

A SHAMANIC INVESTIGATION OF VENUS AND MARS



PART ONE VENUS

PART TWO MARS AND THE VENUS SAGA

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TRACKING A VENUS CYCLE SHAMANICALLY

1998-1999 CYCLE

OF ARCHETYPAL INTEGRATION FOR CAPRICORN

VENUS CYCLE	DATE	SIGN	° from ☉	WHERE VENUS IS
Retrograde Begins	Dec 26, 1997	04 ♒	30° from ☉	
Venus Disappears From Evening Sky	Jan 09, 1998	29 ♐	09° from ☉	7-8 Day Disappearance
Interior Conjunction With Sun	Jan 16, 1998	26 ♐		
Heliacal Rising	Jan 23, 1998	22 ♐	10° from ☉	
Venus Resumes Direct Motion	Feb 05, 1998	18 ♐	26° from ☉	
Venus Stripped Of Seven Garments (7X's Venus ☉ Moon Morning Sky)	1. Feb 23, 1998	24 ♐	38° from ☉	"260 Days" As Morning Star
	2. Mar 24, 1998	17 ♒	46° from ☉	
	3. Apr 22, 1998	17 ♒	48° from ☉	
	4. May 22, 1998	21 ♑	41° from ☉	
	5. Jun 21, 1998	26 ♏	34° from ☉	
	6. Jul 21, 1998	02 ♎	27° from ☉	
	7. Aug 20, 1998	09 ♎	18° from ☉	
Venus Disappears From Morning Sky	Sep 19, 1998	06 ♏	10° from ☉	"60 Days" In Underworld
Venus Exterior Conjunction With Sun	Oct 29, 1998	06 ♏		
Venus Rises In Evening Sky	Dec 07, 1998	24 ♏	10° from ☉	
Venus Retrieves Seven Garments (7X's Venus ☉ Moon Evening Sky)	1. Jan 19, 1999	18 ♒	20° from ☉	"260 Days" As Evening Star
	2. Feb 17, 1999	24 ♒	27° from ☉	
	3. Mar 18, 1999	27 ♑	28° from ☉	
	4. Apr 18, 1999	07 ♒	39° from ☉	
	5. May 18, 1999	11 ♎	44° from ☉	
	6. Jun 17, 1999	11 ♎	45° from ☉	
	7. Jul 16, 1999	02 ♏	38° from ☉	
Retrograde Begins	Aug 02, 1999	05 ♏	26° from ☉	
Venus Disappears From Evening Sky	Aug 13, 1999	01 ♏	09° from ☉	7-8 Day Disappearance
Interior Conjunction With Sun	Aug 20, 1999	27 ♏		
Heliacal Rising	Aug 24, 1999	23 ♎	10° from ☉	
Venus Resumes Direct Motion	Sep 11, 1999	19 ♎	29° from ☉	Morning Star

NEW CYCLE OF ARCHETYPAL INTEGRATION BEGINS FOR LEO

Key to symbols: ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio, ♐ Sagittarius, ♑ Capricorn, ♒ Aquarius, ♓ Pisces, ☉ Sun, ☌ conjunct,

A SHAMANIC INVESTIGATION OF VENUS AND MARS



Part One, Venus by Daniel Giamario



An Introduction To Shamanic Astrology

Since a Mt. Shasta vision quest experience in August of 1981, I have been involved with an approach to astrology called Shamanic Astrology. It's important to explain what is meant by the use of this phrase.

One definition of shamanism describes it as the process of "death by intent".^{*1} This is not accidental death and coming back into body, but a conscious choice to die and be reborn back into the same body, many times. This "death", can be emotional, psychical, spiritual, or a literal physical death and rebirth.

I do not consider myself a shaman. I am neither of blood lineage nor on a formal path of shamanic initiation. However, certain basic tenants of the Shamanic Astrology approach are extremely relevant to this inquiry into the mysteries of Venus and Mars. These principals include:

1. *The foundational philosophical truth of Shamanic Astrology (and arguably of everything) is from the opening lines of the Emerald Tablets of Hermes, "As Above, So Below, As Without, So Within."*^{*2} This is considered to be literal, kinesthetic, organic reality, not an intellectual or spiritual abstraction.

The patterns of the constellations and the cycles of the Sun, Moon and planets are the same as the patterns and cycles of the human psyche and the seasons of our lives. The relationship is not cause and effect.

2. *Shamanic Astrology is experiential and earth-centered.* The sky that can be directly experienced without telescopic or cybernetic enhancement has the greatest importance and power. Therefore, Shamanic Astrology would be as effective in a non-technological age. This view can be termed Neo-Ptolemaic, an astrology for terrestrial humans experiencing the sky, perceivable with unaided vision without light pollution.^{*3} The modern scientific reality of the heliocentric, Copernican world view is essentially irrelevant to this approach.

3. *Shamanic Astrology is ceremonial and participatory, and operates from a mythic perspective.* Jade Wah'oo, an American Shaman, states "All true shamanic ceremonies

are the mythic re-enactment of cosmological phenomena. The underlying principle of mythic expression is the dramatic re-enactment of cosmological phenomena."^{*4}

Over time, the cultural ceremonies and mythic stories created by the various civilizations are draped onto the actual physically observed cycles of the planets and patterns of the constellations.

4. The *death and rebirth* motif of shamanism inspires Shamanic Astrology in two basic ways:

1) The understanding and experience of the natural rhythm and cycles of the planetary bodies are linked to the initiatory process in human beings. The universe is supportive of, and power is accessed by, human beings who consciously participate with the initiation cycles.

2) Planets (especially Venus, Mercury, and Mars) disappearing below the horizon, are seen as entering the underworld, dying and later being reborn when they rise above the horizon.

5. *Shamanic Astrology links to modern psychology through the use of archetypes.* An ancient shamanism using gods, goddesses, spirits and animal essences, can now be expressed through a comprehensive, cross cultural, full spectrum approach to archetypes. Note the elucidation of the 24 prime archetypes of the masculine and feminine with this article. (See chart one.)

GENESIS OF THE INVESTIGATION

The beginning of the investigative journey that led to this article dates from Project Hindsight I in August of 1994. My interest was aroused with the material on planetary periods. (See Planetary Periods in next column) While immediately aware of the significance and value of 30 years for Saturn and twelve years for Jupiter, corresponding to the number of years for the planet to circuit the zodiac, it was the periods given for Venus, Mars, and Mercury that intrigued me most.^{*5}

Because of my experiential interest in the night sky, I quickly surmised that the eight year Venus cycle was related to the Venus synodic cycle of 584 days multiplied by five cycles equated to almost exactly eight years.

However, I was puzzled by the 15 year Mars cycle?

Experientially, for myself and others, I found Jupiter and Saturn returns to be highly significant. However, I have never been a big fan of solar returns; a judgment made as part of my general antipathy towards any Sun sign or Sun centered approach to astrology. Nor, had I had much positive experience with the return cycles of the other relevant inner planets, Venus, Mars, and Mercury. I began to suspect that the planetary periods of Venus, Mars, and Mercury were connected to some sort of return cycle. But what and how?

Over the years, I have closely tracked and ceremonially honored my Jupiter return with amazing results. For me, the Jupiter return

PLANETARY PERIODS

Project Hindsight Planetary Periods

Saturn	30 years
Jupiter	12 years
Mars	15 years
Venus	08 years
Mercury	20 years

Babylonian Planetary Periods

Saturn	59 years
Jupiter	83 years
Mars	79 years
Venus	08 years
Mercury	?

Hipparchus (120 BC) Planetary Tables

From Ptolemy (Almagest IX)

Saturn	59 years
Jupiter	71 years
Mars	79 years
Venus	08 years
Mercury	46 years

Medieval Planetary Tables

From The Alfonsine Tables

Saturn	59 years
Jupiter	83 years
Mars	79 years
Venus	08 years
Mercury	46

symbolizes a renewal of vision and often a total change of direction and understanding connected to my spiritual path. Dec 5, 1995 marked my exact Jupiter Return (23Sagittarius32), and as part of my ceremonial experience I decided to climb to the top of a nearby hill. (We had recently moved to a rural area in Southwestern New Mexico.) I was astonished and delighted to discover an ancient Native American night sky, calendric, solstice, ceremonial site, complete with petroglyphs, standing stones, ceremonial mixing bowls, horizon calendar, and a site line to the north point of around 500 A.D. The site was undisturbed and intact, and became a living laboratory for me to explore and research the Venus-Mars Saga described in these articles, since the dominant planetary event at the time was a beautiful conjunction of Venus and Mars in the evening sky. For me, this event was played out on the clear, dark desert skies of the New Mexico, Mimbres River Valley.

THE VENUS STORY

In Shamanic Astrology, Venus symbolizes the female principle, not to be confused with the female gender.*⁶ By sign, Venus symbolizes a specific archetype of the feminine (See chart one). The sign position of Venus for a woman represents her current life statement of intent for her specific version of the feminine she is developing. Venus by sign, for a man, indicates his connection to his feminine side, his "anima," or what is projected onto external partners. Ultimately, this is his "sacred marriage" where he takes responsibility for his own feminine side. When considering the eight year planetary period of Venus, however, vast new realms of the Venus mysteries emerge.

EXPLORING THE VENUS CYCLE FROM AN EARTH CENTERED PROSPECTIVE

Where To Begin The Venus Cycle

Historically, the ancients observed the beginning of the Venus cycle at the morning heliacal rising.*⁷ The Sumerians, Babylonians and many Native American groups used this method. I haven't found any ancient culture that did otherwise. From a shamanic perspective, the heliacal rising of Venus is the most dramatic event in the entire 584 day cycle. At heliacal rising, Venus is brightest, closest to the earth, and it appears suddenly adding to the impact. At this point in the Venus cycle it is always retrograde, making its appearance a few days after the interior conjunction with the Sun.*⁸ The Sun-Venus conjunction takes place under the horizon (or in the underworld).

After Venus rises heliacally in the east, just before sunrise it begins a journey of about 260 days as a morning star. Astronomical texts describe the number of days as exactly 263 days, but local horizon conditions may greatly alter the number of days Venus is visible as a morning star. For ceremonial reasons, I use 260 days.*⁹ Astronomers routinely measure the beginning of the visible morning star period (and evening) when Venus attains a ten degree distance from the Sun.

About two weeks after heliacal rising, Venus resumes direct motion. During the 260 days, Venus prominently conjuncts the Moon at least seven times in the morning sky, sometimes with an eighth conjunction marginally visible. During this time, Venus reaches maximum elongation from the Sun of 45-48 degrees, rising as much as three hours before sunrise.

After nearly nine months, Venus sinks back to the eastern horizon and finally disappears under the horizon, moving towards exterior conjunction with the Sun. Astronomer's measure this disappearance as 50 days.*¹⁰ Because of the aforementioned ambiguity of horizonal conditions, the exact value varies. For reasons to be explored later, a figure of 60 days is suggested.

Venus, next rises in the west at sunset, beginning another nearly nine month stint (or 260 days), now as an evening star. Amazingly, the astronomers actual observable average is also listed as 263 days. Venus as an evening star closely resembles her morning star cycle. Then, about two weeks before Venus' interior conjunction with the Sun she begins her retrograde motion, to soon set in the west.

The time of disappearance before the next heliacal rising can vary from zero to 20 days, depending on many factors, however most cultures used a figure of either seven days (Babylonians and Sumerians) or eight days (Meso-Americans).

The entire cycle averages 584 days, and is called the synodic cycle of Venus. The synodic cycle of any planet is its relationship to the Sun *as seen from Earth*. This is of greatest importance for Shamanic Astrology.

When applying this 584 day cycle to an individual birth chart, the position of Venus, relative to the entire synodic cycle, takes on great importance. This larger cycle can be imagined as the collective, or world Venus cycle. The Venus position on an individual's birth chart has significance relative to this wider context. For example, Venus is either a morning star, or evening star, relatively high

or low in the sky, or under the horizon at interior or exterior conjunction with the Sun, etc..

THE EIGHT YEAR CYCLE

The next thing to consider is the relationship of the 584 day synodic cycle to the Venus eight year planetary period. It turns out that five synodic cycles almost exactly equal eight years. (See table below) The nearly circular orbit of Venus contributes to the remarkable regularity of the Venus cycle. There is a difference of only 2.34 days every eight years. In other worlds if any point in the synodic cycle is chosen, for example, heliacal rising, interior conjunction, or any personal natal chart Venus position, in almost exactly eight years (minus 2.34 days) a Venus return results. Whether the world or personal Venus cycle, it's almost exactly recapitulated every eight years.

Venus Return

1 synodic cycle:	583.92 days
8 years	2,921.94 days -2.34 days less than birthday
5 synodic cycles	2,919.60 days
13 sidereal	2,921.11 days
65 synodic cycles	= 104 years
780 synodic cycles	= 1247 years

A truly amazing feature of this eight year cycle is seen in figure one on page 7. Five 584 day synodic cycles projected onto an abstract horoscope (or seasonal cycle) creates an almost exact pentacle pattern. This conjures up thoughts of a highly interesting historical speculative journey that could be taken into number mysticism (five, eight, thirteen...), and ceremonial magic, but that is another article.

The five "horns" of the pentacle represent distinct, individualistic Venus cycles. Each has its own lemniscate, a unique pattern of looping, like a figure eight, as Venus rises and falls relative to the horizon. Each, also, has a uniqueness based on what season of the year is taking place. This creates an ever-changing interrelationship between five Venus cycles that, over time, mesh with four seasonal cycles (solstices and equinoxes). The most recent heliacal rising of Venus on June 17, 1996 (in Gemini) occurred very close to Summer Solstice.

Since the eight year cycle returns 2.34 days earlier each time, then a precession of sorts, occurs for Venus. It turns out that 780 synodic cycles or 1248 years returns Venus

exactly to any given starting point.*¹¹ When examining this precession of Venus through the signs, it takes about 104 years for one horn of the pentacle to traverse a whole sign from 30 degrees to zero degrees, moving retrograde through the signs.

Mythic Applications

Archeo-astronomy and ethno-astronomy are burgeoning fields of scientific inquiry, led by brilliant minds like Anthony Aveni, John Carlson, Ray Williamson, and Ed Krupp. Together with the pioneering and seminal work of Von Deschand and DiSantillana authors of *Hamlet's Mill*, and the recent work of Thomas Worthen*¹², a remarkable confluence of astronomy and myth has emerged with profound implications for modern astrology. Re-education in these fields, will comprise a second powerful pillar, next to project Hindsight, for astrology's renaissance.

The cross-cultural, ethno-astronomical analysis of Venus, relative to Shamanic Astrology, using relevant Meso-American, Babylonian, Vedic, Polynesian, Native American, etc. is beyond the scope of this article. One example, however, can greatly assist understanding. Possibly the oldest written story known, from at least 3000 BC, is the Sumerian myth of Inanna and Erishkegal. There are many current interpretations of this ancient story currently circulating.*¹³ Inspired by the work of Clyde Hostetter*¹⁴ here is the Shamanic Astrology version beginning with a brief synopsis of the story.

Inanna, the Queen, begins a journey to the underworld to see her sister Erishkegal and to attend the funeral of Gugallana, lord of the underworld. Inanna passes through seven gates before arriving in the underworld. At each gate, Inanna has to give up something important, a badge of office, robe, crown, jewelry, etc. Naked and powerless after passing through the seventh gate, she is killed and skewered on a spit. Ninshubar, Inanna's assistant, arranges for her resurrection, in part, by means of 60 mysterious sprinklings of bread and water. Inanna then ascends, in reverse order, through the same seven gates where her vestments are returned.

This brief sketch of the story, corresponds directly with the details of the astronomy of the Venus synodic cycle circa 3000 BCE. Inanna is Venus. The seven gates are the Venus-Moon conjunctions in the morning and evening skies. At that time in Mesopotamia, most travel between cities was by boat, via a multitude of canals. The tiny crescent Moon each month, conjoining Venus, can be perceived as a silver boat meeting the Queen

at each lock, controlling the next level of her journey, As Above, So Below. The 60 sprinklings mentioned in the myth are very likely related to the 60 days below the horizon after Venus disappears from its 260 day morning star apparition. Ninshubar is a Sumerian name for Mercury, and the details of Inanna's encounters with him directly parallel the actual conjunction of Venus and Mercury at the beginning of her journey in the eastern morning, and following her rebirth in the western evening.*¹⁵ The purpose of Inanna's journey also has astronomical significance. Gugallana is a transliteration of "Great Bull of Heaven". Circa 3000 BCE, when Venus began her journey in the spring at New Year, the constellation of the Bull (Taurus), was vanishing into the underworld, beyond the western horizon at sunset. The location of a Venus heliacal rising near the Spring Equinox occurred once every eight years, hence the likely origin of the great eight year ceremonial cycles (such as at Delphi, the original Olympics etc.).

Detailed analysis of the myth of Inanna is not the intent of this example.*¹⁶ Instead, it demonstrates how cultural myth and ceremony are draped onto the astronomical cycles. The more exactly this is done, the more powerful throughout history, if the longevity and influence of this is seen as proof.

However, new myths and ceremonies must be developed, as the details of the "As Above, So Below," change over time. For example, because of precession (in this case, of the solstices and equinoxes due to the tilt and wobble of the earth) Mercury and Venus no longer conjoin as they did in 3000 BCE, just after Venus' heliacal rising in the east and west. Also, now when Venus rises near the Spring Equinox, no longer is it the Bull that is dying in the west after sunset, but instead, the constellation of Pisces.

The details and backdrop of the myth (i.e. Venus-Mercury encounters, the constellation in the underworld, etc.) change over time. However, the overall 584 day Venus synodic cycle, with its 260-60-260-(7 or 8) pulse beat, and seven distinct conjunctions with the Moon in the morning and evening sky, the regular patterns of brightness and elongation, and so on, remain constant.

Chart two describes the current Venus 584 day synodic cycle, incorporating some of the structural details of the Inanna myth. Its on us to re-image the details, once the structure is understood. Otherwise, without an organic connection to the actual As Above, So Below, cultural mythmaking and archetypal language

have little depth and power. This suggested structure for the Venus synodic cycle is offered as an aid for research and development of a new cultural mythos.

Suggested Practical Applications

The full spectrum use of mythological and psychological archetypes helps to counteract the stifling effect of hierarchical patriarchy on creativity, individuation, and freedom. After all, how can there be freedom unless as many of the possible possibilities are known and encouraged?

As a bridge between a more ancient world view (mytho-shamanistic) and modern psychology (most clearly and comprehensively developed by western transpersonal astrology), the use of archetypes provides direct access to the 584 day Venus synodic cycle in powerful and useful ways.

The Overtone Venus

When Venus rises heliacally in the east to begin her cycle, *the sign becomes the overtone of the entire cycle*. The intent of the cycle, as a whole is the successful integration of that particular version of the feminine, of the Goddess, into the collective psyche of humanity. Collectively, the "World Venus" synodic cycle, by its overtone sign, becomes the general feminine principal that all of humanity acts out.

Those who have their personal Venus position in the same sign as the currently active overtone Venus, are clearly on the front lines. For example, the current 584 day synodic cycle began in June, 1996 when Venus rose heliacally in Gemini, so those with natal Venus in Gemini are especially activated. For those who are in an eight year multiple (age 24, 32, 40, 48, 56 and so on) this is an indicator of even greater power and significance, as this is their Venus return year and when the celestial drama of Venus very nearly matches the one occurring at the time of their birth.

Taking this a step further, those born within a few days of June 17, 1964, 1972, 1980, 1988 etcetra are experiencing a near exact recapitulation of the original intent of their Venus position at birth. The true significance and power of the eight year Venus return should now be clear.

Finding the Overtone Venus

On every birthchart, Venus exists within the greater context of the synodic cycle. The first step in understanding the intent of Venus within this wider frame, is to discover the overtone. This is done by first finding the retrograde of Venus before birth, then locating the interior conjunction of Venus and the Sun, and finally locating the date four to six days

later when Venus has moved ten degrees away from the Sun, which marks heliacal rising. *Its sign is the overtone* for the next 584 days. (See table three end of part 1) If the natal Venus is retrograde before the heliacal rise, then it's at the very end of the previous overtone; if after heliacally rise, it's the very first energies of a newly "incarnated" Venus archetype.

If the sign of the natal Venus is other than the overtone (as it usually is), its meaning and function is seen as a subset of the overtone. This does not mean the overtone has priority or greater power, but certainly adds essential, otherwise unavailable clues as to the personal mythos. For example, a woman with Venus in Scorpio and overtone of Aquarius would have a much harder time fully becoming comfortable with Scorpio, as the personal intent of the feminine principal; than if her overtone was also Scorpio. Check the tables, find your overtone, compare with the listed archetypal descriptions and then see if it works. (See pages 9 and 10)

Morning Star Venus Versus Evening Star Venus

Remnants of an ancient use of the synodic cycle of Venus can still be found in modern astrology. Some astrologers, Rudhyar having the greatest influence, made the distinction between so called Venus "Lucifer" (meaning bringer of light) as morning star, and Venus "Hesperus" (meaning western) as evening star.*17 Rudyhar's view was that Venus Lucifer has a "quality of feeling of adolescence." An individual feels they must act, running impetuously ahead of the self. Whatever the sign of Venus, if a morning star then simply add Aries to it, or action before reflection. Interestingly, some ancient mythic approaches perceived morning star Venus as a War Goddess with battle and sacrifices timed with heliacal rising.*18

Venus Hesperus, on the other hand, indicated a type of judgement, emotion or feeling resulting from an action having been performed. Theoretically this is seen as a more emotionally mature Venus with the wisdom of experience. For an interpretation, whatever the sign of Venus, if it is an evening star, then add Virgo to the archetype. Correspondingly, ancient mythologies saw the Hesperus Venus as a love Goddess, more peaceful and much more like modern Taurus, Libra connotations.

This approach works well as far as it goes, but the feeling is strongly present that these are incomplete remnants of a detailed earlier knowledge. The best way to retrieve the details of elder lore, and to be in a position to

create a new vital mythos, is to gain familiarity with the structure of the synodic cycle from a shamanic perspective.

Venus Retrograde

Less than one-fourteenth of the population has Venus retrograde. Venus is retrograde the least number of days of all the planets, generally averaging 41 retrograde days out of the entire 584 day cycle. This rarity increases its significance compared to other retrogrades. Within the context of the 584 day cycle, I am proposing a radical new way of examining the Venus retrograde cycle.*19 At least three different kinds of retrograde can be imagined.

1. *Evening star Venus from start of retrograde to interior conjunction.* Duration is about three weeks. This is the end of the previous overtone. On one hand it is the most mature and developed phase of the overtone, but it is also an inwardly turning reorientation, as death and rebirth into a new archetype is eminent. A useful analogy is that of the time when an archer pulls back a bow, building tension to the release point. Another possible analogy is similar to the renunciate phase of life described by the views of classical India.

2. *Disappearance below the horizon (i.e. underworld) surrounding interior conjunction.* The duration is astronomically averaged by adding the number of days that Venus is within a ten degree orb of interior conjunction. A strict visual method derives a figure of as little as one day to as long as 20 days. Ceremonially, the duration has always been seven or eight days. This time period seems related to the medieval concepts of "combust" and "in-the-beams." For practical chart analysis, the ten degree method works; for ceremonial purposes, the other two approaches have their respective merits.

This is a most mysterious of times, when the mutation-transformation into the new Goddess archetype actually takes place. At this point in the research, I am unclear whether to measure Venus' time in the underworld from interior conjunction to heliacal rise, or actually to use the entire disappearance time. My sense is that further research might show a fourth distinct retrograde phase.

3. *From heliacal rising to Venus stationary direct.* This duration is about two weeks, and is the brightest, closest, and most dramatic of the phases, representing the actual visible "incarnation," or birth of the new archetype. This time period perceptually represents the youthful, impetuous war goddess flushed with strength.

These three (or four) retrograde phase all have tremendously different connotations when placed in the wider context. I encourage you to experiment and break the shackles of old habits to see what might else be discovered.

Elongation And The Moon Conjunction Venus Phase

Additional themes for research include tracking the number of degrees between Venus and the Sun. I feel there are potentially distinct differences between Venus when she is more than 40 degrees from the Sun and Venus conjunct the Sun or so close to the Sun she never escapes the glow of dawn or dusk twilight. A good way to orient this is by determining a Venus position relative to the closest Venus, Moon conjunction. In other words, what number (one through seven) is the Venus, Moon conjunction closest to for the Venus position you are tracking. This helps to determine how far into the 260 day morning or evening journey Venus has progressed. The sign of the Venus, Moon conjunction, as a subset of the overtone, describes a process of development, or of a descent and ascent (when the Innana story is projected onto the synodic cycle). This, also, coincides with the projection of the seven chakras onto the Innana myth. Check it out and see what you come up with.

Further Possibilities

The Grolier Codex*20 describes a highly sophisticated astrological, ethno-astronomical system, making modern astrology's understanding of Venus amateurish and superficial. So much work and research is needed, from the shamanic astrology perspective, it is difficult to even begin to investigate features like the distinction between Venus appearances in the four seasons, much less how to distinguish between the five different Venus lemniscapes (horns of the pentacle) through the seasons over time. Speculation exists that this four times five (which equals 20 sets of possibilities) is one of the inspirations for the Mayan 20 day signs. The challenge now is to relate this to western astrology with modern psychological archetypes.

Return Cycles

The sacred eight year cycle of Venus, the basis of the Venus return, built on the foundation of five synodic cycles, comprises the essence of the Venus mysteries. We have speculated on the use of the 584 day synodic cycle, now let's take a closer look at the practical applications of the return cycle.

On a personal level of chart interpretation I currently rate *very high*, (near or at the top of the list of the most important cycles), the planetary return cycles.^{**21} Therefore, Venus returns are incredibly potent clues in counseling.

The chart of the exact Venus synodic return, symbolically represents the intent, relative to Venus, for the next eight years. You may want to research this for yourself. If you are in the year of a Venus return (or go back and look up your last Venus synodic return), check the aspects to Venus first. This greatly helps to set priorities in interpretation. For example, Pluto square Venus during a return year has greater importance than at other times. This is because the return indicates the intent of the original Venus archetype is at maximum strength for powerful manifestation. Therefore, the chaotic powerlessness of the Pluto transit is felt more acutely, especially if this area has been seriously repressed.

I've noticed that the age 40 Venus return is incredibly important for several reasons. First, five and eight are the sacred numbers for Venus, and when multiplied five times eight equal 40. There is also a confluence of other generational cycles; like the 20 year Mercury return, and the mid-life crisis cycles of Uranus and Neptune that often occur at this time. Women who have not sufficiently expressed the intent of their natal Venus and its overtone find this is especially significant, because age 40 is when it explodes into manifestation. For example, a woman age 40 with Venus in Cancer, who, for a variety of possible reasons has not had a child, would feel compelled to do something about that. In this case, the feeling of a ticking biological time clock is archetypal and personal, not a cultural projection. Contrast this with a woman who has Venus in Sagittarius, who, for a variety of reasons has spent the last twenty years or so primarily in the role of wife and mother. At age 40 she may feel driven to take space, have an independent adventure, or give special emphasis to her spiritual path and quest for meaning.

For men, the Venus return includes the rebirth of the connection to the "anima", or inner feminine, and the sacred marriage. Here, his anima is experienced as a source of inspiration and creativity. Only one version of this involves the projection onto an external woman. However, for many, this does work that way. For example, a man, age 40, with Venus in Gemini, who has been in a householder relationship for twenty years, may suddenly have an affair with a younger

puella type woman. Conversely, a man with Venus in Capricorn, who for various reasons, has never committed to a relationship, finally grows up and finds a mature, grounded, woman to engage in relationship with him. At a higher octave, the Venus return for men has nothing to do with these external relationship projections. Rather, it's the most potent time for sacred marriage work, which is the development of, and taking responsibility for, his inner connection to his feminine side.

The Cultural Venus Return

When archetypes are applied, the precession of the Venus synodic cycle 2.34 days earlier each eight years, has interesting speculative repercussions culturally. It takes 104 years for one horn (the lemniscate) of the Venus pentacle to move through an entire sign. For example, the most recent *Scorpio Age*, relative to the Venus synodic cycle, began in 1922 and lasts until 2026. (See table below) The distribution of Venus archetypes among the signs, is equal when examining the entire 1248 year Venus cycle. However, within any chosen 104 year cycle by sign, the distribution is far from equal. It is interesting to note that in the current Venus/Scorpio age, three signs dominate, seven make a strong showing, while five seldom, if ever, show up at all.

104 Year Cultural Venus Return Cycle For Scorpio Archetype Dec 1, 1922-Oct 29, 2026

During this 104 years time period Venus has 65 Heliacal Risings. The following is a breakdown of the number of times Venus rises in each of these signs over this particular 104 year time span.

Sign	# of Helical Risings
Scorpio	13
Aries	13
Gemini	9
Aquarius	7
Capricorn	6
Leo	6
Cancer	4
Pisces	1

Dec 1, 1922 Venus rose heliacally just within 30 degrees Scorpio. Oct 29, 2026 Venus rises heliacally just within 30 degrees Libra.

Is it a coincidence that the top three archetypes showing up now, (Scorpio, Aries, and Gemini) are non-traditional archetypes of the feminine? What about the fact, that six of the top seven dominant versions of the feminine incarnating at this time, (with the possible exception of Capricorn,) when manifesting in their strength, operate against the grain of hierarchical patriarchy? These are amazing clues for understanding cultural history and how and why it changes over time.

Ceremonial Applications

Ceremonial and mythic participation is central to Shamanic Astrology. The use of the synodic cycle and eight year return cycle, personally and collectively is bound to inspire innovative myth-making. The first step is understanding the structural foundation of how it works. Next, connect to your own Venus cycle, and tune in to the actual visual dance of Venus in the sky. Then use the map of the Venus cycle that is currently unfolding (See page 8). Ceremonially observe when Venus rises heliacally and when it sets or sinks into the underworld. In addition, watch Venus in the sky and note when she reaches her highest point and when she is the brightest. Be aware of, and watch for, the seven Venus conjunctions with the Moon in the morning and evening skies. These conjunctions are worth seeing, if purely for the aesthetics. Learn to feel the retrograde cycle by visually observing the change in motion or the standstill effect, when Venus enjoys the same location for many nights in a row. Consider the re-introduction of the sacred eight year cycle into the culture, starting with your friends and community. Venus rising near Winter or Summer Solstice may have more priority in the current era, than the Spring Equinox rising the Sumerians honored.

Summary

The diminished connection to, and understanding of, these observable, earth centered, synodic, planetary cycles has been a great loss to astrology. What has nearly been forgotten is the organic mechanism through which the inherited traditional meanings used today were originally derived. A reconnection to this tangible reality, the great As Above, So Below, can serve as the foundation necessary for the inspiration and imagination required to develop the new mythos at the Turning Of The Ages, and for cognition of emerging archetypes. Then astrologers can powerfully participate in the great project of "dreaming the dream onwards."^{**22}

NOTES AND REFERENCES

1. Described as such by Jade Wah'oo American Shaman of lineage, a personal friend and colleague of the author.

2. From the rendition favored by Val Valerian and *The Leading Edge* publication.

3. A phrase frequently used by astrological astrophosy, a form of stellar science inspired by Rudolph Steiner, and elucidated through the works of Willi Suker, Norman Davidson who wrote, *Astronomy And The Imagination and Sky Phenomena*, and Joachim Schultz who wrote, *Movement And Rhythms Of The Stars*.

4. This quote from Jade Wah'oo also appears in *The Shamanic Astrology Handbook*, by Daniel Giamario and Carolyn Brent.

5. Since Project Hindsight I have discovered other, more extensive, planetary period information, most notably from *Movement And Rhythms Of The Stars* by Joachim Schultz, page 225. Some of the planetary data is adapted from his work.

6. In this paradigm, archetypal masculine is defined by fire and air: archetypal feminine by water and earth. A masculine journey begins in the organic, incarnate realms of water and earth up and out towards air and fire, detached thought, and creative logos. Its a journey towards pure consciousness, and "off the wheel."

The feminine archetypal journey begins in consciousness and spirit and then enters into the organic realms of earth and water, sensation and feeling, ever deeper into density. The inter-relatedness of these principals is revealed by stories like the quest for the grail. In this mythic telling an idealistic youth, leaves the women and homeland behind, embarking on the quest for the grail (a holy cup filled with blood). The grail represents the return to the feminine after journeying farthest from it. It's clear that gender has no claim to archetypal masculine or feminine. Many men are working on archetypal feminine mysteries and many women are working on archetypal masculine mysteries.

Additionally, Venus is seen as the primary astrological symbol for the feminine archetypes, Mars for the masculine. Part two explores this issue further. The Moon and Sun, which certainly can easily be used as symbols of polarity, are not seen here as having any connection to male or female gender or their archetypes and expression. The Moon is a symbol of lineage, including potentially all 24 archetypes. The Sun symbolizes the fuel and food empowering all the archetypes.

7. Heliacal rise, whether in the morning or evening sky, is when a planet or star is first seen after having been invisible because of the nearness to the Sun. In this article, the focus is on the morning heliacal rise of Venus, due to its primacy shamanically. This is a much more dramatic and dominant event than the much dimmer and more distant heliacal evening rising of Venus.

8. Following the suggestion of Norman Davidson, I employ the use of "interior" conjunction for the usual phrase of "inferior"; and the use of "exterior" conjunction instead of "superior". Not only does this eliminate words with connotations of judgment, but also helps me to remember more easily which one is which! Interior is the inside track between the Sun and Earth. Exterior is when the planet swings beyond the Sun, farther from Earth.

9. Throughout history, traditional cultures frequently use idealized numbers for ceremony. This is reminiscent of Robert Hands comment at Project Hindsight when he suggested that the power and workability of astrology is not increased by sophisticated computing or even the knowledge of precise astronomical cycles, but rather a reduction to simple whole idealized numbers.

10. Anthony Aveni and other archaeo-astronomers use 50 days. Interestingly, the Meso-Americans used 90, of course, they lived in jungles. In Mesopotamia the landscape was mainly desert or flat plain, and they used 60 days.

11. As described by Peter Tomkins, *Mysteries of the Mexican Pyramids*, Harper and Row, 1976 (pg 294-295) there exists the Grolier codex of the Mayans. This is a perpetual Venus calendar of 845 synodic cycles equaling 1352 years, the one extra cycle beyond the 780 synodic journeys of 1248 years to make it truly perpetual. The codex ascribes uniqueness to each of the five horns of the pentacle throughout the four seasons. According the Charles H. Lacombe, "This ancient Mayan document must rank among the supreme intellectual achievements of human history." I concur.

12. Thomas Worthen's book, *The Myth of Replacement*, is a truly remarkable scholarship, updating *Hamlet's Mill* (by author's Giorgio de Santillana and Hertha Von Dechend) thesis that the precession of the equinoxes is the primary inspiration for many of the mythic stories of humanity. The under recognized work of Hertha Von Dechend, mostly untranslated into English, also needs to be mentioned, as she is the source of the thesis of *Hamlet's Mill*. The only writer, I have

found, who seems to know of her is William Irwin Thompson, who reappears in part two of this work.

13. My personal favorite book on this subject and one I recommend is Sylvia Perrera's book *Descent to the Goddess*.

14 and 15. See Hosttetter, *Star Trek To Hawaii*.

16. Again, Sylvia Perrera's book *Descent to the Goddess* addresses this beautifully.

17. Dane Rudyard, *The Astrological Study of Psychological complexes and Emotional Problems*, 1966

18. The Mayans. See John Carlson, *Venus regulated Warfare and Ritual Sacrifice In Meso-America*, 1991 Available from The Center For Archeo-astronomy.

19. And also all retrograde cycles. From the shamanic perspective of the Earth centered observer, it is greatly significant that the retrograde cycle always occurs when the planet is brightest, closest, and most prominent. (Mars through Pluto are all visible for the greatest number of hours a night while retrograde).

20. See note 11.

21. I am now using the larger list, as described in table number one.

22. Attributed to C.J. Jung.

Other sources include these publications: *Archaeoastronomy, The Journal Of The Center For Archaeoastronomy, Astronomy, Sky And Telescope*

Ed Krupp, *Echoes Of The Ancient Skies and Beyond The Blue Horizon*

Ray Williamson, *Living The Sky*

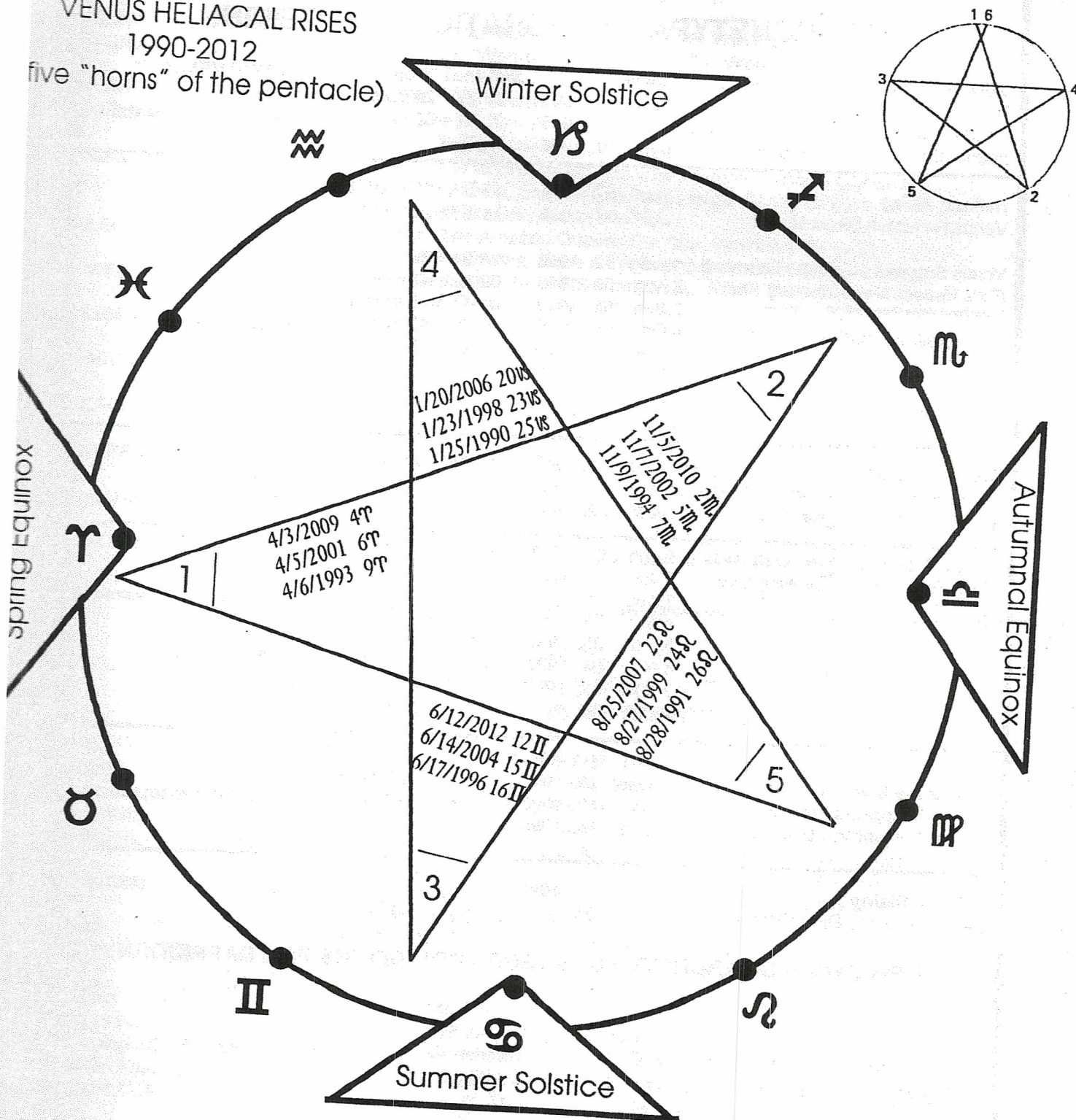
Richard Allen, *Star Names, Their Lore and Meaning*

Tony Aveni, *Empires Of Time And Conversations With The Planets*

FIGURE 1

VENUS HELIACAL RISES
1990-2012

five "horns" of the pentacle)



TRACKING A VENUS CYCLE SHAMANICALLY

1996-1998 CYCLE

OF ARCHETYPAL INTEGRATION FOR GEMINI

VENUS CYCLE	DATE	SIGN	°from☉	WHERE VENUS IS
Retrograde Begins	May 20, 1996	28 ♊	29°from☉	
Venus Disappears From Evening Sky	Jun 05, 1996	23 ♊	09°from☉	7-8 Day Disappearance
Interior Conjunction With Sun	Jun 10, 1996	21 ♊		

Heliacal Rising	Jun 17, 1996	16 ♊	10°from☉	
Venus Resumes Direct Motion	Jul 02, 1996	11 ♊	29°from☉	

Venus Stripped Of Seven Garments (7X's Venus☉Moon Morning Sky)	1. Jul 12, 1996	14 ♊	36°from☉	"260 Days" As Morning Star
<small>An Additional Venus Moon Conjunction Possible</small>	2. Aug 09, 1996	02 ♋	44°from☉	
	3. Sep 08, 1996	01 ♌	45°from☉	
	4. Oct 08, 1996	06 ♍	40°from☉	
	5. Nov 08, 1996	12 ♎	28°from☉	
	6. Dec 08, 1996	19 ♏	27°from☉	
	7. Jan 07, 1997	26 ♐	18°from☉	
	? 8. Feb 06, 1997	08 ♑	14°from☉	

Venus Disappears From Morning Sky	Feb 21, 1997	21 ♒	09°from☉	"60 Days" In Underworld
Venus Exterior Conjunction With Sun	Apr 01, 1997	11 ♒		
Venus Rises In Evening Sky	May 12, 1997	01 ♊	10°from☉	

Venus Retrieves Seven Garments (7X's Venus☉Moon Evening Sky)	1. Jun 07, 1997	03 ♋	17°from☉	"260 Days" As Evening Star
<small>An Additional Venus Moon Conjunction Possible</small>	2. Jul 06, 1997	09 ♌	26°from☉	
	3. Aug 06, 1997	15 ♍	32°from☉	
	4. Sep 05, 1997	22 ♎	39°from☉	
	5. Oct 05, 1997	27 ♏	44°from☉	
	6. Nov 04, 1997	29 ♐	48°from☉	
	7. Dec 03, 1997	25 ♑	44°from☉	
	? 8. Dec 31, 1997	03 ♒	24°from☉	

Retrograde Begins	Dec 26, 1997	04 ♒	30°from☉	7-8 Day Disappearance
Venus Disappears From Evening Sky	Jan 10, 1998	29 ♑	09°from☉	
Interior Conjunction With Sun	Jan 16, 1998	27 ♑		

Heliacal Rising	Jan 23, 1998	22 ♑	10°from☉	
Venus Resumes Direct Motion	Feb 05, 1998	18 ♑	28°from☉	

NEW CYCLE OF ARCHETYPAL INTEGRATION BEGINS FOR CAPRICORN

Key to symbols: ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio, ♐ Sagittarius, ♑ Capricorn, ♒ Aquarius, ♓ Pisces, ☉ Sun, ☌ conjunct,

THE GODDESSES THE ARCHETYPES AND IMAGES OF THE SIGNS FOR THE FEMININE

SIGN	ARCHETYPES, IMAGES, AND GODDESSES FOR THE FEMININE
ARIES	Wild Woman Archetype, "Women Who Run With The Wolves," Virgin Amazon, Warrior Woman, The Tom Boy, Joan Of Arc, The Goddess: Artemis (Diana)
TAURUS	Aphrodite, The Lover, The Courtesan, The Artist, Musician, Dancer, Model
GEMINI	The Eternal Youth, The Female Peter Pan, The Divine Comedienne, Coyote/Shapeshifter, The Entertainer Connected To Their Creative Muse
CANCER	The 'Great Mother' In Her Nurturing Aspects, The Woman Primarily Connected To Her Clan, Tribe, Or Family, Serious And Responsible Giving Of Love To Progeny Or 'Seeds' Until Maturity Is Reached
LEO	The Leading Woman, The Amazon Queen, The Star, Women Who Lead With Spontaneous Will And Who Have A Tremendous Amount Of Self-Love
VIRGO	The High Priestess Dedicated To The Sacred Work, Spider Woman The Goddesses: Hestia (Vesta), Demeter (Ceres)
LIBRA	The Wife, The Partner, Women Who See Relationship Itself As The Path To God, The Goddesses: Hera (Juno), Athena (Cognitive Aspect)
SCORPIO	The Sorceress Witch, The Tantrika, The Mistress of Magic, The Goddesses: Kali, Pele, Hecate, Cretan Snake Goddess
SAGITTARIUS	The Vision Quest Amazon In Search Of Spiritual Truth And The Meaning Of Life, The Adventurer, The Trailmate
CAPRICORN	The Central Woman, Queen Bee, The Matriarch Herself, The Business Woman In Responsible Command Of Her Domain, The Counselor, The Elder
AQUARIUS	The Avant-Garde Revolutionary, The Female Avatar, The Grand Experimenter, The Cosmic Visionary, The Lover Of The Devic Kingdoms, Goddess Of Democracy
PISCES	The Empathic Woman, The Nurse, The Bodhisattva, The Mystical Dreamer

THE GODS THE ARCHETYPES AND IMAGES OF THE SIGNS FOR THE MASCULINE PRINCIPLE

SIGN	ARCHETYPES, IMAGES, AND GODS FOR THE MASCULINE
ARIES	The Rugged Individualist, Aggressive Play, Spontaneous, Willful, Self-Centered Boy With The Toys, The Warrior/Competitor
TAURUS	The Lover, Intimacy Expert, Pleasure Lover, Dancer, Artist, Model, Musician
GEMINI	The Trickster Magician, The Troubadour Minstrel, The Court Jester, The Coyote, The Fool, The Shape Shifter, The Information Networker, Hermes (Mercury), Loki
CANCER	The Good Father And Family Man, The Nurturer, The Protector, Identity Based On Giving Love From Responsibility And Commitment
LEO	The King Archetype, The Born Leader, The Leading Man, Zeus (Jupiter), Apollo
VIRGO	The Priest Dedicated To The Sacred Work Or Craft, The Servant Of The Goddess, The Gods: Hephaestus (Vulcan)
LIBRA	The Husband, The Partner, The Peacemaker, The Diplomat
SCORPIO	The Sorcerer Magician, The King-Stag, The Horned-God, Pan, The Green Man, The Gods: Pluto, Hades, Cernonoss
SAGITTARIUS	The Hero's Quest, The Solar Heroes, The Vision Quester, The Philosopher-Pioneer
CAPRICORN	The Elder, The Prime Minister, The Lawgiver, The Responsible Elder And Good Provider, The Practical Business Man, The Exiled Scapegoat
AQUARIUS	The Cosmic Visionary, The Idealistic Scientist, The Universal Free-Spirit, The Avant-Garde Revolutionary, The Meditator Seeking To Ascend
PISCES	The Empath, The Bodhisattva, Deep Mystical Vision, The Rapture Of Transcendental Union, The God Dionysus

VENUS ARCHETYPAL INTEGRATION CYCLES

The Journey of Archetypal Rebirth at Heliacal Rising

Approximate Date And Sign Of Heliacal Rising Calculating 10 Degrees From The Sun

Heliacal Rising	Sign	Heliacal Rising	Sign	Heliacal Rising	Sign
Jul 14, 1900	12 ♉	Jul 03, 1940	01 ♉	Apr 13, 1977	13 ♐
Feb 21, 1902	21 ♈	Feb 09, 1942	09 ♈	Nov 14, 1978	12 ♏
Sep 24, 1903	20 ♈	Sep 12, 1943	09 ♈	Jun 22, 1980	21 ♏
May 04, 1905	02 ♈	Apr 22, 1945	22 ♐	Jan 28, 1982	28 ♏ shift
Dec 07, 1906	03 ♈	Nov 24, 1946	21 ♏	Aug 31, 1983	28 ♏
Jul 12, 1908	10 ♉	Jul 24, 1948	29 ♏ shift	♄ Regulus within one degree	
Feb 19, 1910	19 ♈	Feb 07, 1950	07 ♈	Apr 10, 1985	11 ♐
Sep 22, 1911	18 ♈	Sep 10, 1951	07 ♈	Nov 12, 1986	09 ♏
May 01, 1913	00 ♈	Apr 20, 1953	19 ♐	Jun 20, 1988	19 ♏
Dec 04, 1914	01 ♈	Nov 21, 1954	19 ♏	Jan 25, 1990	25 ♏
Jul 10, 1916	08 ♉	Jun 28, 1956	27 ♏	Aug 28, 1991	26 ♏
Feb 16, 1918	17 ♈	Feb 04, 1958	05 ♈	Apr 06, 1993	09 ♐
Apr 29, 1921	28 ♐ shift	Sep 08, 1959	04 ♈	Nov 09, 1994	07 ♏
Dec 01, 1922	29 ♏ shift	Apr 17, 1961	17 ♐	Jun 17, 1996	16 ♏
Jul 08, 1924	05 ♉	Nov 19, 1962	17 ♏	Jan 23, 1998	23 ♏
Feb 14, 1926	14 ♈	Jun 26, 1964	25 ♏	Aug 27, 1999	24 ♏
Sep 17, 1927	13 ♈	Feb 02, 1966	03 ♈	Apr 05, 2001	06 ♐
Apr 27, 1929	26 ♐	Sep 06, 1967	21 ♈	Nov 07, 2002	05 ♏
Nov 29, 1930	26 ♏	Apr 15, 1969	15 ♐	Jun 14, 2004	15 ♏
Jul 06, 1932	03 ♉	Nov 16, 1970	15 ♏	Jan 20, 2006	20 ♏
Feb 11, 1934	12 ♈	Jun 24, 1972	23 ♏	Aug 25, 2007	22 ♏
Sep 14, 1935	11 ♈	Jan 30, 1974	00 ♈	Apr 03, 2009	04 ♐
Apr 24, 1937	24 ♐	Sep 03, 1975	29 ♏ shift	Nov 05, 2010	02 ♏
Nov 26, 1938	24 ♏	conjunct Regulus		Jun 12, 2012	12 ♏

MARS ARCHETYPAL INTEGRATION CYCLES

HEROIC JOURNEY OR WARRIOR'S QUEST

These Are The Dates Mars Rises In The East At Sunset

Mars ♂ Sun	Sign	Mars ♂ Sun	Sign	Mars ♂ Sun	Sign
Mar 29, 1903	08 ♏	Jul 22, 1939	29 ♏	Dec 15, 1975	23 ♏
May 09, 1905	18 ♏	Oct 11, 1941	17 ♐	Jan 22, 1978	02 ♏
Jul 07, 1907	14 ♏	Dec 06, 1943	13 ♏	Feb 25, 1980	06 ♈
Sep 24, 1909	01 ♐	Jan 14, 1946	24 ♉	Apr 01, 1982	11 ♏
Nov 25, 1911	02 ♏	Feb 17, 1948	28 ♏	May 11, 1984	21 ♏
Jan 06, 1914	15 ♉	Mar 23, 1950	02 ♏	July 10, 1986	18 ♏
Feb 10, 1916	20 ♏	May 01, 1952	11 ♏	Sep 28, 1988	06 ♐
Mar 15, 1918	24 ♈	Jun 25, 1954	03 ♏	Nov 28, 1990	06 ♏
Apr 21, 1920	01 ♏	Sep 11, 1956	19 ♏	Jan 08, 1993	18 ♉
Jun 10, 1922	19 ♈	Nov 16, 1958	24 ♈	Feb 12, 1995	23 ♏
Aug 24, 1924	00 ♏	Dec 30, 1960	09 ♉	Mar 17, 1997	27 ♈
Nov 04, 1926	11 ♈	Feb 04, 1963	15 ♏	Apr 25, 1999	04 ♏
Dec 22, 1928	29 ♏	Mar 09, 1965	19 ♈	Jun 13, 2001	23 ♈
Jan 27, 1931	07 ♏	Apr 15, 1967	25 ♏	Aug 29, 2003	05 ♏
Mar 02, 1933	11 ♈	May 31, 1969	10 ♈	Nov 07, 2005	15 ♈
Apr 06, 1935	16 ♏	Aug 10, 1971	17 ♈	Dec 25, 2007	03 ♉
May 20, 1937	29 ♏	Oct 25, 1973	02 ♈	Jan 30, 2010	10 ♏

A SHAMANIC INVESTIGATION OF VENUS AND MARS

Part Two

Mars and The Venus/Mars Saga

by

Daniel Giamario

Part one of this investigation introduced the principals of Shamanic Astrology and then applied that perspective to the cycles of Venus. Part two will first explore the cycles of Mars, and then describe the characteristics and implications of the relationship *between* Venus and Mars.

In Shamanic Astrology, Mars symbolizes the male principal, not to be confused with the male gender.*¹ By sign, Mars symbolizes a specific archetype of the masculine (see Mars archetypes page nine). The sign position of Mars, for a man, represents his current life intent for his specific version of the masculine that he is developing. Mars, by sign, for a woman, describes her connection to her masculine side, her "animus," or what is projected onto external partners. Ultimately, this is her "sacred marriage" where she takes responsibility for her masculine side. Exploring the actual observable Mars planetary cycle, from an earth centered perspective reveals amazing new (old) realms for understanding the Mars mysteries.

Where To Begin The Mars Cycle

Unlike Venus and Mercury (planets "interior" to Earth's orbit), Mars can attain a full opposition to the Sun, or can create a 180 degree aspect with the Sun. For an Earth-based observer, this means that Mars can be seen at any time during a night, not just near the horizon around sunrise or sunset, as with Mercury and Venus. Also, when Mars rises heliacally in the east in the morning, (or sets in the west in the evening) he is dim and unimpressive, because Mars is on the other side of the Sun farthest from Earth in its orbit. By comparison, when Venus is rising heliacally, she is making her closest approach to Earth and is at her brightest, most dramatic phase of her cycle, in addition to being retrograde at the same time. Also retrograde, Mars is closest, brightest, and most dramatic at its

opposition. From Shamanic Astrology's perspective these are the determining factors when considering the starting point for the Mars cycle.

At opposition, Mars rises in the east exactly as the Sun sets in the west. This is when Mars is noticeably visible *all night*. At midnight, Mars reaches its highest point overhead on the ecliptic, and then sets in the west, just as the Sun rises in the east. Also, in its observable path, Mars is always retrograde at opposition, retracing the area of the sky it has just recently crossed,

MARS SYNODIC CYCLES

1 synodic cycle	779.94 days
15 years	5,478.63 days -19.07 days before birthday
7 synodic cycles	5,459.57 days
47 years	17,166.38 days -7.74 days before birthday
22 synodic cycles	17,158.64 days
79 years	28,854.13 days +3.58 days after birthday
37 synodic cycles	28,857.71 days

visually highlighting that stellar region. This is the only time in the Mars cycle that fulfills the shamanic criterion of brightest, closest, retrograde, and most visibly dramatic. Hence, from this perspective, the Mars cycle begins when it reaches exact opposition to the Sun.

The 26 Month Synodic Cycle

Scientists measure the Mars synodic cycle as an average of 779.94 days (see table above). Unlike Venus, which has a near perfect orbital regularity, producing a beautiful, magical geometry of eight year cycles (described in Part One), the Mars cycle is more erratic, fluctuating between two

years, 34 days and two years, 80 days.*²

When beginning the Mars cycle at opposition to the Sun (Mars rising in the east as the Sun is setting in the west), the roughly 26 month time frame displays a regular, repeating series of phases, which like Venus, is archetypal and unique. Thus, as previously discussed in Part One, neither Mars or Venus cycles are comparable to the Sun/Moon cycle, but rather have their own distinct phases. The phases for Mars are as follows.

1. *Opposition to Eastern Quadrature (90 degree angle with Sun) Three to Three and a half months*

Mars is seen higher and higher at sunset in the east, until at quadrature Mars is directly over head at sunset. Near the beginning of this phase, the retrograde movement ends, and Mars is brightest and closest.

2. *Eastern Quadrature to Heliacal Setting—Six to Seven Months*

Mars slowly sinks lower and lower in the west, as seen after sunset, until it disappears at dusk. The brightness of Mars gradually fades as it recedes from Earth.

3. *Heliacal setting to Heliacal Rising—Five to Six Months*

Mars is invisible at this time, too close to the Sun to be seen. This is when Mars is "in the underworld."

4. *Heliacal Rising to Western Quadrature—Six to Seven Months*

Mars, while quite dim, appears before sunrise about 15 degrees elevation, and slowly gains altitude and brightness, until it is seen rising in the east at midnight (or directly overhead at dawn).

5. *Western Quadrature to Opposition—Three to Three and a Half Months.*

Gaining in magnitude and dominance, Mars rises earlier and earlier in the evening before midnight, until again reaching the start of another cycle, at opposition. Near the end of this phase retrograde begins.

6. The Retrograde Phase

On average, the length of the retrograde loop phase is 74 days or two and a half months. This can actually vary from 60 days to 82 days. There is a qualitative difference between the retrograde before and after opposition that I'll explain later.

Tracking a Mars Cycle Shamanically on page 19 details the current unfolding Mars cycle beginning with the March 17, 1997 Mars opposition with Sun. The retrogrades are included to show the transitions between cycles.

Mythic Applications

The visible movements of Mars, unlike Venus, are always from east to west (not including the retrograde), steadily moving from the eastern horizon at sunrise to the western horizon at sunset. Also, unlike Venus, relative to our earth-centered observation, Mars escapes the influence of the Sun and the horizon, spending many weeks commanding the entire night. These qualities coincide with the themes of warrior and hero's quest.

Mars as warrior/hero begins his quest at sunset, rising in the east, blood red, brilliant, flushed with strength.*³ For nearly a year, the warrior/hero traverses the evening sky, moving through as many as eight signs. Then over the next six months, or so, the quest continues into the underworld, where the hero "dies" or is "blinded" or some other similar experience. Then, the rebirth of the warrior occurs when a visible, but dim Mars rises heliacally. Over the next nine months, the warrior/hero, having acquired greater wisdom through his trials in the underworld, gains strength. Also, Mars continues to integrate the wisdom gained from his previous experiences while traversing four or five more signs before beginning a new quest, signaled by the next opposition with the Sun.

Although there are numerous, beyond count, examples from every continent depicting Mars as the symbol for a warrior or hero, the Skidi Pawnee of Oklahoma and Kansas*⁴ are the best known example of a culture that connected with the Mars cycle using the warrior imagery with a direct, precise *As Above, So Below* correspondence. They perceived Mars as "Morning Star" and "Great Star," a celestial warrior. Part of

Great Star's quest was to capture "White Star Woman" (Venus). Later we will examine this combined Venus/Mars mythos.

Meanwhile, relevant to the theme of the warrior/hero's journey is Great Star's task to conquer ten specific "hard things" placed in his path by White Star Woman, including a huge serpent, and subduing the four commanding stars of the four quadrants, identified with Sirius, Antares, Capella, and Vega. This journey through the signs and constellations is a perfect mythic expression of the warrior's journey, or hero's quest, portraying *As Above, So Below*. This journey is archetypally masculine, although certainly not restricted to the male gender.

Link To Modern Psychological Archetypes

The use of ancient myth has a significant, though limited part to play, due to the danger of cultural projection and stereotyping that limits the full spectrum knowledge of the masculine principle. The main value of these myths is to reanimate the ability to think and imagine mythically and archetypally. The awakening and invigoration of that faculty, together with the direct experience of the cycle of the planets and constellations, creates conditions for producing a global, spiritual psychology that honors and stimulates freedom and individuality. To that end, the following applications are offered.

Finding The Overtone Mars

As with Venus, the natal Mars position, by sign and elongation from the Sun, exits within the larger context of the 26 month Martian synodic cycle. The overtone archetype for the entire 26 month cycle is the sign of Mars at opposition. The Mars table on page 10 lists all the overtones from 1901-2010.

Each 26 month period represents, on a collective level, the warrior's journey. This is the "world Mars", or collective masculine archetype seeking expression in that time frame. During each journey, the cultural and collective intent is to work with that specific archetype of masculinity and then integrate it at a deeper level. In this approach, all twelve versions of the warrior/hero are equally valid versions of the masculine and are appropriate to the archetype (see page 9). Of course, depending on the culture, certain archetypes are more favored and understood than others.

On a personal level, the overtone archetype is compared to the natal Mars. While the natal Mars is a subset of the overtone, or a phase of its development; the overtone is not dominant or more important. The individual intent is *primarily described by the natal position*, and then knowledge of the wider context provides further insights and clues.

For example, compare a natal Mars in Aquarius with a Cancer overtone, to natal Mars in Aquarius, with an Aquarian overtone. The personal intent to create avant-garde, progressive, spiritual or intellectual detachment, is easier and more straightforward with the Aquarian overtone. With the Cancerian overtone, the development of detachment comes out of a matrix of the feeling function and organic experience, while the Aquarian overtone may have no connection to a feeling function at all. One path is truly "heroic," the other, possibly, just an extreme development of its own nature.

A further note is required on finding the overtone with regard to retrogrades. If the natal Mars is retrograde before the opposition (phase five), then the overtone is the sign of the previous opposition. This unique placement represents the most comprehensive development of the previous archetype, or its most mature stage, since it has essentially completed its quest and is preparing to begin another one. If the natal Mars is retrograde after the opposition (phase one), it symbolizes the youthful, impetuous, reckless, and vigorous first flush of the new warrior/hero/god emerging at the beginning of a quest.

The Mars Return

The original inspiration for these articles included the discovery of the ancient use of a 15 year Mars cycle. This is the closest approximation to a Mars return, roughly analogous to the eight year Venus return cycle. Due to the aforementioned eccentric nature of the Mars orbit, the perfect geometry that exist with Venus does not exist with Mars. (The table on page 11 details the mathematics.) Every 15 years, or every seven synodic cycles, brings Mars relatively close to any given starting point. Unlike, Venus, which is only two days off every eight years, Mars is more than 19 days

unseen by the earth-based observer, even though Mars and Venus may conjoin as many as three times in the underworld. (Astronomically, this is an exterior conjunction of Venus and the Sun at the same time as Mars conjuncts the Sun.) Then, Mars rises in the east before sunrise to begin phase four, while Venus moves towards her appearance in the western sky. Thus, no conjunction occurs in the morning sky, either. During this the Invisible/Underworld Saga, an entire Mars overtone journey and two Venus archetypes are skipped as participants in Great Sagas, before Venus and Mars resynchronize to again enact a Great Saga.

Mythic Inspirations

Three mythic tales offer insight into the interplay of Venus and Mars from a mythoshamanistic perspective: including the already mentioned Pawnee Mars/Warrior story and the Inanna myth. The third is the ancient fairy tale of Rapunzel. One of the great inspirations for the research on these articles came from an amazing article by William Irwin Thompson: *Rapunzel: Of Plants, Women, And Lost Cosmologies*,^{*6} first brought to my attention by friend and colleague Caroline Casey. Similar to what Clyde Hostetter has done with the Inanna story and Venus,^{*7} Thompson sites numerous astronomical clues connected to the story of Rapunzel relating to the cycles of Venus, Mars and the Moon, among others. Space constraints prevent analyzing more than the most essential details of this story. Here is a brief synopsis of the fairy tale.

Rapunzel is a beautiful young maiden, raised by a sorceress named Frau Gothel. When Rapunzel reaches young womanhood, the sorceress isolates Rapunzel from the rest of the world by keeping her in a tower that can only be accessed through a high window. The sorceress calls to Rapunzel to let down her hair and she climbs up the tower. One day, a young Prince hears Rapunzel singing, and hides in nearby bushes to hear more. The sorceress soon arrives to pay Rapunzel a visit and the Prince learns the way into the tower. Thus, Rapunzel and the Prince meet and fall in love. When the sorceress discovers their relationship, she casts Rapunzel into the wasteland to wander alone and throws the Prince out the tower window. He falls into the bushes below,

where the thorns pierce his eyes, blinding him. He wanders alone in the darkness for many months, until finally one day he hears Rapunzel's voice. Rapunzel recognizes her long lost Prince, and rushes to embrace him. She is crying tears of love and compassion that fall on his blind eyes, restoring his vision. The Prince leads Rapunzel to his kingdom and they live happily ever after.

Thompson has this to say:^{*}

"'As Above, So Below'. That is to say the apparent movement of the planet in the pre-Copernican world view, for in all this ancient lore, we have indeed moved back in time before modern, renaissance astronomy....If Rapunzel is Venus, then Frau Gothel must be the Moon and the conjunction of the two is a story, ...and of the other major heavenly bodies as well. And if Rapunzel is Venus, could it be that the prince is Mars, and that what is being documented is what the ancients called the 'courtship of Mars and Venus?'...Mars is by himself for awhile, and then his circuit intersects with Venus, and he lays with her...they stay in conjunction for awhile, then the Moon returns, he is driven out and wanders far into the wilderness, or the vast dark regions of the solar system, away from her and the earth... it tells us again that for the mythopoetic imagination of the ancients, knowledge, and complex knowledge was stored in images and hieroglyphs. We moderns, with our prosaic ratiocinative minds addicted to statistics and linear quantification, but not to pattern recognition, took many of these images literally in a stupid fundamentalist way, so that we could debunk the primitive, prescientific mentality and feel confident in the triumphs of industrial society. But this is as stupid as someone in a future culture making fun of us because we spoke of solar winds and magnetic fields, as if space were some sort of park."^{*8}

Thompson goes on to relate many more cosmological details in the myth, including references to Mercury cycles. There is also enough information in the fairy tale to

describe the historical time frame corresponding to the purpose and agenda of the story. According to Thompson's interpretation, the Prince and Rapunzel reunite in the springtime when Venus rose out of the underworld as the morning star in the constellation of Gemini with the twin stars of Castor and Pollux. This occurred during the period of 6000-4000 BCE as the age of Gemini shifted to the age of Taurus. Thompson further believes that this fairy tale, inspired by the actual movement of Venus, Mars, and Moon etc. served a definite cultural purpose of telling the story of the shift from a matriarchal family unit to the prototypal patriarchal one. We see here a further example (like Inanna for Venus in Part One) of how myth, symbol and archetype change over time. And why new mythic renderings need to be dreamed and then draped onto the directly perceivable synodic cycles.

The most recent joining of Venus and Mars representing the climax of the Venus/Mars Saga of 1995-1996 occurred in the morning sky near summer solstice aligned with Aldebaran, the red star in the Bull (Taurus) constellation. While taking into account the warning against projecting ancient myth, along with the possible cultural and historical biases of the past, onto the present; never the less certain features of the Rapunzel tale do apply to the Great Saga, unfolding within a modern context.

The warrior/hero/Mars begins his quest (one of twelve archetypal expressions of masculinity, without reference to the female principle) while Venus is not yet visible. Mars experiences several weeks or months of solo questing with many adventures. Then Venus, representing a specific archetypal version of the feminine, rises in the west, after undergoing her 60 days of initiation in the underworld. Depending on the individual characteristics of the specific archetype, either Mars sets out in pursuit of Venus to capture or seduce her, or Venus attempts to attract Mars and get his attention. Any number of possibilities arise, including, indeed, the desire for conscious equal partnership.

Venus and Mars come together and have their first experiences of relationship, with either exact conjunctions or at least close

proximity together in the western sky. Each month, the crescent moon rises up and either successfully breaks them up or not. Eventually they do separate, usually with Mars disappearing for five to six months below the horizon (blinded in the wilderness) while Venus drifts up from the horizon looping alone in the evening sky (wasteland?). Venus, once again sinks into the underworld finishing her previous archetypal journey, and then rises heliacally, beginning a new expression of the goddess. Venus, then, encounters Mars again, who by now has successfully completed his five to six month underworld initiation, and is slowly rising in the morning sky. One or two exact conjunctions, or at least a close encounter, within ten degrees, takes place symbolizing another stage of relationship. The new Venus archetype compassionately greets the newly reborn warrior from the underworld, her tears curing his blindness.

It's difficult to know how much of the Rapunzel story is applicable today. For example, is the implication that true bonding (happily ever after) or successful relationship can only happen during the morning conjunction and that the evening conjunctions always result in separation? I think not. A new mythos is definitely needed to apply to the structure of a Great Saga. However, one element of the story has made a definite contribution to my understanding in relationship counseling.

When a Great Saga unfolds, from the time that Venus and Mars separate in the evening sky until they reunite in the morning, I have found this to be the least useful time to *work* on a relationship, regardless of whether the two individuals are intended to be together or not, i.e. it's a great relationship or totally dysfunctional. During this particular Venus/Mars separation, working on relationship problems tends to only make them worse. Instead, it's a wonderful time for working on the sacred marriage internally, or simply to develop the intended masculine or feminine archetype, solo, in autonomy and sovereignty. Check the appropriate images (chart one) to see how to proceed.

Once the reunion of Venus and Mars has occurred, working on the relationship bears fruit, even if that fruit is a successful break-up performed in love. Knowledge of

the overall Venus/Mars Saga's larger context is essential to the deeper understanding of relationship issues, personally and culturally. (The Venus/Mars Saga on page 17 and 18 describes in detail the currently unfolding saga.)

Other Mythic Themes From the Past

The Pawnee story, mentioned before, is a comprehensive cosmological epic, featuring the regular encounter between Mars (The Great Star) and Venus (White Star Woman). In this telling, Venus has no interest in Mars and throws up many "hard things" in his way, forcing him to accomplish many tasks. Finally, after passing all the tests, she consents to lie with him, giving birth to a daughter and producing fecundity on the land. In latter days, the Pawnee, ceremonially, enacted this with typical patriarchal overkill. Exactly replicating the stellar positions, a maiden was captured when Venus and Mars conjoined in the evening. She was held captive until the morning visibility of Venus and Mars and then ritually killed with an arrow through the heart, her blood symbolically fertilizing the land. This example strengthens the idea of refraining from projecting old cultural beliefs onto the present!

Still another example, is the story of Inanna, invariably told from her perspective, and since the myth survives from a matriarchal age, it has its own bias. There are surviving fragments of Inanna's story that have to do with her consort/lover Dumuzi (who is one of many ancient symbols for the dying and reborn God). Apparently, after Inanna returns from the underworld (the 60 day initiation), she encounters her lover, Dumuzi. It's usually interpreted that Inanna perceives Dumuzi as arrogant, haughty and having lack of concern for her during her absence, and she immediately sends him to the underworld. This scenario may, however, simply describe the natural celestial order of the Great Saga. Soon after Venus (Inanna) rises in west after her 60 days in the underworld, she encounters Mars (Dumuzi) in the evening sky. Then, Mars quickly disappears below the horizon, while Venus continues her evening star dance. It seems time to revision all of the stories of the dying and reborn Gods (i.e. Tammuz, Adonis, Baal, Dionysus, Orpheus, etc.), in

light of the Mars synodic cycle, particularly the Great Saga, A Modern Mythos.

The Emerging Venus/Mars Saga

Note how the currently unfolding Venus/Mars Great Saga (page 17 and 18) exists within the wider context of the pattern of Great and Invisible Sagas detailed in the Saga Synopsis on page 19. I've included many additional details beyond those of the key players for your imagination and research. There is certainly no clear (or dogmatic) mythos to project onto these cycles at this time. We have only just begun to think this way again. Let's start with the implications of the difference between the Great Saga A of 1994-1996, and the currently developing Great Saga B of 1996-1998.

In 1994-1996, Venus and Mars conjuncted only once in the evening sky, followed by a quick separation, with Mars disappearing first into the underworld. Venus and Mars then conjuncted twice in the morning sky and lingered together within ten degrees for over 100 days. This is reminiscent of the Rapunzel pattern. In Great Saga B, Venus conjoins Mars twice in the evening, linked together for nearly 90 days. The Moon clearly fails to break them up. Then, Venus disappears first into the underworld, instead of Mars. Venus joins with Mars only once in the morning sky, and only for about a month. Clearly, an entirely different mythos is needed to correspond to the different patterns.

Suggested Applications

Discover what type of Saga was occurring when you were born, and where you are personally in the Venus/Mars relationship. Was it one of the Great Sagas or was it an Invisible/Underworld Saga? What overtone archetypes of Venus and Mars were at play in the collective Saga at your birth? (See page 10.) Using myself as an example, I was born with a Leo Mars overtone and a Gemini Venus overtone. At the time of my birth, Mars was in phase two of a new quest, 38 degrees from the Sun in the evening sky. While researching this I discovered, to my shock (I have Libra Sun and Libra Rising), that Venus was fully ensconced in the morning sky and invisible to Mars. My Venus is at a 45 degree angle from the Sun, near its maximum distance of 48

degrees, in the morning phase. Thus, at my birth, no Great Saga was occurring at all. I began to fear the worst...was this an empty and even malefic time analogous, on a grader scale, to old concepts of combust planets?²³

When examining how this connects to my personal life, I noted how relationship has always been connected to my greatest experience of stress. As a Libra Sun and Libra Rising, I desired very much to experience a bonded committed relationship, but did not have the opportunity to marry until I was 43. As I researched the Saga material, I discovered that I had met, courted, and married my wife, closely within the dates of the 1990-1992 Great Saga, where Leo and Gemini successfully bonded. Could *As Above, So Below*, be this precise? So far, every case I have checked out, confirms there is something to this information.

When doing relationship counseling using this material, I recommend noticing the positions of Venus and Mars relative to the entire Saga. This includes the previously mentioned example of *refraining from working on* relationships during the separations of Venus and Mars, as well as noting the larger context of relationship patterns playing out in the sky. For example, 1994-1996 involved the attempted union of the warrior-king Leo with the sorceress-witch Scorpio! This was a problematic challenge to say the least, until the Scorpio goddess transformed into Gemini in June of 1996 and bonded with the Leo god throughout that entire summer. Mars began a new quest in Virgo, March 17, 1997 and successfully bonds with the goddess Gemini in October, 1997 in the evening sky, until they split up. Then, the Virgo god (Mars) forms a brief union with the newly transformed Capricornian goddess (Venus) in the summer of 1998.

Another remarkable phenomenon to consider is the almost exact recapitulation of the cycles of Venus and Mars at age 32 and 64. The role of Venus is easily understood as these ages fall within the eight year cognate of the Venus return. However, due to the eccentricity of the cycle of Mars, sometimes an eighth synodic cycle, after a given starting point, is even closer than the seventh one. This happens at age 32 and 64

creating a double return of Venus and Mars, closely reenacting the original Saga occurring at birth.

I have found the preliminary research provocative and intriguing, although more research is greatly needed. Feedback and help, in this emerging and limitless project dedicated to creating a new (old) foundation that encourages the development of appropriate myths and symbols for the masculine and feminine principles while connecting with their ever-changing and evolving relationship dance, are welcomed.

NOTES AND REFERENCES

1. An interesting commentary can be made here. The current cultural "wisdom" as to the meaning of male and female includes the belief that women are flexible and changeable (fickle), and men are steadfast (stubborn or dense). This sometimes is justified using *As Above, So Below* by defining the Moon as feminine and the Sun as masculine. After all, the Sun's cycles are exactly the same every year while the Moon's is highly eccentric, taking 19 years for it to repeat itself. As described in Part One, those attributions are rejected in favor of using Venus and Mars as symbols for female and male. In this case, investigating the *As Above, So Below* implications, it's Venus that is more steadfast and predictable than Mars! This serves as a shamanic warning against, cultural stereotyping and projection!
2. That, also, can significantly alter the distance of Mars from Earth.
3. During a particularly close opposition, Mars attains a magnitude only surpassed by Venus. During an extremely close opposition, Mars is nearly twice as close to Earth as at a distant one.
4. See *Living The Sky*, by Ray Williamson, University of Oklahoma Press, Norman Oklahoma, 1984, pp.: 218-235 and *Beyond The Blue Horizon*, By Ed Krupp, Harper/Collins Publishers, New York, 1991, pp. 187-192.
5. Part One (TMA Feb/Mar 1997) included the tables.
6. *Rapunzel: Of Plants, Women, and Lost Cosmologies* by William Irwin Thompson from *Annals Of Earth*, 10 Shanks Pond Rd, Falmouth, MA 02540, Volume V Number 2, 1987

7. See Part One (TMA Feb/Mar 1997).

8. See Note Six, p.10.

9. I have barely begun to formulate an acceptable modern context mythos for the Invisible/Underworld Saga.

Note on Notes-consult Part One (TMA Feb/Mar 1997) for the more complete Bibliography for this investigation.

Biography of Daniel Giamario

Daniel Giamario, creator of the Astrological Vision Quest^(sm) and founder of the Harbingers Of The Turning Of The Ages, has been a professional astrologer for over 26 years. He has created a unique psychological, mythological and spiritual synthesis, that has as the primary intent, a person's discovery of their life purpose. Since 1982, Daniel's specialty has been connecting astrology to the night sky at sacred sites by taking groups to secluded wilderness locations to experience their interrelatedness to the earth and sky.

Currently, Daniel is working on several books about astrology, covering new information and adding to the information covered in his first book, *The Shamanic Astrology Handbook*, with co-author Carolyn Brent, available from JCA Unlimited, PO Box 91498, Tucson, AZ 85752 for \$27.00, which includes priority mail shipping.

He is available for personal consultations and relationship counseling (see back page). Also, as a past host of his own radio show, Daniel is a lively and stimulating radio and television guest.

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Note: This article was designed and edited by Carolyn Brent, co-author of The Shamanic Astrology Handbook. To obtain additional copies of this printing send \$8.00 (postpaid) to:

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Also available from JCA Unlimited are high quality computer charts, The Shamanic Astrology Handbook, and other services. Contact Carolyn at the above address and phone for more information.

THE VENUS AND MARS SAGA

1996-1998 CYCLE

PREPARATION BEFORE VENUS AND MARS MEET

DATE	PLANET/EVENT	TIME*	SIGN	°from☉	SIGNIFICANCE
Jun 17, 1996	Venus Heliocal Rising		16 ♀		Begin 584 day journey of ♀
Feb 05, 1997	Mars Begins Retrograde	4:24 PM	05 ♄		
Mar 01, 1997	Mars Retrograde ♂☉	11:55 PM	27 ♄	180°from ☉	Begin 765 day journey of masculine ♄ quest
Aug 09, 1997	Jupiter Retrograde ♂☉	5:39 AM	17 ♃	180°from ☉	Integration of ♃ archetype as spiritual theme
Feb 21, 1997	Venus Disappears From Morning Sky Begins 80 Days In The Underworld				
Mar 17, 1997	Mars Rises In East At Sunset, Directly Overhead At Midnight, Begins "Warriors Journey" Or Heroes Quest Of The Masculine Archetype Of Virgo				

VENUS AND MARS COME TOGETHER

May 12, 1997 Venus Rises In The West, Begins 260 Days In Evening Sky, Continues Archetypal Journey Of The Feminine In Gemini. Mars is high in the evening sky, rapidly moving toward the west, first makes visual contact with Venus, who is now rising in the west.

DATE	PLANET/EVENT	TIME*	SIGN	°from☉	AM or PM SKY
May 12, 1997	Venus Rises as Evening Star		01 ♀	10°from ☉	Evening Sky
May 12, 1997	Mars is 106° from Venus		18 ♄	116°from ☉	Evening Sky
May 12, 1997	Venus and Mars see each other				Evening Sky
Oct 26, 1997	Venus ♂ Mars #1	03:34 AM	20 ♄	46°from ☉	Evening Sky
Nov 03, 1997	Moon ♂ Mars	09:38PM	26 ♄	44°from ☉	Evening Sky
Nov 04, 1997	Moon ♂ Venus (6th time)	02:48 AM	29 ♄	46°from ☉	Evening Sky
Dec 02, 1997	Moon ♂ Mars	07:12PM	18 ♄	47°from ☉	Evening Sky
Dec 03, 1997	Moon ♂ Venus (7th time)	06:52 AM	24 ♄	43°from ☉	Evening Sky
Dec 22, 1997	Venus ♂ Mars #2	01:43 PM	03 ♄	33°from ☉	Evening Sky
Dec 26, 1997	Venus Stat. Retrograde	01:20 PM	03 ♄56	28°from ☉	Evening Sky
Dec 31, 1997	Moon ♂ Venus (8th time)	04:56 AM	03 ♄30	24°from ☉	Evening Sky
Dec 31, 1997	Moon ♂ Mars	05:25PM	10 ♄22	31°from ☉	Evening Sky
Oct 02, 1997 to Jan 03, 1998	Venus and Mars within 10° of each other				Evening Sky
Jan 10, 1998	Venus Disappears From Evening Sky - Prepares For Rebirth Into New Archetype				
DATE	PLANET/EVENT		SIGN	°from☉	AM or PM SKY
Jan 23, 1998	Venus Heliocal Rising In Capricorn		24 ♄	10°from ☉	Morning Sky
Feb 05, 1998	Venus Resumes Direct Motion		18 ♄	28°from ☉	Morning Sky
Mar 07, 1998	Mars disappears from Evening Sky		02 ♄	15°from ☉	
Jul 09, 1998	Mars rises in Morning Sky		02 ♄	15°from ☉	Morning Sky
Aug 05, 1998	Venus ♂ Mars #3		19 ♄	23°from ☉	Morning Sky
Jul 18 - Aug 24, 1998	Venus ♂ Mars within 10°				Morning Sky

MERCURY AS PART OF VENUS/MARS SAGA

DATE	PLANET/EVENT	SIGN	°from☉	AM or PM SKY
Jan 27, 1998	Venus ♂ Mercury	20 ♄	15°from ☉	Morning Sky
	Just after Venus rises heliocally to begin the Capricorn journey, she meets with Mercury low in the Morning Sky			
Mar 11, 1998	Mercury ♂ Mars invisible, too close to Sun to be seen, just as Mars disappears into underworld			
Apr 01, 1998	Mercury ♂ Mars invisible in the underworld			
Jun 05, 1998	Mercury ♂ Mars invisible in the underworld			

Note: Mercury has much less to do with this saga than the previous one. In this saga there are no visible engagements with Mars at all.

THE VENUS AND MARS SAGA continued

1996-1998 CYCLE

MERCURY AS PART OF THE GEMINI VENUS INTEGRATION CYCLE

DATE	PLANET/EVENT	TIME*	SIGN	°from☉	AM or PM SKY
Jan 07, 1997	Moon ☿ Venus (7th ☿ in AM)	8:43 AM	26 ♊	20°from ☉	Morning Sky
Jan 27, 1997	Mercury ☿ Venus	6:30 AM	03 ♉	19°from ☉	Morning Sky
Jan 27, 1997	Mercury rises the morning sky to meet a rapidly sinking Venus as she quickly goes into the underworld for 80 days. This occurs just after the seventh meeting of Venus with the Moon when Venus loses the seventh and last of her garments.				

DATE	PLANET/EVENT	TIME*	SIGN	°from☉	AM or PM SKY
Mar 02, 1997	Mercury ☿ Venus	6:32 AM	03 ♋		Invisible In The Underworld
Apr 22, 1997	Mercury ☿ Venus	10:55	AM	07	♊ Invisible in the underworld

In late July and early August of 1997, Mercury almost catches Venus in the evening, but there is no exact conjunction. This is precisely where precession has changed the orbital patterns enough so that the events of 2000 BC in Sumeria can't happen now. The conjunction did occur then.

OTHER PLAYERS IN THE INVISIBLE DRAMA

DATE	PLANET/EVENT	TIME*	SIGN	°from☉	AM or PM SKY
Jan 21, 1997	Jupiter enters Aquarius	7:12 AM			
Feb 05, 1997	Jupiter ☿ Venus	5:48 PM	04 ♒	14°from ☉	Just Before Disappearing From Morning Sky
Feb 06, 1997	Moon ☿ Venus	8:16 AM	04 ♒	14°from ☉	
Jan 21, 1998	Jupiter ☿ Mars	12:12 PM	27 ♒	26°from ☉	Evening Sky
	Just as Venus is rising heliacally!				
Feb 04, 1998	Jupiter enters Pisces				
Apr 23, 1998	Jupiter ☿ Venus		18 ♋	45°from ☉	Morning Sky
May 29, 1998	Saturn ☿ Venus		29 ♊	38°from ☉	Morning Sky

MERCURY AS PART OF THE CAPRICORN VENUS INTEGRATION CYCLE

DATE	PLANET/EVENT	SIGN	°from☉	AM or PM SKY
Aug 20, 1998	Moon ☿ Venus (7th time in AM)	08 ♌	19°from ☉	Morning Sky
Aug 27, 1998	Mercury ☿ Venus	18 ♌	16°from ☉	Morning Sky

Mercury rises in the morning to meet a rapidly sinking Venus as she again goes into the underworld for 80 days, occurring shortly after the seventh Moon, Venus conjunction and the loss of her last garment.

DATE	PLANET/EVENT	SIGN	°from☉	AM or PM SKY
Sep 11, 1998	Mercury ☿ Venus	06 ♍		Invisible In The Underworld
Nov 29, 1998	Mercury ☿ Venus	13 ♏		Invisible In The Underworld

Venus and Mercury meet again after Venus rises in the evening sky.

*Times for events are given as Pacific Standard Time

Key to symbols: ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio, ♐ Sagittarius, ♑ Capricorn, ♒ Aquarius, ♓ Pisces, ☉ Sun, ☿ Conjunction, ☿ Opposition

SAGA SYNOPSIS

1982-1983 Great Saga A

Mars overtone Libra seeks Venus overtone Capricorn. They join once in evening (western sky). Venus transforms to overtone Leo-Virgo. Mars and Venus join twice in the morning (eastern sky).

1984-1985 Great Saga B

Mars overtone Scorpio seeks Venus overtone Leo/Virgo. Venus transforms to Aries overtone and they join once in eastern morning sky.

1986-1987 Invisible/Underworld Saga

Mars overtone Capricorn fails to visibly conjoin with Venus overtone Aries or Scorpio. Union occurs in the underworld in Leo.

1988-1989 Great Saga A (variation)

Mars overtone Aries seeks Venus overtone Gemini. They join once in the western evening sky. Venus transforms to overtone Capricorn. No exact union occurs in the eastern morning sky

1990-1992 Great Saga B

Mars overtone Gemini seeks Venus overtone Capricorn. They join twice in the western morning sky. Venus transforms into overtone Leo. They join once in the eastern morning sky.

1993-1994 Invisible/Underworld Saga

Mars overtone Cancer fails to visibly conjoin with Venus overtones Leo or Aries. Union occurs in the underworld in Capricorn in early 1994.

1995-1996 Great Saga A

Mars overtone Leo seeks Venus overtone Scorpio. They join together once in the western evening sky. Venus transforms into overtone Gemini. They join twice in the eastern morning sky.

1996-1998 Great Saga B

Mars overtone Virgo seeks Venus overtone Gemini. They join together twice in the western evening sky. Venus transforms into overtone Capricorn. They join once in the eastern morning sky.

1999-2000 Invisible/Underworld

Mars overtone Scorpio fails to visibly conjoin with Venus overtones Capricorn or Leo. Union occurs in the underworld in Cancer in 2000.

2001-2002 Great Saga A (variation)

Mars overtone Sagittarius seeks Venus overtone Aries. They join once in the western evening sky. Venus transforms into overtone Scorpio. No exact union occurs in the eastern morning.

2003-2004 Great Saga B (variation)

Mars overtone Pisces seeks Venus overtone Scorpio. No exact union in the western evening sky. Venus transforms into overtone Gemini. They join once in the eastern morning sky.

2005-2006 Invisible/Underworld Saga

Mars overtone Taurus fails to visibly conjoin with either Venus overtones Gemini or Capricorn. Union occurs in the underworld in Libra in 2006.

2007-2008 Great Saga A (minor variation)

Mars overtone Cancer seeks Venus overtone Leo. Venus transforms into overtone Aries. They join (exactly) once in the eastern morning sky.

2009-2010 Great Saga B

Mars overtone Leo seeks Venus overtone Aries. They join twice in the western evening sky. Venus transforms into overtone Scorpio. They join once in the eastern morning sky.

Great Saga A emphasizes the morning sky conjunctions

Great Saga B emphasizes the evening sky conjunctions

TRACKING A MARS CYCLE SHAMANICALLY 1997-1999 CYCLE MASCULINE ARCHETYPAL INTEGRATION FOR VIRGO

MARS CYCLE	DATE	SIGN	*from☉	SIGNIFICANCE
Retrograde Begins	Feb 5, 97	06♊	131°from☉	Completes ♋ Quest, Prepares for ♏ quest
Mars♂Sun	Mar 17, 97	27♏	180°from☉	Mars Begins ♏ Quest
	Apr 1, 97	21♏	159°from☉	PHASE ONE (3 To 3 1/2 Months)
Mars Stationary Direct	Apr 28, 97	16♏	129°from☉	
	Jun 1, 97	23♏	92°from☉	
	Jul 1, 97	05♊	86°from☉	PHASE TWO (6 TO 7 Months)
	Aug 1, 97	22♊	73°from☉	
	Sep 1, 97	11♏	62°from☉	
	Oct 1, 97	02♏	53°from☉	
	Nov 1, 97	24♏	45°from☉	
	Dec 1, 97	17♏	35°from☉	
	Jan 1, 98	11♏	30°from☉	
	Feb 1, 98	05♏	24°from☉	
	Mar 7, 98	01♏	15°from☉	Mars Disappears From Evening Sky
Mars♂Sun	May 13, 98	23♏	00°from☉	PHASE THREE (4 TO 6 Months)
	Jul 9, 98	02♏	15°from☉	Mars Rises In Morning Sky
	Aug 1, 98	17♏	21°from☉	
	Sep 1, 98	07♏	31°from☉	PHASE FOUR (6 TO 7 Months)
	Oct 1, 98	26♏	41°from☉	
	Nov 1, 98	15♏	54°from☉	
	Dec 1, 98	26♏	41°from☉	
	Jan 1, 99	18♊	82°from☉	
	Feb 1, 99	18♊	82°from☉	PHASE FIVE (3 TO 3 1/2 Months)
	Mar 1, 99	02♏	119°from☉	
Mars Begins Retrograde	Mar 18, 99	12♏	134°from☉	Completes ♏ Quest, Prepares for ♏ quest
	Apr 1, 99	11♏	150°from☉	
Mars♂Sun	Apr 25, 99	04♏	180°from☉	Mars Begins ♏ Quest
				Begins Next PHASE ONE

Key to symbols: ♏ Aries, ♏ Taurus, ♏ Gemini, ♏ Cancer, ♏ Leo, ♏ Virgo, ♏ Libra, ♏ Scorpio, ♏ Sagittarius, ♏ Capricorn, ♏ Aquarius, ♏ Pisces, ☉ Sun, ☉ Conjoin.