue their development after their respective arcs culminate, yet their expressions become

internalized and go underground, so to speak, as they form the foundation for the next evolutionary tier in the cycle. For the solar energies, they are birthed at Aries/Pisces during the Satya yuga and complete the externalized expression of their journey at Libra/Virgo during the Kali yuga. Their development will continue, though turned inwardly to fuel the development of subjective consciousness as the acceleration of mental virtue commences during the ascending lunar arc. At the next Satya yuga in Aries/Pisces, their new seed reflecting their evolutionary growth shall be cast.

For the lunar energies, they are birthed during Libra/Virgo in the Kali yuga and complete the externalized expressions of their journey during the upcoming Satya Yuga, where the release of all emotional compression is complete. This clears the decks, so to speak, and paves the way for the emergence of yang energies upon a clean slate. This in turn allows for the necessary emotional separation of the collective psyche from the Mother in order to allow the external development of yang through thoughts to manifest. As the deterioration of mental virtue commences during the descending arc, humanity's thoughts and the realities they generate progressively become recognized as its sole responsibility and not the creation of its Mother. Under the surface of this phenomenon, the collective psyche and its emotional body intelligence begins to reel under the cumulative compression due to the effects of the realities it unconsciously endures. Its release into consciousness will occur after one full revolution of the wheel is turned, and they are rebirthed during the ascending arc of the Kali yuga, where they become the field of fertilization to integrate the yang displacement of exteriorization, and fuel the lunar arc of the Daiva yugas and the development of the yin dynamic of human consciousness.

Thus the Daiva Yugas circuit consists of a trinity of interactive layers woven together that create a dynamic cyclical process to stimulate our individual awakening through a collective process. First, there is our sun's transit through the zodiac belt, where each of its diverse archetypes are emphasized triggering either their positive or negative manifestations. Next are superimposed the four different yugas, each with their own distinctive vibration, and then finally, the Electric Couples where the forces of yin (lunar female) and yang (solar male) alternately rise and fall against another. As our sun begins its transit in the ascending arc of the Daiva yugas, yang accedes its dominance to yin, and the rise of yin or female lunar energy begins collectively. The progressive shift from yang to yin began over 1,500 years ago where the critical mass of the extremity of imbalance was reached. The integration of the acquired yang knowledge through the yin phenomenal experience as emotional intelligence is underway, gaining momentum right now, and holds the keys to our future.

Our Cosmic Family

All of creation is known to be generated from one Source. Astro-physicists refers to the Big Bang as our universal point of origin, while spiritual traditions refer to the creation point in their own way as "one, indivisible Being." (ref. Holy Science, Sutra 1, pg 21.) From within this one indivisible Being, we find ourselves arising into being ourselves, after billions of years since its inception, trying to understand who we are and what our purpose is in this vast universal sphere?

Some of us look to science and religion for the answers to our questions. Some of us look to nature itself. Yet all paths lead to the same end, which unfolds strangely as a journey back to our beginnings. In Evolutionary Astrology, whose methodology is based upon the principles reflecting natural law, we also look to the nature of heaven and earth as our teachers. From this, we learn the astrological wheel of twelve zodiacal signs correlates to the structural nature of human consciousness, and by extension, its creative principle. Within its design can be found correlations to all the forces and the laws of nature that their movement governs as they operate upon us.

As with any science, its depth evolves as the intelligence observing it deepens. In Evolutionary Astrology, we are offered a deepened approach to astrology to show us the way back to our original nature. It gives us a tool to discern the simultaneous pathways that weave together our past, present, and future, which reveal our beginning by measuring our amplitude. By amplitude is meant the preponderance of any given instinctual response to life as a reflection of our nature. Each possible route or journey that our soul's embark on in any lifetime corresponds to a given history that reflects our nature and accordingly, accounts for the probability of a particular path being followed. It is our individual center of gravity, the place we keep getting pulled back to, one's personal locus of divine union wherein we individually discover our collective divinity. We can freely experiment with all of life's pleasures and disappointments, yet in the end, we will be drawn compulsively back to our origin, for it is where we are most at home within ourselves.

As we all emerged out of the womb of a single matrix, the Creation we exist in and the consciousness that we are given to perceives it are logically one and the same. Together they entwine to form a sacred Temple, with which we awaken to experience as the phenomenon of Creation itself. We become an individuated mirror of this, for everything that creation symbolizes to us that exists outside our bodies as impressions and matter also becomes a reflection of that which exists within us as thoughts and emotions. From the standpoint of Evolutionary Astrology, each of these points of contact, as our thoughts and emotions, are expressed as a specific planetary signature that pairs up with the relevant zodiac sign that constitutes our astral ancestry.

Thus, the astrological wheel and its symbols at one's birth are a wholistic map of our ourselves as a reflection of our perceived universe correlating to our pre-existing evolutionary level. It is one's own personal mirror or mandala where sensitive contact points relevant to one's past patterns are aligned at the time of one's birth to guide one's evolutionary future. It is timeless in this regard and beyond our comprehension through mental constructs to understand the incredible genius that expresses in one symbolic stroke our past, present, and future. Paradoxically, under the complexity of its intelligence with its innumerable dimensions, exists a design of utter simplicity, which merely becomes a matter of response to external stimuli that bounces off the essence of our inner vibration. This inner vibration is the heart of one's soul, from which one's heavenly birth signature is fashioned for insertion into the existing time lock of earthly existence. Each and every one of us possesses a unique vibration in this regard, which

out-pictures as projection into the vessel of intelligence that our souls inhabit in Earthly body form. For each individual within any given lifetime, that form in time and space on Earth is governed by the planetary and celestial influences at the moment of one's birth which are catalyzed into action by the evolutionary conditions prevailing upon Earth.

As for the heavens and their platform of teaching which entwines with our earthly experience, we refer to the known agents seen operating through the Daiva yugas. They are our sun, its dual, the zodiac belt, and the galactic center. Together, they form what may be called our cosmic family. In accordance with the beliefs of our ancestors, the galactic center is our Great Mother, whose unconditional love provides the foundation to sustain the continuation of all life and it is from her that the reflection of our true nature arises. Our sun and its dual could be likened to her children. The star within our dual system that orbits closest to the galactic center would be an older sibling experiencing the blossom of its maturity by virtue of the effects of stronger magnetism, while the star most distant would be the younger sibling, existing in an immature developmental phase. The three create a family unit, whereby the youngest sibling looks to its older sibling and mother for reflection of purpose and guidance, contrast and reflection. The Great Mother and the older sibling look to the youngest as that which represents the leading evolutionary edge, the future, and tenderly nurture its growth.

In the human family, our grandparents or other ancestral relatives often become our greatest teachers. In our cosmic family, these figures are represented by the constellations in our zodiac belt, as well as other stars that visit our planets and moon in their journey through the heavens. As a giant tube of astral intelligence, their timeless wisdom conveyed through their individual vibrational archetypes provide ongoing points of reflection and guidance, the push/pull that inspires and propels us in our journey to maturity. For each constellation in the zodiac there exists a mutually receptive planetary body within our solar system, to whom it pairs as its representative or ruler. For example, the planet Venus is paired up to the constellation of Taurus in our zodiac belt and becomes its ruler.

The planets themselves serve as "step-down transformers" of sorts for the stellar data coming in from the constellations, with the job of administering and concentrating their positive or negative energies within us relative to the particular structural function within our consciousness they connect to. Emphasized contact points are delineated in our natal birth charts to reflect and guide our personal evolutionary growth patterns throughout our lifetime.

All of the above contact points in the heavens can be likened to a giant spider's web, where moments for action, reflection, love, thoughts etc. vibrate within us personally or collectively wherever the web is *touched* by aspect and/or transits from some celestial trigger upon our natal birth charts. In Hindu myth, the spider symbolizes Maya, the illusory veil of creation. Spider as Maya weaves the web of our fate, which is the ancient term for the phenomena of evolution itself and become the drama through which our lives unfold upon beautiful blue Earth. Floating upon the indigo seas of the heavens, her bubble with all its lifeforms become our teachers and guides, reflecting the myriad

dimensions that exist within and outside ourselves which arise into being as we awaken to the fullness of our true nature.

Her way and ours is shown through the direction of her axial poles which become an oracle in itself, for the direction she faces provides us with insight into our past, present, and future. Like a giant radar disk in the heavens, Earth turns as needed to follow the intelligence of universal magnetism that guides the growth and development of its creation. Sometimes the changes necessary for growth are gentle and other times cataclysmic as when periodic axial shifting and magnetic poles reversals occur which are scientifically proven now to have occurred in our past. Our polar north star changes over the course of time due to the effects of precession and sometimes shifts occur through other external cosmic forces as well, from the impact of other celestial bodies. Our Moon itself is thought to have been created in this way billions of years ago, where another celestial body hurled into Earth. It is believed the impact knocked Earth onto its present tilt of 23.4 degrees of axial rotation, and the resulting terrestrial and cosmic debris coalesced to form our Moon.

For milleniums, humans have sought to understand *the way* that links the dynamic ancestral relationship between themselves, heaven, and earth. This pursuit of knowledge formed the basis of astrology through observation and correlation linking the movement of the heavens with changes of life on Earth itself. Ancient Chinese Taoism arose from this principle, by which the ancient sages determined the conditions of change or natural laws that govern the relationship between heaven, humankind, and earth. This relationship they termed the "Tao" which means literally "The Way".

"The term Tao originally meant the revolution of the way of the heavens about the earth. This movement of the heavens was regarded as the cause of the phenomena on earth. The Tao was located about the celestial pole which was considered to be the seat of power because all revolves about it. In the course of time, Tao was viewed as the universal cosmic energy behind the visible order of the universe." (ref. L. Hodous, "Taoism" , Encyclopedia Britannica, 14th ed.)

On the Daiva yuga cycle, its north pole is the galactic center which the ancient Taoist correlated to our earthly celestial pole. The name of our galaxy as "The Milky Way" again connects to this point. "The Way" that we are being shown is towards its center, because everything does revolve around it, and we know it is where the power of universal magnetism emanates. The deeper meaning behind this is that through osmosing the "milk" of our great Mother, her universal magnetism, we evolve. The direction our evolutionary journey takes us is symbolized by the "north pole", our origins from the place where the galactic womb exists.

Connecting to all this is the fact that our polar north star is now Polaris in the constellation Ursa Minor. The name Polaris means "way-shower". The star Polaris was not always our polar north star. Due to the precession of the equinoxes and going backwards in time to 3,000 B.C., the polar north star was Thuban, the dragon or serpent. As we shall see later, this star becomes the oracular symbol as snake and dragon for our ancestor's journey at the time, setting the stage for our collective metamorphosis while

our sun transited the sign of Scorpio during the descending arc of the Treta/Dwapara yugas.

If our Earth continues its present precessional motion, in the future at 10,000 A.D., two thousand five hundred years into the ascending arc of the Satya yuga, during our sun's transit in the sign of Taurus, the polar north star will be Deneb, the tail of the swan constellation Cygnus within the asterism called the Northern Cross. Cygnus has long been associated with birds by our ancestors, and one myth of its origins claims it is the famous singer and harp player named Orpheus, changed into a swan to be near his harp in the heavens, the constellation of Lyra.

Even further into our future on our present course, in 14,000 A.D., five hundred years in the sign of Aquarius in the next descending arc of the Satya yuga, Vega becomes our polar north star. Vega is the brightest star in the constellation of Lyra, the harp with its seven strings after which Orpheus as swan longs to be near. (ref. Sky Phenomena, Norman Davidson, pg 9 and Natl Audobon Society Field Guide to the Night Sky, pg 502, 545) As will be shown, these symbols exist as oracle's within the heavens, which reflect the pathway that our future holds for us, footprints, so to speak, that our ancestors have left behind for us to follow.

Thus, the symbols of astrology allow us to objectify the nature of the interactive dynamics that control time and space and our perception of them as the observer from the perceptual trinity of past, present and future. In essence, it becomes a divination tool beyond language that enables us to objectify our reality if we desire, so that we can outgrow immature patterns of behavior that impede our evolutionary progress. Objectification helps us to understand ourselves through natural law which in turn reflects the creative principle regulated by the Daiva yugas developmental paradigm.

Yet how does heaven and earth unite these dynamics within us - physically, psychically, emotionally and spiritually? What and where is the mechanism within our being that takes its cues from these evolutionary forces and serves as the bridge between heaven and earth? The ancients called it the Tree of Life, and it was one of the most powerful symbols of the Earth Goddess cultures during matriarchal times. It is the astral harp with seven strings for which Orpheus as swan longs to be near. The scope of this work is to show how heaven and earth unite within us through our Tree of Life, how this symbol connects us to our ancestral spiritual traditions, and how its regulation and development through the Daiva yugas becomes the oracle of our past, present, and upcoming evolutionary journey.

The Tree of Life - Our Astralbiology

A major change induced during the descending Electric Couple of the last Age was the shift from matriarchy to patriarchy and the suppression of the feminine in her numinous aspect, which originates from her nature as creatrix. In this context, she is identical to the creatrix at the center of our galaxy, whose giant cosmic womb becomes the gateway between spirit, energy, and matter. She exists as the divine lover to heaven itself, as the

consort and bride of god, where within her womb new life is magically generated.

Archeological findings from as far back as 40,000 BC reveal humanity's identification of the female as creatrix through their objects of worship, or art. The objects are female figurines with emphasized abdominal regions and bird like features on the upper torso. Her womb and belly are always enlarged, symbolic of the creative potential she possesses through her powers of rebirth and regeneration.

Like the cosmic womb, the human female womb becomes the matrix upon which our creation depends for its existence and the vessel for it to manifest into form. She is the archetypical vessel of fertilization and birth, the evolutionary "holy grail". It is this sacred dimension of the feminine which is expressed through her locus of divine union, her nature as pure vessel to receive and absorb the sacred waters from heaven where her love expresses itself through the vehicle of her sexuality. Her greatest joy lies in giving earthly form to the ideas of heaven through her creative center, her womb. This divine gift from heaven distinguishes her and humanity through her from all other members of the animal kingdom.

As the earthly vessel of heavenly fertilization and birth, as her creation evolves, she evolves likewise to birth its new directions, to facilitate its transmutation from what was once unconsciously primal to become consciously sacred. She is the archetypical oracle, and as such like the Great Mother at the galactic center, she tenderly nurtures the growth of the seeds of the future that she births from her womb with her own form of universal magnetism - her motherly love.

The celestial mechanism within the human body that allows sexuality to form the bridge between spirit and matter and operate as an evolutionary gateway to expand consciousness is the enigmatic Tree of Life. It is the quintessential symbol of power from the matriarchal Goddess cultures, where the spiritualization of the human heart was known to arise through sexual union. Sexuality is the symbolic union of spirit and matter, where the sacred heavenly space of the female's womb is penetrated by the diamond like innocence of the earthly sceptre of flesh. Thus, it is through this symbol that the brilliance of humanity's journey arises, and inversely, from its suppression by the patriarchy that the dark side of our evolutionary journey begins. And the condition of its operation within us becomes the cause for why and how our intelligence deteriorated during the last age, sending us collectively into the dark depths of our psyche's to transform us through a process of metamorphosis.

The knowledge about the Tree of Life and its connection to the sacred feminine has been lost for some time, encapsulated for its protection within the collective psyche by evolutionary forces beyond our control, those same forces driving the Daiva yugas. The forces that created the patriarchy began after 7,500 B.C. while our sun transitted the sign of Capricorn in the descending arc of the Treta yuga. Those forces began accelerating their impact upon consciousness relative to our increasing distance from the galactic center. The timing of the greatest acceleration of the suppression of the Goddess cultures with its knowledge about the Tree of Life correlates to our solar system moving through

the sign of Scorpio, ruled by Pluto, roughly five to six thousand years ago, around the time of the great flood.

The archetype of Scorpio symbolizes the Soul and its powers of regeneration throughout the cycles of death and rebirth. The Soul through Pluto generates the mysterious transformation within us from primal to sacred, where earthly and heavenly forces fuse together into one harmonious whole to generate new levels of psychic integration that form the stepping stones toward our spiritual maturity. Pluto sees to it that all things preventing growth through this process are eliminated. Scorpio relates to the use and limitations of this power on a personal level relative to the collective, where the Soul tests its powers against the confines of earthly life. It also correlates to psychic metamorphosis, the key dynamic underlying our evolution, that arises as a result of this process through the development of our emotional intelligence. Scorpio is part of the astrological wheel which forms the water trine and our emotional intelligence. It forms the link through the Soul which facilitates the merging of the individual ego (Cancer) to the universal Absolute (Pisces). The Soul is a name for that part of our intelligence orchestrating the leading edge of our evolutionary journey which operates in coordination with the Tree of Life. As the Soul through Scorpio merges the ego to the universal, the Soul through the Tree of Life merges the physical to the spiritual. As it activates our life programs through the reference point of the ego, the Soul through the Tree of Life provides correlations between our inner and outer experiences of life.

The growth of our Tree of Life is regulated and synchronized by the Daiva yugas. Like the seasons that regulate the growth of earthly life, its activation and de-activation is controlled accordingly. The magnetic poles of our astral trees symbolically conform to the poles of our earth and the poles of the Daiva yuga cycle. The crown or north pole in both correlates to the intelligence of heaven and universal magnetism transmitted by stellar or solar sources. The root or south pole correlates to the intelligence of earth, our physical body creating the gravitational cistern to hold our emotional intelligence, which receives its cues through lunar albedo, or the reflections of solar light emanating from our moon. The counterparts for the crown and root in the Daiva yuga cycle are Aries/Pisces in the Satya yuga as crown, while the root is symbolized by Libra/Virgo in the Kali yuga.

As our sun transitted through the sign of Scorpio which began during the sandhis in the descending arc of the Treta to Dwapara yuga, the capacity for the Soul to merge the physical with the spiritual through the Tree of Life was directly impaired due to the decline of mental virtue. Mental virtue is absolutely essential to handle the purity of the vibrations operating through our astral Tree of Life. In essence, the circuits that activate the Tree of Life were becoming progressively shut down. During that time, the polar north star was Thuban, the dragon or serpent. According to the ancients, the dragon or serpent was the guardian of the stars or golden apples which hung from the Pole Tree in the Garden of Darkness. This is a direct reference to the Tree of Life, where the dragon or serpent are the guardians of kundalini itself. The stars or golden apples are the chakras which hang from the "pole tree" in the garden of darkness, one's inner realm. They are guarded by the "dragon" for it is only through the action of awakened kundalini, which is symbolized by the serpent or dragon rising, that their "fruit" of higher knowledge can be

penetrated to be experienced. The dragon is a symbol for a vessel of astral intelligence, while the snake is a symbol of the psychic metamorphosis that it generates, where the shedding of old skins makes way for the new. Both entities capture the form of action of kundalini when it is originally released within the body, which feels like massive jolt of energy undulating up the spine in a serpentine manner.

Kundalini, as dragon, is the vessel carrying an astral intelligence that travels through the Tree of Life. It is released within our Tree while the solar/crown and lunar/root energies coalesce. Its link to its astral origins is found amongst the starry vault of our heavens through its association with the sign of Aquarius. It connects us to our astral or ancestral heritage and serves as the bridge from the earthly to astral dimensions of our consciousness. Symbolized as the water bearer of Aquarius, kundalini is the vessel and force by which the spiritual waters of Pisces pour forth from the heavens to spiritually transform our consciousness.

Operating through the astral dimension, the Tree of Life is the bio-spiritual network within the human organism that is the primary agent responsible for bringing to conscious awareness our spiritual origins. It is invisibly enmeshed within the biological system of the human being, correlating to the human spinal column as its trunk, the skull its crown, the tailbone as its root, and the nervous and circulatory systems as its branches. The endocrine system is the interface or messenger service between physical and spiritual dimensions. The heart is the pump and gateway between the two provinces of earth and heaven.

Within the human Tree of Life are seven astral gateways, called various names around the globe including knots, chakras, psychic centers, or lotuses. Each one correlates to a different body of wisdom or inner universe on the esoteric level that guide our evolution. Each gateway is symbolized by a different color, correlating to different wavelength, vibration or frequency of light which together create the lighted orbs seen inwardly as reflections of the stars or golden apples upon our pole tree.

The spectrum of light visible to the human eyes is expressed through a rainbow, formed by wavelengths of light within the electromagnetic spectrum that we can see. (The entire electromagnetic spectrum goes from radio waves (with longest wavelength) through microwaves, infrared, visible light, ultraviolet and x-rays to gamma rays (shortest wavelength). The colors we see externally are similar to what we perceive internally on the astral Tree of Light. The difference is one of purity. The inner eye does not perceive color through any manner of distortions and thus its beauty is peerless.

Rainbows appear on earth when sunlight is refracted in the presence of water or moisture in the atmosphere. It arches over the surface of the globe linking heaven and earth. Likewise, the inner Tree of Life with its rainbow creates our connection between heaven and earth in the presence of water too, this water of spiritual origins being delivered by the astral force of kundalini (Aquarius, the water bearer). In astrology, the element of water symbolizes three stages of emotional development - personal equaling security (Cancer), collective equaling use of power (Scorpio) and universal equaling sacrifice

(Pisces), where its cultivated maturation results in the bliss of the awakened human heart.

The colors of the rainbow are violet, indigo, blue, green, yellow, orange and red. Violet occurs at the highest visible frequency, and then as the frequency diminishes in strength or speed, it changes to indigo, blue, green, yellow, orange, and finally red at the lowest visible frequency. We can use our knowledge of the rainbow as corollary to elucidate the relationship between the Tree of Life and the cycles of evolution and involution, the regulation of dharma through the Daiva yugas.

In the Tree of Life, violet correlates to the crown or 7th chakra,; indigo correlates to the ajna or 6th chakra; blue to the throat or 5th; green, heart or 4th; yellow navel 3rd; orange sacral or 2nd; and red root or 1st. In essence, the chakras are stimulated into activity by varying levels of vibration whose speed correlates to its color.

As mentioned, the Daiva yugas are divided into two halves, called Electric Couples. The descending arc is solar, yang, or male. The ascending arc is lunar, yin or female. The solar Electric Couple begins at the summit of the Satya yuga at 0 degrees Aries. This half correlates to the emergence of yang dynamics within consciousness which emanate from the crown of our Tree of Life. Alternately, the lunar Electric Couple begins at the bottom of the Kali yuga, at 0 degrees Libra. This half correlates to the emergence of yin dynamics within consciousness which emanate and represent the root of our Tree of Life.

As our solar system journeys nearest the galactic center, beginning at the crown of the tree with the color violet, it travels and descends through the solar Electric Couple for 12,000 years. When it reaches the bottom, which correlates to the root of the tree, with the color red, and its farthest point from galactic center, it turns and begins its ascent up through the lunar Electric Couple for another 12,000 years. These two energies coalesce and combine to form one complete circuit.

Likewise, in the human Tree of Life, we receive sustenance from the crown of our heads, just like trees in nature through the process of photosynthesis receive sunlight and convert it into nutrients. For humans, this sustenance is received upon the inhalation of each breath in our skull as solar white masculine energy which descends down our spine toward our root chakra. When this energy reaches our root, it fuels the ascent of the lunar or red feminine energy up our bodies towards the crown chakra. This red energy comes up from the Earth into our Tree of Life, just as nutrients within soil, oxygenated by air and osmosed by water, are carried into the woody tissue of arboreal trees. When this circuit becomes fully activated, the "circulation of light." occurs, as the ancient Taoist's called it.

When our solar system travels through the ascending arc of the Satya yuga, the increased magnetism excites the electromagnetic fields permeating us, activating the the whole spectrum including the higher frequency wavelengths of light, the color violet. This activates the entire circuitry including the crown chakra upon our Tree of Life, emphasizing its stimulation. As our solar system travels away from the galactic center, the intensity of the frequency of the wavelength of light diminishes - from violet to

indigo. As this occurs, the potency of the crown chakra fades as the indigo wavelength dominates and the ajna chakra is stimulated into supremacy. This pattern of activity upon the Tree of Life continues in its downward trend until its final orientation at the root chakra at the bottom of the Kali yuga.

During our solar system's transit back up the ascending arc of the Daiva yuga, the pattern reverses itself. The Tree of Life progressively re-activates, re-orienting from lower to higher frequencies. When our sun reaches the summit of the Satya yuga again, the entire Tree of Life from root to crown is activated, correlating to the peak in human intelligence or dharma which is induced by the increase in universal magnetism. This cycle repeats itself ad infinitum collectively, yet for the individual it asserts its influence only until the attributes of mental virtue are refined to completion, whereupon one fully awakens and becomes liberated from the mystical wheel of life and death.

Within nature, through the action of photosynthesis, energy from sunlight is drawn down to the roots of the tree for "synthesis" with nutrients from the soil. There has to be the correct combination and balance of fire (sunlight), earth (soil), air (oxygenation) and water (osmosis of nutrients) for the tree to thrive, the proportions of which are based on its need as a reflection of its design in nature, i.e. trees that thrive in arid climates need less water annually. The same growth dynamic found within the arboreal tree corresponds to the human tree. Based on its need as a reflection of its design in nature, the compositional elements of fire, earth, air and water are articulated in one's natal birth chart. At the moment of conception, heaven and earth join to fuse a body for the soul whose totality of purpose and life design are reflected through the symbols in the birth chart. Every soul is unique in this regard and its overall interactive intelligence is governed by this natal imprint.

The development to maturity of our Tree of Life occurs over many, many lifetimes. As it is of astral origin, its existence is not limited by the flesh, even though its memories are acted through the flesh. Its intelligence is the possession of the Soul, and as it fulfills its blueprint as the link between heaven and earth, it is carried forward from lifetime to lifetime. Its development is effected by the elements of fire, earth, air, and water which synthesize in various combinations within each of the yugas, and each lifetime to form unique nutritional vibrational frequencies that "feed" the growth of our own human tree as it reaches towards maturity.

Like that inside the arboreal and the human Tree of Life, the solar forces of luminosity (as in our sun) enter at the crown and gravitate down to the root. On their downward passage, the needs of the tree are osmosed, and like a messenger, the information is conveyed to its roots in the earth. This facilitates the process of fertilization of the tree, whereby the appropriate nutrients are then pumped back up towards the crown, allowing the tree to continue its growth. The dynamics operating within both the heavenly descent and earthly ascent of energies are critical to the survival and growth of the tree.

This dynamic of heavenly photosynthesis and earthly osmosis is the same mechanism that nurtures the collective development of our human tree through the Daiva yugas,

where on the galactic scale the heavenly descent correlates to the solar descending arc beginning at the Satya yuga. This "light" is carried "downward" and along its way osmoses the needs of that which it touches, conveying the information to its root. The earthly ascent correlates to the lunar ascending arc beginning at the Kali yuga. The root receives the information from its heavenly messenger, and in response proceeds to supply the necessary "nutrients" for delivery up the tree upon its return to heaven, whereupon new wood, leaves, flower and fruit are born.

The Way of the Oracle

The study of the Daiva Yugas elucidates the relationship of various eras with the celestial phenomena of given fixed stars and the effects of their archetypical influence upon the evolving human consciousness, relative to its earthly teaching. By incorporating the knowledge of the Davia yugas into the science of Evolutionary Astrology, we can map out the course of human history through the Daiva yugas cycles and use its correlations as a tool to understand ourselves as a cosmic family member, and to help us interpret our future direction based upon the reflection and objectification of our past actions over large expanses of time.

The earliest forms of "astrology" date back to antiquity. Records show that it was used by many ancient cultures around the world - Chinese, Mayans, Romans, Hindus, Persians, Egyptians, Assyrians, Babylonians, Peruvians, and Native Americans. Its first expression took the form of the ancient oracle from which modern astrology owes its origins. The phenomenon of the oracle probably arose as the emergence of the voice through "singing", where simple vibratory annunciations erupted through the unconscious by those inspired to do so. Perhaps its inspiration came through humanity's affinity with birds, whom our ancestors venerated as the most sacred of all animals and considered to be messengers from heaven. Bird song was considered prophetic by them, and they depended upon them for such things as forecasting weather conditions. (footnote: Black Elk, the famous native american mystic is quoted as saying that birds and humans share the same religion)

Using the human voice for the development of language as we know today is believed to be relatively recent. Carvings made by our ancestors of female deities around the time preceding and following the prior ascending arc of the Daiva yugas (circa 26,000 BC) are usually without mouths. This suggests that our early ancestors communicated mostly by other forms, such as telepathy and body language, as other animals do. Symbolic representations of the female as objects of veneration from those times always include bird symbolism. These symbols may be our clues suggesting that sounds inspired by bird song, whose ancestral relatives are dinosaurs, became the original vocalizations which eventually led to the development of language itself as we know today.

The ability to communicate through the use of language and its myriad symbols indirectly fuels the development of our capacity to objectify one's reality against another's and reflects a process of individuation. For our ancient ancestors, this emerging objectivation developed over time and, among other things, led to the study of the

influence of the heavens upon earth which systematized our knowledge of natural law and led to its formulation such as ancient Chinese Taoism and the I Ching. The *I Ching*, or *Book of Changes* became the formalized version of its original "shell and bone language" whose use was "developed to record oracular communications for kings." (ref. The Astrology of the I Ching, pg 8) This early form of the astrological oracle is believed to have preceded the world flood around circa 2,800 BC..

According to the Tao, the forces of heaven and earth are experienced by the human through five basic elements that compose the universe - earth, fire, water, metal (air) and wood (astral). And as they all act in both positive and negative, yang and yin, solar and lunar manifestations, the number five is doubled and becomes ten. The combinations created form the basis of their ten celestial stems which are used to calculate the *pa kua* (trigrams), the oracular divination tool used in Chinese astrology. The *pa kua* are each composed of three stacked lines, symbolizing the three interrelating forces in nature. The top line is heaven, the bottom line is earth, and the middle line is human-kind. Thus humans are depicted as the intermediary between the forces of heaven and earth, our bodies acting like a conduit between these two complementary rhythmic forces upon which evolution acts.

According to the Tao, clockwise movements of the heavens correlate to expansion while its reverse counter-clockwise direction correlates to contraction. The flow of the Daiva yugas also figuratively turn in a clockwise movement correlating to the movement of the heavens upon us, where the regulation of dharma through divine intelligence creates cycles of evolution and involution which sets the stage for our growth. The counter-clockwise movement of contraction correlates to the movement of earth, where our life dramas through the development of the eight phase lunation cycle push upon and against the expanding stream of intelligence pouring forth from the heavens. The fusion of the undulating rhythm of these two opposing, yet complementary streams of earthly and heavenly intelligence, as matter and spirit, are important because they connect directly to our Tree of Life. When their flow is harmonized within us, an inner and outer state of natural balance is maintained.

The interpretation of these dynamics through Evolutionary Astrology, as in the I Ching, is possible for their related origins as a sacred science provide a framework for the synthesis of heaven, humans, and earth through time by careful and wise analysis of the relationship binding familiar archetypal themes that are conditioned by the forces of nature. As such, these related forms of astrology are not a pseudo-science, as some in the scientific community and even the common dictionary itself would ascertain (ref. Cambridge Planetary book and Webster's New World Dictionary, pg 84), but in fact, share common ground with all other natural sciences when their use is wisely employed.

The forces of creation are now being discerned at the quantum level, a current measure of the mainstream scientific community's penetration into the mysteries of creation to date. Humanity's current access to this level of knowledge correlates to the vibrational level of intelligence that arises precisely during the ascending arc of the Dwapara yuga, where "The human intellect can then comprehend the fine matters or electricities and their

attributes which are the creating principles of the external world." This understanding is reiterated by Paramahansa Yogananda: "As steps in man's awakening, the Lord inspires scientists to discover, at the right time and place, the secrets of His creation. Many modern discoveries help man to apprehend the cosmos as a varied expression of one power - light, guided by divine intelligence... all based upon the electro-magnetic phenomenon of light." (ref. Autobiography of a Yogi, pg 318)

The usage of astrological symbols through the methodology of Evolutionary Astrology convey the nature of the forces that operate through natural law and the areas of life (houses) where those dynamics are applied upon its creation in a predictable, interactive way in our time/space continuum. The nature of the forces are expressed through the twelve archetypes of the zodiac, which together form the structural nature of human consciousness woven together and held in tension by the four elements of fire and air, earth and water. Their predictability and level of interaction are governed by aspect (trines, squares, etc.) amongst emphasized contact points during transits which affect us personally and collectively. The entire structure is given evolutionary momentum or constraint by a trinity of forces termed modes - fixed, cardinal and mutable. It is through the modes that the creative principle is woven clock-wise for development collectively through the Electric Couples within the Daiva yugas.

In Egypt, an early zodiacal representation exists in the ancient Temple of Dendera. Dated around 100 B.C., Ta-Urt as Great Mother exists as the symbol for the galactic center of the Milky Way Galaxy, where life/stars are transformed within her cosmic womb, and where the dynamics that guide our evolutionary forces emanate.(ref. Dendera Zodiac, Appendix F) The Dendera zodiac depicts the movement of our solar system as it transits through the constellations of the Daiva yugas and captures in symbolic form through female and male figures the triad of astrological mode sequencing which progressively weaves the evolutionary forces of change that turns the wheel of the Daiva Yugas.

There are four women holding up the sky which symbolize the enduring elements of creation, and connect to the fixed mode of the yugas through the zodiac signs of Taurus, Aquarius, Scorpio and Leo. Their purpose is to maintain and control the evolutionary blueprint that gives birth to the various stages of development for the human species. They form the bridge between heaven and earth and thus are the four central pillars of the zodiacal representation. The fixed mode symbolized by the four women serves as the "holy grail", a medium synthesizing and harmonizing all factors into which the cardinal/generative and mutable/receptive forces deposit their accumulated "intelligence" which will determine the evolutionary state of expansion or contraction. The fixed mode can receive any pattern nature can create, re-organize it to fit specific parameters in conformity to its fixed evolutionary doctrine, and birth it as a seemingly new form of creation, such as species regeneration, which reflects the intended pattern nature originally desired with some changes.

The unique characteristic about the fixed mode is that its intelligence operates inter-dimensionally, thus engendering its receptivity and responsiveness to dimensional shifts that link the astral and physical domains. The fixed mode serves as a four-fold medium

of *metamorphosis and regeneration*, providing the link between the dimensions of heaven and earth. Within the Tree of Life, they maintain the evolutionary matrix of the creative principle that prevails during the Daiva yuga cycle and form the fixed cross of the zodiac.

Sandwiched between female figures are four pairs of hawk headed men which symbolize the transient and perishable elements of creation, and connect to the cardinal and mutable modes of the yugas, grouped as pairs - Aries and Pisces, Capricorn and Sagittarius, Libra and Virgo, Cancer and Gemini. They are grouped together to emphasize their catalytic nature within the evolutionary cycle, symbols for the element upon which the forces of rebirth and regeneration act upon, that which allows mutation to arise to adjust for the expansion of consciousness.

The cardinal mode symbolized by half of the four pairs of men is a generative force. Its nature can be described by the homeopathic aphorism of "opposites attract" making it the interactive gateway between the opposite fixed and mutable forces. It receives data from the fixed mode for its emission and expression into phenomenal reality. The cardinal mode consists of the four cardinal signs of the zodiac - Aries, Capricorn, Libra, and Cancer. It thus serves as the four-fold *generator* of ideas destined for earthly development that are disseminated by the fixed mode. Within the Tree of Life, they become the driving force that puts everything into action on the earthly plane. They form the cardinal cross of the zodiac.

The mutable mode symbolized by the other half of the four pairs of men is receptive, and facilitates the dynamic of change, from status quo to revolution. Its purpose is to generate adjustment or mutations after the cardinal mode has exhausted its momentum and options. The mutable mode signs of the zodiac are Pisces, Sagittarius, Virgo, and Gemini. They serve as the four-fold *transformer* of ideas that develop at the earthly level and when reaching their zenith, sets in motion the need for mutation to another level. Within the Tree of Life, they become the force that facilitates necessary change, the single element of predictability in an evolving universe. They form the mutable cross of the zodiac.

The interacting forces of cardinal and mutable modes pair up in such a way as to generate the necessary mutations which allow evolution to proceed. The cardinal mode is attracted to magnetism and the power created by the interactive forces of polarity. The mutable mode is attracted to gravity, and generates mutations to matter based on the information received at the atomic level. The exchange of the two results in an evolutionary mutation which feeds into the fixed mode. Like messengers from the time/space continuum of existential phenomenon reality, they provide the data to reprogram the fixed mode, our "holy grail" linking the intelligences between heaven and earth, which ensures the nature of adjustments made conform to the evolutionary blueprint regulated for development by the existing creative principle.

An overview of the collective evolutionary experience effecting the human species over the past 14,000 years can be developed by creating an interpretation combining the

progression of the zodiac ages through the yugas with the Electric Couples, modes, and elements. Starting at the top of the Satya yuga, the Electric Couple changes from lunar to solar arc to begin our journey as we travel away from the galactic center. The lunar energies that developed during the last ascending arc culminate and magnetize/fuse with the cardinal yang energy of Aries. This energy expressed through the planet Mars conforms to our instinctual nature, yet contains the seed energy of new beginnings and the potential inherent in a new cycle of growth. The dominance of yin that prevailed during the closing age will begin to accede to yang as our solar system begins its journey away from the galactic center. The first part of its journey begins when the seed fuses with the mutable yin energy of Pisces, between 11,500 B.C. to 9,500 B.C.. Through Neptune, our seed will carry the imprint of the Absolute which shall initially be nurtured and developed through our powers of reason against the backdrop of our swing away from the galactic center which reduces the effects of universal magnetism upon consciousness and transfers the responsibility of mental virtue and its applications onto humanity itself. This intelligence forms the operative creative principle whose development shall be regulated by the Tree of Life.

To usher in the dynamics for this new descending cycle, the initial fixed mode to program the seed is the archetype of Aquarius. Aquarius rules astrology and as designated such, it holds both the key and the lock of our evolutionary blueprint for this next cycle - all the patterns within creation that release the future into being. Uranus, as the planetary ruler of Aquarius, possesses a unique dual vibration. As the element of air, it "breathes" essence (from its neighbor Pisces) through every fiber of the Soul, which empowers it to objectify its reality through the individualized unconscious, its blueprint, which reflects both its essence (as unconscious/Pisces) against the backdrop of any accruals of artifice, those things have conditioned the Soul that are in contradiction to its nature (as subjective consciousness/Capricorn). The Uranus dynamic that operates through the subconscious serves to reset this balance between one's perception of essence, nature, and artifice and restores the perceptual unity natural to the higher mind which allows the core matrix of the Soul to become actualized by revealing its essential nature, despite all circumstantial realities experienced. Wherever artifice arises in the form of delusion, Uranus will shake it loose from its moorings. Its culmination is triggered through the Soul by Pluto, the archetypal terminator, and can be felt as a keen stinging sensation upon the psyche - the proverbial strike by the Scorpion's tail.

The archetype of Aquarius is type cast as expressing itself through detachment. Yet pure objectivity from an emotional standpoint goes much deeper than detachment conveys. It is the vehicle of objectivity that facilitates the emotional integration and complete mastery of every conditioned passion by allowing one to enter right into the core of any emotional trauma for full dimensional immersion and release. The essence of Aquarius is captured by the glyph for Uranus where the curved poles of reason and emotion sit in opposition astride the circle of the Soul fixed atop the cross of matter. As part of the fixed cross in the zodiac, Uranus resets perceptual imbalances affecting the mind caused by emotional traumas resulting from prior life experience. These things, in the end, trigger growth at the Soul level, for through Uranus, it learns how to maintain its equilibrium of balance between the two poles of reason and emotion by applying its

power of objective awareness.

When our sun transits through Pisces and Aquarius within the Daiva yuga cycle and humanity begins its descent through the solar arc, the development of its own powers of reason are stimulated, whereby it begins asking its own questions about itself in relation to its Creator and the desire to test its power as co-creator is ignited. This waxing yang process of outward reaching mental orientation slowly begins to replace the waning receptiveness of yin emotional energy, and humanity's journey toward Soul individualization commences. This dynamic change from yang to yin, as described, is the causative factor why "the intellect of man lost altogether the power of grasping spiritual knowledge" for it is through the awareness of other as creator that its journey to self-realization begins.

As the seed gestates in Aquarius between 9,500 to 7,500 B.C. in our Daiva yugas, it begins to form an individualized expression at a collective level within a group context. The feeling of separation from the Source builds as a result of our moving away from the galactic center, which is compounded by the psychic shift as the emergence of yang energies escalates. This is especially potent during the transit in Aquarius which is the initial yang archetype of the zodiac belt in the descending arc. As our journey continues, this seed energy magnetizes/fuses to the cardinal yin energy of Capricorn through the planet Saturn. Here a societal structure is created in an attempt to maintain some form of collective stability as the individualizing emphasis progresses with the deceleration of mental virtue, including establishing a hierarchy of power to oversee its operation. Capricorn through Saturn relates to our subjective consciousness, whose development reached its zenith during the yin ascending arc of the prior age. The human power base that arises becomes subconsciously structured by this yin "memory", as the prevailing dynamic of the prior arc continues to echo its reverberations, yet outwardly it assumes a new form, now transmuted by the yang forces which have begun to imprint consciousness as our sun's transit moves us farther away from the galactic center. On a collective level, humanity is progressively experiencing its separation from its Mother (the release of yin) and beginning to test its independence as its maturation process begins (the acceleration of yang). As mentioned above, this time period generated the emergence of the patriarchy within the Daiva yugas cycle, 7,500 to 5,500 B.C. sometime around the sandhi between the Satya and Treta yugas, and where humans begin to lose "all power of grasping the knowledge of divine magnetism." (ref. Holy Science, pg 13) .

Continuing onward, humanity is fully within the Treta yuga as our seed then magnetizes/fuses with the mutable yang energy of Sagittarius through the planet Jupiter. Here the collective tries to expand its consciousness by developing an independent understanding of itself in a cosmological, universal sense through its developing powers of reason, which it is learning to use to fill in the gaps created by its ever widening unconscious sense of emotional displacement from its Mother as it travel further out away from the galactic center. This period between 5,500 to 3,500 B.C. in the Treta yuga is responsible for the development of our cosmologies and their related deities that arose globally around this period, which in turn, formed the basis of our beliefs that have generally conditioned the consensus view of life, even to this day. The concept of God as an anthropomorphic entity became objectified at this time, and was originally female, not

male. The human woman with her powers of birth and regeneration became its living symbol and embodiment. The archetypes of the deities that are created by humans are other-worldly like their Creator and thus embody the mutability of the Sagittarius archetype as icons of unlimited, supernatural capacity beyond the powers of human reason and its reproach.

The cultural cosmology that arose into being and the beliefs created by them next become absorbed into the collective psyche through the fixed yin energy of Scorpio. Any disparity between the natural disposition of the Soul and its projected icons as its chosen collective form of deification becomes magnified as it brings them to life. During this time, between 3,500 to 1,500 B.C., humanity begins to collectively discover the power of individuation through its deities, and the potential it possesses through these cultural forms of identification and their misuse begins. In the middle of all this, as the collective's sense of personal power begins to manifest, the great flood occurred, around 2,800 B.C., destroying globally most human settlements, putting to the test all of humanity's belief structures against an unbelievable reality that the few survivors found themselves struggling to come to terms with. The archetype of Scorpio connects to the underworld, the inner dimension of our consciousness symbolized by fixed yin water. Here we have a global flood (water), submerging and absorbing almost everything in its path (yin), whose memory becomes fixed within the collective psyche (inner dimension of consciousness).

During this phase, the shut-down of the Tree of Life is being accelerated, fomenting a form of collective psychic disorientation resulting from the progressive deterioration of its intuitive insight. The collective Soul begins its process of metamorphosis, arising from a sense of absolute powerlessness set in motion by the forces of nature themselves. The lesson to be learned by humanity through this global catastrophe will undoubtedly be in the form of a subconscious memory that will help it become aware of and unlock the all-causative powers of the Soul itself. Its memory will reverberate compulsively within the collective psyche for milleniums afterwards, becoming fixed as it were, until its time of ripening in the upcoming yin age. During our sun's transit through Scorpio, where the descending Dwapara yuga begins, "The human intellect lost its power of grasping the knowledge of electricities and their attributes." (Ref. Holy Science, pg 13)

The icons of power that survive this difficult process become fixed within the inner realms of consciousness, for better or worse, and then magnetize/fuse with the cardinal yang archetype of Libra for regurgitation and testing against the ideals of social equality, harmony and unity which are bound to progressively rising notions of individualization. At the time in history that our sun transited Libra in the Daiva yugas, it is interesting to note that its origination as a separate zodiac sign did not arise until afterwards. Originally, western astrologers only recognized the scorpion in the constellation of Scorpio for that segment of the heavens. After many catastrophic earth events that occurred during this time period (Immanuel Velikovsky, "Worlds in Collision"), the formulation of Libra arose, now representing the place in the heavens where the claws or "chelae" of the scorpion existed.

When our sun transited what was to become Libra, 1,500 B.C. to 500 A.D., the earth

underwent a number of global upheavals caused by the birth of the planet Venus (Immanuel Velikovsky, "Worlds in Collision") testing the futility of humanity's power of reason against the backdrop of an extreme survival scenario created by cosmic forces. The story of Exodus captures this struggle of survival by a tribe of people, whose success is dependent upon their attunement to ideals of virtuous conduct as immortalized by the stone tablets brought down from the mountain top by Moses known as the "Ten Commandments." Without a doubt, the planet that symbolizes this time period, and thus becomes ruler of Libra, is none other than Venus itself.

Libra relates to the time when the Greek and Roman cultures flourished, where the ideals of a democratic society were promoted, yet their "ideal" was poisoned at inception due to the hypocritical patriarchal structural overlay asserting the supreme rights of a hierarchically tiered society, where various "superior" humans flourished at the expense of other human beings. Slaves were culturally acceptable to own, and their right to freely exist as the wealthy themselves sought fit to do was a non-sequitor matter. This is also the time in the yuga cycle where individual expression within a societal context is most emphasized. Here we have the rise of many great ones through their academic achievements, both male and female despite historical archives to the contrary, as the powers of reason are fully developed at the culmination of the yang arc of the Daiva yugas. While its powers of reason are fully developed, its contextual application of those powers has yet to manifest in its entirety for the descending Kali yuga is where "The human intellect cannot comprehend anything beyond the gross material of this ever-changing creation, the external world."

Following Libra is the mutable yin energy of Virgo, 500 to 2,500 A.D.. Here we undergo the shift in Electric Couples from yang to yin as we begin our return back to the galactic center. Virgo's role through the planet Mercury is to absorb the fractured dimensions of the collective psyche following its tumultuous ordeal during the culmination of the prior age. Through the vehicle of existential crisis, which often manifests through physical illness or spiritual crisis, Virgo stimulates the purification of any imbalances within consciousness that impede the collective's psychic attunement to their creative potential in an environmental group context. The purification process is the mirror by our Creator, reflecting its image down from Pisces at the crown of the Daiva yuga, which engenders the virtue of self-impeccability in relation to itself and all others.

During the time our sun began its transit of Virgo to the present, humanity sought to understand itself through this mirror of its Creator (as polarity to Pisces) which became out pictured through various religions and spiritual traditions. The doctrines of Christianity, Buddhism, and Islamic faiths arose and spread throughout the world. In their wake, as much as they sought to unify humanity, they equally divided through their misuse for personal power and gain, leading to religious persecution and wars, like the Christian crusades and its worldwide missionaries, to the disastrous war in present day Iraq and the carnage in Africa, not to mention many, many other places around the world today. Within this same time period, environmentally released contagions spread to become worldwide epidemics, killing millions - Bubonic Plague in 1,600's, Spanish Flu in 1919, and now the specter of Avian Bird Flu and other mutating contagions threatens

humanity with the potential for yet another worldwide epidemic of even greater magnitude due to our transmigration through air travel.

Currently, our sun transits around 7 degrees of Virgo in the yuga cycle, and will remain in Virgo for almost another 500 years. As the archetype which births the new age, Virgo is responsible for the transformation within consciousness that must arise to seed the lunar arc of the Daiva yugas for the next 11,500 years. All that has come before as a result of its preceding solar arc culminates, and in doing so, becomes the yang fertilization for our collective yin rebirth. Through its medicine of existential crisis, its purpose is to lead to our rebirth through Self-Knowledge, the remembrance of our origins. Virgo teaches that healing comes through the sacrifice of oneself at an emotional, collective level through an ideal rooted in natural law, the vibrational Truth reflective of every drop within Creation. It teaches that survival depends upon absolute unity of purpose, that by living a life in service and emotional sacrifice to the greater whole, one releases the greatest potency of the essence of the divine seed within oneself. Virgo teaches that our perfection comes through the alignment to our true nature which naturally perceives the health of the whole as synchronistic to the health of the individual. This conscious choice becomes the mutational paradigm to purify the environmental pollutants humans have created with their thoughts and actions, for not only themselves, but for the planet itself, our dear beloved Gaia. Gaia, the network of consciousness that constitutes the creation living upon Mother Earth accompany us on our journey towards Self-Knowledge. It is not our sacrifice alone, but theirs as well that benefits and contributes to the greater whole for which we, as the designated stewards of planet Earth and her lifeforms, owe them our remembrance and respect.

It is a difficult journey through the exhaustive fields of physical and spiritual crisis to learn the lessons we are confronted with in Virgo, but also tying into this are lessons about giving, sharing and including, the archetype of its predecessor Libra, and then Scorpio, lessons about the all-causative powers of the Soul itself. In this context, where we have submerged into the "underworld" or unconscious parts of ourselves during our Daiva yuga journey, our impact on the planet due to what has been created in effect will have to be reconciled. It will take absolute unity of purpose to re-instate balance where overpowering forces that masqueraded as icons of democracy and piety ruled through self-interest and greed; and prevent our annihilation and total environmental collapse at the hands of those who express total disregard for all other life forms except their own. Yet it is possible, and in doing so, will purify the human seed essence of its psychic debris through whatever crisis arises to fuel the ascent of the primal feminine. Her sacred dimension that exists within all of us has the power to nurse the yin rebirth of the collective and the rebirth of our Tree of Life, paving the way for our entry into the fixed yang energy of Leo, the archetype of self-actualization, our solar orientation that reflects the memory of our Mother as the light within our Souls.

The Kali yuga as the dark root of the Daiva yuga cycle appears to be designed to be a very malleable creation point, where heavenly intelligence customizes and sometimes restructures the cosmos to propel the future evolutionary growth of its creation. At this turn of the Ages, a new planetary member named Venus is introduced, who now doubles

as planetary ruler for both the constellations of Taurus and the newly created Libra. The power of its maleability is further enhanced by the unique elemental composition by sign and planetary rulers of the Kali yuga itself. There exist four elements within the western zodiac - earth, water, air and fire. Earth and water are yin, the absorptive or receptive energies. Their yang counterparts are air and fire, the emitter or generative energies. These two energies, absorptive and generative, are paired up at the Kali yuga in both the solar descending arc in Libra and lunar ascending arc in Virgo.

Libra is a yang air sign ruled by a yin earth planet Venus (which also rules Taurus.) Its function within consciousness is to generate thoughts in response to reactions as projections it feels from others, thus it adjusts one's sense of personal power and value relative to others' needs and expectations, resetting inner psychic balance that leads to one's harmonization at the collective level. Virgo is a yin earth sign ruled by a yang air planet Mercury (which also rules Gemini.) Its function is to sense itself through thoughts generated by feelings erupting through an acute, hyper-sensitivity to the space as Pisces (its polarity) it occupies. This hyper-sensitivity leads to an unrelenting rhythm of critical self-analysis whose only remedy arises by discovering an outlet to allow its redeployment for the benefit of others. Thus, Virgo tempers one's sense of personal value and power through the redirection of thoughts away from itself towards that which naturally benefits the greater whole, from which the virtue of humility arises.

In both its ascending and descending arc, the Kali yuga is where "The human intellect cannot comprehend anything beyond the gross material of this ever-changing creation, the external world." Through the archetypal dynamics of Libra and Virgo, one can sense the hidden power being developed underground within the psyche that erupts through these two archetypes. Their design allows humanity to use its developed power of reason for discriminative purposes, to exorcise the collective demons it has created that have paradoxically surfaced as a result of dharmic involution, manifesting where *only* "the external world" is perceivable in the entire Daiva yuga cycle. The archetypes of Libra and Virgo are designed to flush these things out and become our primary reflecting points because the deepest cut in our psyche occur here. In order for us to heal, we must learn to do so *through others*, whose remedy as medicine resurfaces in thoughts and feelings generated in reaction to others themselves where we learn to face our psychic fears through the reflection provided by caring others.

Thus, both Libra and Virgo have an inbuilt reflecting mirror through their mutually shared elemental dynamic of yang air and yin earth, both mutable/receptive and cardinal/generative at once. The strength of this elemental parity gives them the capacity to transmit (Libra as cardinal) and mutate (Virgo as mutable) the intense and very dense polarized dynamics of yang and yin that occur at the point our sun is farthest away from the galactic center. Most of us would agree upon reflection that these two poles of yin and yang feel currently out of sync within us, that in fact, they feel at *war* with one another. This directly correlates to the effects of dharmic involution, whose inner phenomena is connected to the external phenomena of warfare itself that has manifested on the planet since circa 6,000 B.C. and sadly continues to this day, despite most of humanity's hatred of it.

For many, the extremes of these two poles is immeasurably vast and may seem irreconcilable. Yet, these two threads trigger the development within consciousness of the objective and subjective sides of our nature. Their eventual harmonization spurs evolutionary growth upon our Tree of Life. As indicated previously, solar and lunar dimensions of consciousness naturally become polarized as a function of evolution through dharmic involution in order to create the dynamic of extremity to stimulate new levels of personal and collective awareness. As has been shown through the solar arc, the yuga sequence create a dynamic flow of energy through the modes, elements and their associated archetypes that fixates, acts upon, and mutates to inspire new directions in consciousness relative to the reigning creative principle operating. All of these components are then filtered through the solar and lunar aspects of consciousness for final integration.

At the bottom of the Kali yuga, the extremity of polarization is most exaggerated and operates as an evolutionary device that through space and time stimulates the conscious awareness of the underlying unity of spirit (Pisces) and matter (Virgo). Thus the structural nature of the Kali yuga is empowered to expose and eliminate any weaknesses within the psyche that prevail as a result of the descending arc process, and specifically to create the conditions to allow for integration of yang into yin, paving the way for actualization of the evolutionary blueprint within the next fixed mode in the upcoming sign of Leo. The osmosis of all that came before is integrated, and their re-balance progressively attained. When this occur, the yin and yang within us naturally coalesce generating a state of divine union upon our Tree of Life and we feel renewed once again. Our thoughts and emotions reflect the inner peace natural to us that their fusion within consciousness generates, setting the stage for a brand new paradigm to arise for fixation again, enabling the evolutionary cycle to lurch forward to yet another level.

The middle of this Kali yuga culminated the preceding solar arc and correlates to the moment when yang gives rise to yin, the creative to the receptive, the firm to the yielding, the male to the female, the moment for the emergence of another huge paradigm shift within consciousness. We can go back in time to the prior Kali yuga where we find evidence of the same type of phenomenon as we are experiencing today. Objects discovered by archeologists crafted from those times emphasize the veneration of the female form as creatrix. The resurgence of the symbol of the female as creatrix correlates to humanity's rebirth, just as it did 26,000 year ago. It signals the death of the Age of the male solar arc and the rebirth of the female through its complementary lunar arc.

Shri Yantra

The ritual diagram from India called the Shri Yantra is used for meditation purposes to merge the solar and lunar aspects within consciousness. On another level, it symbolizes the creative principles operating within the cosmos and the dynamic of change with its in-built red-line for dealing with extremity that operates upon us from within it and at the collective level through the Daiva yuga cycle (ref. Shri Yantra, Appendix C).

If we superimpose the Shri Yantra upon the astrological wheel and line up the four cardinal points to those on the astro wheel, the sixteen outer petals correlate to the component parts of the creative principle developed through time within consciousness which connect to the sixteen elements of the human body according to Hindu mystics. The eight inner petals correlate to the key contact points as depicted upon the ancient Dendera zodiac as the four male where the cardinal and mutable energies exchange, and four female at the fixed cross that propel the evolutionary wheel. The sum of the numbers sixteen and eight total twenty-four, a number for the entire creative principle constituting Maya according to Hindu mystics. The inner triangles symbolize the dual mechanism of solar/male and lunar/female, yang and yin, heaven and earth that operate as complementary forces to expand consciousness. The triangle with its apex at the top is the solar male or yang energies, projecting itself from the crown of the tree or Satya yuga towards earth. As the energy moves toward the root, the triangles in the series diminish in size.

Alternately, the triangle with its apex at the bottom is lunar female or yin energies, projecting itself from the root of the tree or Kali yuga towards heaven. As the energy moves toward the crown, the triangles in the series diminish in size. Where the two largest triangles come together, it creates a six-pointed star. This star symbolizes the fusion of heaven and earth, the solar male and lunar female energies uniting into one harmonious whole, corresponding to the balanced state within consciousness that is termed androgyny. Duality ceases at this point of fusion, as the polarity of reason and emotion dissolve. The veil of Maya lifts as one reaches their goal where their essential nature is revealed. The star symbolizes the point in human evolution where the two become one, the male and female. Human sexuality was considered sacred for the reason by our ancestors because it was used as a vehicle to achieve this state. This is the true foundation of sexual tantra.

Getting back to the Daiva yugas and the development of solar and lunar dynamics within consciousness, the solar triangle projecting itself downward diminishes in size in three steps to depict its evolutionary progression as it penetrates and fuses into the root of Earth. As it does, it becomes more earth like, and its base diminishes in size to show this mutation. It is not shown making contact with the apex at the root of earth, to symbolize its limitations as essentially solar. To make final contact in its original nature would make it lunar and defeat the design within nature underlying the dynamics operating between complementary forces. The lunar triangle projecting itself upward diminishes in size in three steps to depict its evolutionary progression to fuse with the solar dynamics in heaven. Likewise its base diminishes in size to show it becoming more heavenly like and it does not make contact for the same reasons.

The size differences between the largest to smallest triangle represents the measure of its dynamic of change that is allowable as a function of natural law relative to its design incorporating complementary opposites as a means to achieve harmony and balance within consciousness. Each of the largest triangles can only compress or involute so much before it must expand again or evolve. The point where they expand again occurs through an event of transfiguration, where the original solar or lunar dynamic reach

maximum polarity and in an orgasmic moment, complete fusion occurs where both become united in a trinity with spirit, and thus become as One.

There are many ways to view the Shri Yantra. Its design incorporates many evolutionary dimensions and altogether transcends time and space as is the nature of any universal symbol. Yet one of the key features relative to the Daiva tree is its three step transition from heaven (astral) to earth (gross material) and vice versa. This depicts how heaven mutates to become earth-like, and vice versa. If we superimpose the astrological wheel onto it, aligning the cardinal points, heaven begins at 0 Aries/30 degrees Pisces, and as it descends, it becomes transposed elementally to become Cancer (water) and Sagitarius (fire). Then it turns again to become transposed elementally to become the signs Scorpio (water) and Leo (fire).

The reverse is true for the transition from earth to heaven. Beginning at 0 Libra/30 degrees Virgo, it ascends to become transposed elementally to Gemini (air) and Capricorn (earth). It turns once again to become Taurus (earth) and Aquarius (air). At the final turn for both, the energy of each sits upon the other, and provides its nearest point of contact for purposes of projection of its distinctive, yet identical essential nature.

This illustrates how creation uses a finite combination of elements, and by generating diverse cycles or patterns with them, forms the contiguous diversity within creation. The elements are not different things, but all simply "turned" to create the illusion of distinction, for they all emanate from one single cosmic source.

In our Daiva yuga cycle for which the pattern of growth is regulated upon our Tree of Life, air unites with earth to create a triad of key contact points generating the main earthly triangle with its root at Virgo(earth)/Libra(air), at the middle of the Kali yuga, and Gemini(air)/Taurus(earth) on the ascending arc and Aquarius(air)/Capricorn(earth) on the descending arc, projecting itself into heaven at the Satya yuga.

Here we have the fusion of complementary forces, solar/male/air or atmosphere with lunar/female/earth or body forming the root of our tree. It is the symbol for the vessel of solar breath as it circulates throughout our lunar bodies. Air or atmosphere in this context is the active element or principle from heaven causing mutation of earth, as earth is the gross material form of creation upon which it acts. Breath or prana moves within the vessel of our bodies making us conscious of how we perceive our inner and outer reality as a construct of our thoughts. Air and earth are time and space bound, reflecting their origination from the earthly root of the Tree of Life.

Likewise, fire unites with water to create a triad of key contact points within the Daiva yuga cycle forming the main heavenly triangle with its crown at Aries(fire)/Pisces(water), and Sagitarius(fire)/Scorpio(water) on its descending arc and Leo(fire)/Cancer(water) on its ascending arc, projecting itself onto earth at the Kali yuga. Here we have the fusion of complementary forces of solar/male/fire with lunar/female/water forming the crown of our tree. It is the symbol for the illumination generated by the inspirational fire of devotion opening the gateway to our hearts. Fire in this context is the active principle

from heaven which purifies our emotional intelligence as water through cultivation of mental virtue and the birth of a devotional heart. Fire and water transcend time and space, reflecting their origination from the heavenly crown of the Tree of Life.

When these four energies of earth, water, air and fire attain balance, they merge together within the human body to become the bio-spiritual fusion of heaven and earth. It activates the sacred alchemy natural to the human body. It is the circle and the cross, symbolized by the Earth glyph in astrology, which now assumes a three-dimensional form as a cone. The four elements of Earth when fused are reduced to three in the form of the cone, which accounts for it being an ancient symbol for divinity in matriarchal times. When the energies are unleashed within the Tree of Life, they ascend and descend with the circulation of light, and the number three is reduced to two as the lunar and solar energies turn the forces of evolution within our heavenly tree, generating new growth.

The connection to all the circuits within our Tree of Life are made and its growth to another level begins. The completion of its growth, where one cycle ends as another begins, allows us to experience the phenomenon of non-dual wisdom, whereby our solar and lunar energies are reduced to become as One, their polarity dissolved in the heavenly bliss of existential realization. We then become like the rotating beacon of a lighthouse, as the divine energy released now within us expands outward in all directions to merge with universal consciousness.

Lunar Consciousness and the Earth Goddess

The archetype of the primal feminine is little understood throughout history as we know it, and even less so in the predominantly patriarchal cultures that remain to this day on the planet which continue to influence the mind set for the majority of humans. Memory of her numinous origins go back in time to the last Kali yuga, 26,000 years ago when she was reborn after the culmination of the preceding solar arc which began 35,500 B.C. Embodied in stone carvings and etchings preserved in caves, she is depicted as part bird and woman, and was considered humanity's link between heaven and earth.

Over time, her primal nature became regarded as sacred and took the form of the trinity, a symbol for the eternal fusion of heaven, human, and earth. First, she embodies the Divine Lover as the Awakened Wisdom Dakini (Pisces), the primordial energy that receives spirit into her body, symbolizing the purity of space that gives birth and form to the idea of creation itself (Virgo). Second, she embodies the Divine Mother aspect as Prajnaparamita, the mother of all Buddhas (Cancer), who nurtures her creation with unconditional love to ensure its growth in the best natural spiritual traditions from infancy to adulthood (Capricorn). Third, after her Creation exhausts its possibilities for new growth (Taurus), she embodies Kali, the destructive principle of the feminine, that which cuts through delusion creating the death by elimination of that which no longer serves one's growth (Scorpio). This trinity through the six zodiac archetypes governing the yin elements of water and earth forms the lunar aspect of consciousness, that which arises through earthly enrichment from our root.

The trinity forming the lunar aspect of consciousness are qualities within the human psyche, irregardless of gender. The Divine Lover is also the Virgin, who symbolizes the purity inherent in matter or flesh, and this becomes the perceptual reflection of one's essential nature from the spiritual or transpersonal dimension. The Divine Mother symbolizes the capacity to embrace all form that arises from the attention born in desire, and to nurture these forms with unconditional love, as they are one's own. She is the nurturer and protector of Creation that exists within us all. Kali is the Crone, who symbolizes the eternal wisdom of the human heart. She is its guiding light from the past that carries humanity into the future, the one who understands that death through psychic surrender is essential for spiritual rebirth.

This trinity of lunar consciousness forms a bridge for the development of emotional intelligence within the cycle of death and rebirth and plays the role of midwife to birth and ground into reality new psychic orientations which constitute the substratum of an evolving consciousness. These three aspects of the sacred feminine, once unified within the traditions that revered the Earth Goddess, were split apart by the patriarchy to minimize her potency. Her transformative nature was feared, and she was increasingly demonized throughout the descending arc of the last age. Around 3,000 B.C. at the time of the great flood, the icons of the Goddess cultures are banished to the underworld, or experience similarly marginalized fates.

Due to the major earth upheavals in the last age, the fear of death grew within the hearts of humanity, greatly magnified as our sun transited the sign of Scorpio, 3,500 to 1,500 B.C. during the sandhi between the Treta to Dwapara yugas. The archetype of Scorpio relates to the underworld, the inner dimension of consciousness where our true power over life and death arise, and where our demons hide that test those same powers. During this time period, humanity's inner demons became out-pictured and projected as demonic forms of the Goddess by the patriarchy.

Thus her true nature was repressed, sinking into our subconsciousness, where she remains waiting to be released by the metamorphic action of the Soul through the rebirth of its lunar function. As a result of this new orientation, humanity's knowledge of the cycle of death and rebirth and the vital part it plays relative to our spiritual and psychic journeys was destroyed alongside the destruction of the Goddess, bringing us to our present moment in time.

The phenomenon of change that occurs within the death/rebirth cycle is the keystone of the evolutionary dynamic of metamorphosis - where the caterpillar changes into a butterfly. It underscores the mysterious paradoxical nature of existence itself, where we experience the unconscious (unborn parts of ourselves) erupting forth from within us, and through their development, a new level of consciousness emerges (born parts of ourselves). Metamorphosis through Pluto/Scorpio is the dynamic which heaven and earth use to sustain our perpetual growth. It is necessary as we are a synthesis of both spirit and matter. The vibrational shifts governing our growth operates between these two seemingly antipodal dimensions and the process of metamorphosis forms the bridge between the two.

For growth to occur, the unconscious induces change by generating a fracture with the faculties of reason or feeling within us, creating a dichotomy within consciousness directly correlating to the unknown parts of ourselves waiting in readiness to arise to conscious awareness. As this develops over time, we learn to objectify inwardly the nature of the dichotomy, which is being orchestrated through our external frame of awareness, or existential reality. Thus, through the dynamic of counterpoint awareness, that which we call duality, we birth new levels of consciousness. It operates like two wings of a bird, beating together in opposition, as darkness to light, yet continuously to maintain the momentum of flight.

On earth, the underworld is symbolized by the fall and winter season, when Earth's transit is farthest from its center, or sun. It is when the outer light diminishes in intensity and duration, when creation turns outside in. The bears hibernate, the vegetation lose their leaves. All of creation enters a period of dormancy as it relinquishes its exteriorization of life for the promise of rebirth in spring. The human spirit follows, seeking indoors protection from the harsh winter elements, and enters its period of inner reflection.

The underworld cycle of the Daiva yugas is comparable. It begins at the end of the descending arc of the Treta yuga, 3,100 B.C. and culminates at the beginning of its ascending arc, 4,100 A.D.. Both the descending and ascending Dwapara and Kali yugas are embedded within it, and are the points our solar system is farthest away from the galactic center. Our sun transits through the zodiac signs of Scorpio, Libra, Virgo, and Leo during the underworld segment. The signs of Scorpio and Libra on the descending arc culminate the development of the solar male energies, while the signs of Virgo and Leo usher in the developmental cycle of the lunar female energies during the following ascending arc.

Within our solar system are the four original asteroids that correlate to the transformative regenerative powers of the feminine. They are Ceres, Pallas Athene, Vesta, and Juno. These asteroids and the archetypes that they symbolize correlate to those parts of the feminine psyche that were split apart by the patriarchy and buried "underground" during the underworld portion of the Daiva yugas.

The underworld cycle beginning with Scorpio, fuels the impetus for metamorphosis, the keystone of evolution. It assimilates and purges from the unconscious all that is no longer needed for survival in order to realign the collective emotional and psychic state in preparation for the release of the new primal feminine seed. This is the Crone's domain, where sacrifice and death are embraced as necessary elements of metamorphosis and growth. It must be endured for the tree to bear its fruit. In astrology, this portion of the journey for the feminine yin dynamic within our psyche is symbolized by the asteroid Ceres. Her glyph is the agricultural sickle that cuts the wheat from the chaff, the harvest of life's fruits that are born upon the cross of matter.

Ceres is the Roman counterpart for Demeter and Hera, who as the Earth Goddess

symbolizes its powers of female fertility and regeneration, that which provides ongoing sustenance to ensure its creation's survival. As the goddess of fertility and regeneration, she produces the seeds that allow the regeneration of life itself to flourish. Esoterically, she possesses the occult knowledge that generates the development of the flowers and fruits upon our Tree of Life, and thus she is assigned governance over the ancient Eleusynian Mysteries. As she does within the natural kingdom, she bestows upon all the germinal seed that promotes the awakening of new life through a process of loss and recovery as seen through seasonal changes. Upon our Tree of Life, this manifests as an inner transformation begetting the living death and rebirth so oft heralded in ancient lore.

She wears a garland of wheat with ears of corn on her head and holds grain in one hand and a lighted torch in the other. Her gift to humanity as seed is the grain upon the ear of corn, the manna that falls from heaven to nourish humanity during the days when the shadow of death prevails upon Earth. The lighted torch is the symbol for inner illumination that results from her awakening within us, relative to our own powers of self-regeneration through the Tree of Life.

After Scorpio comes Libra which teaches the principles of giving, sharing and including - stressing the value of unconditional love as the premier vehicle of harmonization with the power to unify within consciousness any existential extremity or opposing force. This is the wise elder who universally and unconditionally loves all, and ceaselessly attempts to unify all tribal members into one cohesive whole. Through Libra arises the peak of solar arc individualization and of humanity's developing powers of reason which when woven together through the intuitive voice of the heart create wisdom. In astrology, this portion of the journey for the yang dynamic within our psyche is symbolized by the asteroid Pallas Athene. Her glyph is the diamond sceptre, the four-pointed fusion of mind, body, heart, and soul that forms the eye of wisdom on the Tree of Life, and which sheds its light from above onto the cross of matter below.

Pallas Athene is warrior goddess of wisdom, who responds and yields to the ancient voice of the Soul. She symbolizes the inner warrior whose clarity of vision is powered by the purity of its heart. She is the wise elder who weaves the realities of life's harsh experiences through the healing power of wisdom and restores perceptual balance by cutting through the cords of delusion that seek to divide and conquer. Her wisdom is the by-product of kundalini which by virtue of its passage through the Tree of Life opens the voice of heaven within to create the phenomenon of the oracle, an inner vibrational guide of truth. Thus, she symbolizes the natural seer and oracle.

Her wisdom is essential to guide and secure the well-being of the community and its members. Her origins come from Libya through the African Amazons, women who became fiercely protective of their tribes and rose up as physical warriors to fend off the brutal patriarchal invaders. Her capacity as seer and oracle was greatly feared by the patriarchal invaders and thus she is symbolized by the fearsome Gorgon. She wears on her breastplate a representation of Medusa, originally the serpent haired Queen of African Amazons near Lake Triton which was destroyed in one of the world catastrophe's of the last age. Her totems are the snake and owl, symbols for the transformative powers of

kundalini and its gift of intuition, the wisdom of the oracle. The wisdom of the owl comes from its capacity to peer into the darkness, a symbol for the unconscious, and to courageously face the demons that lurk within its shadows that attempt to overpower the psyche through fear.

After Libra follows Virgo which fuels the impetus for self-impeccability, the ritual purification of any conceptual obscurations distorting one's ability to become complete and whole within oneself, and as such to purify one's reflection in the Creator's mirror, upon which all existential truth rests. This is the virgin symbolizing the state of perceptual purification at the moment of rebirth. In astrology, this portion of the journey symbolizing the feminine yin dynamic of our developing psyche is the asteroid Vesta. Her glyph is the votive bowl holding above itself the waters of life from which arises the sacred flame of illumination.

Vesta is the goddess of the hearth, the original altar, and keeper of the sacred flame. She is the most enigmatic of all the goddesses. Although she has been associated in Roman culture with the vestal virgins, the keeper of the hearth and sacred flame in the city temples for the people, there exists a deeper side to Vesta that is shrouded in mystery. She is the original sacred consort, and as an embodiment of the Goddess, her role in matriarchal times was to sexually initiate pubescent boys. From the repression of Vesta by the patriarchy arose the sacred prostitute.

The sanskrit root of her name, Vas, means shining. Of all the asteroids, she is the only one that can be seen in the heavens with the naked eye, attesting to her attribute of great luminosity. She is depicted holding a lighted torch in one hand and a votive bowl in the other. The lighted torch is the symbol for illumination via kundalini, that which releases for growth the yang dimension within the psyche, and the votive bowl the symbol of the womb or that which receives it as form within the yin dimension of the psyche. From their intercourse springs the waters of life, that which fuses the two synergistically to become a new creation point as One. The word "kund" from which the derogative form of "cunt" evolved, means holy well or spring. As pure vessel, Vesta possesses the spring of eternal youth.

The yang Leo archetype completes the cycle, whereby the Soul, after being purged of all negative psychic debris, now can embrace and harness its co-creative purpose within Creation and proceeds to rise up from the ashes of the underworld like the proverbial Phoenix and enrich the world with a meaningful expression of its original nature for the benefit of all. This is where the lunar feminine merges with the solar male, harmonized again at last within consciousness after their long exile apart. In astrology, this portion of the journey is symbolized by the asteroid Juno. Her glyph is a seven-pointed asterisk atop the cross of matter which is a symbol for the fully vibrating Tree of Life.

Juno is the quintessential "bride of god" who becomes the divine consort as marriage partner to the patriarchal sky god Zeus. She is the sexual tantrika, who reconciles the differences within consciousness that create a sense of "the other" at this level, of matter and spirit, ego and the Absolute, self and God/Goddess. Thus by dissolving those

artificial barriers, she transforms the primal into sacred which harmonize the feminine and masculine aspects of oneself, symbolizing her autonomy through the "perfected relationship used as a path to spiritual realization" (ref. Asteroid Goddesses, Demetra George) which is idealized through the divine lovers Eros and Psyche. Eros is the yang astral lover, while Psyche is his yin human consort, who by virtue of their true love, becomes immortalized. Juno symbolizes the fusion of yin/matter to yang/spirit on a sexual level, which forms the foundation of matriarchal tantra.

She wears a veil which symbolizes her role as the "bride of god." Her totems are the peacock, rainbow, and cuckoo bird, whose song signals the coming of rain. The peacock and its one-eyed feather symbolizes her Oneness with the Creator, while the rainbow signifies her fully vibrating Tree of Life. Wherever she manifests, she fertilizes with her very life force, like rainfall upon nature. She is the symbol of matriarchal "royalty", the alpha female that becomes endangered by the patriarchal cultural take-over and must submit to the conditions of monogamy or become a whore. She must reject her singular orientation to her Creator as primary partner. Instead she becomes marginalized through the patriarchy's patronization of her as their idealization as "wife."

These four archetypes of the sacred feminine as well as the trinity of maiden, mother and crone survive through the tests of time as our mental reminders of what we once were in our composite natural wholeness before humanity's identity was challenged by a polarizing "other". This other is the phantom of the Soul, the artificial patterns that imprint upon our psyche from which originates our instinctual need to evolve in order to overcome them. In the end, whatever manifested human expression comes into being which reflects its essential nature prevails, and despite any amount of repression as a result of dharmic involution within any Age of the Gods, its genesis shall re-emerge through the psyche as a function of natural law, reborn and stronger than ever, as a reflection of the Soul in the field of eternity of creation itself.

The Myth of Demeter and Persephone

Myths are amazing oracular vehicles which draw upon stories from the past to guide our future and thus reflect many dimensions of reality at once. In the myth of Demeter and Persephone, the regenerative, transformative powers of the sacred feminine through the vehicle of human sexuality is symbolized, and inversely, the effects of its repression. Unlike the animal kingdom, humans are uniquely wired via the Tree of Life. The secret held by the matriarchal cultures is that its germination is keyed for activation through sexual initiation. The female has been specially designed by creation as the catalyst to give birth to this germinating seed through sexual union. This forms the basis of the Goddess's sexual rites and their resulting quintessential cultures.

As we know from ancient artifacts, the myth of Demeter and Persephone is directly connected to the Eleusynian Mysteries, whereby males were initiated into the mysteries of the feminine. These highly regarded secret initiations were purported to be transformative upon consciousness and held in awe by our ancestors. Ancient accounts inform us that "men" were allowed into the Demeter initiation rituals, but there also

exists vestigial evidence, albeit deeply hidden or purposely unclarified, of the matriarchal custom of sexually initiating puberty age boys.

On a number of ancient artifacts depicting the Mother Goddess of Demeter and her daughter Persephone exists a third prominent individual, a young boy. This boy is typically shown pouring liquid from a small jar into a larger sized floor urn (ref. *The Great Mother*, Erich Neumann, pl 159 A,B,C). The sexual symbolism is clear, whereby the boy's "seed" is emptied into the "womb" of the Goddess. From Eleusis, c. 450 B.C., a marble relief was discovered depicting Demeter, Triptolemus, and Kore (Persephone). The young Triptolemus is being handed golden grain from Kore whom he faces, while behind him Demeter reverently touches the crown of his head. Both Kore and Demeter hold in their left hands a long staff, symbol for the Tree of Life. On the crown of Kore's staff is an emerging bud or ear of corn (ref. *The Great Mother*, Erich Neumann, pl. 156). Another artifact from the fifth century B.C. depicts Theseus, the patriarchal Greek hero, "being led by Athene to Amphitrite to obtain the golden ring from her...we see no man and warrior who already has a great number of heroic deeds behind him, but a boy being favored by the goddesses and receiving a gift from them." (ref. *The Great Mother*, Erich Neumann, pl 160, pg 325). Other similar examples exist from various places around the world alluding to this same ritualized dynamic - from the ancient island of Crete to the Americas.

These representations are symbolic of the sacred female at an archetypal level as the receptacle and the progenitor of the "absolute male principle" (ref. *The Great Mother*, Erik Neumann, pg 325). All sacred consorts possess the "miraculous power of transforming raw nature into a higher spiritual principle...within a sacred vessel." (ref. *The Great Book of Tantra*, Indra Sinha, pg 116). This sacred vessel is, of course, the consort's womb - the place where birth itself arises, whether physical or spiritual, and thus the reason for its veneration in ancient matriarchal cultures. In *The Great Mother* (pg 310, 311), Neumann writes "The luminous male principle is experienced by woman in two forms, as fire and as higher light". The female principle is experienced by the male as rising "to a sublimated, intoxicated, enthusiastic and spiritualized existence of vision, ecstasy, and creativity and to a state of "out of himselfness" in which he is the instrument of higher powers, whether "good or evil"." (ref. *The Great Mother*, pg 305) These words speak for themselves when given contextual perspective as the higher fire, the fire of kundalini, arising within the Tree of Life.

The regenerative, transformative powers of the sacred feminine is illustrated by a fresco panel from Pompeii bearing two panels depicting a ceremony honoring Ceres, the Roman name for Demeter (*The Great Mother*, pl 61). The progression from top to lower panel illustrates the powers of fertility bestowed upon humanity by the Goddess and her daughter Kore, the Roman Persephone. The top panel portrays the Goddess Ceres with Kore standing on either side of a large sealed vessel or urn with branched leaves emanating from it. Next to Ceres stands a small child, while next to Kore stands another small figure holding onto a sow pig, symbol of fertility. The entire scene is flanked by two larger male figures pouring liquid from an animal horn into a small hanging cup. The lower panel portrays the vessel again, yet now it is unsealed and flanked by two large powerful serpents facing one another amongst large sprays of vegetative growth which

rise up from behind. Inside the opened vessel stands a small figure whose diminutive size contrasts sharply with the two enormous undulating serpents. The twin serpents and lush vegetative growth suggest the awakening of the Tree of Life, whose great powers of transformation are now bestowed upon the figure within the opened vessel.

Wherever the phenomenon of divine union manifests, a new creation point arises which stimulates regeneration. From the standpoint of creation, the female embodies the enduring force of the human species, like that depicted by the fixed cross in the Dendera zodiac of Taurus, Leo, Aquarius, and Scorpio. The male of the human species represents its evolutionary growth point, that which acts upon the fixed design and mutates to generate its expansion, like that depicted by the cardinal and mutable crosses of the Dendera zodiac. Evolutionary growth is dependent upon their fusion. The matriarchal cultures used this knowledge to advance human evolution understanding the male of the species represented its evolutionary growth point and therefore its inherent vulnerability due to its mutability. Proper guidance was essential to direct its growth in a wholistic way that would benefit the tribal dynamics while support its needs for expansion.

Through sexual union, offspring can be conceived and birthed into human form, yet this manifestation reflects the densest, most gross physical expression of sexuality's purpose within the design spectrum of the Tree of Life. The sacral chakra on the Tree of Life, ruled by both Jupiter and Neptune, governs the human organs of procreation, or genitalia, where one's powers of creation emanate. In its deepest esoteric sense, the onset of puberty connects to the awakening of one's powers of creation upon the Tree of Life. Within the human life cycle, it signals the beginning of the maturation process whereby the responsibility for creating realities based upon desires begins. Arising around age twelve to fourteen, it coincides with the culmination of the first twelve-year Jupiter and fifth two-three-years Mars cycles. Thus, at the emergence of their sexual awakening, the sacred consorts taught the young males the proper use of their sexuality, showing them the way to know, receive, give, and feel their Creator's love through the experience itself, and by extension, showing them how to manifest their powers of creation through the vibration of love.

The initiation was considered by our ancestor's as a natural rite of passage, compatible with nature's sacred evolutionary design for the human species, and as such, became one of the cornerstones of their cultural traditions for thousands of years before the patriarchy destroyed them and its memory. They understood that if the original sexual imprint reflected the existential purity of the vibration of love coming through the Tree of Life, all of its later manifestations and cultural expressions by the human male would be modelled accordingly. The importance of these sexual initiatory rituals can be understood in this context as a societal tradition designed to educate their young about this most sacred of powers they possessed, upon which the future vibration of all they created would be born. Its impact would be felt by all those that shared their world.

The most stunning effect of the natural tradition during matriarchal times is reflected by the cultural absence of war and violence. Archeological findings reveal no evidence of the existence of tools used for war-fare, nor architectural structures built by our ancestors

to protect themselves against marauding invaders that would become the hallmark of the patriarchy due to dharmic involution. As a matter of fact, the Eleusynian mysteries occurred sometime during the descending arc of the Dwapara and Kali yugas, a time in human history where much blood was shed between warring factions. And those who participated in the killings were prohibited admission into the sacred mysteries due to its requirement that an initiate's hands must be free of the blood from killing another human being. This harkens back to its original matriarchal roots coming forward in time and adjusting to adapt to patriarchal reality, showing that our ancestor's still understood the direct link between the initiatory process and its orientation to non-violence. Thus, in contrast to the patriarchal culture with its excess of divisive wars and violence, the matriarchal tradition of initiating boys served to keep the peace naturally, and in retrospect, existed as one of its most powerful tools to maintain the stability and overall unity of their tribes.

These initiations upheld the matriarchal society's reverence for the gift of life itself, as reflected through their veneration of the regenerative and fertility function of sexuality itself. In this regard, they considered sexuality in its pure form to be a divine blessing bestowed upon humanity by its Creator, to help teach humans the power and responsibility they possessed as co-creators. In astrology, we can see this phenomenon as co-creator reflected through the cardinal cross of Aries (desires/sexual instinct), Cancer (birth), Libra (giving, sharing and including), and Capricorn (the structure of reality given form at the earthly physical dimension). The polarity of Cancer and Capricorn also connect to gender, with the sign of Libra associated with androgyny, a natural balanced state in the human psyche where the polarity of male and female blend together as one.

Archeological findings of the ancient matriarchal cultures like Crete clearly demonstrate the existence of androgyny in their cultures, where men and women related to one another as complementary others. This type of synergistic association was in fact the hallmark of the matriarchy and correlates directly to their custom of initiating pubescent boys. Through sexual osmosis, the psychic energies of the pubescent male and sacred consort blended together. This allowed the vibrational essence of the sacred consorts to imprint upon the boy's psyche at the deepest possible level, generating a new threshold of psychic orientation upon their Tree of Life, from which their future desire nature would be patterned. Instead of gender polarization, there arose gender synergy. It was not until the patriarchy began its reign of terror that this natural form of human orientation of androgyny and association was plied apart, destroyed, and forgotten. This naturally occurring human orientation degenerated to the unbalanced state we know today where male and female, yin and yang, became antithetical to one another and not synergistic as nature designed them to be.

All throughout legend, story, and myths worldwide are found references to the sacrifice of the son/lover by the Goddess. This element of sacrifice is common to all forms of puberty age initiation and its rites of passage, whereby the initiate "dies" and is reborn through a secret transformative process, whether it be matriarchal or its later patriarchal adaptations. This process of spiritual transformation through sacrifice is reflected through the life, crucifixion, and resurrection of Jesus Christ which occurred during the bottom

of the Kali yuga, and ushered in the new Age of the Gods.

One of the ancient's symbol for the sacrifice that leads to transformation and regeneration is the urobus, the circular snake with its tail inside its mouth. It captures the paradox of the death/rebirth cycle. The male principle is carried by the snake itself, the embodiment or vessel of the female, and becomes a creative force moving through time and space. Yet the space into which it moves is upon itself through the female principle, its tail is inserted into its mouth. It must sacrifice itself to regenerate anew, whereby the numinous One can enter. The entry point for the numinous One in the Tree of Life is the human heart, which is the gateway to the upper dimensions of consciousness. It is the alchemical "green stone", the symbol for the human heart, an imperturbable element upon the Tree of Life, whose awakening from its immobilized stony state is symbolized by the fluidity of molten gold.

The golden seed or grain given to the boy by Demeter connects to this molten gold which arises as the energies upon the Tree of Life are ignited. On the representation of Triptolemus following his initiation into the Eleusynian mysteries, he is depicted riding a celestial chariot as "the bearer of the spiritual gold, the supraterrrestrial grain, whose mystery seed leads through death in the Great Mother to transformation and resurrection in the celestial meadows of the night sky, where the earthly male rises as an immortal gold-seed star." (The Great Mother, pg 321) Like that upon the corn plant, whom the ancients regarded as a sacred gift of life from the Gods, the kernels or seeds of our Tree of Life are originally green (immature), then turn to a golden color as they ripen. To our ancestor's, a successful corn harvest manifested a state of harmonious balance between the powers of heaven, human, and earth. The meaning of gold upon the human Tree of Life signifies a similar state of attainment and inner balance. Its development and maturation connects to the natural alchemical process known in Chinese metaphysics as the opening of the golden flower or lotus. This refers to the open center of mind natural to consciousness, where "the center is a point of contact unobstructed by all else...and this vibrates with golden light." ("The Taoists Classics", Thomas Cleary, Ancestor Lu)

Initiates into these sacred rites were reborn through their Tree of Life, and "birthed" as protectors of Creation, not its destruction. Thus, they became unacceptable fodder for the patriarchal war and dominance machine. The sacred consorts at this level posed a great threat to the patriarchal regimes whose power and control were maintained by violence and deceit, which ensured the continuation of their wars. The Vesta consorts cultural function as peacekeepers became one of the primary reasons why they and all evidence of their lineage were destroyed and almost entirely expunged by the patriarchy. Almost all, except their memory from Roman times as the celibate vestal virgins or their marginalized counterparts, what we now refer to as the sacred prostitutes. In the case of the vestal virgins, strict celibacy was required with violations punishable by death - being buried alive. The stigma against women exists to this day, thousands of years later, and for this reason, deepens the challenge of piecing together the puzzle of our past to uncover the truth that lies hidden beneath the dust of the past Age.

Vestiges of this ancient tradition of initiating boys did in fact continue in Roman times

where boys were taken by their fathers for their first sexual encounter to sacred prostitutes. Even today, some fathers continue this tradition by taking their sons to prostitutes for this service. However, in almost all cultures today, sexual initiation for boys as a cultural tradition is considered taboo because of the prevalence of sexual molestation and slavery of children that exists around the planet, all reflections of the absolute worst manifestations of dharmic involution and its effects upon humanity. Understandably, these nefarious manifestations reflect very negatively upon this natural archetype. Today, women who instinctually attempt to actualize this archetype are castigated, persecuted, and imprisoned.

In recent times, the founder of psychoanalysis, Sigmund Freud, unknowingly uncovered the existence of this natural archetype which he named the "Oedipus complex" based on his "discovery" of the natural attraction boys have for their mothers at puberty. Its repression was linked to behavioral manifestations of hostility toward the opposite gender, whose "persistence in adult life results in neurotic disorders." (Webster's New World Dictionary, Third College Ed. pg 940). We can objectify its parallel in the animal kingdom in young male elephants that have been removed from their matriarchal herds and exhibit extreme hostility and erratic violent behavior. Likewise, the ever increasing tide of gang violence by young human males in western based cultures reflects this same phenomenon, as does the prevalence of war itself. Thus the knowledge of its inherent value to society as a whole has been lost due to dharmic involution, and now deeply poisoned by all types of cultural distortions due to its repression. Its last cultural outpost were the Eleusynian mysteries, and even then, its need for secrecy was required because of the changing tide of public opinion against women in general and the threat they posed to the prevailing power-brokers of the day, then as now.

It was customary at the culmination of the Eleusynian mystery initiation to proclaim, "The noble Goddess has borne a sacred child. Brimo has borne Brimos." (ref. The Great Mother, pg 319) These words allude to the successful planting of the golden seed by the sacred consort, whose sacred seed vibration or essence is sowed in the psyche of the initiate through sexual osmosis. This seed germinates to rebirth a new level of psychic orientation, after which the successful initiates were reverently bestowed the title of "divine son". The root of this sacred seed vibration can still be felt today as the human orgasm, which reflects the vestige of its memory, yet nonetheless the power of its original design as a vehicle to achieve divine union is manifest, preserving for humanity the memory of it and their numinous origins. The memory of the "divine son" is also preserved for us through the ages as the young Lord Krishna, the divine flutist and avatar of ancient India. The flute is the ancient symbol for the sacral chakra, whose harmonious song evokes the powers of creation through the subtle vibrations of our Tree of Life.

All of the elements of the lore surrounding Demeter and Persephone can be linked back to this key matriarchal tradition, yet at another level, their story was woven anew as patriarchal mythology which portends the evolutionary dynamics operating during our sun's transit in this part of the Daiva yuga cycle. In the myth, Persephone, whom the Romans associated with the virgin female deity of the constellation Virgo, was carried into the underworld by Pluto to be his wife. Pluto is the astrological ruler of the sign of

Scorpio and symbolizes the repression and entry of this feminine part of our psyche into the underworld, c. 3,500 B.C.

The underworld initiation facilitates spiritual transformation, through direct experience of the mysteries of life and death. Thus, this initiatory process is crucial for the evolutionary process to proceed and forms the keystone of the Scorpio archetype operating during the descending arc. It facilitates the dynamics that allow for all of the psychic debris to be turned over and integrated within consciousness for metamorphic change to occur.

Demeter, as the goddess of abundance and fertility, is Persephone's mother. While Demeter symbolizes the Goddess in her aspect of fertility, Persephone symbolizes the regeneration of the human species through her seed as daughter. At this level, Persephone is the symbol for the human woman who carries the future essence of the primal feminine into the underworld to undergo the process of initiation and regeneration.

Reverting back to the discussion of the modes, Scorpio is a fixed yin mode, and forms part of the co-creative matrix within consciousness. It is the fixed sign following Aquarius, the original fixed yang sign. As Aquarius is messenger of the original blueprint for human development within the Daiva cycle, Scorpio absorbs this information, creating any necessary genetic adjustments to facilitate metamorphosis of the primal feminine for its future orientation.

The sign of Scorpio also relates to the Buddhist concept of the "charnel grounds". It is that place in our psyche where we keep experiencing death, some fatal wound that keeps repeating itself within our ancestral domain, lifetime after lifetime. The charnel grounds contains all that horrifies us and keeps us bound to samsaric existence from that dimension. By overcoming our aversion to this dimension of our existence, we empower ourselves to face our demons, understand the lessons they symbolize, and evolve beyond them *as they become our ally as wisdom, instead of our enemy in ignorance. This is the essence of the underworld journey and the domain of the Crone.*

While in the underworld, Persephone eats seven red pomegranate seeds from an underworld garden tree. This tree is symbolic of the Tree of Knowledge, whose roots emerge from within our inner garden, or underground. The seeds are elements within the unborn parts of our consciousness intended for development as fruit within the upcoming lunar ascending arc.

The red color of Persephone's pomegranate seeds also symbolize the blood of death and rebirth. On the physical plane of life, they symbolize the relinquishing of the flesh through death in exchange for the knowledge it contains from some past earthly sojourn to be carried forward at rebirth. This knowledge is integrated with the aid of one's ancestors who inhabit the underworld, or astral dimension of our consciousness. These ancestral entities symbolize all the past subconscious memories linking the individual soul to its current moment of experiential time and space. In Buddhism, this archetype belongs to the wisdom dakini, who wears a necklace of human skulls and an apron of bones. She is the symbol for the human bodhisattva, the bones symbolizing the pain of

flesh she has endured for the benefit of the greater good.

The red color of Persephone's seeds also correlates to the primal feminine energies that are released from the root of the Tree of Life at its birth. Red is the color of the root chakra, and is the place where new life originates within the human being on a psycho-spiritual plane. The root chakra correlates to the signs of Virgo and Libra within the Daivic cycle. And it is during the red phase at the middle of the Kali yuga that the primal feminine within the human species is generated for renewal.

On a collective level, the seeds eaten by Persephone symbolize the future growth of humanity in its ongoing evolutionary process. These seeds form the genetic (Scorpio) blueprint (Aquarius) of the Tree of Life for this next Electric Couple. The seven seeds from the pomegranate tree are symbolic of the bodies of wisdom that correlate to the seven sacred psychic centers, chakras or lotuses on the Tree of Life. These seven seeds are ingested to be borne into fruit, symbolic of their intended development during the upcoming cycle. The Tree of Life within the human organism both governs and monitors the growth and development of these seeds as the human evolutionary process unfolds, from individual to collective to universal awareness.

The Tree of Life mirrors the double DNA/RNA helix forming the human genetic code, the intelligence of our creational matrix visible upon the physical plane. At the metaphysical level, it is a complete map of the original nature of each Soul and its purpose for being seeded in its human form. And in accord with the holotropic design of all creation, the individual's evolutionary patterns are designed to reflect and support the overall evolutionary dynamic of the human species as a unit, and by extension, the universe.

While Persephone is confined to the underworld, her mother Demeter becomes hysterical and in her grief, abandons her fertility function, and roams the Earth disguised as an old woman. This is the symbol of one of the most devastating effect of the underworld cycle, where the fertility aspect of the feminine is disrupted as it undergoes metamorphosis. As we can see peering back into history during our sun's transit through Scorpio, between 3,500 and 1,500 B.C., the power of the Goddess is being progressively replaced by the power of the masculine sky gods.

In fact, Demeter appeals to Zeus, king of the sky gods, to return her daughter to Earth. Fearing that humanity will be destroyed without Demeter's support, Zeus allows Persephone to return to the ordinary world for two-thirds of the year. For the other third of the year, she must return to the underworld, a conditional requirement for having consumed the seven pomegranate seeds. This condition symbolizes the essential need for the feminine part of our psyche to undergo metamorphosis as a functional requirement of our evolutionary journey. One third of the year is exactly the length of the underground portion within one entire Daiva yuga circuit.

When Persephone returns to the ordinary world, she emerges as a virgin, symbolizing her purification at rebirth. The requirement of purification precludes the regeneration of the

Tree of Life within the sacred feminine. In fact, regeneration of the Tree of Life, or its awakening, stimulates a purification process within the human organism at all levels - physical, mental, emotional, and spiritual. The maintenance of the Tree of Life and its circulation of light prolongs life, for those things that cause the decay of health are eliminated in the process of its awakening and growth. It is a naturally wholistic phenomenal experience that maintains health at all levels.

Lastly, the reconnection of Persephone as daughter to Demeter as Mother on Earth after her underworld initiation symbolizes the reunion of flesh and spirit after its long exile apart. The reunion of the human daughter as Persephone with her Mother Goddess as Demeter through the dimensional gateway of Earthly existence reflects the Taoist trinity of heaven, human, and earth. Their fusion point heralds the reactivation of the Tree of Life. Mutually responsible for its regeneration, they arise again within consciousness to become our known "guardians of all stages of vegetative growth" (Lady of Beasts, pg 161), jointly sharing the responsibility to birth, nurture and grow to maturity the great Tree of Life through all its various metamorphic configurations within the human species upon its journey to existential realization.

The Healing of Psychic-Spiritual Metamorphosis

The myth of Demeter and Persephone captures on a metaphoric level the psychic-spiritual healing created from the death and rebirth experience. It illustrates how the great Tree within the collective experience is driven underground in search of its new season's growth. The Buddhist's have a saying that one must rise up through that which one has fallen. This alludes to this process, by which one's fall from grace provides the fertilization and re-entry channel for one's future growth. Like autumn leaves which decompose and provide the fertilization for the arboreal tree's spring growth, the elements within our psyche that "fall" turn into the bed upon which we ascend back to heaven upon the wheel of the Daiva yugas to the galactic center. This cyclical process as a vehicle of cleansing, purification and renewed growth was known by our ancestors, and to this day, is still observed in shamanistic approaches to healing worldwide, while its resurgence in mainstream healing arts is gaining momentum.

The time when our sun reached its farthest point from the galactic center was the darkest point in human history as records clearly attest, and the time where we reached the bottom of our evolutionary journey through stages of increasing dharmic involution before emerging into the ascending arc. Humanity's decline occurred gradually on the descending arc, marked by its progressive inability to harmonize with itself and its environment. We know a global increase of violence and warfare began around 6,000 BC or so, when our sun transited the sign of Capricorn in the descending arc of the Treta yuga. Prior to that time peaceful cultures proliferated around the globe. Humanity's global assault on the environment is a rather current event, coming to a head only within the past couple hundred years on the heels of a huge population explosion that is challenging Earth's capacity to sustain the necessary resources for all.

The human story from 6,000 B.C. to the present takes on an increasingly apocalyptic

nature altogether, confirming the assertion by Sri Yukteswar that humanity experiences a gradual increase in dharmic involution the more distant we are from the galactic center. The patterns of ignorance that were set in motion during the end of the last age hold us hostage to their specters of madness and include war, hunger, bigotry, rape, propaganda, nuclear arsenals, and destruction of wildlife including the resources in the environment. And now global warming looms overhead as the greatest crisis humanity has ever experienced, threatening to destroy the only environment and the atmosphere we are capable of existing within, the planet we call home, our Mother Earth.

There are many accounts by ancients and modern mystics about the turning of world cycles called Ages. All ancient cosmologies refer to them in one way or another. Those whose oracular teachings have survived the metamorphosis when one Age replaces another, i.e., aboriginal Indian cultures like Hopi and Aztec, as well as our modern mystic, Edgar Cayce, say that humanity is presently entering its fifth age. Four prior ages have already occurred, where the "world" ended and began again. It is told that each of these prior ages culminated with a worldwide catastrophe wrought about by human folly. For those that survived the destruction, they became the elders, those responsible for carrying forth the knowledge of the past to become the seed for our future. They were left with little except the knowledge contained within their hearts and souls, and what they carried upon their backs.

The circumstances that led to our present state of decline during the last age began as a cultural, socio-political shift from matriarchal to patriarchal orientations of authority, whose increasing power base sought to marginalize all into various dimensions of servitude, but a limited "chosen" few. The age of the patriarchy began when our sun transited Capricorn, during the sandhi joining the descending arc Satya and Treta yugas, 7,100 to 6,400 B.C.. In accordance with the pattern of dharmic involution which occurs on the descending arc of the Daiva yugas, the patriarchal regimes gained dominance through tactics reflecting humanity's decline into ignorance. Relationship patterns of deceit and violence replaced those of truth and tolerance, and simply overwhelmed the gentle, natural matriarchal's Earth Goddess cultures that preceded their rise to power.

To add fuel to fire, the human field of activity during this time was underscored by multitudes of cataclysmic earth events, some of global scale, which immeasurably intensified humanity's unrest. All combined, the powers of the Earth Goddess became supplanted by the supremacy of the sky gods. The earth events that triggered some of these changes were the most extreme for all planetary life forms to experience, and included the shifting of Earth's axial poles and reversals of planetary magnetism. These changes were accompanied by tremendous volcanic activity, tidal waves, intense wind storms and deposits of cosmic debris. Human settlements were destroyed globally, and the few survivor's remaining became nomadic in search of vital sustenance. According to Immanuel Velikovsky, the biblical story of Exodus recounts such a time as mentioned previously, where a comet passed through Earth's lithosphere which later became the planet Venus (Immanuel Velikovsky, "Worlds in Collision.")

The story of Exodus is similar to one shared by many cultures around the globe during

that same time, from northern to southern latitudes, east to west, and tells us that a catastrophe of global proportions did, in fact, exist. It is believed that Exodus occurred around the middle of the second millennium of the previous era, during the descending Dwapara yuga. Most advances attributed to civilizations from times past were destroyed outright while all life forms found themselves struggling to survive in the most extreme way. As the story of Exodus attests, for those that did survive, a deepened respect and fear for the awesome powers of heaven upon earth arose. The heavenly forces became our gods, out-pictured as anthropomorphic beings, becoming reflections of the intelligence controlling our affairs of state, so to speak, through very difficult times in our earthly sojourn. They became the dominant power, responsible for creating the global upheavals, and as some believed, as punishment for humanity's weakened virtue. Thus, the powerful sky-gods gained ever more power over our lives, causing literally even Earth to heave under their influence.

The world ages are cyclical rounds of Maya - the veil of illusion according to Hindu mystics through which our evolutionary journey arises and culminates. The term Maya is a metaphor for the dynamic intelligence that differentiates between artifice and nature - artifice equating delusion and nature meaning behavior harmonized to natural law, in its primal or sacred manifestations. The world ages are designed to create a framework for existence that exposes "the contrasts and relativities of the phenomenal universe." (ref. Autobiography of Yogi, pg 168) Through them, our evolutionary lessons are taught so that we gain an understanding of ourselves as cosmic beings and as we mature, progressively learn to release ourselves from the grip of Maya, our teacher forming the illusory veil within manifested creation. From an evolutionary perspective, the theme of each world age, its expansion and then contraction upon our psyche, serves as a mechanism to stimulate new patterns of behavior which progressively alter our perception of ourselves and the world we inhabit.

During the previous age in the descending arc, a number of global catastrophes occurred which can only have contributed to our current condition, cumulatively challenging our human perception of the nature of creation itself. A consortium of scientists created in 2004 A.D. called the Holocene Impact Working Group began working together to prove a greater frequency exists of catastrophic impacts from celestial objects onto Earth than previously thought. As part of their research, they believe one of those impacts created a megatsunami, which is documented around the world in ancient flood myths and is believed to have occurred in 2,807 B.C. (ref. article Ancient Crash, Epic Wave, NYT, 11/14/2006) This would place it near the sandhi joining the Treta and Dwapara yugas in the descending arc of the previous age, 2,900 to 3,400 BC., where human intellect loses "its power of grasping the knowledge of electricities and their attributes." The story of the great flood through myth has remained a part of the collective psyche for over 5,000 years, which alone suggests the incredible magnitude of its effect.

Another cataclysm occurred in the descending Dwapara yuga, at the time of Exodus as mentioned previously, where a comet which later became the planet Venus entered the Earth's lithosphere. During this event, worldwide myths tell us that "manna (or corn) from heaven" fell from the clouds that blanketed the surface of the earth, which became

the only food source as all else had been destroyed by the darkness that prevailed for many months. (Immanuel Velikovsky, "Worlds in Collision.") The surviving humans and animals ingested this "manna" in order to survive, which was the by-product produced from the evaporation of the copious amounts of carbon dioxide and hydrogen gases released into the atmosphere by the comet Venus. Additionally, when the "sky gods" (the comet Venus and Mars) came close to Earth, many stories refer to the presence of "vermin" accompanying their passage. The ingestion of "manna" and the presence of "vermin" may be very significant factors which may be shown to not only contribute to the survival of the human species at that time, but likewise to strengthen its biological system for its future regenerations.

At the sandhi joining the descending and ascending arcs of the Kali yuga, between 600 - 900 B.C., the still erratic orbit of Venus brought it into close contact with Mars, and together their violent union in the heavens caused more global upheavals. (Velikovsky, World's in Collision) As a result of all the above events, all calendars worldwide were modified until finally Venus settled in to her current orbit and became the newest member of our solar system, which reflects the existing order of the heavens to this day. For this reason, Venus's orbit was closely watched by many of our ancestors for some time afterwards, including the construction of observatories to monitor her movement (South American temples). The wrath of the sky god's was so intense and feared during those times, that even human sacrifice became an accepted form of appeasement. Even to this day, cultural vestiges remained that harken back to the harrowing time when Venus and Mars "fought" in the heavens, including the notion of wars between nations itself as an acceptable tactic for settling disputes.

The most recent yuga sandhi occurred as our sun emerged out of the Kali yuga in its ascending arc, 1,600 to 1,900 A.D. joining the Kali and Dwapara yugas. Roughly between 1640 to 1710 A.D., there was a lull in sunspot activity for unexplained reasons which "coincided with a period of very cold weather on Earth known as the "Little Ice Age" (ref. pg 630, Sunspots, National Audobon Soc, Field Guide to the Night Sky). This "Little Ice Age" whose weather patterns began to manifest as early as 1,300 A.D. coincided with the sandhi joining the Kali and Dwapara yugas. This is believed to have contributed to the Black Plague which led to the deaths of millions of humans worldwide, to global starvation, and to the conditions which led to the French Revolution and Ireland's horrendous Potato Famine, from which it is conservatively estimated one million alone died.

In 1908, a few years after the end of this most recent yuga sandhi, a comet is believed to have slammed into the Earth in the northern reaches of Siberia. A few years later in 1919, a worldwide influenza epidemic strikes, called the Spanish flu, killing millions around the globe. Does a relationship exist between these two incidents? It is impossible to prove, yet by looking backwards in time, it is possible to reconstruct a hypothetical scenario to demonstrate "the way" in which heaven unites with earth to trigger human evolution. One key thing to bear in mind in this hypothetical interpretation is that the combined forces of heaven and earth through Maya must have the capacity to generate enough amplitude to penetrate through the level of human

intelligence regulated by Brahma during the yuga cycles in order to facilitate integration of its teaching through its projected illusory veil. During stages of dharmic involution, its thrust must be able to permeate down to the densest level, which on this earthly plane of reality is found through its life forms instinct to survive. Its method will be psychic as well as physical. Given this, let's consider the hypothetical form of instrumentation and delivery of this teaching using the sandhi of the descending Dwapara to Kali yugas as an example.

When the planets of Mars and/or Venus traveled through Earth's lithosphere, in addition to the violent quaking movements of the earth, an exchange of planetary gases would have most likely occurred (ref. Velikovsky's work). We know that atmospheric composition correspond in exact measure to the design of creation itself, directly linking evolution/planetary conditions by this vehicle. For example, during an earlier period of Earth's history, vast swampy forested areas covered the Earth, creating an atmosphere of extremely high oxygen content where plant life flourished. Humans could not have survived then. This has changed over the course of time to the lower oxygen levels that exist today, for which all creatures existing today are acclimated.

If Earth's atmosphere were to be changed dramatically and quickly, its creation would be effected commensurately, most likely ending in its extinction. However, should its atmosphere simply be inoculated with a tiny amount of a rare, alien gas, in this case, delivered by another visiting celestial body such as Mars or Venus, then this new gas could instead become a catalytic agent for evolutionary change. This catalytic agent would thus be delivered through inhalation of breath. It might take some time to develop the necessary mutations upon the biology of its target in order to fulfill its evolutionary intent.

For instance, suppose some gas and/or "vermin" was deposited upon Earth around 600-900 B.C. for ingestion by all breathing forms of creation. After some time, it develops upon a pre-existing life form at a microbial level, say viral or bacterial, which lies dormant in gestation, awaiting the appropriated time for birth. Then the Little Ice Age arrives, triggered by our sun, whose level of sunspot activity is shown to correlate to changes in global weather patterns at that time. The cold conditions invigorate the contagion, and it is birthed, released upon humanity as "vermin" of the Black Plague.

This horrendous disaster is to blame for the loss of many lives and worldwide human suffering, yet in its wake, a form of immunity is shown to exist within the human species by those that survived. This immunity develops by changes wrought upon the human species to its DNA set in motion by ingesting some new element which has been released previously into Earth's atmosphere. It develops over many centuries, perhaps even milleniums beforehand, going back in time to the asteroid that slammed into Earth at the time of the great flood, around 5,000 B.C..

At that time, its entire elemental composition becomes deposited around the whole globe by the vapors which were released following its powerful impact. Nothing is spared the action of its osmosis, and only some of those who survived carry its osmotic imprint

forward through their genes. And just perhaps its effect confers an immunity to disease which becomes the only evidence we might ever have of an evolutionary advance created by subtle reprogramming from celestial forces. It lays hidden within the human DNA, whose only marker of identification is one's immunity to disease.

It is interesting to note that the dictionary defines influenza as "an influence ... attributed by astrologers to the influence of the stars." (ref. Webster's New World Dictionary, pg 693) Could this reference inadvertently infer the methodology by which the heavens induce changes to its creation at the physical level, as in our hypothetical scenario, by releasing a celestial catalyst into our atmosphere to inconspicuously alter our DNA?

The action of breath itself is a known vehicle for spiritual transformation in many mystical traditions. Could breath be singular in its transformative dynamic and likewise serve as the vehicle for transformation (plus perhaps even the ingestion of "heavenly manna") in these dense times, where "only the gross material of the ever-changing creation can be grasped." ?

No one can say for sure unless comparative genetic analysis can prove some basis for its direct correlation. The extreme forces used to generate the circumstances upon which change occurs at this level are beyond our comprehension. Yet whatever the stimuli, its underlying intent and outcome would reflect its conformity to the prevailing creative principle established in the Aries/Pisces portion of our journey. Accordingly, *irregardless of the nature of its circumstantial reality*, how so ever its creation aligns with or deviates from the creative principle reigning during the Daiva yugas, it will experience its rise or fall.

In any case, the conclusion can be drawn that all of these global events can be viewed as moments where survival needs, at one level or another, force a change to our inner orientation leading to a form of psychic metamorphosis, jolting humanity into a deeper level of awareness about the nature of Creation and itself. It may be the memory of the great world flood still haunts us at the collective level of our psyche, perpetrating an ongoing psychosis of collective victimization which sets in motion its own distortions of masochism and low self-esteem, leading to its own manifestation as physical disease until its psychic release.

In the end however, we may discover that it may well be not only our physical immunity to disease that protects us, but more importantly our integration of the lesson heaven and earth are trying to teach us through these experiences that determines whether our mind and body are surrendered through flesh to the "invaders" or not. Perhaps our capacity to unify the two poles of awareness, of heaven and earth as mind and body is in fact linked to and a reflection of our dharmic capacity.

The awareness of fall and growth, of contraction and expansion, is about Self-Knowledge, "the highest aim of religion...to attain this, knowledge of the external world is necessary." (ref. Holy Science, pg 6) Thus, as conscious beings with free will, the human species is given the opportunity to learn from its choices, empower itself, and

grow. Within this exists a very important principle unconditionally operating between the lines of a reality whose appearance can seem cruelly unfair during these times of upheaval where the patterns of creation seem turned upside down. It is the virtue of compassion, central to the archetype of Pisces, whose fusion with our Aries seed of instinct at the Satya yuga generated the underlying creative principle for the Daiva yugas themselves. Its teaching underlies all of nature's phenomenon on this earthly plane of reality. It becomes our rosetta stone for transformation.

It is from our integration of this most important teaching of compassion that we become blessed with the wisdom of love, which is the vehicle for human liberation on this planet. It is humanity's evolutionary pole of development upon which our powers of creation are tested while the polarities of reason and emotion are plied apart within us. Paradoxically, it is through our experience of loss in contrast to gain, of the many ways we seek comfort through our pain that we seek out alternative solutions to life. And in the end, the only solution is to embrace one's own story as symbolic of that which every one else experiences, and through this acknowledgment, the birth of compassion arises in our hearts, releasing the blessing of nature's heavenly gift of love upon us, which then, in turn, is osmosed by all of Creation. Humanity's sacred evolutionary gift is its capacity to love. The singularity of our Earthly purpose is symbolized by the word itself; when reversed it is "evol(ve)". To evolve beyond the limitations of our life experience is to love.

When the process of psychic metamorphosis culminates, the traumatized elements of the psyche are healed triggering a whole new level of integration through one's perception of existential reality. For milleniums, shamanic approaches to healing have used psychotropic medicines to induce altered states of consciousness which serve to unmask the phantoms that are responsible for perpetuating ongoing crisis so that healing can begin. After the expansive effect of the medicine wears off, one "falls" back to a familiar state of consciousness, yet a growth phase of healing caused by the expansion is already underway within the psyche. This technique mirrors the process that occurs during the Dwapara and Kali yugas, the underground portion of our journey, where we are "submerged" collectively to activate a process of growth through collective and personal introspection. Once the stupefication caused by our distance away from the galactic center wears off, the return of "normalcy" of consciousness is keyed for recovery in its new expanded form by rebalancing the yin and yang dimensions of consciousness within us. All of the unconscious elements within the psyche relevant to our particular growth pattern are integrated into our conscious awareness in this way.

One currently utilized form of therapy to heal traumas within the psyche involves the use of one's memories from the perinatal experience. The perinatal experience recalls the memory of the gestational and birth process itself through four "characteristic experiential patterns or constellations" (Stanislaus Grof, "The Adventure of Self-Discovery"). The perinatal matrix that arises interestingly enough is linked to the four zodiacal signs which form the underworld and rebirth cycle of the Daiva yugas which are worth mentioning as they form a part of everyone's psyche that comprises the collective memory of those times.

The first matrix connects to Scorpio, which trines Pisces and Cancer by aspect, and recalls the "Biological basis ... the original symbiotic unity of the fetus with the maternal organism..." The second matrix connects to Libra, which inconjuncts Pisces and squares Cancer by aspect and recalls where "The original harmony and equilibrium of the fetal existence is disturbed." The third matrix connects to Virgo, which opposes Pisces, sextiles Scorpio and Cancer by aspect and recalls where "the cervix is now dilated and allows gradual propulsion of the fetus through the birth canal. This involves an enormous struggle for survival, crushing mechanical pressures, and often a high degree of anoxia and suffocation." The fourth and final matrix connects to Leo, which inconjuncts Pisces, squares Scorpio and semi-sextiles Cancer. Here the "agonizing process of the birth struggle comes to an end. The propulsion through the birth canal associated with an extreme build-up of anxiety, pain, pressure and sexual tension is followed by sudden release and relaxation. The child is born and after a long period of darkness faces for the first time the bright light of day."

The sequential matrix which is clinically documented by Grof provides a fishbowl view of the underworld death/rebirth cycle through recall of the birth process itself, and his research offers clinical validity of the regenerative effects brought about through its memory re-association. The gestational and birthing process contain painful memories held within the subconscious from other time realms, coming in through the Soul as reflections of the birth experience. While active in the psyche, these memories bleed through during life, creating all sorts of psychic disturbances that disrupt one's life and demand attention.

The perinatal experiences on the existential plane of reality form a bridge from our past to the future, connecting us to our ancestry through the vehicle of birth itself. We are birthed by our mothers, that is, they become one with us in body, mind and soul and facilitate our entry into this plane of reality. Women are designed by nature to do this. And quite literally, the act of becoming one with another to facilitate its rebirth is the ultimate act of self-sacrifice, a death itself - where the ego of one must perish for the unified ego of the pair to emerge. This is the symbiotic union of mother to child, of soul to soul, and continues with the external bonding from the moment of birth onwards.

The feminine part of our psyche, which is naturally skilled as midwife to perform such tasks, facilitates the release of this material from the subconscious which is crucial to induce the purification for Soul renewal and rebirth to pave the way for self-actualization. The archetype of self-actualization is governed by Leo, the fixed yang sign, which marks the culmination of the underworld cycle within the Daiva yuga and the moment of humanity's rebirth into the oft heralded Aquarian Age. The Aquarius archetypical dynamic, where the commonality of human values will be emphasized rather than their differences, will be fueled by this transit. Moreover, the genetic imprints formed during our transit through Scorpio now are given external form during the Leo transit, where the assertion of one's individual destiny manifests. Ruled by the sun itself, this transit will pave the way for us to become again self-absorbed in our original nature as divine reflections of the nature of creation itself. The primal female as lioness now takes charge

of her destiny. The original woman is freed from the psyche of humanity to reclaim her throne amongst the primordial forces of nature as divine lover, sacred mother, and wise elder as co-creator with her divine partner, the sacred male.

The Buddhist's have another saying that the cultivation of the "Four Immeasurables" namely love, compassion, joy, and impartiality lead to rebirth as the royalty of the gods on the samsaric level of existence. (note- "The Lotus Born", pg 251) Perhaps this phrase was meant to inspire us as we approach the upcoming transit of our sun through Leo, suggesting the potential we can manifest collectively. As royalty of the gods, our conscious identification with our essential nature and spiritual roots is essential, and that by which naturally compels us to undertake action that serves the greatest benefit to all.

The Pisces/Virgo age which began almost two thousand years ago will culminate in 2,500 A.D.. The emerging archetypical paradigm of Aquarius/Leo is already beginning to flex its wings. In what form this bird will take flight will be inspired by human genius, in whatever way the fusion of heavenly and earthly forces unite within us to form the creation our ideas manifest.

The Myth of Inanna and Gilgamesh

The ancient epic poem of Inanna and Gilgamesh (third millenium BC) from Iraq takes one on an epic journey going back into antiquity . There are many components of the story depicting the primal feminine as it adjusts itself throughout the changing times, and underscores the shift from matriarchy to patriarchy. A number of the sacred elements of the matriarchy are turned upside down in this tale including cutting down the great sacred Tree of Life, and the use of the sacred marriage ritual to mark the wedded alliance of a matriarchal culture to a patriarchal culture in order to ensure its survival. There is also a descent into the underworld where the exiled, shattered remnants of the matriarchal culture now abide. Initiation in the underworld precludes the final ascent of the Goddess with all her powers intact and regenerated, which culminates the poem. Again, this poem is part of our mythical heritage, and thus serves as an oracular device foretelling our future. The heroine of the story, as the Goddess, is Inanna, Queen of Heaven.

As the story begins, Inanna saves the sacred huluppa or willow tree from the devastation of a great flood in order to "make a shining throne and sacred marriage bed to claim her queenship and her womanhood. She plants the sacred tree in her garden, however notices that the tree is infested with three "intruders". First, a serpent who "made his nest in the tree"; second, the anzu bird who " set his young on the branches"; and third, the "dark maid Lilith" who "built her home in the trunk". "Inanna is powerless before them; they will not leave. She must call on her earthly brother Gilgamesh for help." (ref. The Once & Future Goddess, Elinor W. Gadon, pg 122)

These are all symbols directly relating to the Tree of Life. The use of the sacred energy coming from the Tree of Life by the Goddess through her human consorts became a symbol for their "power" and the means by which the welfare of their communities was sustained. In order to assume their dominance over the matriarchal cultures, the

"invaders from the north" must destroy the great Tree and all its associated symbols - all that dwell within it.

Thus, the patriarchal hero Gilgamesh arrives and chops down the tree for Inanna. As a result, the snake in the tree is destroyed, the Anzu bird that lives in its crown flies away, and Lilith who has built her home in its trunk flees. Now the Tree is dead, and to add insult to injury, it is used to make a marriage bed for Inanna to allow her to claim her throne and womanhood.

This part of the story correlates to our sun's transit in Scorpio around the third millennium B.C. during the descending arc of the yugas, at the time of the great flood. Again, it is the feminine part of psyche's entry into the underworld, and correlates to the accelerated taming and enslavement of the Goddess and her people by the patriarchy. The magnificent Tree of Life and those to whom its powers are given are now prohibited its use and denied recognition as the living force that contributes to the welfare and well-being of the community. The memory of its function is merely retained in an external form as Inanna's "marriage bed".

This allegorical event alludes to the changing perception about the Tree of Life, which coincide with the time when the Tree itself undergoes changes as a result of our sun's increasing transit away from the galactic center. During the sign of Scorpio, on the solar descending arc, the wavelength of light most emphasized is orange, correlating to our second or sacral chakra. The sacral chakra governs the genital region, the seat of one's co-creative power. Its wisdom teaches us about the value of honoring all things as oneself. As this circuit in the tree is now being slowly shut down, we find humanity increasingly becoming more hostile to one another instead of more tolerant. The sacral chakra also is the place where women "conceive" and "birth" the forces of the Tree of Life within their bodies. Now, this sacred "nursery" is being chopped down to the ground, like so many of the native trees were at that time in history, to fill the growing needs of civilization. In fact, Inanna is given credit for bringing "civilization" to her people.

As for the "intruders" in the tree that had to be eliminated, their true identity would have been known by our ancestors familiar with the Tree of Life: The snake is symbolic of the evolutionary force of kundalini "who made her (not his) nest" in the tree. Kundalini is a feminine force which rises up from the Earth through the root chakra when the Tree of Life is awakened. Next, the Anzu bird is symbolic of the intuitive voice of the Mother within us, arising as oracular manifestations that occur as a result of awakened Kundalini, which open communication channels to one's ancestral domains. Its inspirational song provides guidance in all matters to facilitate growth. And lastly there is Lilith, who is the original natural woman. It is she who holds the keys to this incredibly benevolent power. She is the human embodiment akin to the Hindu Saraswati. "As consort to Brahma, God in His aspect of Creator of the phenomenal worlds, Saraswati is his shakti, the power of endless fertility, outward or materializing power." She symbolizes "the infinite artist that is Mother Nature" and extends to humankind the power to express itself creatively. (ref. "Whispers from Eternity", Paramahansa Yogananda, pg 10, 5th Ed.)

The sky god An "who ruled like an absolute monarch" assumes power over Inanna at some point; symbolizing the king who now officially takes the place of the queen as ruler. As "The numinous power of the sky, he lived on the highest heaven and never came down to Earth." He symbolizes the absolute power of the primal masculine and its extreme reach within human consciousness, that is now beyond reproach, and becomes the part of the human psyche entirely disenfranchised with its earthly roots. It becomes blinded by its own heavenly light as it exiles the dark earthly side of its nature to the abyss of the underworld.

As the story continues, Inanna descends to Earth from heaven to meet with the God of Wisdom, Enki, who is also her grandfather and a great Shaman.. Through somewhat deceptive means, she receives from him with the aid of her priestess the gift of *me*, the "ordering principles of civilization." Enki is a symbol of the solar energies activated within the Tree of Life upon its descent to merge with the lunar energies. When the solar and lunar energies are fused in the human body, it activates kundalini that circulates within the Tree of Life. Enki, as God of Wisdom, a patriarchal spin of this phenomenon, symbolizes the gift of wisdom or oracle received as a result of this process. The gift is the knowledge of its use and the intuitive decision-making that arises from its application.

Inanna proceeds to marry and share her marriage bed with Dumuzi, a wealthy shepherd. Inanna, as the Goddess, is the symbol of power for the matriarchal cultures. This power is directly linked to the blessings bestowed by the Goddess upon her and her people through use of sacred sexual rituals that activate the operation of the Tree of Life. Rather than face outright annihilation by the nomadic invaders from the north, the Goddess cultures would have first attempted to pacify the "visitors" through sexual means, symbolized by marriage, in an effort to mix blood, the technique of using the subtle power of sexual osmosis to pacify an aggressive entity. This is an ancient survival technique from which the custom of crossing bloodlines through marriage between kingdoms arose. In the animal kingdom, the female Bonobo chimpanzees from the African Congo have been observed using their sexuality in this same way, to pacify aggressive overtures in order to maintain the stability and peace of the tribe. Their tribes do not exhibit any aggression as a result and in fact are extremely passive, in stark contrast to their relatives in other parts of Africa. (ref. "The Ascent of Women" and research by Dr. Elizabeth Campbell, U of Oregon.)

The sexual act itself is carried out not by Inanna, but by her priestess, the hierodule or sacred prostitute as they became to be known. She is the human embodiment of the Goddess and is believed to be the key to the success of the fertility rituals that mark the enactment of the sacred marriage. She is the remnant of the primal feminine from the matriarchy, whose role now is to ensure the fertility and prosperity of her people through sexual union with the king. Through sexual union as consort to the embodiment of the Goddess, Dumuzi's power and authority are assured. Likewise, Inanna believes the survival and safety of her people are now ensured.

After consummation of the marriage with Dumuzi is completed,. Inanna then descends to

the underworld for initiation into the mysteries of life and death. The underworld is ruled by her sister Ereshkigal, who was once the Grain Goddess, and ruled above on Earth. She now is exiled to the underworld, bitter and angry at her predicament. Her husband, Gugalanna, the Great White Bull, is dead.

Ereshkigal is very ancient and symbolizes the primal feminine as Goddess prior to the patriarchy. Her husband, Gugalanna, symbolizes the primal male as consort to the human embodiments of the Goddess. Remnants of the lifestyle that would most closely correlate with these archetypes would be the Goddess cultures excavated in Catal Huyuk in Turkey, ca 7,000 to 6,000 B.C., during the descending arc of the Treta yuga, the signs of Capricorn and Sagittarius and lastly on the island of Crete, ca 3,000 to 1,500 B.C., during the Dwapara yuga in the sign of Scorpio. Female sexuality was still regarded as sacred in these matriarchal societies. Its expression were culturally unencumbered, wild and free. The intuitive power of knowledge accessed through the Tree of Life provided the means that guided the decision-making of the ruling elders, thus the symbols for the Goddess are accompanied by symbols of snakes, trees, birds, etc, all reflecting archetypal elements that manifest through the activation of the Tree.

Inanna's entry into the underworld demands that she divest herself of all her possessions, including "abandoning her seven cities and seven temples... At each of the seven gates, Inanna is forced to give up another one of her earthly attributes." (ref. *The Once & Future Goddess*, pg 130) The number seven connects to the Tree of Life and its lotuses, or knots as the ancient matriarchy depicted them. This feature of the underworld experience underscores the necessity of dying or shutting down the Tree of Life to facilitate the metamorphosis of rebirth. All knowledge must be relinquished and re-integrated in an entirely new way by first going back to one's root or ancestral origin to begin anew.

Inanna undergoes her initiatory experience in the underworld and "In this symbolic death, she hangs on a peg, a rotting corpse, but gains insight and experience into the full cycle of existence. No longer the commanding Queen, she can accept her vulnerability." (ref. *The Once & Future Goddess*, pg 130) The initiation of Inanna reflects our collective journey at this level. The feminine may have been on the top of her game as Queen of Heaven at one point, but must come down to earth through the underworld experience in order to integrate the eternal wisdom that arises through absolute self-sacrifice, the surrender of one's reality as flesh for the benefit of the whole. This is the archetype of the bodhisattva as wisdom dakini and symbolizes the uniquely feminine part of our psyche that enables us to integrate reality at its most intense metamorphic level. It is where the personal learns to fuse to the transpersonal and of itself paves the way for existential awareness of our cosmic origins.

Next, Inanna does not return to the upper world, causing her priestess Ninshubur to seek divine help. All are indifferent to her fate except Enki, the God of Wisdom. He symbolizes the awareness that if the sacred feminine does not resurface from the underworld, humanity will perish. The sacred masculine energies must be reunited with the feminine for evolution to proceed. This correlates and validates the re-emergence of the primal feminine at the end of the underworld portion of the yuga cycle as a

requirement for evolution to proceed.

As the story continues, Enki helps Inanna to be released from the underworld. However, the rules of the underworld are that when one leaves, another must take one's place. So, after Inanna resurfaces, she discovers her husband Dumuzi was not even aware of her absence. So in her anger, selects him to be her replacement. He then goes to the underworld, and like her, is divested of all his worldly possessions, including his virility. Upon perceiving his plight, his sister offers to take his place half of every year. In the end, Dumuzi must go to the underworld for half a year, while his sister will go the other half. This correlates to the division of the yuga cycle into two halves, an ascending and a descending arc where the principles of each gender dominate alternately. Each of the four yugas, Satya, Treta, Dwapara and Kali, have their counterparts - one above ground and the other underground.

Finally, Dumuzi's entry into the underworld correlates to the ritual of the "Year God, whereby the mortal consort of the Goddess must be sacrificed so that the new crop will emerge from the earth." Within the yuga cycle, this correlates to the primal male who at the bottom of the Kali yuga provides the fertilization for the re-emergence of the primal feminine. The primal male surrenders its power at this point in the yuga cycle, sacrificing itself for the benefit of the whole.

In order for metamorphosis of the human species to occur as a requisite of evolution, the Tree of Life must divest itself of its seven attributes or lotuses and in effect return one to its root for regeneration in preparation for regrowth in the new year. As has been shown, this results in the deterioration of mental virtue that Sri Yukteswar mentions which from an objective level is natural to the evolutionary process. It is more a reflection of the impurities percolating to the surface of consciousness for eradication than an actual deterioration of intellect. The burden of psychic debris that results depresses the overall performance of the human organism, leading to a state of slower intelligence. Simply put, we just get overwhelmed undergoing the metamorphic process. As energy cannot be destroyed, it is simply arrested for eventual redirection to feed the metamorphic change re-imprinting the Tree of Life, advancing it from one vibrational level to the next.

Relative to the deeper expressions of human intelligence that one would expect to occur during the Satya yuga, our descent through the Kali yuga creates the opposite effect, as history over the past two to three thousand years evidences. The human is quite literally cast out of paradise, as the Garden of Eden myth attests. The expulsion from paradise correlates to the phenomenal existential dynamics humans undergo in the underworld cycle as a requisite of the evolutionary process. In the Garden of Eden myth, it exists as a symbol for the bio-spiritual disconnection of the soul/psyche from its environment. It is a ritual death ignited by de-activation of the Tree of Life.

During this time of dormancy for the Tree of Life, the root lies underground, a symbol for the underworld and its regenerative phase. The serpent remains coiled at the root, or base of the spine, in the majority of human beings. From a psycho-spiritual standpoint induced by contrast through reflection, the dormancy period of the Tree of Life induces within the

soul the need of something beyond itself and its environment - that there must be more to life than its physical beingness. And through this process of existential crisis, it tries to teach the Soul the paradox of materialism, the impermanency of the biological organism and again, by contrast through reflection, the nature of its spiritual essence or root, and its permanence thereof.

As the underworld portion of our descending arc of the Daiva yugas has demonstrated, collectively we become stymied when we deny this part of ourselves its rich individual and cultural expression. For humanity to rebirth and continue its evolutionary journey, the great Tree of Life must be re-grown so that we can rediscover the true nature of our co-creative capacities, which is the intent for us by heaven and earth. The sacred force of kundalini is being re-awakened to light the way for our next evolutionary leap - to revitalize the human species by harmonizing the release of its creative powers upon the wings of heavenly guidance.

Solar Consciousness and the Sun God

As shown in the myth of Inanna and Gilgamesh, the primal male becomes sacrificed at the end of each year, the symbol for the death and rebirth of our sun's warmth in exchange for a new season of growth on our earth. His sacrifice becomes necessary to provide the fertilization upon which a new birth cycle begins. This new season of growth arises on a galactic scale beginning at the Kali yuga in the ascending arc of the Daiva yuga cycle, whereby the yang solar arc culminates to reset psychic rebalance through development of its complementary yin nature through the lunar arc. The transitional shift from one Age of the Gods to another contains within it an emphasized element of sacrifice upon which evolutionary growth arises.

In the Dendera Zodiac, Ta-Urt, the Great Mother shares the zodiac's center with a depiction of a severed bull's thigh. It is both a symbol of the North Pole which points to our ancestral origins and the phallus of the Great Mother's sacrificed son-lover. From the bull's thigh, the "Nile flows", but it also signifies "the moon that is damaged and must be made whole again". (ref. Eric Neumann, *The Great Mother*) The Great Mother here is symbolic of the galactic center as creatrix and the severed bull's thigh as the castration or disruption of natural male co-creative forces upon which female regeneration depends to sustain abundance for all. It is symbolic of the divine male's sacrifice of its own co-creative powers at a sexual level during the descending arc of the Dwapara and Kali yugas, as a result of the progressive dormancy of the Tree of Life. Its creative energies are redeployed toward the development of its powers of reason instead, for which the future harvest of its fruits will nurture and guide humanity in the lunar ascending arc. During the descending arc, the Nile flows, a reference to its sacred male fluids, or semen, that then fertilize the land of human consciousness through the dissemination of their ideas as mental virtue.

In this context, the semen is the original seed of mental virtue that arose as the creative principle during the Satya yuga. Preserved in its pure form yet now strengthened by the trials and tribulation of life experience, it begins to manifest as form through the

expansion of the human heart. Under its numinous protection, humanity may now ascend on the lunar arc toward a new expression of its nature. During the cycle of solar dominance, the moon, or lunar feminine aspect of consciousness is damaged, which goes underground in order to "be made whole again." This reference relates to the underground portion of the Daiva yugas, where the psyche through one's emotions becomes overwhelmed as a prerequisite to metamorphosis and rebirth. It must go underground and return to its roots in the womb of the Earth to be regenerated before arising for a new season's growth.

The thigh belongs to Set in this ancient myth, who as the great god is depicted as both evil and good. "He is not only red (root chakra), evil, sin, desert, dark moon, and the devouring darkness that swallows up the Osiris moon, originally he is the "Great God" having also the function of the good god, Osiris." (ref. Eric Neumann, The Great Mother) Here is symbolized the dual expressions of the primal male that arise within the solar arc of the Daiva yuga, where the idea of the great god is inseminated into human consciousness as the male reflection of divinity, and by virtue of its descent and the resulting distortions therein, ends up as the villain that "swallows up the Osiris moon."

Zeus, as Roman king of the gods, embodies the distorted male at a sexual level, the villain as Set. He is the philandering consort to the bride of God, Hera herself, the Roman version of the Greek Juno. The well known misuse of Zeus's sexual powers through deception and manipulation reflects a deeper issue which the patriarchy embodied that effectively was used as a wedge to devolve humans culturally in the descending solar arc. It symbolizes the separation of male from female through their sexuality like that portrayed by the Adam and Eve myth, and operated as a vehicle of divisiveness, where two opposing forces exist, in which one now dominates and the other must submit. This paradigm shift fomented the incorrect perception that sexual orientations by gender were disparate, instead of mutual and synergistic.

Zeus's transgressions become a symbol for the self-deception that arises when the natural forces of creation are disrupted within us. His betrayal and violation of his marriage commitment to his wife Hera reflects those insecurities within himself and its associated behavior that manifest as he becomes falsely empowered through gender polarization. As archetype of the sacred consort, Hera symbolizes the bridge of autonomy that arises through natural androgyny, which must be crossed to unify one's psyche into its natural state of wholeness before merging with that which is neither male nor female, the Creator within. For both male and female initiates, this evolves within us as our Creator becomes our final and only true lover. Zeus symbolizes that part within us that refuses to embrace this final step in its journey of Soul maturation for fear of the loss of its personal power and related identity.

Despite the deterioration of mental virtue as a phenomenon of the descending arc, the archetype of the great god is preserved for humanity by those true male heroes of the Soul who despite the tests of life experience demonstrated great fortitude, steadfastness and heart in the face of impossible odds, i.e., Jesus, Siddhartha Buddha, Mohammed, Padmasambhava, and our present day heroes such as Mohatma Gandhi, Paramahansa

Yogananda, Martin Luther King, and the Dalai Lama.

All cultures on the planet today exhibit the presence of the primal male archetype on the point of almost total exhaustion. This state of exhaustion reflects its own struggle of resistance against the forces of the evolution symbolized by the patriarchy, who, for over the past nine thousand years, have progressively commandeered the primal male into submission by limiting or destroying its family's access to necessary resources, or its outright annihilation through fighting its wars. The torment and sacrifice of the primal male is experienced through the elements of water and fire, those forming the seed of the solar arc. It is the existential anguish of seeing all he sought to build and protect stripped from him by the patriarchy. He continues to this day to be the subject of public denigration and persecution wherever he tries to express his feminine side, the lunar aspect of human consciousness.

The primal male evolves to become the embodiment of mental virtue as the wisdom of compassion. In the case of the Daiva yugas, his sacrifice provides nourishment and protection for the fledgling primal female as lunar consciousness emerges for rebirth from its metamorphic state at the end of its underworld initiation. It is the template of mental virtue that the sacred male archetype possesses that will be essential to ensure the purity of its new form. The role of the sacred male is expressed through the metaphor of male ejaculation, whereby his semen as seed energy is "sacrificed" in order to inseminate creation's future symbolized by the sacred female. By implanting the idea of mental virtue through his psyche into the vessel of the sacred female, its birth shall arise in accordance to its sacred design as a reflection of the next evolutionary level upon which humanity as a whole shall participate.

Like the primal female, the sacred dimensions of the primal male is expressed as a trinity too. In the threefold aspects, he is venerated as the quintessential expression of asceticism, as Shiva, the King of the Yogis. The original concept of divinity as an anthropomorphic being originally came through the female form as creatrix during the age of Sagittarius. The male expression of Shiva through asceticism became conceptualized as an idealized vehicle and path for the devout young males initiates to follow in their quest to know God. This male archetype was created as a result of the sacred consort's initiations, who as creatrix gives form and birth to this dimension of the male psyche. Those who were birthed into awareness of their higher selves as a result of their initiation possessed the golden grain of higher knowledge, the seed of wisdom that germinates to become the awakened human heart.

Reflecting the trinity of the sacred female, Shiva manifests as consort to the Goddess, that through which the leading edge of evolutionary growth arises through its complementary nature as Creator, Preserver and Destroyer although through the yang elements of fire and air. Fire is the alchemical fusion of spirit and flesh upon which heavenly inspiration arises, while air becomes the vehicle for its dissemination. As Creator, Shiva is the Divine Lover and sacred consort to the Goddess. He is symbolized by the sacred lingham, or the Tibetan vajra. Vajra is a Sanskrit word meaning diamond thunderbolt or sceptre. The vajra generates the ideas for creation through the vibration of peerless

virtue, that which inseminates the female vessel of birth for their embodiment. The archetype of the male consort as divine lover is expressed through The Great White Bull, Gugalanna, the fertile husband of the ancient grain Goddess Ereshkigal and the mythological Greek and Roman son of Dionysus and Aphrodite named Priapus, the personification of male procreative powers. Other archetypal representations include Eros as its astral emanation, Triptolemus as boy initiate, and finally the most advanced form of this archetype as Tibet's Padmasambhava and India's Mahavatar Babaji, reputed to have given natural Tantra to Indian and Tibetan culture during the last age.

As Preserver, Shiva stands beside the Great Mother as Divine Father, the protector of virtue within the cultures of humanity and disseminator of its values to uplift and secure the common good. He is represented by such great ones as Moses, Mohatma Gandhi, and Mohammad, and through the beautiful father image as chief within the Native American culture - Chief Joseph and Black Elk. In its most advanced form, the archetype of Divine Father was beautifully expressed through the life and teachings of Jesus of Nazareth and Siddhartha Buddha, whose messages of virtue are known and venerated virtually worldwide.

As Destroyer, Shiva is the wise elder, the grandfather, the sage and holy man. He is the male counterpart to the Crone, and like her, has gained mastery over the forces of delusion and control of its creative power. At this level, they are the embodiments of Soul maturity, those who know how to walk the razor sharp edge of life's shadow for the benefit of the greater good. They are life's greatest teachers as realized Masters of the wisdom underlying all of phenomenal existence, in absolute humble service to all, "living the walk that they talk". Their teachings show us how to destroy the tenacious bonds of delusion that plague the Soul and its growth through all phases of life experience - Sri Krishna, Jesus, Siddhartha Buddha, Paramahansa Yogananda, Sri Yuksteswar, and Ramakrishna among many others.

The trinity of Shiva is expressed through all of these great ones in varying degrees, yet individually all reflect the maturation level attainable by the primal male - wherein the tempering of his nature through the development of mental virtue reflecting his thoughts and his emotional intelligence becomes the springboard and vehicle through which the sacred dimension of his consciousness can be experienced. By realizing the true nature of phenomenon (wisdom) through union of the solar and lunar aspect of his consciousness, he eventually gains mastery over the power of delusion, whereupon its release elevates his procreative powers to another dimension. Through union with the psychic dimensions of the female within, the primal male begins the journey of understanding how to harness his earthly powers for attainment of the wish-fulfilling jewel of spiritual maturity. The sacred female imparts to him the ancient wisdom linking the cultivation of mental virtue with its physical embodiment as love. The child of their union is the birth of the virtuous heart and its mirror of self-reflection through all divine creation.

Thus, the spiritual warriors of mental virtue are born through the sacred dimension of the female. Those whose hearts have undergone the greatest wounding and have survived the tests of time through its initiatory experience, shall be our greatest teachers in the

upcoming lunar arc of the Daiva yugas. They carry with them the ancestral knowledge of our past, that which becomes the foundation and standard of mental virtue for humanity's conduct into its future.

Lilith, Root of the Tree of Life

Lilith is the root symbol in astrology connecting the trinity of the Goddess as virgin, mother and crone to the original, natural woman through the evolution of her primal to sacred manifestations upon the Tree of Life. Lilith is the primal or pure archetype of the natural human woman designed by our Creator. She is the pure instinctual vessel whose function as female is to receive the ideas from heaven and manifest them into form by birthing them through her womb and Tree of Life into the world of matter.

In the bas relief of Lilith from Sumer, ca 2,000 B.C.E., she is depicted as a naked bird woman with clawed feet, holding the ring and rod of Sumerian royal authority, and wearing its crown, the shugarra. She stands atop two lions and protecting her on either side are two large owls. The lions are symbolic of her role as Mistress of the Beasts and her protective oversight of all Earth's creation, where her devotion is unparalleled. The two owls symbolize the great wisdom she possesses from her psychic attunement to the hidden forces operating between heaven and earth. The rod and ring are symbols of her co-creative powers which she wields in balanced, harmonious partnership with the forces of nature. The shugarra is her crown as blessing from heaven, the symbol denoting the sacred function she plays as its emissary.

Lilith has been given many names throughout history, reflecting the many roles she has played despite the patriarchy's demonization and hatred of her. She was named succubus and child killer, false and patently sacrilegious notions of projected impurity which arose as reflection of the human mind itself undergoing the throes of its own mental deterioration. Quite the contrary, her essence blossomed into fruition beginning at the root of the Tree of Life with the original Eve as Mother of human-kind; to the sacral lotus as sacred consort; to the navel lotus as Lioness, protector of all Earth's creatures; to the heart lotus as Wisdom Dakini holding the revelations of inner perception; to the throat lotus as Oracle speaking the truth that binds earth to heaven; to the head lotus where the co-creative powers of heaven and earth entwine to birth the crown as female boddhisattva. From root to crown, she is a reflection of the Galactic Mother herself. Her maturation births a human consciousness permeated by an instinctual compassion that fuels a deeply passionate desire to ceaselessly nurture to maturity all lifeforms inseminated by heaven to be birthed into their own likeness of divinity.

Lilith is authority over the creative powers that originate within the Tree of Life and, as such, Lilith is humanity's connection to the divine female force within creation. First and foremost, she is tribal leader overseeing all inner affairs, responsible for maintaining a cohesive structure bound by trust and love which embraces the diversity of all. Through her sexuality, she unveils the essence of those she unites with, revealing to them the purity of their Soul, opening for them the door to a higher plane of spiritual awareness through the temple of their body. She is fiercely protective of every individual's right to

experience the journey of life according to their unique design from the Creator knowing it ensures a harmonious balanced field of experience for all. Her gateway to wisdom is the human heart, which leads to the door of inner perception whose jewels of wisdom she shares to empower all. She is the oracle, whose bird like flight takes her into other realms through her Tree of Life as she becomes the communication bridge between human-kind and the voice of divinity arising from within the Soul. Lilith is mistress of the powers that bind together heaven and earth, for she holds the knowledge that within flesh lives the spirit of Eternal Life itself; and knows it is that which lies unconscious within us waiting to be born which cleaves the cycles of life and death to one another until our moment of Self-discovery or awakening.

Before birds became the symbolic companions of Lilith, they were once dinosaurs. It is believed that an asteroid annihilated them, yet they have evolved beyond that time to become the contemporary bird, whose lightness with flight upon feathered wings arose through their development in stark contrast to its early ancestor. This design enables them to fly into the heavens, signifying their close association to the celestial realms, and the perfect spirit animal to symbolize our own journey helping us cross the bridge between the earthly and heavenly realms. They have been considered messengers from heaven from time immemorial and are depicted in ancient representations perched atop the staff, our Tree of Life. The bird has become our symbol of the Soul, which upon its metamorphosis from primal to sacred orientations within us, takes flight into the heavens from the crown of our Tree of Life. Their evolutionary journey gives rise to a possible vision of our own future as we look and see ourselves participating in life in a similar manner. The same power through which dinosaurs were transformed into birds is molding us as well.

From an evolutionary standpoint, the potent masculine energies seeded by humanity during the Satya yuga cycle have travelled 12,000 years to reach their most potent point of contact, the primal feminine. They are ready to fertilize the egg, the cosmic womb of creation embodied within Lilith, the original natural woman. She is the primal female whose sacred essence is being aroused to awakening. Like the fairy tale character of Sleeping Beauty, she awaits to be awakened and penetrated by her lover and prince, the primal male after many long years of enforced slumber. His sacred essence seeks recognition and validation from hers, for only Lilith has the capacity to provide this through the complementary reflection of her own original nature and essence to his.

As the original archetype of the natural woman, Lilith exists as a part of each and every one of us. Her memory and song of divination carries with it the personal knowledge of the depths we must travel in our journey from primal beingness to awareness of one's sacred origins. It is through her vessel of purity that the lunar aspect of consciousness can be given its rightful form following its initiation and rebirth by metamorphosis in the underworld portion of the Daiva yugas. The vessel of purity that arises through Lilith is vibrationally matched to receive the pure seed of the sacred male, to "enwomb" and give birth to the seed of their union in the coming Age. Her ancient wisdom resounds again as humanity's Tree of Life awakens for a new season's growth.

Eclipses, Evolutionary Portals and the Symbol of Divine Union

Eclipses are moments where the path of our sun and moon merge, joining them together to become as One, yet another symbol as locus of divine union. Ancient astrologers considered eclipses to be extremely important, as they were believed to be a messenger portending some future event. Considerable time was spent trying to analyze the nature of their messages for which the ancient ruling authority employed its band of astrologers.

Gold is often used as the color symbolizing the sacred in art and is linked to our sun and moon in their celestial dance of shadow and light upon the Earth. As one of the purest inert metals, gold has a specific gravity of 18.88, which interestingly enough, connects it to two different eclipse cycles, the Metonic and the Saros Eclipse cycle, 18/19 years each. (ref. Interpretation of Eclipses, Robert Carl Jansky, pg 26)

The Metonic cycle is the 19-year cycle of our sun and moon where they return to meet in the same place in the sky within two hours of exactitude. This cycle was known by ancient astrologers. It was cast in stone by the Druids and exists to this day as the monument of Stonehenge. (ref. "Sun, Moon & Earth" Robin Heath, pg 24) The Saros Eclipse cycle is an eclipse series between our sun and moon that lasts for 1,260 years. Its shadows begin at either the north or south pole and weave their way up or down and around while they traverse the entire surface of the Earth.

The eclipse is a celestial symbol of death and rebirth, a phenomenon reflecting the dynamics of human spiritual transformation. Darkness symbolizes death, a form of dissolution, as well as the "enwombment", or uterine disposition awaiting rebirth. It is the medium as vessel into which ideas as energy manifest into form. The corona produced by the eclipse symbolizes the light of spirit that encases the potential within the darkness where the idea of a new structure of creation is being generated.

In a solar eclipse, the sun and moon are conjunct in the heavens. The sun contains within it all potential within one's mind as a reflection of creation through heavenly intelligence. As the moon passes between itself and the Earth, its idea(s) inseminates the vessel of our lunar consciousness for its impregnation and birth into new earthly form. In a lunar eclipse, the sun and moon are in opposition in the heavens. The moon is now full and contains within it all memories of one's emotional past and thus the part of consciousness seeking their culmination and release through metamorphosis and the promise of rebirth. The earth passes between the moon and the sun, wherein the light of the full moon is momentarily sacrificed. The Earth initiates the sacrifice of the sun's light upon the moon by her passing to provide the vessel for its release upon her through its chosen earthly sacrificial form. The release begins as the eclipse passes, at the moment the celestial body emerges from its darkened state to begin the culmination phase.

Eclipses are very Scorpionic in nature, symbolizing the workings of the inner dimensions of consciousness within us, and as such were viewed by our ancestors as messengers of life and death. They can be viewed as times where mutations arise, leading to metamorphosis. This mutation leading to metamorphosis correlates to the evolutionary

development of the intelligence of our emotional body which tests the fibers of our mental virtue.

The emotional body is governed by the element of water, which is developed in three stages as mentioned previously through the Moon, Pluto, and Neptune. One of the requirements for either a solar or lunar eclipse even to occur is that both our sun and moon must conjunct very tightly with our moon's own nodal axis, clearly linking its purpose to the element of water and our emotional development through it. Both the south and north nodes of our moon directly oppose one another in the heavens as antipodes. In the solar eclipse, our sun and moon are conjunct to one another and to the lunar nodal axis. In the lunar eclipse, our sun and moon oppose one another, in conjunction to the lunar nodal axis. The sun is conjunct one pole of the moon's nodal axis, while the moon conjuncts its opposite pole.

In Evolutionary Astrology, the south and north nodes of the moon symbolize one's past (south) and future (north) dynamics that form the cornerstone regulating our emotional evolutionary development from lifetime to lifetime, relative to Pluto, the Soul. They are the symbol of one's integration points of security/insecurity issues relative to the past moving into the future.

The south node symbolizes some aspect of our ancestry that is being captured and frozen by the Soul for re-orientation and recovery to facilitate our growth, as symbolized by the north node. The south node symbolizes emotional memory one's Soul as Pluto wants to re-access for development through the magnetism of its polarity point at the north node. The north node is fixed as an arrow in time whose tight orb leaves no room for irrelevant information to infiltrate and obscure the issue under development other than the singular archetypical vibration it expresses.

The use of the nodal axis for examination of the past, present, and future in one's development can be linked to the Tree of Life and the Daiva yugas cycle. The south poles for both connect to our root, our past as symbol of our original beginning of earthly existence, while their north poles connect to our crown, our future as symbolic of the development of our original nature for expression at the next evolutionary level. This dynamic underscores as its constant our origins, whose design does not alter, only the degree and magnitude of its expression. As we evolve, the expression of our original nature progressively changes from personal to become universal at maturity as the sphere of its influence becomes all encompassing.

The ancient symbol for the nodal axis is a blue celestial dragon, who arcs around like a half moon with its head pointing back to its tail, or point of origin. The head as the symbol for the north node points like a blue flame or arrow back to its tail as south node. It is an imaginary line whose purpose is to simply reconnect the dots for us, representing a memory pathway, so that the totality of a circle, as full moon, can be developed by us, as our past, present and future becomes linked together as One, where the end becomes the beginning. It is the symbol for the framework of time and space within eternity that operates upon us.

The shape of full moon as circle correlates to the feminine dynamic within consciousness called space, emptiness, the void. The prevailing intelligence in the form of electro-magnetism operating in space is captured by the male dynamic within consciousness whose shape as arrow correlates to the idea of alignment of the two axial poles. The north pole receives its instructions for its future based upon the feedback it receives from its dual at the south pole. The root, symbol for the darkness of forgotten memory, progressively reveals itself via the illumination of its dual, north pole, all that awaits rebirth from within the individuated unconscious of the Soul, triggered into action by the prevailing agenda manifesting upon one's Tree of Life, relevant to the prevailing conditions occurring as a function of the Daiva yugas cycle. This trinity forms an interactive weaving of intelligence which governs our development through the fabric of time and space, integrating the past, present and future into a cohesive whole, a reflection of the framework of our existential experience atop the ever new field of eternity, from where our origins emanate and the next evolutionary cycle of our journey begins.

Besides the moon, each planet has a nodal axis, the place where their path crosses above (north node) and below (south node) the sun's ecliptic at any particular moment in time. This information was known by ancient astrologers quite accurately like the eclipse cycles.(ref. "Interpretation of Eclipses", Robert Carl Jansky)
And like our moon's nodal axis, they are all points of significance in our natal birth charts that provide greater depth in our ability to reconstruct the pictures of our past, present, and future, especially at the collective level.

Whenever an eclipse occurs, it creates a shadow on the earth's surface. These shadows have been shown to create measurable changes to Earth's electromagnetic fields. These changes signify that an energetic pattern with a specific vibratory/archetypal structure is dropped into Earth's biomagnetosphere. Whatever pattern "drops" is captured by its gravitational field, like a stone thrown into a pond where the ripple effect creates a pattern on the water, while the stone itself has dropped beneath its surface to create new contours for its life to experience.

The Saros Eclipse cycle is an eclipse series between our sun and moon that lasts for 1,260 years. Its shadows begin at either the north or south pole and weave their way up or down and around the Earth's surface, radiating out like waves. Each complete series consists of a total of 70 to 71 eclipses at 18 years apart and are believed to share the same archetypal signature throughout, whatever the zodiac sign at its inception. A partial eclipse begins the cycle and they weave their way across 120 degrees west for a succession of three eclipses. Then, when they have reached the longitudinal position where the trinity began, they shift to a higher or lower latitude, depending on which pole they are traveling towards, for the next succession of three. As they ascend or descend towards the equatorial regions of the Earth, they progressively become total eclipses. Then they successively revert back again to become partial eclipses and continue their journey around the globe, progressively descending or ascending to the opposite pole from where they began, where the series is culminated.

It is possible that its design creates an archetypal vibrational bridge between one lifetime to another for the Soul so that it can unlock its unconscious/subconscious elements for emergence into awareness for their ongoing development through a congruent weaving of time and space between one's solar and lunar dynamics with as many sequential frames of reality as possible and with as much time as needed. Eclipses could be the celestial triggering mechanism sparking over the course of lifetimes designed to shake the Tree of Life, so to speak, to loosen its seeds into a momentary womb of darkness, as the symbol for the vessel of creation and its birth of ideas into the light of day for development. The passage from darkness to light, of either the sun or moon, serves to imprint the developing human consciousness with new ideas through the nature of their zodiacal vibratory structure in order to spur evolutionary growth. It is another locus of divine union, the fusion of heaven as an inspirational idea (sun as fire) from an astral origin (ancestral domain) penetrating earth, the emotional body of intelligence contained within us (the sun's reflection as lunar albedo).

Through the symbols of Evolutionary Astrology, an interpretation of the story of our past has been attempted by interpolation of the Tree of Life and its regulation of growth through the Daiva yugas up to this point in time. As our bridge between spirit and matter, the Tree of Life's design includes receptivity to electro-magnetism which has been symbolically shown to be the natural force by which the intelligence of the heavens communicate to us, and regulates our growth through the planets and the stars. Humans are uniquely wired in this way and for this reason, it should come as no surprise that we are sensitive to vibration at this level including from celestial sources as well. Even without having our same evolutionary capacity, all animals demonstrate an incredible sensitivity to vibration through their senses. The almost blind mole finds its food by picking up vibrations of its prey within the earth. Snakes track their prey by sensing their vibration through their tongues. Sharks find their prey by tracking tiny electrical currents that their prey's bodies give out into the water. Birds can sense atmospheric changes through the feathers on their bodies. Many insects are known to find food sources by picking up their ultra-violet emanations. Would we demonize them as some humans have sought to demonize one another for their natural gifts, which manifest merely because of a sensitivity to vibration, and gives rise to such capacities as intuition, clairvoyance, clairaudience, or the gift of prophecy?

Thus, it becomes no great leap of logic to adduce that in general our bio-electromagnetic fields are effected by changes wrought upon them by heavenly influences, and particularly the changes to the electro-magnetic fields on the planet generated by solar and lunar eclipses. If the succession of these eclipses creates a lifetime to lifetime bridge for the Soul to develop the poles of its solar and lunar dimensions of consciousness, they are simply triggers to stimulate the development for the seeds upon our Tree of Life. These seeds, like those Persephone ingested while underground in Hades, become the "fruits of knowledge" that grow upon our Tree within each chakra. At their eventual maturity, they will ripen and drop upon the soil of the Earth as wisdom for dissemination to benefit the collective experience. This is how Mother Nature works as she manifests through the sacred trinity of heaven, human, and earth through our Tree of Life.

The archetypal pattern or vibration of these seeds is cross-linked to one or a combination of the chakras on the Tree of Life. These chakras are, in turn, cross-linked to the physical body's five senses or "electricities" which will determine the vehicle for their intake and outward expression - taste, smell, sight, hearing, and/or touch (ref. Holy Science). Each of the body's five electricities correlate to one of each of the inner planetary bodies within our solar system: hearing to Venus, seeing to Mercury, smelling to Mars, touching to Jupiter, and tasting to Saturn.

Saturn governs the first or root chakra, where the "taste" of all is of one essence, yet merely differentiated by degrees; Jupiter governs the second or sacral chakra, where touch arises in its most intimate and revolutionary form through human sexuality which leads to the expansion of consciousness as a function of integrating its creative principle; Mars governs the third or naval chakra, where smell as the bellweather for instinctual responses and memory emanate; Venus governs the fourth or heart chakra, where hearing correlates to vibration of essence; Mercury governs the fifth or throat chakra, where seeing reflects the measure of one's interpretation of dualistic phenomenon and alignment to divine will as truth; The Moon governs the medulla, upon which the Sun illuminates its light through the the sixth or ajna chakra. They are the two ruling luminaries, the perceptual fields of the lunar and solar dynamics of consciousness, who unite in celestial embrace when the five beneath them are purified and harmoniously balanced. The sun and moon create the wings of the celestial bird which sit atop our staff of life, our heavenly tree.

Yin and Yang

The Taoists claim that humans are originally pure yin. We receive yang as a reflection from everything else in our environment, all that is contained within heaven and earth that we osmose. This can be observed symbolically through the eight phase lunation human life cycle upon the Soul as it travels through the Daiva yugas with our solar system (ref. Yin and Yang, Appendix D). Beginning at the Satya yuga, we travel clockwise (or backwards) beginning with the new moon, the symbol for space, emptiness, or pure yin. Then we come to its first crescent at 315 degrees of arc, at the fixed female pillar of Aquarius, whereby our yin has now osmosed a one quarter of its capacity with yang. We progress to the half moon at 270 degrees of arc, at the cardinal/mutable signs of Capricorn and Sagitarrius, whereby our yin has osmosed one half of its capacity with yang. We progress to three quarters yang at the fixed female pillar of Scorpio at 225 degrees of arc, and then to full moon, whereby our yin is entirely eclipsed by yang at the cardinal/mutable signs of Libra/Virgo at 180 degrees of arc, the antipodes of its point of origin.

In our earthly eclipse cycle, this is where the Sun and Moon oppose one another. In the Daiva yugas, this is where the Electric Couple changes from solar to lunar arc and sets in motion a new Age of the Gods. This is where we return back home to our original nature as pure yin. From the full Moon, we begin to expand our yin through the release of the yang. We reduce to three quarters yang as one quarter yin emerges at the fixed female pillar of Leo at 135 degrees of arc. We reduce to one half yang as one half yin emerges at

the cardinal/mutable signs of Cancer/Gemini at 90 degrees of arc. We reduce to one quarter yang as three quarter yin emerges at the fixed female pillar of Taurus at 45 degrees of arc, progressing to culminate our sojourn at the new Moon, 100 percent pure yin, at the point in our Daiva yuga cycle closest to the galactic center. In our earthly eclipse cycle, this is where the Sun and Moon are conjunct in the heavens.

As shown at the new Moon, we are pure yin then begin to absorb and osmose that of the "other" progressively through the Daiva yugas descending arc. The new Moon as pure yin correlates to a solar eclipse, where the Moon eclipses the Sun as it passes between the Sun and Earth, forming a sacred trinity with a yin sacrificial emphasis. This signifies time to open oneself up to earthly and heavenly forces that connect to the male aspect of consciousness and embark on a new journey of being receptive and open to all yang sources of "other".

Alternatively, we are pure yang at the full Moon, whose fullness symbolizes saturation and need for its culmination through the release of all accumulated yin which has become mortally encapsulated within the psyche as a function of dharmic involution. The full Moon as pure yang correlates to a lunar eclipse, where the Earth eclipses the Moon as it passes between the full Moon and the Sun, forming a sacred trinity with a yang sacrificial emphasis. This signifies the time to stop the absorption of yang through others and begin to generate integration of all its teaching in concert with slow but progressive integration of yin material found submerged within consciousness. As the yin integrates through the human heart upon the wings of mental virtue, our earthly intelligence as wisdom arises to replace it. It is the time within the cycle to collectively rediscover the art of reverence for life itself guided by our own spontaneous intuitive insight, the reflection of the Tao or the way we are being shown by the forces of heaven and earth.

Incorporating these symbols into the Daiva yuga cycle, the dynamics that propel our evolutionary journey collectively begin at the new Moon at the top of the Satya yuga where the solar eclipse occurs. Yang arises to fertilize the seed of human evolutionary potential while releasing yin to fulfill its sacrificial duty to serve as the divine womb or holy grail for the intelligence of humanity to gestate within during the descending arc. At the full Moon at the bottom of the Kali yuga, the lunar eclipse occurs, where yin arises to begin the labor and birth of the child of their divine union - a form of regeneration that emerges from within the human psyche through the human heart, while releasing yang to fulfill its sacrificial duty as the keeper of our conscience through which humanity's mental virtue ascends in its new form during the ascending arc.

Through ongoing observation and correlation, it may be shown that the human life cycle operates through our bi-annual eclipse cycle in a similar way that shares common purpose and design with the larger Daiva yuga cycle. By viewing our bi-annual eclipse cycles through the dynamics of yin and yang, greater clarity of their astrological significance and relevance may be known, giving us yet another tool to help us improve our interpretation of the forces that regulate and synchronize our evolutionary growth from one cycle to the next.

As has been shown through the dynamics of yin and yang, the build-up and release of psychic energy through the complementary forces of our lunar and solar dimensions of consciousness spurs our evolutionary growth. Yet one may ask what is the physical means by which these forces are applied and able to alternate their influence upon consciousness? It would seem that the relativity and emphasis of yin and yang as they arise to alter our phenomenal experience may be linked to the Earth's rotational spin and polar magnetism. Their reversals may become the regulator of yin and yang, contributing to the creation process and the reason why the Earth changes direction during the transitioning world ages.

We know conclusively from scientific evidence that major earth changes occurred in at least two of the cardinal points in the most recent shift of world ages - during the Kali yuga while our sun transited Libra/Virgo during the events that culminated when Venus assumed a permanent position in the heavens, between 1,500 to 700 B.C., and during the last ice age when our sun transited Aries/Pisces in the Satya yuga. Geological evidence shows the Earth reversed her spin from clockwise to counter-clockwise during both times. This may have included a reversal of Earth's magnetic poles as well. Ancient Egyptian accounts recall during an eleven thousand years period that the stars changed their position in the heavens four times and the sun twice set where it once rose. (Immanuel Velikovsky, *World's In Collision*, pg 119).

The direction of Earth's spin, east to west or its reverse, and the reversal of her magnetic poles may be some form of modulating agent which controls the growth of its lifeforms, including human consciousness itself. We know that electro-magnetism plays a role in cell mitosis and also in genetics. Through the alternating cycles of yin and yang, the human species and its evolutionary regeneration may weave itself through the fabric of time and space. The composite nature of the warp and weft of the world ages may impact the structure of DNA/RNA and become the determinant of its evolutionary growth as it adjusts to maintain conformity to the predominant force of either absorptive/yin or generative/yang as regulated by the Age of the Gods.

At no time within its 24,000 year life cycle does it impact us more deeply than after the Kali yuga, where we are called upon to rise up from the ashes like the proverbial Phoenix. The change from yang to yin are what causes the "shearing" effect that is felt upon our psyche, and may well be a reflection of the process of genetics change itself. During a shift from yang to yin, the phenomenon of perception re-orientates from vertical to horizontal, from an arrow of linear time by which our thoughts travel to frame reality during a yang age to acausal or a circular concept of time during a yin age, where events that occur simultaneously partake of the same quality inducing an immediacy to awareness itself. And it is no small thing for it defines our predominant approach to existence as well. In a yang age, the emphasis of the externalization of phenomenon as generative or causative(yang) arises versus during a yin age whereby the internalization of phenomenon as absorptive or receptive (or yin) predominates.

We are constantly bombarded by the changing influence of yin and yang all along our

journey's way. This sequence of yang to yin and vice versa occur every time our Sun changes annually from one zodiac sign to the next. It shifts when our Sun changes its transit through the Daiva yugas from one zodiac age to another. It shifts again when our Sun changes its direction toward or away from the galactic center in the Daiva yuga cycles. Currently, we are at the end of the yin age of Virgo, in the first stages of the yin Age of the Gods, the lunar ascending arc. Our Sun rises in the east and sets in the west which means Earth spins counter-clockwise, or right to left. We can observe for ourselves that we are beginning to rediscover how to become more receptive instead of reactive, to come from the inside out as a reflection of our emotional truth, instead of outside in, via the influence and reaction to projected thought forms. The predominant yin dynamic of the lunar arc will teach us how to *receive* the sacred gift of life through all its numinous dimensions which is natural to human consciousness as a function of its subjective expression, as opposed to trying to dominate and direct its operative processes ourselves because of the nature of projections and their need to assume dominance which arose through the individuation process during the solar arc.

From the standpoint of the development of human consciousness, the alternating shift from yang to yin sustains a perpetual rhythmical element of reflection through time and space, of subjective awareness (through Saturn) and its counterpoint of objective awareness (through Uranus) by which evolution progresses, step by step, if the past is to have any value for the future. Thus, the memory of time itself is like a two-pedaled bicycle used to facilitate the maturation process of dharma. It "forces" humans to look back in time from the present moment for their answers to effect change for creation of their future.

We can objectify this process ourselves by simply registering the phenomenon that we observe while traveling from one point to another and then back again to our point of origin. The perceptual experience or view for the outbound journey is totally different compared to the return journey, even though one travels the same route. The difference is measured solely by the direction one is facing. If we face into the future instead of our past, the view is totally different even though the route may be identical. If we face into our future at one turn, then face into our past at the next turn, etcetera, the counterpoint awareness of subjectivity to objectivity arises and influences our choices and resulting growth.

As we cease the absorption of yang through "others" and begin to integrate its teaching through our own inner bodies of wisdom that arise through self-knowledge, our remembrance as recognition, acceptance, and expression of the sacred temples of creation that exists within and without us shall begin to manifest. During the last age humanity collectively underwent a dark night of the Soul experience where few survived to tell the story of what happened. Yet amazingly their stories have survived the tests of time, preserved in ancient holy texts. While surrounded by death, the words of the survivors hauntingly describe for us the phenomenon of our own transformation in the ascending lunar arc, where the inner and outer realms begin to interweave as One, and where our perception of reality is altered as yang manifestations accede to yin. It is the memory of when "manna", the corn from heaven, whose fragrance was remembered as a lotus or lily,

fell from the clouds in the skies during the time of Exodus to become the only food for both humans and animals upon which to survive. ("Worlds in Collision" pg 147) (The words in parentheses are mine):

"Writings of Buddhism related that when a world cycle ends with the world destroyed (delusion) and the ocean dried up (emotional release and purification) there is no distinction between day and night (non-dual wisdom), and heavenly ambrosia serves as food (the bliss of existential realization)." (The effect of delusion dies within the mind when the emotions are purified, and the polarity ceases of male and female, giving birth to the ambrosia of the spiritual heart as one's sustenance while undergoing continuation of its cultivation during the process of life itself.)

"The Rig-Veda, among others, say that the honey... comes from the clouds (delusion). These clouds originated from the pillars of clouds." (The pillar is the Tree of Life and its teachings which are both the cause of delusion and their mechanism for release in order to catalyze spiritual transformation, when the honey as the bliss of Self-realization arises)."

From the Atharva-Veda hymns - "From heaven, from earth, from the atmosphere, from the sea, from the fire, and from the wind, the honey-lash hath verily sprung. This clothed in amrite (ambrosia) all the creatures revering acclaim in their hearts." (Bliss comes forth through all levels of phenomenal existence, when the elements become balanced, the two poles harmonized, when the many becomes One.)

"Hera (Earth) was veiled in it when she hurried from her brother, Ares (Mars) to Zeus (Jupiter)." (When we elevate our earth consciousness beyond instinct, it transitions from primal to sacred awareness.)

It is as if the heavens through our underground portion of the Daiva Yuga cycle, where only the gross material world can be experienced, sowed the seeds of our transformation through relevant symbols to imprint us and pave the way for our future. The symbols of the descending Dwapara and Kali yugas mirror the symbols of its ascending arc, yet their form changes to adjust to yin manifestations and the higher vibration of the ascending arc energies as a reflection of our growth potential. This mutational dynamic was previously described in the section about the Shri Yantra to show how heaven and earth transpose to "communicate." The physical world now transposes within us to take form symbolically through the astral dimension, heralding the awakening of our Tree of Life as a function of the Daiva yuga cyclical process

Red Moon Rising

Humanity arrives at a juncture within their evolution where the emergence of the primal feminine is being resurrected in her sacred form as midwife to usher in this new age within the Daiva yuga cycle. It is the time when *the red moon rises*, when the re-activation of the forces that create a new season's growth upon our Tree of Life commences in the lunar arc. It is the dragon's head in oriental mythology, the lunar north

node in Evolutionary Astrology, the lunar ida channel originating from the root within the Tree of Life. The resurrected feminine unveils the knowledge of the Tree of Life and its link to our co-creative powers harmonized with heavenly forces.

As has been shown on the opposite side of our journey through the Daiva yugas, at the summit of the Satya yuga the yin/feminine acceded to yang and birthed the sacred male as the "divine son" in the solar arc. In the Tree of Life, the sacred male is symbolized by the pingala channel which is the dragon's tail in oriental mythology, the lunar south node in Evolutionary Astrology, the solar channel of energy descending from the crown of the Tree of Life. The sacrificial male, whom loses his seed of primal youth for the gem of spiritual maturity, brings with him the wisdom of our ancestors, which creates the astral spiritual bridge allowing the insemination of new ideas upon the structure of outmoded paradigms.

Through the sacred union of red moon and white sun, our evolutionary journey continues. Red moon rising symbolizes the ascent of kundalini from the root after being inseminated by the white sun descending from the crown. When these two energies merge together, it is the fusion of heaven and earth where Spirit and flesh fuse to become One. It is the fertilization of the human biological organism with its spiritual essence resulting in the growth of its Tree of Life and its reconnection to the all-causative powers of the Soul.

The Tree of Life and rising serpent are not metaphors. They are archetypal in nature, and can be experienced as an actual inner phenomenon, beginning with the feeling of a (lotus) seed germinating in one's sacral chakra, the birthplace of co-creative energies. The spine or trunk of the tree experiences a serpentine energy shooting upwards, like the cobra snake who rises to dance upon the vibration of musical sounds. As the tree grows, a garden of paradise arises within one's inner awareness, reflecting one's natural origins, like that depicted on the hagiographies of Tibetan mandalas. One feels the crown of the tree as it fills one's head. "Leaves" or "petals" surround one's field of awareness. One's body begins to feel the photosynthesis of solar energy as arboreal trees in nature. One feels the movement of blissful energy pulsating throughout the body from the root to the crown like the osmosis of fluids pulsating within the trunk of arboreal trees, expanding one's pulpy core. One hears and feels its vibration like waves rolling upon the shore as it caresses and feeds the fibers of one's heart. All these signs are unmistakable accompanying the process of the growth of one's inner tree, and joy returns once again merely as a reflection of one's original nature, named simply as the bliss of existential realization.

The symbols of the rising red moon and setting white sun underscore the ancient's understanding of the evolutionary process at work during the Daiva Yuga cycle, symbolized by the archetype of the Great Mother with her sacrificed son-lover. It alludes to the key mutational phase that occurs during our sun's transit through the Satya and Kali yugas, the crown and root of the galactic Tree of Life, whereby the alternating death and rebirth of the primal feminine and masculine through the dynamic of sacrifice paves the way for the sacred dimensions of our consciousness to evolve. The cycles of the Great Mother through the Daiva yugas show us that this dynamic has become a natural

part of our collective experience and fuels the growth of our Tree of Life. The underlying teaching at the end of each arc is that one must be sacrificed for the benefit of the other, and by doing so, a new level of evolutionary expansion can be birthed for integration into human consciousness. The experience of conscious sacrifice for the cumulative good creates the impetus for the development and birth of the virtuous heart. On the individual and collective level, this is where *the many becomes One*, which becomes the operational subjective paradigm for our collective journey as we travel back to the galactic center upon the ascending lunar arc.

These two forces of the primal female and male are dynamics within the consciousness of every soul, and in that light, symbols for the "spin" that generates the evolutionary momentum for their fusion. Their penetration of one into the other, while it is resurrected as a symbol at the primal or physical level through our sexuality, also arises inwardly through its sacred dimension as the two complementary forces that feeds the Tree of Life.

In our yin/yang eclipse cycle, the rise of red moon corresponds to when the full moon is eclipsed by the sun (creating a lunar eclipse) at the bottom of the Kali yuga. Here, the sun and moon as symbols for the solar and lunar dimensions of consciousness reach their limit of extremity in opposition to one another and yang/solar must accede to yin/lunar in order to renew balance. The yang/solar dynamic and the yin/lunar dynamic are inherently pure in and of themselves. At the Satya yuga when we are closest to the galactic center, they are experienced at an intuitive level and lack differentiation. Yet at the bottom of the cycle, severe mental and emotional disturbances wrack the human psyche due to dharmic involution. The solar and lunar dynamics within us become polarized, leading to the extremity of their individual distortions. For their healing, it is imperative that their complementary natures be harnessed and used to reintegrate one another. The pure male principle through benefit of mental virtue helps to heal the heart, while the pure female principle through benefit of its virtuous heart helps to heal the mind. One cannot evolve without the other, nor can one know universal love without the other. In the end, what we experience originally on the Earthly plane as the phenomenon of sacrifice mutates within the psyche by the Soul to progressively arise as the perpetual, existential bliss of divine union with our Creator.

Venus, Our Rebirth as the Morning and Evening Star

As a function of the Daiva yugas, the seed energy carrying the creative principle inseminates the female water of Pisces during the Satya yuga. While gestational, the male energies of the solar arc take its immature, dreamy impression and through its developing powers of reason gives it structural form in a collective context. Once it reaches gestational maturation, the seed is now an ideational fetus and is handed off for labor and birth by the female earth of Virgo during the Kali yuga. There it will continue its development under the protection of the female energies of the lunar arc for application and testing of its synchronicity upon the earthly plane of creation.

We are presently 307 years into the ascending Dwapara yuga where we can "comprehend the fine matters or electricities and their attributes which are the creating principles of the

external world." (ref. Holy Science, pg 10.). The creating principles become comprehensible to us and apparent within our field of awareness as a function of the energies unleashed during the Dwapara yuga itself. A newly emerging evolutionary creation point arises within the Daiva Yuga cycle itself at this juncture, generating a force that permeates the fabric of time and space which affects all phenomenal reality. It is where we experience the "death" that leads to our rebirth, the fourth and final pre-natal matrix that connects to Leo, where the "agonizing process of the birth struggle comes to an end..... The child is born and after a long period of darkness faces for the first time the bright light of day." (Stanislaus Grof, The Adventures of Self-Discovery) We are currently positioned to undergo this phenomenon as our sun travels from Virgo towards the constellation of Leo, the archetype of self-actualization, whose patterns are designed to take form during the lunar arc as a reflection of our individualized Soul blueprints coming through its polarity Aquarius.

According to the Mayan who left us their pyramid shaped stone cosmograms, when our sun aligns with the galactic center on the winter solstice in the year 2012, it will enter what is termed the " Dark Rift". The dark rift is a band between what seems to be an upper and lower galactic hemisphere where no light emanates. Our sun will move through it for a few hundred years while it journeys to the other side. The ancient Mayans considered this crossing place to represent the womb of the galactic Cosmic Mother herself and considered our sun's transit through it to portend a great cosmic event. Some scholars believe that all of their cosmology is centered around tracking this exact moment in time because it marks the culmination of one entire precessional age and the start of another. (Maya Cosmogogenesis 2012, J.M. Jenkins). Within the Daiva Yuga cycle, it marks where a new creation point for humanity manifests.

Within the yearly transits of our sun, the winter solstice was considered by the ancients as the end and beginning of a new annual cycle. During the tumultuous times of the Dwapara and Kali yugas, whomever was alive to witness the winter solstice sun had defeated the powerful forces of nature and the promise of rebirth was envisioned with relief for another season's growth. On the winter solstice of any year, our sun is in the sign of Sagittarius, which lies in the heart of our galactic center, somewhere around 28/29 degrees, where the greatest conglomeration of stars in our Milky Way exists. The astrological glyph for Sagittarius is an arrow pointing at a 38/39 degrees angle with a horizontal crossbar running through it. The ancients symbolized this constellation as an archer, a half-human/half horse centaur carrying a bow and arrow, pointed toward the west in the direction of the constellation of Scorpio, "the way" to the Soul and to its heart, which happens to be the way of heaven, our galactic center.

The centaur is the symbol of our ancestral origins, the fusion of our animal as primal and divine natures, our "angel" or astral origins symbolized by the top as human, fused into animal form symbolized by its bottom as horse. (footnote: Both Paramahansa Yogananda and Edgar Cayce, among others, have made similar references as to our dual heritage, the fusion of animal and divine as our origins.) The human as angel knows the way, and the horse as spirit animal carries it to our heavenly abode. The planet given rulership over the constellation of Sagittarius is Jupiter, the Roman Zeus, the King of the

heavenly Gods. Jupiter is believed to be the parent of the planet Venus (Immanuel Velikovsky, *World's in Collision*, pg 166-182) which scientific findings support based upon her compositional attributes.

While modern day astronomers are just discovering the forces emanating from our galactic center, our ancestors must have already known that some form of mutational field of cosmic energy existed within the dark rift in the constellation of Sagittarius. The crossbar on the arrow glyph for Sagittarius may signify this and symbolize our penetration through this passageway. In fact, as our sun moves towards this passageway of alignment in its journey back to the galactic center in the Daiva yuga cycle, it may trigger the final shift between the two Electric Couples themselves. The Mayans speak of two entities named the Hero Twins, sounding much like the Electric Couples themselves, who turn the fire drill of the cosmos (precessional world cycle). These two entities are conceived and born of a deity named "Blood Moon", who sounds much like "Red Moon Rising", the archetype of the primal feminine who gives birth to the newly regenerated inner dimension of consciousness of the world age at the root of the Daiva Yuga cycle.

The Mayan myth describes Ahau (Sun-Lord) passing through the birth portal (dark rift as womb of Cosmic Mother) to emerge from the Underworld (Kali/Dwapara Yugas) into the next world. Through their divine union, Blood Moon (red moon rising) as the creatrix conceives and births the Hero Twin (Electric Couples/ida and pingala channels) which allows First Father (white sun descending) to manifest at the top of the galactic tree where he traverses upon the waters of the Milky Way in his sacred canoe (the ignition of the light of kundalini upon the Tree of Life). The Mayans ascertain that it will signal the end times where the "king's" head gets lopped off. One can see the symbolic nature of this story as allegory for the end of the patriarchy, where the solar male finally loses its powers to pave the way for the re-emergence of the primal female in the ascending lunar arc of the Daiva yugas. Time is a construct of Saturn, the planetary ruler of Capricorn. The patriarchy began its struggle for power when our sun transited the sign of Capricorn in the descending arc of the Treta yuga. Time is also a construct of Maya, where pathways differentiated as past, present and future exist as a function of memory and evolutionary necessity. Now its time of culmination predicted by the greatest keepers of time, the Mayans, is becoming a living prophecy for us.

The Hero Twins and Electric Couples are names for cosmic forces that turn the wheel of life for the larger precessional world ages, yet they also reflect the dual complementary forces that are triggered into operation on a much smaller scale upon our Tree of Life when it becomes activated. Based on the use of conception and birth symbols, the Mayans regarded our sun's transit through this field to be a form of cosmic insemination, a rite of passage where the Great Mother initiates her Divine Son, our sun as First Father, and from their union, our transformation arises. Much like the "golden grain" which Demeter gives to her Divine Son in the Eleusynian mysteries, heavenly inspiration is released for birth during that time, opening *the way* for another dimension of human potential to manifest in its ascent toward realization of its divinity.

The Mayan manifestation of First Father from Blood Moon, as a result of her giving birth

to the Hero Twins, becomes a symbol for the re-activation of our Tree of Life, not only its rebirth as a function of the Daiva yuga cycle but also as a symbol of its regenerative power upon the human species itself. According to the Mayans, the Hero Twins rebirth as Moon and Sun upon the sacred Tree or Milky Way, where a new head manifests upon its crown.

As a function of the cycle of life upon the wheel of the Daiva yugas, a new season's growth arises upon our Tree of Life during the ascending Dwapara yuga. It matures during the solar arc, then withers and dies during the winter or underground portion of the Daiva yuga cycle, only to be rebirthed as new season's growth during the next lunar arc -- where the "end times" occurs according to the Mayans, and a new cycle begins. Its new structure will conform perceptually to ideas developed during the preceding solar arc as a function of the individuation process through our emerging powers of reason which form the leading edge of our evolutionary journey.

Venus' birth during the close of the solar arc of the last age is of vital significance and provides a piece of the puzzle showing us "the way" to our future. As part of heaven's plan, in the dark of night as the symbol for our unconscious, Venus was birthed from Jupiter to become our celestial teacher to help us expand (Jupiter) our hearts in order to release (Scorpio) the past (Capricorn) to permit the acceleration of mental virtue during the ascending lunar arc of the Daiva yugas.

Venus is like Charon, the moon of Pluto, who is named after the boatman on the River Styx, who transports us across the river of death to rebirth. In the Daiva yugas, the land of death and rebirth exist within the underworld episode of our Daiva yuga journey. The river that we must cross is that which borders between the solar and lunar arcs, the death is the solar emphasis in consciousness to seed the rebirth of our lunar dimensions of consciousness. Venus is assigned responsibility to carry our Soul's across to the other side, where our future awaits us. She is identified as the morning and evening star, the one that sheds her light before and after the rising and setting sun. Her light is the reflection of the Sun's light, ruler of the heart in astrology. Remembering that planets serve as vehicles to concentrate forces that directly impact the development of our consciousness, the planet Venus governs the heart chakra in the Tree of Life. The heart chakra is the gateway between heaven and earth, the birthplace of spiritual transformation. She must be integrated within us in the coming years for the rising and setting of the sun, symbolic of death and rebirth and of our transformation through the integration of yang through yin.

Venus now occupies an orbit close to that once believed belonging to Earth, when in the days of the Middle Kingdom of Egypt, our year was less than 360 days in length. During 1500 to 800 B.C., our orbit enlarged and the year became 360 days long. Neither before the 15th century or after the 8th century was the year this length. (ref. Velikovsky's work, pg 136) Our year now is 365 days long, 5 days longer than it was and has not changed since the 8th century B.C. For this to happen, Earth had to have moved outward, apparently in stages to occupy the orbital path we now follow. Venus is the planet responsible for this, and she thus becomes an oracular symbol of our growth.

The number five is associated with Venus, not only by the addition of five days to our calendar year, but also by the scientifically known fact that there are only five days in the Venusian year. It revolves in retrograde motion exactly 5.001 times within its year, or between one inferior conjunction and the next (its point of return in front of our sun where she is best observed) (ref. - The Cambridge Planetary Handbook, pg 114). Thus, its five days become symbolic of five points of star light, the pentacle or five-pointed star. The number five also happens to connect to what Edgar Cayce identified as the five root races of humankind - white, red, black (blue), yellow, and brown (green), and our five senses and five limbs upon which are five digits each.

Venus now occupies the second wheel or orbit from our sun, while Mercury its first. Our Earth occupies the third wheel of orbit from the sun, and becomes the integration point of the teaching coming through Venus and Mercury in the form of a trinity. As the two planets ruling the archetypes of our most recent Kali yuga, their joint efforts in Libra and Virgo creates the effect of gravitational momentum on an archetypical and psychic level to sling us forward on our return to the galactic center.

Libra, ruled by Venus, has for its glyph a symbol described as a scale of balance and likewise appears like a star or planet rising or setting upon the horizon. It is through the observations of the transit of Venus that have enabled modern astronomers to determine the scale by which our solar system was constructed. The symbol of balance is also reflected by its nearly perfect circular orbit, a feature it shares with Neptune. By the perfect circle, we are reminded of the complementary dual forces of heaven and earth and their balanced embodiment within our human center of virtue (thoughts through Mercury) and love (feelings through Venus) coming through the heart of the natural human being (integration point through Sun).

Venus appearance in the heavens is first documented by the Babylonians in 1,600 B.C., placing it around the time of Exodus. She became known at the evening and morning star of the Goddess, and was called many names including Aphrodite, Ishtar, Inanna, Nindaranna, and Jin xing, and Agni. She rises and sets alongside her beloved Lord in the heavens, the Sun, appearing as a bright star close to the earthly horizon. Her association with love is demonstrated by her continuing loyalty and fidelity to the Sun. As mentioned, Venus is considered a lower octave of Neptune. Venus governs self-love, while Neptune is associated with unconditional love, a form that knows no bounds, has no container, and like space itself, entwines itself as divine magnetism amongst every drop of its Creation it touches.

Venus is interwoven with many perceptions of dualism which become the symbols for the interpretation of her nature as oracle for these times. At the time of her origins, she was feared because of the great Earth cataclysms that were generated as a result of her passage close to Earth. She also was venerated as the Goddess of abundance, fertility and love. She was considered Lucifer, the name for the devil when her transit preceded the Sun's rise, and Vesper, the name for evening prayer, when her transits followed the Sun's rise. This relationship to Venus was established in the collective memory as a result of

the catastrophic events of the prior age where her transits were anxiously awaited and monitored because they were known to wreak havoc upon Earth. The Mayans built observatories to monitor her transits specifically for this reason (Immanuel Velikovsky, *Worlds in Collision*). After she finally assumed her fixed orbital pattern and did not come so close to Earth, her transits were moments of great exaltation and beauty, instead of grief.

The name Lucifer means both Satan as fallen angel and as Bearer of Light, and she is both at once. For she is the symbol to remind us of our descent through the Daiva yugas, where Lucifer as fallen angel is a symbol through Venus of the decline of our mental virtue, while her rise is through embodiment of her virtue as love. This effect is portrayed in the myth of Inanna, the time following the great world flood, where humanity divested itself of its seven cities as Inanna did, the symbol for the progressive shut down of our Tree of Life. We then descend into the underground, where the Soul's rites of passage begin and the metamorphic process of spiritual transformation possess our Souls, whereby we are initiated in the collective cycle of death and rebirth. We are all fallen angels, who possess the potential to rise again like Venus, as we become the symbol of the evening star ourselves, rising to perform vespers at sunset, as the sun goes beneath the western horizon, the immersion of yang acceding to yin, the symbol for our death and rebirth, and our potential self-mastery over both.

Our sun's current position in the Daiva yugas is around 7 degrees Virgo, placing us right beneath the horizon on the astrological wheel in the western sky after the sun sets. We can experience eternity and enshrine ourselves in this sacred moment of time, if we heal ourselves of the past by turning our wounds into the deeper wisdom of the Soul, and its natural orientation to sacrifice its power to benefit the greater whole. We then are naturally drawn *to raise ourselves by that power which dwells within us*, not for our selfish gains, but for the benefit of all others, which in turn, blesses us through our Great Mother with the gift of life itself.

The heart chakra in the Tree of Life is a symbol of our sun's radiance illuminating Venus to show us the way. An element of mystery, or the mystical, exists at the moment of birth for any Soul, regardless of its evolutionary level, and in that way we all begin equal. The mystery is the mystical veil of Maya that challenges the constitution of the Soul and the return to its natural innocence, as it is the symbol for the mystical polarity of the archetype of Pisces, where delusion and its transcendence through sacrifice interweave as one. Traces of delusion are a necessary prerequisite for human embodiment. The test of any Soul's maturity will be reflected by the choices it makes while experiencing life's challenges, sometimes in severe blindness when all of one's reality opposes one's nature. Its successes will be determined simply by its capacity to align itself to the purity and natural instinct of its heart.

It is the mastery of the creative principle established during the Satya yuga, the fusion of the Aries and Pisces archetypes as the virtue of compassion. Its test occurs at its polarity point on the Daiva yugas wheel, during the Kali yuga while we transit through the archetypes of Libra and Virgo. Our conscious cooperation is all that is needed. It is our

acceptance and surrender to our natural instincts and their divine expression as love which becomes the only true driving force behind all that has any chance of success.

These teachings that underlie our Soul's journey to the underworld in the Daiva yuga cycle have tested us through the fires of the judicial system named natural law mandated by Jupiter, the "king of the gods". Our ancestors considered Jupiter as the ruler of the planetary bodies in our solar system, who themselves were considered as gods and goddesses of the heavens in their own right, all of whom in union influence our lives. It is Jupiter however who rules sovereign by natural law, and knows where adjustments are needed to re-establish the natural order of things.

In epilogue, Jupiter becomes our teacher of the human heart, by showing us how to reach the way home during our journey back to the galactic center, whether it be right now through our recognition of the eternal rhythm of our heart's that ceaselessly call us from within, or through the comfort of time itself as we journey back to the galactic center upon the Daiva yuga circuit under the protection of the collective and its guidance by our celestial entourage, the gods and goddesses of Olympus. Heaven gives us all the time we need, according to our heart's desires.

Two of the most respected prophets this world has known, Buddha and Jesus of Nazareth, were born around 500 B.C. and 7 B.C. respectively, right at the bottom of the Kali yuga, humanity's darkest period during the yuga cycle. Their appearance and the memory of their message provides us with the bones upon which our flesh for the upcoming lunar arc shall be fused. As embodiments of the sacred male, they ushered in this new world cycle with the intention to out picture the nature of the human heart and help humanity to objectify its experience collectively by bringing its symbols to conscious awareness through both mind/thoughts and body/heart.

Jesus is described in the Bible as "The first begotten of the dead, and the prince of the kings of the earth." (Revelations 1:5). These words reflect the symbolic appearance of the great Master Jesus Christ as the first human to rise from the dead, to literally ascend above the darkness in the underground portion of the Daiva yuga cycle and to be resurrected as a divine son, or Son of God. His story becomes the reflecting mirror for our own individual journey of metamorphosis and its supporting function when given purpose to help raise others as it interweaves itself through the collective experience.

The emphasis of Venus and Mercury holding joint responsibility for the archetypes of Libra and Virgo during the Kali yuga segment of our journey is our celestial reminder of the importance of the growth of our mental virtue and its natural integration as a reflection of the spiritual heart. Their embodiment and fusion leads us to the proverbial promised land, our rebirth through the Tree of Life. The symbol of the pentacle for Venus symbolizes the need to balance the polarities within us through our five points of light, our chakra system, ruled by the inner planets in our solar system of Mercury, Venus, Mars, Jupiter and Saturn.

The Buddhist's use an ancient, yet timeless approach to medicine and healing that

connects directly to the number five and our Tree of Life, called the Diamond Healing. It attributes illness to the accumulations of bodily poisons, which manifest upon the Tree of Life. Where they manifest is the point of contact between heaven and earth, and directly correlate to both one's weakness and evolutionary growth point. They use a five chakra system, giving each a color, its corresponding location in the body, and its associated poison with its transmuted wisdom. (ref. Tibetan Buddhist Medicine and Psychiatry, The Diamond Healing, Terry Clifford, chart pg 74)

The colors differ from the traditional rainbow used to symbolize the Tree of Life and its development through the Daiva yugas. Yet the colors connect to a quality of development for which each of the five races of humankind predominantly possess, and that by which each of us has embodied as a reflection of our own Soul and its journey of growth to maturity through the permutations that form the diversity inherent in the human family tree. In other words, we are a combination of all of them having sprung from the same root. Thus, the five colors are symbolic of the five root races as the ultimate inner dispositions of humanity. (The astrological planetary links added in parentheses are mine.)

Head chakra, White as Ignorance transmuted into Absolute Wisdom (Sun and Moon); Throat chakra, Red as Desire transmuted into Discriminating Wisdom (Mercury); Heart chakra, Blue or Black as Anger transmuted into Mirror-Like Wisdom (Venus); Navel chakra, Yellow as Pride transmuted into Equalizing Wisdom (Mars); and Sacral/Root chakra, Green or Brown as Jealousy transmuted into All-Accomplishing Wisdom (Jupiter and Saturn).

The Regeneration of our Tree of Life Through the Outer Planets

As shown through the myth Inanna and Gilgamesh, a new evolutionary cycle for the human species is symbolized by the renewal of its Tree of Life. Like a deciduous arboreal tree loses its leaves to signal its winter dormancy, the Tree of Life must divest itself of its seven attributes or lotuses to return to its root for the promise of regeneration that arises in springtime. At this juncture, the importance of the outer planets come into the picture for they form the rootstock upon our Tree of Life (ref. Genesis of Human Tree of Life, Appendix E). Through Jupiter and Saturn, which form a bridge connecting the inner planets of our solar system to the outer planets of Uranus, Neptune and Pluto, another pentacle interweaves itself upon our Tree of Life, one that forms the foundation upon which our new beingness shall arise. On the Tree of Life, Saturn, Uranus, and Pluto connect to the root chakra, while Jupiter and Neptune connect to the sacral chakra. Altogether, they form a collective harmonic, a pentatonic vibration that keys into our Tree of Life, distinguishing its last year's season of growth (through the planetary South nodes) and its upcoming season of growth (through the planetary North nodes). In our arboreal trees, new growth occurs at the root first, then progresses upwards to reflect this inner or underground growth through the formation of its new wood and leaves, and then lastly its flower and fruit which carry the seeds of its future.

The planetary south nodes for Uranus, Neptune and Pluto form the memory banks of our

ancestry going back to the last World Age. The memories of our collective experiences contained within their archetypal signature reveal the nature of the growth dynamics through Jupiter that will be plied apart and reconstituted to form a new structure through Saturn by the planetary north nodes to become our future. All of these dynamics will be regenerated for growth through the planetary energies of Venus as the newest member influencing our cosmic mandate. Her appearance signifies the heavenly intention to augment the development and maturation of the heart chakra's fruit of wisdom upon the Tree of Life. Revelations of its mystical nature will be progressively revealed during the lunar arc of the Daiva yugas as our mental virtue accelerates.

Saturn, Pluto, and Uranus, forming our underground root of the Tree of Life, are the keepers of our ancestral heritage and original design: The Soul as Pluto and its powers of regeneration through our genetics, and Saturn, the structural nature of consciousness to which it conforms. Uranus maintains our individuated blueprint from heaven, whereby the design for all levels of our earthly expression arise, our creation point expanding from primal to sacred dimensions. These three form our root of the Tree of Life, and when our Tree emerges from the underground portion of the Daiva yugas, the instructions for our new season's growth will be predicated upon them.

Jupiter and Neptune form the point on our Tree where it rises above the surface of the Earth and begins its new growth cycle in its ascent to heaven. It is the co-emergent point of our powers of creation between the forces of heaven and earth. Jupiter becomes the cistern for the spring of new growth itself, all of which must synthesize the last season's growth coming through the regenerative powers of the Soul - its release of the old form and emergence as expansion into its new form. The action of emergence following release is controlled by Jupiter, for only that energy which is truly integrated emotionally may be released into the mind for its creative potential to generate a new cycle of growth. Unfinished business will be recycled in the form of dis-ease upon the "body" of the Tree. Neptune becomes the field of eternity upon which the Tree and its powers of co-creation manifest. Its creativity births both forms of delusion or transcendence which arise as a result of humanity's psychic orientation during the co-creative process, for which the determinant of either is measured by our pre-existing state and upcoming life lessons to be learned.

Each of these planets have planetary nodes, which for all of us are the same by zodiac sign, yet vary slightly by degree. The outer planetary nodes unite our individual life cycle with the collective life cycle which is regulated by the Daiva yugas. The archetypes for the south nodes reflect key contact points from our past during the solar arc that are targeted for development through the archetypes of the north nodes. All of these five planets combined provide a membrane for the Soul that reflects its essence, its past growth, the springboard for its new season's growth, and its plan to accomplish it all.

The south nodes reflect the past through the solar arc and the old wood of the last season's growth. Saturn, Pluto, and Jupiter are in Capricorn, Uranus is in Sagittarius, while Neptune is in Aquarius. Two of the planets that govern our root in the Tree of Life are Saturn and Pluto. They reflect the age of Capricorn and become the body of wisdom

from the solar arc where our last season's growth matured before the decline of mental virtue. It contains the signature of our ancestral Soul family through the dimensions of our Creator and its pinnacle of cultural expression. This becomes our reflective point of mental virtue through the sacred male dimension of our psyche as Divine Father within us. It holds the memory of our past and the baseline of ancient wisdom upon which change will be predicated before regrowth takes place. Capricorn also contains the memories of the patriarchy and its cultural conditioning that harbor its distortions of power. The imprint of those memories must be restructured to form a body of wisdom upon which our root shall fertilize its new growth.

Uranus is the third planet governing our root. In Sagittarius, it preserves the memories from the solar arc before our beliefs and concept of our Creator arose in violation to natural law. Uranus's purpose shall be to help re-integrate those memories before the next level of creation within us arises. Together with Pluto and Saturn, their combined role will be to release us from any distorted cultural conditioning that remains, to facilitate the release of any psychic toxins that cling to the Soul from that time which inhibit growth to its new level. This trinity creates a permanency of vibration for the Soul so that it can mutate to undergo metamorphosis, yet not lose its original identity in the process of assimilation and expansion.

Jupiter and Neptune govern the sacral chakra of our Tree of Life, its growth as creation point above ground and into the heavens. Jupiter in Capricorn reflects the structure of our beliefs and the realities we create because of them. It assures the new growth is based on the solid foundations of one's ancestral origins, as a reflection of one's Creator and in harmony with natural laws, bringing to light those beliefs accumulated through the solar arc that are in violation to natural law and must be recast as a necessary prerequisite for expansion into a new form. Neptune in Aquarius fuses its energy to Uranus at the root to heal trauma affecting the perception of our divinity that occurred during the solar arc as a test of our powers during the individuation process. It also fuels its release and the creation of a new perception of our divinity that arises through realization of its infinite manifested diversity. The sacred waters of heaven will flow to quench the thirst of our new season's growth through the north nodes once the riddle of the paradox that traps these accumulated perceptual poisons within us is solved.

The north nodes reflect the future through the lunar arc and their associated developmental dimensions of consciousness. They form an imperturbable link to the past through the mutual harmonics generated by the planetary south nodes. The north nodes of Saturn, Jupiter and Pluto are in Cancer; Uranus is in Gemini, while Neptune is in Leo. Cancer reflects the shift to the lunar arc from the solar arc and where the powers of the Divine Mother reach their zenith. As ruler of the Moon itself, Cancer will give its formidable life giving powers to nurture the rebirth of our root through Saturn and Pluto, who symbolize a restructuring of consciousness itself to reflect our metamorphosis and growth. Our stabilization into our new psychic structure will require the maturation that facilitates self-nurturing at the egocentric level. Its vehicle for re-orientation shall be the sacred feminine and its nurturing, introspective approach to reality, whereby we rediscover the wisdom that arises from our emotional intelligence and its integration

through our newly developed powers of reason. Uranus in Gemini opens wide a newly expanded door of perceptual stimulation as the diipoles of reason and emotion within us are rebalanced and a new Creation point arises within us for our outward exploration and integration.

Jupiter in Cancer heralds spring and activates the rebirth of our Tree of Life once re-orientation to the lunar dimensions of consciousness are stabilized within us at an egocentric level. We will learn to grow through our own efforts as we become self-nurturing and, by extension, nurturing to all creation's life forms as if they are our own progeny through the rediscovery of our interconnectedness to all lifeforms. In the process, we shall rediscover our mutually shared existence as embodiments of divinity in the flesh of form through the archetype of Divine Mother.

Neptune in Leo speaks to us through our beautiful radiant sun, reminding us that the true waters of life that sustain the growth of our Tree of Life come from the heavens themselves. The radiance of the Sun's light reflects that which shines upon us inwardly from heaven. It provides the field of vibration upon which our essence expands as self-actualization into the totality of creation itself. It teaches us that the outcome of our creative actualization begins with our thoughts and by transcending delusions born of self-aggrandizement and egoistic centrality, we can actualize our ideas for earthly development as a reflection of the spirit that dwells within us as Divine Father.

The union of Divine Mother (Moon as Cancer) and Divine Father (Sun as Leo) within us creates a rarified field of vibration which is recognized at once by us as a reflection of our essential nature that echoes back to our ancestral origins. The Sun, as ruler of Leo for Neptune's north node, and Moon, as ruler of Cancer for Jupiter's north node, correlate to the co-rulers atop our Tree of Life itself as the solar and lunar dimensions of consciousness. As the zodiac archetypes governing the renewal of our sacral lotus, the north nodes of Jupiter and Neptune through Cancer and Leo respectively become the creation point within us, the divine union of Mother and Father where the new ideas from Uranus in Gemini will take form during the next Daiva yuga cycle upon our Tree of Life.

Our sixth chakra is ruled by the Sun whose light reflects itself upon the medulla as Moon. When our rebirth occurs after the individual healing and final balancing of the two tiered pentacle or five elements within us, the Sun and Moon join together in sacred union and form an eclipse which is seen inwardly as our third eye. Our third eye consists of a corona, a golden white outer ring enveloping the darkness of space within, at whose center one is drawn to a five-pointed star, or pentacle. The pentacle is our symbol for the unifying effect of our new planetary member Venus, showing us the natural way through the heart to spiritual transformation. It is our inner view of our Root connected in sacred union to our Crown within our Tree of Life, and becomes the symbolic union of the sacred trinity of heaven, human, and earth.

As we enter the pentacle, we take flight from the Tree of Life upon the wings of our Soul bird into the sacred atmosphere of the Heart of Creation. The union of our Sun and Moon as the Divine Father and Divine Mother within us is essential as a prerequisite for direct

merging with the greatest lover of all, that which is neither polarized as male nor female, flesh nor spirit, but their fusion point, the numinous One, our Creator.

*When the mind goes to rest,
and the bonds of the body are destroyed,
then the one flavor of the Innate pours forth, and there is neither outcast nor brahmin.
Here is the sacred Jumna and here the River Ganges,
here are Prayaga and Benares, here are Sun and Moon.
I have visited in my wanderings shrines and other places of pilgrimages,
but I have not seen another shrine blissful **like my own body.** by Sahara*

Our Tree of Life begins its evolutionary journey like a deciduous tree, losing its leaves as a result of seasonal changes. Through the ongoing process of metamorphosis, as we stabilize its developmental faculties within us, it reaches maturity to become like an evergreen tree. Irregardless of any seasonal changes wrought about by the influence of time and space through the Daiva yuga cycle, it remains whole to vibrate its green light of love to whomever seeks its blessings.

It is the development of these faculties within us through our Tree of Life that creates what the ancient Taoists called the "Real Human". Real humans are a conscious biological spiritual organism. We are not just flesh, nor flesh impersonating some spiritual anthropomorphic ideal. We are both unified as One. If anything can be learned from the descending arc of the last 12,000 years, let it be simply this natural truth.

This ongoing pattern of metamorphosis, of contraction leading to expansion, of fall preceding growth, is the hallmark of evolution, leading to the fusion of heaven and earth within us, the embodiment of an awakened, mature consciousness at a biological-spiritual level. The chamber of the human heart is the sacred temple from where our true co-creative capacities originate. They arise from none other. It is the sensorium for the human species, the sacred vault where the human brain as link to the universal mind takes its cues.

"The nature of living beings is the nature of creation and evolution, the nature of all conscious life.....If you realize clearly that your own nature is your own real Buddha, you use this for cultivation and attainment, that is why it is said "see essence and attain buddhahood." by Shang-Yang-Tzu in Overall Essentials of Alchemy, Taists Classics III.

The World Ages, Its Ancestral Footprints Leadng to Our Future

The term "world age" refers to a phenomenon which according to the ancients scholars by all accounts correlates to a change in our relationship to the Sun. This change arises both externally through polar axial shifting and reversals of magnetism, as well as internally triggering changes that effect our Tree of Life. The term "world age" also connects to the phenomenon of time itself and our perception of it as a conscious species. Along these lines, the number of the world ages linked to a change in our relationship to the Sun exists with some ambiguity. The Buddhist scholars correlated the time of Exodus with the beginning of the sixth world age, while Hebrew scholars linked Exodus

to the end of the sixth world age. According to the Hopi Indians, the ancient Mayan records, and Edgar Cayce, we are entering our fifth world age. So which is correct, or can anyone really know ?

Part of the problem lies with the fact that the measure of so many different frames of time exist within the larger Daiva yuga cycle. First, the change from one zodiac sign to another in the Daiva yugas every 2,000 years. Next, the shift from one yuga to another, whose length of time in years varies from 4,800 for Satya, 3,600 for Treta, 2,400 for Dwapara, and 1,200 for Kali yugas, on top of which their transition is accompanied by a mutational period or sandhi. Lastly, the shift from one arc to another at the crown and root of the Daiva yugas every 12,000 years. Some or all may include major earth cataclysm's which readjusts our orientation to our Sun. Since human artifacts are mostly annihilated and lost forever during these times of great change, any record keeping at all presents its challenges. Thus it is through the human oral traditions where its clues exist and from the scars left behind upon the surface of Mother Earth where its proof can be ascertained - when interpreted with the unprejudiced open eye of wisdom.

One very dramatic event which marked the turn of this Age from one arc to another was the birth of the planet Venus. Her symbol is the pentacle which connects to the number five. The number five is also the symbol for a new human evolutionary creation point upon our Tree of Life, where the balance and harmonization of the four physical elements of earth, water, fire, and air within us coalesce to generate a new blueprint that expresses our evolutionary growth through the fifth or astral dimension of our consciousness. The astral dimension feeds our Tree of Life. Our ancestor's awareness of this moment in time as an evolutionary creation point is reflected by the Mayan's use of the five-sided pyramid as their chosen symbolic footprint. Yet there exists an even more profound yet simple truth hidden deep within all the symbols and their measure of time which is the fact that it *can* be measured at all. Our ancestral memory and its observance of world ages tells us that *the concept of time itself* originated within the consciousness of the human species since these measurement of these cycles began. All of a sudden humans have the capacity to measure their reality through time, and for very large cycles besides, called world ages. This is a very unique capacity signifying a sudden and dramatic change expanding the realm of experience for the emerging species named human, perhaps even the bell weather itself marking where and when our human-ness begins.

We can test this truth by going backwards in time and roughly calculating its origins. Using the measure of one Age of the Gods at 12,000 years apiece and including one extra Age of 12,000 years to account for its origination point at ground zero, we can multiply this number by six (five ages plus one) and arrive at 71,500 B.C. (ref. Appendix A, Five World Ages). Interestingly enough, during this same time period, the first modern humans emerged - Homo sapiens Neanderthal, Cro-Magnon, and finally us as Homo-Sapiens sapiens. Homo Neanderthal and Cro-Magnon became extinct, while we rose up out of the ashes to become the only living species of human remaining.

The word sapiens is derived from "sap" which means to taste or perceive. The word sapient means full of knowledge or sagacious. This capacity for wisdom comes through

the Tree of Life as the storage of memories which develop through the Soul linking the power of heaven and earth within us. This capacity to retain memory and measure time through its remembrance may well be the reason for our sole survival during the last world cycle. In fact, Homo Sapiens sapiens may be the leading edge of a species and its evolutionary cycle of development linked to a genetic augmentation correlating to the Tree of Life and its regeneration through the cycles of the Daiva yugas.

The cosmic drama of the previous Ages involutes and evolves at the human level whereby the divine union of our Galactic Mother and Sun, as the Mayans predicted, becomes the symbol for a new evolutionary creation point which births ourselves into being. It would seem that when our sun enters the "dark rift", human consciousness is regenerated by an evolutionary "idea" or paradigm from the heavens which was meant to progressively awaken us as it developed and matured during the course of the ensuing world cycle. The paradigm that manifested becomes pivotal to the development and evolution of human consciousness itself. The stunning magistry of the cosmic event where the Mother and Sun unite is meant to impact the psyche of humanity so deeply and powerfully that its memory is retained and ritually re-enacted in some form or another for one entire precessional cycle of 24,000 years. During the previous cycle of human evolution, initiatory rituals like that shown for the Eleusinian Mysteries were practiced by almost every culture around the planet in some form or another which became a symbolic paradigm reflecting our Great Mother's union with our Sun. In essence, its resonance through the existential paradigm of initiation gave rise to our existing knowledge of the genesis and development of our Tree of Life, and its linkage to our evolutionary growth defined through the symbols of divinity.

As far as can be known, the idea of divinity itself as a subjective force permeating us and our environment probably first manifested some 40,000 years ago when the earliest carved representation of the female form as creatrix are believed to have been made by our ancestors. Then, 24,000 years ago, more carved representations of the female creatrix arose again during the preceding lunar arc, though now more clearly anthropomorphic. Then the idea of the human embodiment of divinity developed and eventually took root during the last age in the solar arc. In the Age of Sagittarius during the descending Treta yuga, 5,500 to 3,500 B.C., its first female embodiment arose and took various cultural forms as the sacred consort. After further development, the male embodiment arose as the archetype of Shiva, the spiritual aesthetic.

In retrospect, the Tree of Life becomes an oracle by virtue of its symbol of our past. It contains within it the vibrational melody of our last season of growth represented by the astral harp with seven strings given to Orpheus by Hermes, the messenger of the gods. Legend has it that Orpheus turns into a swan, the constellation Cygnus in the heavens, to be nearby his harp, the constellation Lyra. The swan as bird becomes our vehicle to fulfill our desire to unite to our Soul in the heavens upon the crown of our Tree of Life. The harp contains the "song" or the memory banks of our origins and relative past, that which must be released to spur the intelligence of our new season's growth. Its song must be re-played before its individual strings as seven lotuses upon our Tree of Life can be retuned in melodic harmony to adjust for its new season's growth.

The things from our past which the planetary south nodes of our root (Saturn, Uranus, and Pluto) and sacral (Jupiter and Neptune) chakras symbolize at a personal and collective level must be integrated and balanced within us before our future arises into being through the pentacle of Venus. The planetary north nodes show us the way to our future, our point of Soul metamorphosis as we emerge from the underground like butterflies from our cocoons. This Soul renewal is symbolized by the caduceus, the staff which was traded to Hermes in exchange for the harp by Apollo. The "staff" is the symbol of the ancient herald and healer, whose capacity arose as the fruits upon its Tree of Life ripened. The transformation of the harp into a caduceus symbolizes the renewal of Creation itself within us and by its reflection, outside of us. It becomes the pinnacle of human embodiment when the fusion of flesh and spirit creates its dance of life within us, which blesses us with the gift of healing ourselves, and in turn then becomes our medicine to provide healing to others including our sacred Earth and her divine creation.

The message behind all this is that whatever the heavens deign as our next evolutionary step is planted within the soil of human consciousness by the heavens themselves. Whatever we create from that seed shall grow during the next world age to bear its season's fruits through our children in the future generations to come, perhaps manifesting again as a human embodiment of another dimensional expression of our divinity in the future descending solar arc. Over the course of another entire precessional world cycle, we may again forget who we are during the underworld portion, but are roused to remember right before we are catapulted into our next rebirth upon the wheel of life.

As a function of change caused by the shift of one Electric Couple to another, a process of Soul metamorphosis arises into being, reflecting the spiritual axiom that one must lose oneself to find oneself. Like a fetus inside a woman's womb awaiting birth, humanity must undergo a similar gestation phase whereby everything from the past must be sacrificed for the regeneration of new birth, leading to a seamless expanded version of the Soul's identity at its inception point. The nodes for the outer planets themselves by virtue of their opposite polarity by zodiac sign attest to the magnitude of the psychic change that is demanded of us as a consequence of the shift from the solar to lunar arcs within the Daiva yugas cycle. For example, Capricorn symbolizes death through the south nodes of Jupiter, Saturn, and Pluto to allow for our rebirth through their north nodes in Cancer. Sagittarius symbolizes our psychic and intuitive awareness through the south node of Uranus that we become the creation point ourselves through our thoughts as they manifest in its north node of Gemini.

Synchronistically, the phenomenon of time and space itself are re-structured as the arc of the Electric Couple changes from solar to lunar within these larger world cycles. The relationship between time and space "mutates" as a reflection of the shift from solar to lunar arcs to accommodate the shifts within consciousness because these shifts are dependent for their development upon their re-adjustments.

The shifting pattern that exists between the changing relationship of our sun and moon in

the heavens is a reflection of this dynamic. During the last Kali yuga, calendars worldwide changed to adjust for a new lunar year which became 11 days shorter than the solar year. This was the time when Venus was born. As we return to the galactic center, the trend of a shorter lunar year may continue, correlating in proportion to the reduction of the emotional psychic energy that our lunar dynamic collectively holds and releases. Scientists know for a fact that the moon's orbit is growing in size, moving it progressively apart from Earth, where its size in the heavens will diminish relative to our sun. Right now, the sun and moon appear as essentially the same size in the heavens, giving us the appearance of one effacing the other during a total eclipse.

As we progressively integrate the teachings from the solar arc through Venus, we let go of the moon's "hold" on us. When we reach the Satya yuga, at the point nearest to the galactic center, the final release of all psychic debris will have occurred symbolized by the new moon which meets to embrace in divine union the newly rising sun of the next solar arc. Then another new Age will begin where another round of expansion will occur within the dark womb of the new moon as it becomes full of light again through the solar arc progression. It is the symbol for the penetration of consciousness into the unknown, the unconscious seeking to birth itself into the light of a new day, carried upon the heavenly chariot called the Age of the Gods.

Time and space are measured as geometrically equivalent by physicists, and are only related by the speed of light. Our sense of expansion which physicists link to the Big Bang theory arises as a part of the phenomenon of our Sun orbiting away from the galactic center in a linear plane, the male dimension of consciousness. This sense of expansion causes the "roundness" of space to flatten, whereby time is measurable. As we return back to the galactic center, that sense of linearity as arrow will dissolve into space, the female dimension of consciousness. Our speed of light and its predominant wavelengths will increase in vibration, whereby time does not increase or speed up, however so that may seem, but instead dissolves into timelessness.

In the end, it is simply matter telling space how to bend, while space tells matter how to move. Space as eternity and matter as time are the twin flames of creation, the eternal lovers that ceaselessly embrace each other in divine union. They are symbolized by our sun and moon in the heavens, by our solar and lunar dimensions of consciousness within our Tree of Life, by our male and female genders that seek to externalize our internal reality to give it balanced form, by yang and yin as the complementary forces that turn the seasons of life upon the wheel of the Daiva Yugas.

Evolution is an ongoing process on Earth whether it be through dinosaurs and birds, or apes and humans. It is a process of refinement and opportunity that blesses each Soul who incarnates here, giving them unlimited choices to select whatever form they are attracted to so they can best achieve the growth curve they desire. In the end, these Earthly cycles are not about species preservation, nor their destruction, however that may seem so, nor the rise of one species above another due to its determination for dominance in its struggle to survive. All of these things which we struggle to analyze and measure our lives by are an illusion. Life is about growth. One is synonymous to the other, the

truth of each reflected by the words of the other.

The Australian aboriginals use the term "dreamtime" to describe the nature of their consciousness. In this dreamtime state, a complete harmonization of an osmotic nature exists between human consciousness and all of creation that it touches through experience. It is the experience of the Daemon consciousness - that which penetrates to the essence of matter in all its configurations and perceives its sacred design as equal to and a reflection of its own.

Everything becomes osmotic in nature from a mental and emotional standpoint, with no boundaries other than the limits imposed due to the phenomenal nature of reality itself at any one point in time, e.g. a rock is still solid with many mundane earthly uses, yet it equally exists as a relativistic archetypical symbol of that which created it, and thus is regarded in function and purpose in a reverential manner reflecting its sacred origin.

This view of reality is shared by all natural peoples, those still remembering what it is like living in full communion with nature - the African tribes, South American tribes, Himalayan tribes, Indian tribes, etc.. All over the planet, vestiges of this level of sentient awareness still remain, yet only through the extreme externalization of the male principle, ruling the nature of mind, do we now have the language to objectify this phenomenon. This has occurred as a result of the last 12,000 years of human evolution, where before that other forms of communication existed that reflected a singularity of consciousness where the collective response overruled the individual.

In hindsight, we can embrace the value, the inherent wisdom, and natural truths that permeate a consciousness exercising a harmonious balanced approach to life on planet Earth that these ancient cultures represent, and to do so while honoring the individual components that constitute the whole, all equally dependent upon each other for their balance and survival.

At every turn of our existence, the oracle of the Tao reveals itself through every drop of Creation that manifests. We merely need to look and inquire into the meaning of its symbol. This is what the ancient Taoist knew and for them, the Tao is simply a matter of integrating oneself into the moment in a state of inner balance and to let your journey be cast for you.

The Daivic cycle is underscored by this force of balance that operates upon the most fundamental level of creation itself, hence the wisdom underlying the Chinese Tai chi symbol of yin and yang. It is the force of polarity and its subsequent neutralization by psychic integration that resets the balance of extremes within the cycles of evolution and involution, leading to another level of expansion. It is the "Great Round", the uroborus, the snake holding its tail in its mouth, which captures the evolutionary journey of a consciousness bound to the natural plane of its existence, then through cultural refinement of its nature discovers its unlimited powers that lead to its spiritual transformation. In a nutshell, it finds it reaches the end of its journey at its origins

The evolution of consciousness is regulated in this way, and as we grow and change, so does our inner and outer relationship to ourselves with our environment as a reflection of this. According to Sri Yukteswar, the culmination of each 12,000 year cycle "brings a complete change, both externally in the material world, and internally in the intellectual or electric world." We can know the effect of this phenomenon personally when we integrate our accumulated emotional body intelligence through the power of reason that developed within us during the prior age. Alongside our thoughts that reverberate within us lies the dark psychic debris of the last Age as its mirror. The messages of virtue the great masters expounded during the solar arc also percolate through the membranes of our being. The power of their words pry loose the darkness that clings to us which in turn births our new selves into being. All of the relevant symbols of the last age become progressively clearer to us as we reach out to recover the golden purity of heaven and earth that vibrates within us upon our Tree of Life as a rainbow. It is designed to show us the way back home to heaven and to our Great Mother.

The balance humanity needs at this point in time to ensure its survival rests on the integration and resurgence of the sacred lunar feminine. Through her divinely inspired essence arises the potent force which births all things into being, and thus she is given responsibility to rebirth the awakening of the Tree of Life. Thus, as our solar system begins its ascent again towards the galactic center, the Tree of Life is being programmed to progressively release its inner knowledge so that we can re-awaken. As the development of mental virtue accelerates, the resulting purification of our faculties of reason and emotion shall initiate its re-activation, paving the way for an awareness of conscious engagement with our Creator through our bodies as temples of co-creation of our reality once again. Beginning with the root chakra, the energies will be slowly pulled upwards again towards the crown. The predominantly red wavelengths of light will change to orange, then yellow, then green, then blue and finally violet. The mental virtue of humanity will be effected commensurately, though painfully so, as it must endure its truths for the Tree to bear its fruits as it is regrown through the Soul rebirthing process of metamorphosis. Evolution will proceed collectively for the human species as it progressively learns to integrate its consciousness as matter unified to spirit, where the primal becomes a pure reflection of the sacred, and the very environment we exist within, internally and externally, becomes perceived as a sacred temple of Creation itself within which the Divine Mother and Heavenly Father dwells at all times.

"Such is the great influence of Time which governs the universe. No man can overcome this influence except him, who blessed with pure love, the heavenly gift of nature, becomes divine, being baptized in the sacred stream "pranava" (the holy "Aum" vibration). S/he comprehends the kingdom of God." by Sri Yukteswar in Holy Science.

This work is unconditionally and lovingly dedicated to all the Masters of the solar arc and especially to Jeffrey Wolf Green whose teachings about the nature of the ancient Soul through the modern paradigm of Evolutionary Astrology became the creation point itself from which these words were conceived and birthed. As most humble teacher of wisdom

for so many of us, he is the living embodiment of mental virtue, showing us by example how to overcome the everyday challenge one faces in a world where only isolated remnants of its memory exist. He is one of the solar heroes whose inspiration of unconditional love, steadfast courage, fortitude and personal sacrifice opened the eye of the oracle once again to see the radiant light of the Tao, at a time when a new day's promise seemed all but lost to the demons of the human Soul.

May your rebirth bring you the eternal joy that your Soul longs for.

Appendix A

Daiva Yuga Wheel of Time

I. Five World Ages, each 12,000 years, alternating between solar and lunar arcs.

Origination Point or Ground Zero

71,500 to 59,500 B.C. Lunar Arc and 59,500 to 47,500 B.C. Solar Arc

Rise of Homo sapiens Neanderthal Human

1st Age 47,500 to 35,500 B.C. Lunar Arc

Rise of Homo sapiens Cro-Magnon Human

2nd Age 35,500 to 23,500 B.C. Solar Arc

Extinction of Neanderthal

3rd Age 23,500 to 11,500 B.C. Lunar Arc

Rise of Homo sapiens sapiens Human

4th Age 11,500 B.C. to 500 A.D. Solar Arc

Extinction of Cro-Magnon

5th Age 500 A.D. to 12,500 A.D. Lunar Arc

II. Time Period for Yugas and their Sandhis

1. Satya Yuga is 4,800 years long, including two 400 years sandhis on each arc
2. Treta Yuga is 3,600 years long, including two 300 year sandhi on each arc
3. Dwapara Yuga is 2,400 years long, including two 200 year sandhi on each arc
4. Kali Yuga is 1,200 years long, including two 100 years sandhis on each arc

III. Descending Solar Arc of Last Age and Yugas

Sandhi Satya (400 yrs) - 11,500 to 11,100 BC
Satya Yuga - 11,100 to 6,700 BC
 Sandhi Satya (400 yrs) to Treta (300 yrs) - 7,100 to 6,400 BC
Treta Yuga - 6,700 to 3,100 BC
 Sandhi Treta (300 yrs) to Dwapara (200 yrs) - 3,400 to 2,900 BC
Dwapara Yuga - 3,100 to 700 BC
 Sandhi Dwapara (200 yrs) to Kali (100 yrs) - 900 to 600 BC
Kali Yuga - 700 BC to 500 AD

IV. Ascending Lunar Arc of Current Age and Yugas

Sandhi Kali (100 yrs) - 500 to 600 AD
Kali Yuga - 500 to 1,700 AD
 Sandhi Kali (100 yrs) to Dwapara (200 yrs) - 1,600 to 1,900 AD
Dwapara Yuga - 1,700 to 4,100 AD
 Sandhi Dwapara (200 yrs) to Treta (300 yrs) - 3,900 to 4,400 AD
Treta Yuga - 4,100 to 7,700 AD
 Sandhi Treta (300 yrs) to Satya (400 yrs) - 7,400 to 8,100 AD
Satya Yuga - 7,700 to 12,500 AD
 Sandhi Ending Lunar Arc Satya (400 yrs) to
 Beginning Solar Arc Satya (400 yrs) - 12,100 to 12,900 AD

V. Time Wheel for Zodiac Ages within Lunar and Solar Arcs

(The zodiac sign named reflects its placement in time upon the Daiva yuga wheel, and not the one assigned because of its link to the vernal equinox.)

Beginning of lunar arc during prior age - 23,500 B.C.
23,500 to 21,500 BC Age of Virgo
21,500 to 19,500 BC Age of Leo
19,500 to 17,500 BC Age of Cancer
17,500 to 15,500 BC Age of Gemini
15,500 to 13,500 BC Age of Taurus
13,500 to 11,500 BC Age of Aries

Beginning of solar arc during prior age - 11,500 B.C.
11,500 to 9,500 BC Age of Pisces
9,500 to 7,500 BC Age of Aquarius
7,500 to 5,500 BC Age of Capricorn
5,500 to 3,500 BC Age of Sagittarius
3,500 to 1,500 BC Age of Scorpio
1,500 BC to 500 AD Age of Libra

Beginning of lunar arc this age - 500 A.D.

500 to 2,500 AD Age of Virgo

2,500 to 4,500 AD Age of Leo

4,500 to 6,500 AD Age of Cancer

6,500 to 8,500 AD Age of Gemini

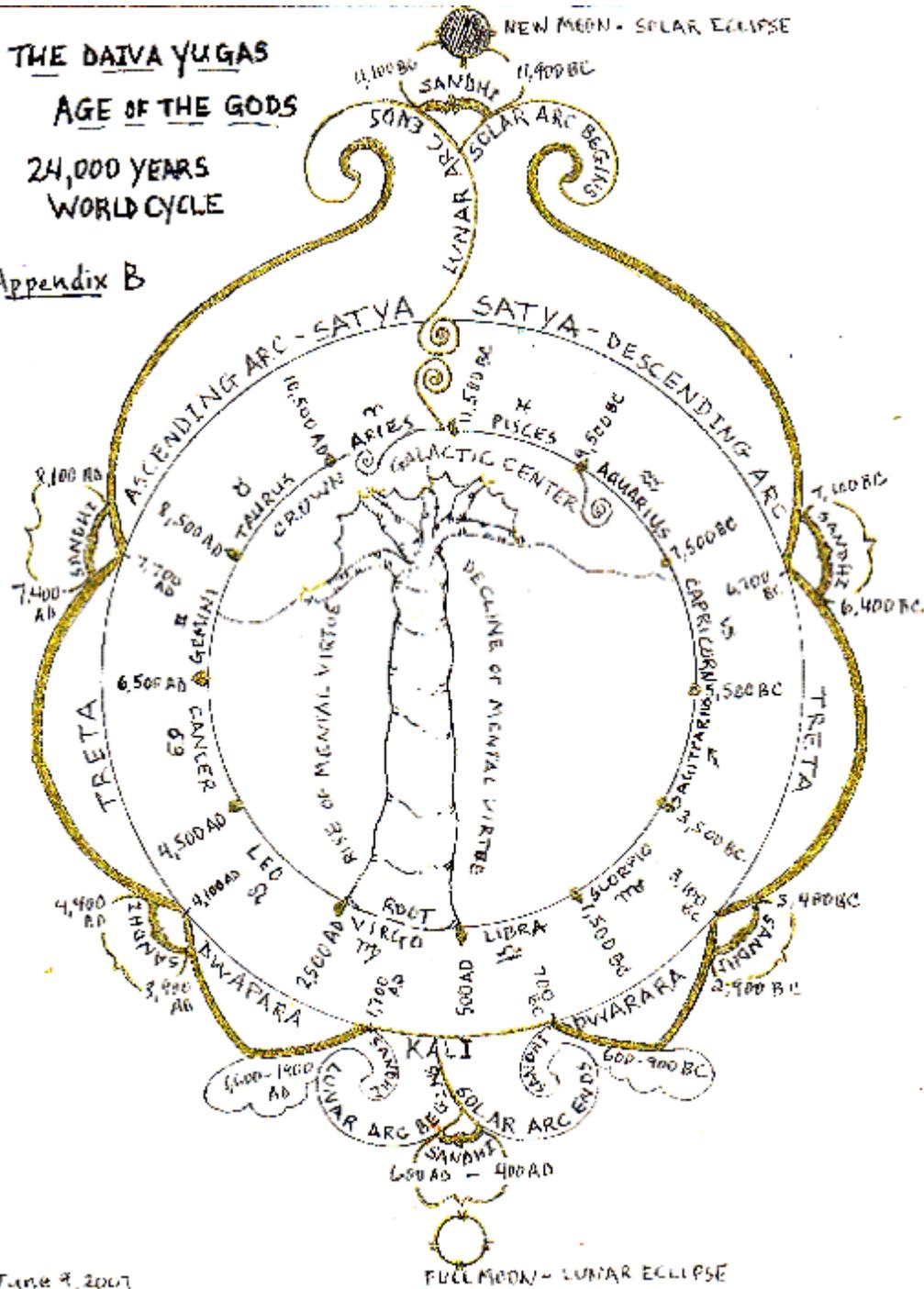
8,500 to 10,500 AD Age of Taurus

10,500 to 12,500 AD Age of Aries

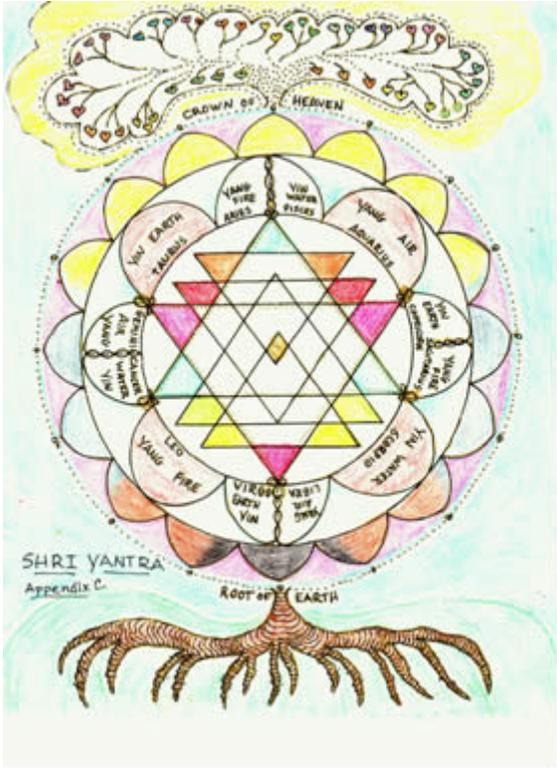
Beginning of solar arc next age - 13,500 AD

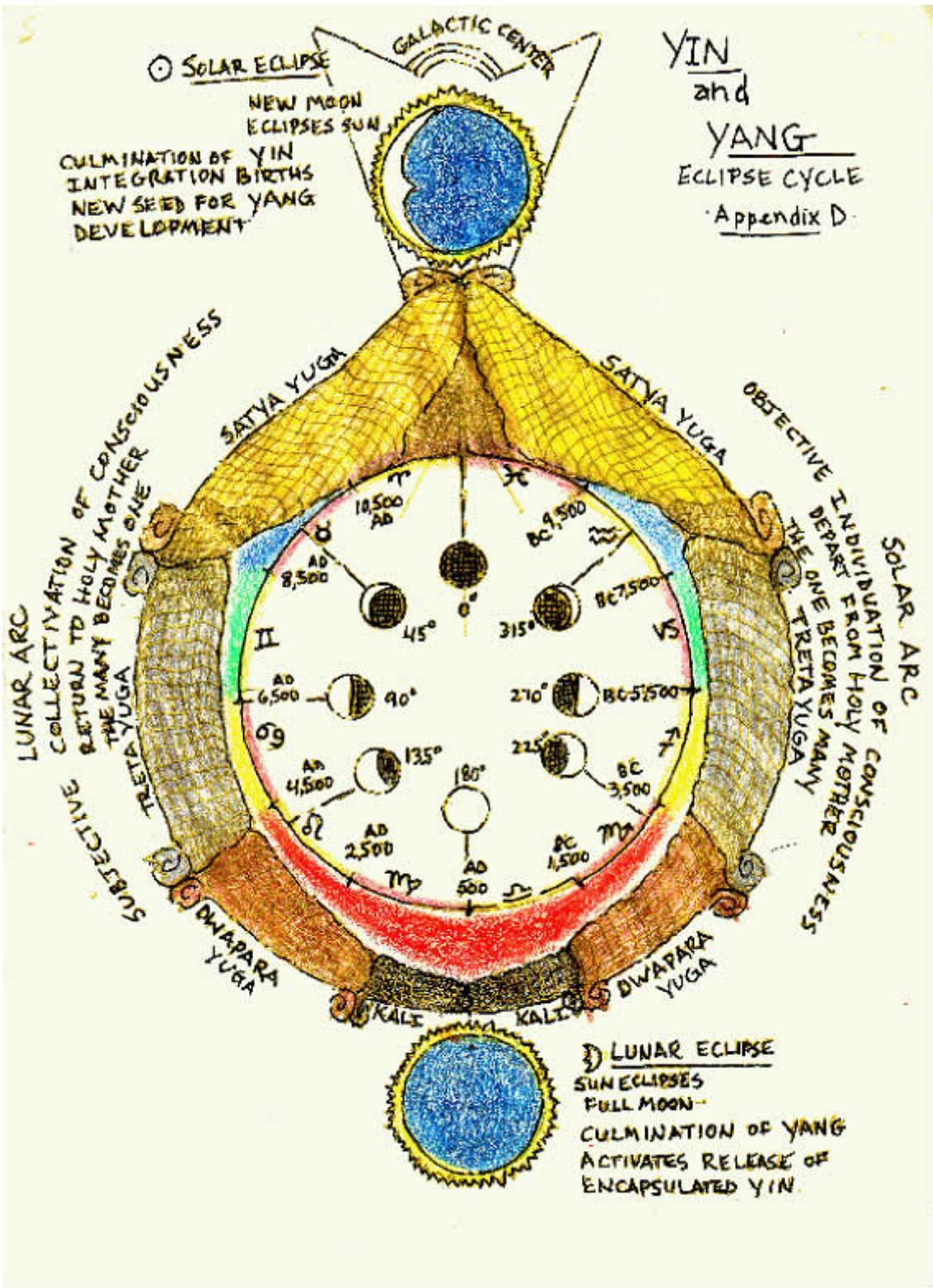
THE DAIVA YUGAS
AGE OF THE GODS
24,000 YEARS
WORLD CYCLE

Appendix B



June 9, 2007

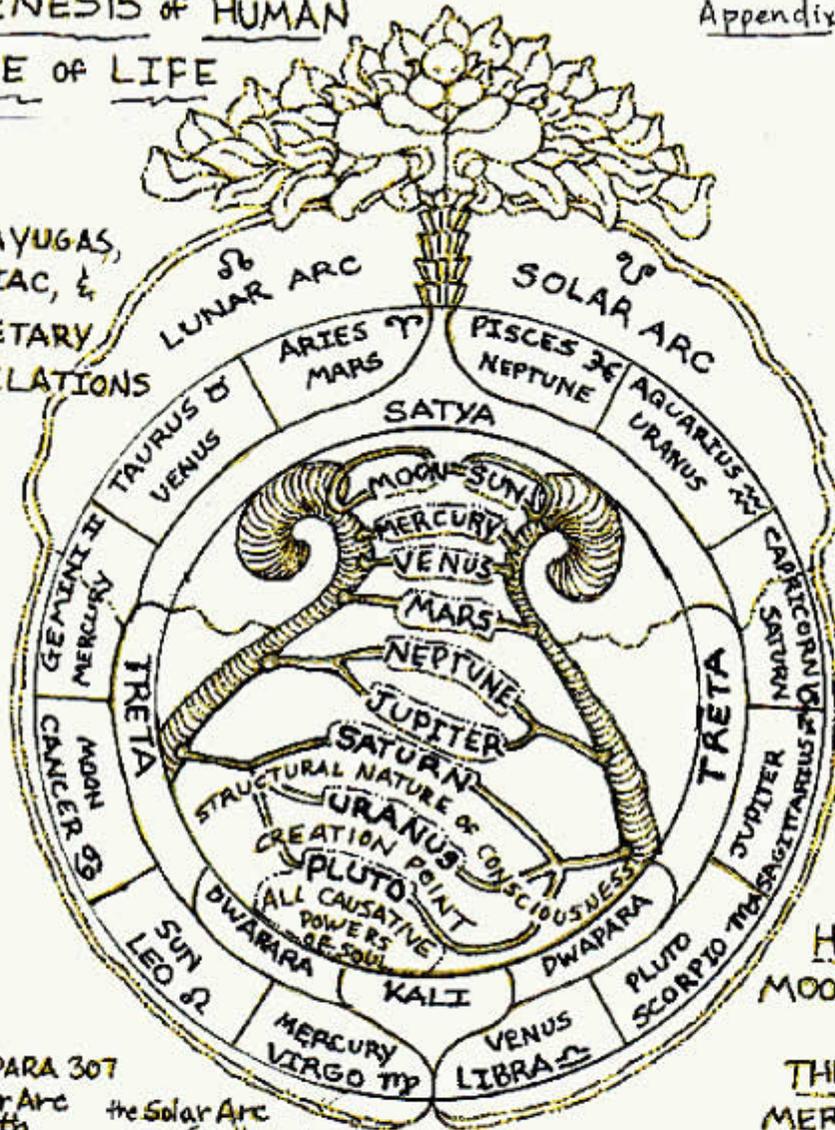




GENESIS of HUMAN
TREE of LIFE

Appendix E

DAIVA YUGAS,
ZODIAC, &
PLANETARY
CORRELATIONS



HEAD
MOON/SUN

THROAT
MERCURY

HEART
VENUS

NAVEL
MARS/
PLUTO

IN DWAPARA 307

the Lunar Arc North Nodes
the Solar Arc South Nodes

♄-♁ SATURN VS-27	♄ SACRAL ♃
♄-II URANUS 2-27	♄ NEPTUNE ♆
♄-♁ PLUTO VS-27	♁ JUPITER VS

DENDERA ZODIAC
EGYPT (100 B.C.)

