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## Does history repeat itself every 33 years

STONEHENGE - The Marriage of the Sun and the Moon by Robin Heath Ed. N.: Robin Heath is a full-time consultant astrologer in West Wales. Here he presents the resume and results of his main book, Sun, Moon & Stonehenge. In addition, another text, Exploring Preliterate Sources of Astrology. I thank him for his participation in the C.U.R.A. This is well established because it is objectively true that the Stonehenge axis aligns approximately with the middle of the rising sun's azimuth summer. In addition, also objectively true, the stone rectangle of the station is constructed perpendicular to the axis and has a ratio of 5:12. In megalithic shipyards it is 40:96, that is, the units of the rectangle ratio are expressed in 8 MY quanta. The rectangular structure can align with extreme sunrises and opposite extreme lunar azimuths (lunstices) only at a distance of half a degree latitude stonehenge. The rectangular structure of 5:12 additionally adapts to the sunrises and sets during the fourth day - these days lies between the two solstice. Finally, from station 94 through stone B on the axis, we find the equinox alignment to the rising sun. (Figure 4.3, Sun, Moon & Stonehenge, page 64) The secret of the calendar (and prediction of the eclipse) is the ability to find the exact number of lunar months in a solar year. (Psst! - that's 12,368, almost 7/19s). The pass is 0.368 lunation, which is 10,875 days. It is objectively true that stonehenge's two main features are built at a ratio of 7/19. The Aubrey Circle has a diameter of 104 MY (283 feet), while Sarsen's circle has an outer diameter of 104 feet. The fraction is 0.367. The same fraction can be found from a rope marked with 30 equal divisions. Remove the triangle 5:12:13, divide page 5 into 3 and 2. In this point, the 3:2 constructed hypotension of the vertex is 153, or 12,369 units long. You can even use a stone rectangle station, where the divisions are eight megalithic yards. I called the construction of the Lunation Triangle because it seems to have not been discovered and named before by modern culture. However, history seems to include a lunation triangle in the final chapter of the Gospel of St. John. The plot now thickens. If you use this triangle with units as megalithic yards or multiples thereon, a fractional component of 0.368 will automatically fall as one foot (12) or multiples. It is true, therefore, that the megalithic yard is divided into a foot and a royal elbow (20.64 inches). If a megalithic yard is understood to represent the elapsed time between 12 and 13 lunations (full moon), that is, between 354,367 days and 383.89 days, then when the foot meets the elbow it will turn out to be 365.2 days - a solar year, or 12,368 lunations. (Table 5.1, Sun, Moon & Stonehenge, page 85) For years I have been using Stonehenge to calibrate the ropes so I can then calendar one year in advance and predict eclipses (see later). I called the .368 (very much 7/19) Silver Faction. Of course, astronomically, 12,368 is a metonic cycle expressed as an annual number. [Metonic Cycle: In nineteen years there are exactly 235 lunations. 235/19 is 12,368. Named after an astronomer from the 4th century AD, it seems that this phenomenon was known to the builder Stonehenge, that is, before 2500 BC] Some thoughts about the moving Sarsen Stones stones have been moved more than 20 miles from Marlborough Downs, adjacent to Avebury. The smaller bluestones come from Carn Menyn in the Preseli Mountains of West Wales. Some think they came across the glacier, others thought they were brought to Milford Haven and then rafted. A recent analysis of Chlorine 36 (Bowen, UCW Cardiff) favours the transport of people, and the glaciation of south Pembrokeshire suggests that blue stones are unlikely to be transported south-east. However, my argument is that the large altar stone at Stonehenge is made of shiny sandstone found in the Haven neighborhood (in Cosheton) - did the glacier then transport it from sea level uphill to Salisbury Plain? It is considered very unlikely that glaciation has reached the Marina. Regardless of what this debate will bring in the future, it is objectively true that the sarsens have been touched by human effort and, as we will now discover, it is not really very brazen how the bluestones got to Stonehenge, but why they have embraced such meaning. The original latitude for bluestones and sarsens is 364/7' and 360/7' degrees respectively. The henge center in Avebury is located exactly at 360/7' degrees, that is, in one seventh circle as latitude. So accurate is this number that I suggest that this was neither a coincidence nor a coincidence. The builders had the technique of calculating latitude to second degree. It is worth noting that Sarsen's circle can be precisely positioned by building a seven-sided star (heptogram) from the Aubrey circle. Star arms cross at 100.8 feet, the average diameter of the sarsen wheel. (Figure 7.11, Sun, Moon & Stonehenge, page 137) Of course, we all know that the sunrise azimuth in the middle of summer is about the seventh circle, and the actual latitude of Stonehenge is within 15 minutes of the seventh circle. The Geomantics of the Large Lunation Triangle, shown in a large, cardinaly aligned rectangle of 5:12, includes the location of the bluestone site, while the exact north-south and east-west lines complement the rectangular triangle through Lundy and Caldey Island. In old Welsh Lundy is called Ynys Elen, the island of the elbow or angle of reason. I suggest that this may be the reason why Stonehenge is where it is - as the only man-made structure in this about the wisdom of the calendar? (Figure 5.2, Sun, Moon & Stonehenge, page 76) Eclipse Prediction Anyone Who Ever To model how the Sun and Moon move around the Zodiac will end, simply, with a circle of 28 markers around the central earth. Moving the moon marker by one position per day and the sun marker once every 13 days provides an accurate calendar of up to 98%. (Figure 3.3, Sun, Moon & Stonehenge, page 52) Each year, for about 34 days, full and new moons occur near the path of the Sun (ecliptic) and the effect of the eclipse. Those twice, which are 173 days each, move back around the calendar takes 18.6 years to complete the revolution. The exact two points at which the moon crosses the apparent path of the sun through the zodiac sign (ecliptic) are called lunar nodes. By doubling the calendar of solar moons to 56 markers, we can achieve an accuracy of 99.8% and fulfill the convenience that 18.6 x 3 is almost the same as 28 x 2. Now the 3:2 ratio allows you to predict the eclipse with high accuracy, as the photo shows. (Figure 3.6, Sun, Moon & Stonehenge, page 58) I've been a model of the Aubrey Calendar for twelve years. It predicted a lunar and solar eclipse exactly to the day, immediately showing the position of the sun and moon relative to the stars, indicated the phase of the moon at first glance and, with a 24-hour clock placed in the center, enabled a known tidal state. So it is that my ambition to produce a Service Manual for Stonehenge has brought some fruit over the twelve years I've been researching megalithic culture. Readers who want to understand more are invited to read one of my books: - Sun, Moon & Stonehenge (Published by Bluestone Press, 1999, Cwm, St Dogmaels, Cardigan, Pembrokeshire, Wales, SA43 3JF. Softback, 256 pages, colorful cover. RRP (UK) £12.99) - A Key to Stonehenge (Bluestone Press, 1993, out of print) - Stonehenge (Wooden Books, 2000) - A Beginner's Guide to Stone Circles (Hodder & Stoughton, 1999) - Sun, Moon & Earth (Wooden Books, 1999) My email address is skyhenge@zetnet.co.uk. Signed copies of the above books can be ordered here. Please be short. I am also able to conduct lectures and demonstration seminars, based on a large collection of working and practically based models. First, please contact us via the above email address. APPENDIX: Study of preliterate sources of astrology All our astrology comes from astronomical observation. Similarly, the derivation of mythology concerning the interaction of planetary gods can only occur if the cycles of these gods are understood by culture. For example, correlations between Mars' orbital behavior and events on Earth can only be integrated after observing Mars for a long time. So the body of information connecting Mars and what we would call Martian events and Martian behavioral patterns can be read from direct and intolerable observation, which, compared alongside contemporary events. From such things, astrology was almost certainly born. In Sumerian cultures, we can trace these ancient tables of planetary motion back to almost the third millennium B.C.E., along with other tables, also inscribed on clay tablets, which include basic mathematical functions - reciprocity, squares, square roots, cubes and so on. [1] Here we can discover records for hundreds of years about the orbital distributions of luminaries and visible planets. [2] This correlation and this historical record are not in doubt simply because the culture from which we derive almost all our astrological root sources had two advantages. The first was earned. Babylonian culture wrote down things - they were literal. The second advantage was random. In addition to writing, they were fortunate enough to use as a writing medium something that withstood more than 4,000 years of aging without rotting or seriously deteriorating - clay tablets that very well endured the passage of time. The bark of books and papyrus does not. Many eggs and many historical commentary baskets tell us that other contemporary cultures probably were not literate at the time; therefore, no one bothers to look for any vehicle that preserves the cultural artifacts and traditions of these cultures. Thus, it is widely believed that they never wrote anything down because they could not write. And so on, we believe that Western culture began with writing, and therefore began with a wise party in Mesopotamia, hence through Egypt to Greece and Rome. This is a nice and cozy myth, which is obviously wearing thin. Long before 2000 B.C.E., there was a full cultural heyday in Northwestern Europe, which built permanent stone monuments instead of writing on clay tablets. These monuments have been shown to refer to astronomical alignments, especially the cycle of the Sun and moon. However, until now hardly anyone has had trouble to read what this unusual form of writing tells us. Western astrologers still prefer to look east for their cultural parenting; the rest of the world also prefers to stay comfortable with other cultural and biblical remnants of the Middle East. We all go on timing using Babylonian sexagesia (60-based) arithmetic. We all measure angles using Babylonian degrees (which tell us it is 360 days a year). And we all use calendars based on a Roman project that produces irrational numbers all over the place when trying to divide seven-day weeks, twelve months or four (seasons or weeks a month, choose) into it. As a form of preservation or exudation of important cultural information, we forget with ready amnesia that there is an oral tradition that has always been so strong United Kingdom, Ireland and along the Celtic coast. Clay tablets are of course hardware (to use our modern term for such things), and more are megalithic monuments, while myths and legends of Celtic and proto-Celtic history are software. It is suggested that we restart the original program only through the interface of someone who understands how to load this software into the original computer. While today we prefer silicon semiconductors to define our hardware by placing Intel inside our software recall machines, there is none of us who wouldn't recognize the importance of software in machine execution. But how many astrologers ever free and look for gold nuggets that lie in the oral tradition and stone circles of these first astronomers from North-West Europe? Before 3000 B.C.E., these astronomers erected huge monuments that show that they understand all the important movements of the moon, including an 18.62-year nodal period and a 9-minute declination. What do these monuments - this colossal equipment - and these oral traditions tell us about astrology? Will we try to run some of this ancient program? The myth of the Solar Hero There are many myths that concern the myth of the solar hero, and our psychological astrology has covered the Sun in this context. As one of the positive consequences, we are all now encouraged to be heroes whose inclusion on the Sun chart by sign, home and aspect can tell us a lot about the type of travel and territory that our heroic task will take. We use twelve signs, supposedly Sumerian, zodiac. Our homes are usually mortgaged by the Placidian Building Society, and our aspects are based on the division of the circle of the year by the numbers of the era. Only the latter technique can be demonstrated in megalithic cultures - in fact, they were apparently obsessed with such things. Their geometry seems more important to them than writing. So, what can we possibly collect by looking at their hero myths? Quite! The very ancient stories of Tuatha de Danaan in Ireland tell us that the first battle of mage Tuired was fought by their saviour-hero Lug and 32 other leaders. In addition to this, we can also read about the company of 33 men, all apparently 32 years old, who sit at tables in the castle on the island of another world in Perlesvaus. In the same vein, Nemed, another hero, arrived in Ireland with only one ship, losing 33 along the way; Cuculainn kills 33 Labriads in a Bru battle, while the late account of the second Battle mag tuired the names of 33 Fomore leaders - 32 plus their supreme king. This material contains one clear and obvious common theme. She repeatedly sticks into the house what was originally an oral message that told a familiar listener to look at number 33 as something for the hero, the savior. W W The Welsh White Paper rhydderch,



we read that both three and eleven were equally symbolic, especially in the small-five thirty-three. It was often used to suggest superhuman attributes, royal power and defilection. This is very interesting, if only because the Western world for almost two millennia decided to base its own myth of the hero, and thus his belief system, on the history of Jesus. Here our solar hero, officially born very appropriately during the winter solstice, dies and resurrects at the age of 33. We immediately realize that this story bears a resemblance to previous European oral traditions and we can immediately start doing original research - megalithic or preiterate Project Hindsight if you like. So, what is the biblical story of the main character in the great religion of the world doing to draw attention to the same number 33 that Irish and British heroes resonated to more than 2,000 years earlier? The plot thickens! Our first clues are the obvious myth of the solar hero; repeated number, 33; resurrection after 33 years. There are several other suggested clues, the main of which is that the main activities taking place in Western Europe, when the oldest stories associated with this myth are believed to have arisen, coincide with the beginning of cultural astronomy by accurately placing huge stone monoliths and erecting calendar buildings. Time and time again, they are shown to refer to extreme Sun and Moon climbs and settings relative to the local horizon. Marking the Resurrection Practical solar year lasts 365 days. I say practical because people who have never thought that case by often say they are 365 and a quarter day of the year. It's abstract brain mud - you can never experience the fourth day, and the years come in packages containing 365 days, except that every fourth year an extra day falls in to make it 366 days. So in four years there are 1461 days. It is quite easy to observe the behavior of the Sun and thus measure this number. Anyone who undertakes this task will be immediately smashed into the right mental space to solve our solar hero problem. The sunrise marker equinoxes, many of which still exist on moors and fell, will, each year, deliver the spring sunrise equinox from a slightly different position on the horizon. The quarterly effect of the day means that each year the Sun is displaced by about a quarter (Babylonian) degree of marker stone, which is as easy to measure as the difference between two stars at the end of this sentence (\* \*). During the three years of observation, the Sun seems to be increasingly away from alignment until in the fourth year, two unusual and very observable things happen simultaneously: rises closer to the marker stone when the day counts - tally - for the year 366, not 365 days. The observation does not end there. A good human eye can detect much more minor angular changes than a quarter of a degree [3] from watching sunrises. And while we may wonder why our current waffle and flounder history book along with the acryphic tales of heliacal risings of Sirius offers Egyptians a 360-day year, the truth about real-year solar measurements taken in the equinox is that you always get 365 days unless sustained observations are made for many years, whereby, after four years, you have 365.25 days that our current calendar is based on. [4] Something else happens for a long time. Every once in a full number of years, you can get a year to even more precise accuracy by observing some key years when once again the Sun rises exactly behind the forecast, be it a stone marker or a distant mountain peak – in other words, an excellent repeatable solar cycle. In our modern mathematical world, we can calculate in advance when these important years will take place. But that's just because we can check the exact length of the solar tropical year in astronomical solid books, and because we have access to 35 calculators that multiply two numbers together. Historically, in these Babylonian clay tablets, we have found precise arithmetic tables dating back to the megalithic era we are dealing with. However, we do not assume, on the basis of current evidence, that ancient Europeans were able to multiply two numbers. What we can assume, courtesy of their enduring architecture, is that they at least knew the length of the solar year to two decimal places. They could do this by marking 1,461 equal lengths on the line - the number of days in four years - and then folding it in half twice to get 365.25. 1461 is given - collected from simple observation and counting over four years. As astrologers, we're going to be very interested in cycles, right? When this cycle covers our Sun, we can expect to be even more interested. This is the long-term cycle of the Sun, which everyone seems to forget - after 33 years, an accurate repetition of the original equinoctid rising behind the marker stone can be observed. Those of you who own computers can quickly check out this super sunny chart returning for your 33rd birthday. You will find that the houses - the alignment of the horizon - are aligned the same as they were for the birth chart. For a megalithic soul, the same phenomenon would translate as an accurate repetition of the growth (or setting) behind the marker. Here it seems that we have a solution to our original puzzle. Our adopted solar cultural hero, Jesus, at the age of 33, was resurrected, testifying to the ascension of the sun [5] by Mary Magdalene and Mary, the mother of Jesus. They noticed that a large stone at the entrance to the tomb where the our former dead hero, he was collapsed. This is sufficient evidence to link the astronomical phenomenon to the biblical account, although the latter texts also inform us that this particular resurrection took place at Easter - a festival marked on a much older equinoxise, which then locates the marker, and thus the aforementioned sunrise, as precisely due to the east of the observer. Plagiarism of the Resurrection Anything else these overtranslated, censored and strange gospels tell us about the life of Jesus, the story of the resurrection concerns the sun hero growing again in the same place with sunrise, at Easter, after 33 years. There is a very large stone blocking the tomb - the entrance to the underworld - which rolls to reveal the resurrected form and its entrance back into the visible world. Thus, this simple story apparently seems to solve our task about why number 33 has adopted such importance in folklore and oral tradition, many of which probably date back to the end of the Stone Age. Of course, we have also done this to arouse a potential hornet's nest, because it is now suggested that the story of Jesus, anything else for Christians around the world, goes on the back of a historical and astronomical description of what has become called pagan practices in megalithic Europe. Ironically, the same practices were mercilessly stamped out by the later Christian Church. The need to explore alternative cultural sources, if we do not take this European megalithic dimension into account in our cultural paradigm, we cannot really understand the inner meaning of these scriptures, and therefore we must ask an extremely important question: what else do we not understand because of the same lack of interest in such materials? Similarly, as astrologers, unless we understand something from the culture of this original source of astronomical data, it is unlikely that we will ever understand certain cycles in our own specialization that have now been abstracted in ephemeral erides and computer programs. The direct experience of observing the Sun and moon rises and sets produces strange effects on modern Western humans, effects the author has experienced and observed over the past twelve years in his clients. So, what was your sunny super-back for 33 years all about? Set it up and you will discover that ascending and therefore houses are also returned to the same place. It's a strong comeback, right - ignore it at your peril! I took my research at the Faculty of Astrological Studies on my 33rd solar return, an event that changed the course of my life. You have just read one of the results of these changes. Important solar energy returns over the horizon Alignment Number of years Number of days Time difference from 1,460.968796 45 21 7,670.086179 124 124 33 12 052.99257 10.7 minutes (18 seconds degree) 62 22 645.01634 23.53 minutes Tropical solar year is 365.242199 days. (Source: Sir H. Spencer Jones, Astronomy General, London: Edward Arnold, 1922 (3rd edition 1951). Multiple this by full numbers (years) and look for products where a fraction of the result is heading towards zero or one. There are several rivals, shown above. The daily change in the angular sunrise along the horizon in southern Britain in the equinox case is about 0.7 degrees. This is much more than one diameter of the solar shield (about 0.6 degrees). Testimonials and Notes [1] See Evan Hadingham, Early Man and the Cosmos, London: Heinemann, 1983. « Text [2] las, p. 13. « Text [3] Alexander Thom cites 40 degrees as a provable resolution in megalithic places containing long forecasts to distant peaks. See Alexander Thom, Megalithic Sites in the UK, Oxford, England: Oxford University Press, p. 168. « Text [4] The astronomer, J. Norman Lockyer, wrote in The Dawn of Astronomy(Cambridge), p. 245-246, if ignorance led to the establishment of the year 360 days, but the experience would lead to its rejection within a few years ... If observations of the Sun during the solstice or equinoce were used alone, the true length of the year would be determined in a few years. Hoary old chestnut about Egyptians measuring the length of the year, observing the heliacal growing Sirius, which marked the beginning of the annual flood of the Nile, is also rubbish. Precession will make the synchronization of these two events drift further and further apart, as one is a sidereal phenomenon and the other tropical or seasonal. « Text [5] Matthew [Ch. 28:1] says: ... as he began to dawn, towards the first day of the week... This is Sunday morning. « Text [6] Here, the use of ital italic suggest that the mother can be treated as the origin of the process. In other words, the first measurement or alignment with a stone marker is 33 years earlier. « Text to cite this page: Robin Heath: Stonehenge (Marriage of the Sun and the Moon) ----- All Rights Reserved © 2000 Robin Heath Page 2 Astrology: Manifesto 1/4 by Patrice Guinard, Ph.D. -- translation of Matyas Becvarov - Note P.G.: The initial version of the Manifesto is in my doctoral thesis (Paris, Sorbonne, 1993), of which Chapters 1, 44, 45 and 63 have been rewritten. The new version was published in the form of 9 articles in the French journal L'Astrolg (1996-1999). This web version has been greatly reworked and creates its own standalone unit. The text aims to understand why astrology has been put aside in modern thought (Part I: What is astrology?) and how this rejection manifests itself in intelligence, especially in academia (Part II: Who is afraid The first English translation of some of the passages from the first six chapters (i.e. Part I of the Manifesto) was prepared for a lecture held at the Kepler Day International Research Conference (London, 22 November 1997). Astral Matrix and matricial Reason in Astrology, previously published by C.U.R.A., is not yet available. The second English translation of the first three chapters has already been published here (C.U.R.A. 4 and 5 editions) and are also unavailable. They are newly translated, including footnotes. My warmest thanks to Matyas for this new version. P.G. Note (November 2014): Astrologers have been reading the Manifesto - for years - as an illustration of their old astrological practice. They don't read it as a new respect for astrology. But contrary to other parts of my thesis, the Manifesto is not astrology, but a prerequisite for what could be a new form of astrology. Astrologers do not want to get rid of their old Valens, Dorotheus, Antiochus, Mashallah, Lilly, Morin, Carter, Volguine et al. traditional models. They don't want to understand astrological facts and experiences within the new framework, but they want to reinterpret them in the same oldish. When an astrologer reads a chart, he does not try to read it directly with new eyes, but reads it through the sub-literature he knows, that is, by reading Greek, Arabic or Renaissance models for the most cultivated of them, or by reading their contemporary copies and secondary masters for the less educated. It is for this purpose that they believe, like antiastrolgers, that astrology is just cultural (pseudo) knowledge. MANIFESTO In 1984, when I proposed my first draft dissertation to a philosopher at the University of Bordeaux, I was told that I would have to present astrology in its entirety (assuming it is not known to readers in academia) before comparing it to different classical philosophy systems - as if there were astrology, as if there was as much diversity in his field as in Occidental media he thinks one calls philosophy. It was an impossible task that led me to seek a director of the hearing, whom I heard praised for being tolerant of openness to marginalized knowledge. The absence of any prior knowledge of astrology on the part of the reader, legitimized by its elimination from European culture, would call for the use of a specious approach to comparing philosophers anchored in our cultural memory and ersatz astrology, to which one could only admit, as a gesture of generosity, the right to compare in disguise bastardized amalgamation. I. What is Astrology? 1. Think Astrology 2. Why Astrology? 3. Science vis-a-vis Astrology Manifest 2/4 II. Who is afraid of astrology? Manifesto 3/4 Manifesto 4/4 1. Think Astrology Astrology is for philosophers. (Paul Valéry) Astrology is not born simply from observing the stars, but also from the amazement of the ego before the spectacle of human diversity and recognition of its otherness: why am I like me, not the same as the latter? Astrological awareness is not the result of a double assessment consisting of external observation and introspection, but rather from experience of a broader nature, external inner, mental and cognitive: in one stroke I understand my being, the essence of others, the outside world and their common roots in the stars. Astrology is whenever a sudden insight occurs, rather like a revelation of a spiritual nature, and then an intuitive and intellectual recognition of each being's participation in the cosmic order and plenitude of the Universe. It does not learn astrology: it is obtained suddenly, not only by discovering texts and practices that have been marginalized by institutionalized knowledge that does not correspond to its aspirations, but above all because one experiences a period in which consciousness seeks, in general in adolescence, to find a metamorphosis of one's knowledge of the world and of itself. On the other hand, it learns not to believe in astrology, not to regard this centuries-old knowledge of man as essential to the whole human experience and to reject the superstitious and dubious practices that it involves. Astrology is not a question of mental beliefs or empirical verification, but rather of mental adhesion: there is a reality that touches us and which is not adequately expressed by the representation systems around it. Think astrology is striving to determine its status, to determine its foundations, its operational structures and articulation levels, to set its limits and its arena of application, to explain its anthropological perspectives. Astrology stands out from a team of religious, philosophical and ideological discourses because of its continuity, ubiquity, ability to survive and regenerate despite cultural norms and modes. Going through centuries and civilizations, he constantly renews his conceptual patterns, taking from the immediate cultural environment what is necessary to perpetuate it. Despite the spiritual blindness and mental turmoil of the present age, the object of astrology remains the same: the structural relationship of the geoeostrophological environment with the psyche. Consciousness is embedded in many ideas, images, memories, information - and misinformation - that come from the outside world or stem from their own inquietudes. The mental arena itself is a playing field for divergent orientations, conceptual eruptions and relentless agitation. Philosophical seek to unite in affirmation of perspective or orientation specific to consciousness. Therefore, such systems differ so much from each other and, more often than not, reveal the temperament of their creator, as Nietzsche noted. Science - which has invaded an area of metaphysical speculation already soothing - does not present a truly unified view of reality, but offers only instruments for analyzing the outside world by fragmenting objects, measurements and experiments made on phenomena. It replaced its confused objectivity with the orderly subjectivity of philosophers. Astrology logically admits to three postulates: 1. The world of facts, specifics, things, experiences, like the world of law, words, mental representation, become aware only through the presence of the primary, mental, internal world, which receives these things and organizes them. The ideas of the mind are born only because of the perception of the outside world through a skilled interior. Mental states are the inevitable basis of things and words. 2. This inner world is in constant motion, in constant innerness through planetary cycles. That's why I call it mentally-astral, as I call impressionist (i.e. pre-consciousness awareness, from the term impressio Paracelsus) a sign of this mental impregnation by astral agencies. 3. These pre-conscious consciousnesses stand out through structures. This structure of the psyche, both individually and collectively, takes place through four conditioning environments: vigorously through planetary forces, spatially through houses, temporarily through planetary cycles and structurally through zodiac signs. The organic integration of planetary rhythms, at the level of the nervous system or genetic code, the basic hypothesis of astral reality, requires, as a result, categories of reality - pre-consciousness [impressionist] or astral - that form an astral relationship with consciousness. All that can be said about the astral impression is that it leaves a fleeting mark in consciousness, fleeting mental coloration. These initial consciousnesses - experienced directly or indirectly by consciousness but unsurpassed, unmatched, too dubious to be exploited by the logical-experimental methodology machine - are attributed to an archetypal form [2], symbolic or mythical, which solves psycho-mental imbalances created by the inability to determine their characteristics. The symbol has its function to qualify those diaphanous individuals who are fleeing from any attempts to establish, and to supplement reason that cannot give full reality accounting in its integrated whole. We're not going to talk about influence -- which has a physical overtone and contains the idea of a kind of external action of origin - but rather the frequency of occurrence, that is, mental, internal integration of astral origin. The astronomical signal is recorded as a preliminary consciousness and expressed as a symbol. Astral (i.e. impressionaux) is derived from the psyche; astrological (i.e. symbols and operational structures) is derived from the mind. Astral means what is felt, lived, impressed on the psyche, perceived fleetingly, or unextersstood: astrological is organized, conceptualized, modeled. This distinction is at the heart of the debate on the nature and practical implications of astrological knowledge. An irrational assumption, imaginary or improbable, because it is inaccessible to instruments of observation and indelible for analysis by the laws of causation, astrology - that the science of indisputable, that awareness of the evisceration that knowledge of the imperceptible -- does not come from mental or mental, but rather from their common root, which lies behind our eyes (Paracelsus). It also doesn't come from The Great Beyond, but rather from something on this side of things, something intimate, ours, close to us, which, however, seems strange. At the beginning of the 16th century, astrology and astronomy were still tributaries of rationalization proposed by Ptolemy. In 1543 Copernicus reoriented the astronomical perspective of his contemporaries (and it is a pity that his recommendations on economics did not meet the same fate). The real astrological revolution took place in the same period with the publication, five years before the advent of the Treaty of Copernicus, astronomy magna paracelsus, but the work went unnoticed. Philippus Bombastus, who died two years earlier than his older colleague, was the initiator of this renaissance by developing the doctrine of the inner star from its sky or firmament at once visible and invisible [3], the existence of internal myths in each person, and impressio, produced in each person through planetary inflows, the inner sign of the presence of stars, and is no longer a sign or cause resulting from the visible, actual outside world. In Copernicus's way with heliocentrism, Paracelsus did not invent its model, but rediscovered it. It is not implausible that the first intellectualizations of Christianity were particularly intuitive on the extrusion of pagan writings, especially pacagonal and hermetic, which appear only in a few very changed traces in the adversity of the Fathers of the Church. And as with Copernic heliocentrism, paracelsus astrological concepts did not completely separate themselves from the roots of antiquity (e.g. copernicus and medical astrology with Paracelsus). It's hard to break free from having models for almost two thousand years! The task of astrology is to determine the structural rights of the interior. In its practical application in the horoscope is a tool for understanding the experience you have had; Like King Yi (I Ching), he fills the experience with consciousness. It does not have an immediate visionary or divination effect, in the first place because the practice is not able to assess with certainty the importance of non-astrological factors (e.g. biological, socio-cultural, family, professional, climatic, etc.), but more importantly, because the incidence of astral does not work at the actual level, events, specifically existential, but rather at the level of their internal substrate. Astrology acts on the relationship between what is felt and what it reveals. Therefore, psycho-mental interpretation and psychological explanation do not give sufficient accounting of its nature. The concept of pre-[impressionist] consciousness triggers astrology from its bondage to external psychology, whether psychoanalytic, behavioral, phenomenological, gestaltist, existential or reflexological. It's time for astrology to forch its own concepts. 2. Why Astrology? When there is a glitch in the freezing of your philosophy, when your destiny stumbles (...) this is the big question (...) And here is the eternal Astrology, to which great wisdom leads you - even if a little learning gives you back from it. (Léon-Paul Fargue: Four Seasons) The technological idolatry of the modern world is no longer conducive to contemplation of the starry sky, which still occupied Kant's lonely evenings. Instead, it allows a type of spell to be cast on one, or a kind of stupor or convulsive agitation, derived from the retransmission of a football match or other television program. It does not involve the same category of performance, nor above all with the same quality of looking at things. Filtering our perception of reality means to get rid of our natural relationship with the world. The protective membrane separates us from things. Intermediation in our relationship with reality, adapted to the specialization of our particular activity, gives rise to a huge uniformity of point of view, which becomes more open, the more it penetrates into artificial needs. We are no longer busy with mental and physical reality, but rather obsessed with our substitution techniques. How can this loss of contact and this desensitization remain unaided by the adequacy of our mental representations? It can be admitted, after lead Kant at least three aspects to the idea of truth, as it is applied to language and discourse, to objects of sensory experience, to the faculties of mind. The formal truth, a condition of truth both a priori and necessary, is the consent of consciousness with itself, that is, in the logical organization of discourse and a coherent, non-adversary agency of terms and proposals. [4] Experimental truth - or material truth, in relation to the content of consciousness, to empirical facts and observations, the validity criteria of which are verifications - presupposes the possibility that the concepts of human understanding can actually identify and describe the reality perceived by the senses, and can establish an appropriate consensus between the thought and its objects. Transcendental truth, invented by Kant and, according to him, capable of saving metaphysics, does not deal with objects of consciousness, but rather thinks in her ability to know reality. It assumes that human understanding includes a faculty capable of making pure judgments or synthetic judgments a priori. Pure reason would contain those principles that guarantee the correctness of ideas. Cantonese idealistic rationalism presupposes - and illusory yes – a human understanding free from all internal fixation and any external constraints similar in this quality to common sense, or the Cartesian notion of common sense, that is, the innate faculty of the spirit that allows it to distinguish between true and false. Now, if reason guarantees the correctness and consistency of mental representations, it is because there is necessarily an intelligibility inherent in reality, an implied order of totality, an indeterminate but luminous foundation, run forward to the transparency of verbal statements, as it is to the opacity of sensory symptoms. Friedrich Jacobi developed the idea that no cognitive experience is truly independent of the original instinct (Grundtrieb) that can be found in every person. Consciousness cannot be separated from the field of vitality. For Nietzsche, unspecified instinctive force is manifested by the action of the mind: reason appears at all costs like a force that beats the roots of life. In the ordinary sense of the term, reason is manifested in a mixture of evidence and opinions which appear justified in the context of the community concerned; in the assembly of the ideas and thought habits received which relate to standardised practices; in value judgments seasoned in what is socially and culturally acceptable; by believing in the superficial compatibility between verbal statements and reality in reality perceived. In other words: reason is like a horse running towards a stable. For Johann Hamann, modern Kant, there is no form of reason that is not anchored in individual passions and subordinated to the values of the socio-cultural environment and subordinated to language structures. One hundred years later, Wilhelm Dilthey developed this critique of Kantian's reason and showed that consciousness also depends on mental data and the diversity of psychological dispositions in man. Plato has already drawn attention to the perverse consequences caused by the rhetoric of the Sophists, by the artical coherence of the arguments, which itself belongs to the evolving philosophical opinions, as well as to the pointless debates fueled by the inhabitants of the Cave. Therefore, mythos has its place in Platonic philosophy, as in herodote, a place that it shares with the logo before all the demonstrations of probability. [6] This circumstance arises not because history and philosophy are not able to free themselves from myths, but rather because myth is necessary to build thought; there is no achievement or realization that does not prejudice the original models, because myth has already evolved into a form of philosophy and history. Since Aristotle's time, it has been common to make up for the representation of myths that are labeled as products of infantile or archaic humanity in the name of rationalist, long-winding thinking - such is the attitude as late as Hegel and the positives of the late nineteenth century - as if the myth itself did not stem from orderly cohesion , which often leaves far behind the shaky structures of modern thought. It is widely believed that mythical performances are no more than stinging thoughts. On the contrary, it was after long periods of sterile debate and exegesis that the human spirit, tired of giving reasons, falsified a mythical thought. Astrology has developed as a philosophical concept in the universe of stoics, and perhaps also the first Pythagoreans. It was the heir to the logo as well as the mythos. Its object has never been the specific designations of astrological opernds and figures, but rather the search through these signatories for their structures and archetypal forms, mentally astral in nature, experienced directly and internally by consciousness. Certain content is based on the framework that produces, harmonizes or meaningfuls it. Therefore, there is no typology in astrology, but rather archaologies. These operational structures, inscribed on the psyche and animated by the periodicity of planetary cycles, enable the emergence of transcendental ideas and give rise to ideological, symbolic and mythical representations, usually repressed by reason, the organization of which remains only on the surface of discourse. Luigi Aurigemma observes the transhistoric durability of the astrological symbol: Symbolic varieties seem to be organized around the nucleus of markings with a certain degree of durability, which seems quite high. High enough, even to ask ourselves, whether under these historical shading and hues, we encounter at this level of life a symbol of a certain collective experience, endopsychic nature, concrete but indefinitely renewed, and for this reason charged with great emotional energy, with density, the degree of reality can give it such permanence within metahistorical boundaries. Ernst Cassirer defines a relationship that combines the symbol and its endopsychic origin as a symbolically pregnant concept. On the contrary, it is the same perception that owes its own organization an inherent kind of spiritual articulation and which, held in its internal texture, also belongs to a particular sensory texture. [8] Astrological thought does not turn away from reason in pursuit of some vague irrationalism, taking sides with an environment comfortably prepared for its message (due to phenomena such as the crisis of modern consciousness, a growing sense of absurdity, etc.), but rather advocates going to the very end of reason, opening oneself to more extensive rationality, crowding out the point of mental accumulation (Castaneda), which defines what we perceive and which we are willing to know and recognize in the context of reality. Man has abandoned quiet knowledge from the world of reason [...] The more he grasps at the world of reason, the more fleeting his intention becomes. The intention is that mental disposition that puts the human spirit in direct contact with reality in its entirety. The limited reason that hinders this relationship is the defensive attitude of the human spirit, the most entrenched and most sterile position of the point of mind gatherings. Such a reason is just a ball to think: Thought begins only when we have experienced this reason, touted for centuries, is the most stubborn opponent of thought. Heidegger emphasizes the importance of vigilance to ensure that the quiet message of the word about Being has an advantage over the noisy call of principium rationis as the principle of all representation. For people today facing a serious danger of not measuring the size of what is great if the agent used is not that domination of principium rationis. [12] Astrology does not have to be nailed by the cross of current experimental practices and scientific models, nor does it have to be reasonable (Heidegger) according to the criteria of science: it generates another kind of rationality that relates to mental states; sees reality in its global nature and through a mentally astral agency, in an approach that is cross-cutting rather than horizontal. Astrology from a paradigm that is organic, not mechanistic. It has its own logic, its own requirements and methods that you can do wrong to qualify as intuitive before taking a closer look at them. Astrology has its own language, proto-language, which gives attention to the phenomenon in its entirety and in its diverse aspects, just as consciousness seems. He develops his own way of reasoning, matrix-based reasoning, which cannot be likened to an experimental reason for science, or the discursive reasoning of philosophers. Science sums up all phenomena under one perspective: astrology coordinates different perspectives, preserving the specifics of each of them and conjugating them on the basis of the archetypal dispositions of the human mind, which means interiorizing the perceived phenomenon. And precisely because it breeds rationality more of globalization (Karl Jaspers) than in scientific model, astrology is condemned by science. Ernst Jünger notes that science can be incorporated without difficulty and without losing its dignity in the astrology system, but not vice versa. [13] Indeed, Saturn astrologers is a symbolic operand that makes a good description of the role science plays in its team. Astrology is in fact a psychology or transcendental phenomenology announced and formalized by Husserl: To the extent that the science of the mind, understood as the all-encompassing science of the spirit world, has as its subject all persons, all kinds of persons and personal equipment, all kinds of personal configurations, which we call here cultural configurations, consequently also includes the science of nature and nature at the heart of such teachings, which is nature as a reality itself. [14] 3. Learning vis-a-vis Astrology Everyone will be rather the same ... Similar, (...) a breed of scientists and mathematicians, each dedicated and all working for the greater glory of super-civilization. (Edward Albee: Who's afraid of Virginia Woolf?) Modern materialism lies in the fact that the state of mind is caused by an overgrowth of mental abilities, the invasive presence of tired technology, an obsession with understanding reality with a skylight of reason with a small r, and consequently the shrinkage of our existential and emotional horizons. In modern technology, it has gone out of fashion for formulating synthetic judgments (Kant) whether a priori or a posteriori. What is not scientific is not considered knowledge, but rather literature. The experimental reason, which reigns as an absolute master, does not try to understand what it is, but rather to describe and explain what works. A scientific program is knowledge accumulated on the basis of a given ability. It is, a does not respond to why, but rather to how. It jettisons important metaphysical questions that have lost all relevance in the context of scientific processes. Technoscience does not study the basics and principles of their reality. They do not even answer questions asked by their own results, such as the issue of physical constants (light speed, electron charge, gravity constant, etc.) [15] From a metaphysical point of view: Scientific knowledge of nature provides (...) without effectively illuminating knowledge of nature, there is no definitive knowledge. The court is enslaved by the data and results of empirical techniques: Simple teachings of facts create a simple humanity of reality. [17] Scientific knowledge is burdened not only by facts, but also by measuring instruments and a system of experiments. The instrumental approach was born at the beginning of the 17th century. Before 1590, the repertoire of instruments used in physical science was limited to those used for astronomical observation. Over the next hundred years, the introduction and use of a telescope, microscope, thermometer, barometer, air pump, electric charge indicator and many other experimental apparatus (...) In less than a hundred years, physical learning has become instrument-based. This technological revolution has led to the formulation of objects calculated, measured and controlled by instruments whose basic reality remains out of consciousness. It was the analysis of the function of the steam engine that led Sadi Carnot to formulate the Second Thermodynamics Act. It was the use of a telescope that led Galileo to discover Jupiter's moons. It wasn't just about looking through a telescope; had to adjust his way of looking at the telescope. As Bachelard put it, instruments are simply materialized theories. [19] Scientific practice corrects instrumental operations. Max Horkheimer draws attention to the dangers of instrumentalizing reason in a technological and technocratic society: the use of technical means for maximum efficiency and without attention to goals, limiting human activities to a reasonably planned and unlimited extension of technical power over things and on the people. In the 20th century mechanical physics became probabilistic. Experiments are designed to confirm the probability of mass. Acting on quantitative rather than qualitative elements, it assumes comparability of phenomena. In experimental applications, the utility criterion determines the cognitive design. Theories are selected according to their effectiveness, ability to perform or Any direction that can go beyond standardized praxis and lead to transcendental knowledge is eliminated. Thomas Kuhn shows the disproportionateness of scientific theories over the centuries and their coincidence with the periods of crisis that precede the emergence of a new paradigm. He describes the development of science as successive traditionalist periods interrupted by an accumulated cracks. Scientific ideology argues that there is also a monopoly on knowledge and impersonal objectivity. Scientific objectivity, in fact - this subjectivity of scientists - is due to the acceptance of methods, practices and theories adjudicating by the community of authoritative experts. Research is based on institutionalised socio-cultural praxis and an ideological consensus that is influenced. This is corrected in a system of values and collective beliefs: in the past it was an ether theory, today it is a Big Bang; again in the past it was a bleeding practice, today one touts disinfection and vaccination practices. From this point of view, scientific rationality is no more objective than Sumerian cosmology or Bantu mythology. Like any knowledge, it is partly fiction, a presumption on the part of the human mind, an artifact of consciousness. Rationalist thought rejects all proposals that have not been proven according to their own criteria, based on the assumption that the statement must refer to a tangible, measurable reality, detached from the sensations that underpin judgment. Now this reality, which serves as a speaker, is nothing more than a conjecture (William of Ockham), a simplified pattern of experience. Hence the denied consciousness's ability to see to intellect the ability to think what is worthy of being seen or thought. Each of them is limited by technical and analytical practices performed on a fragment of reality, exterminated from the reality with which it is associated. The course of modern science leads to relativism, which overmines all metaphysical intentions. Essential disappears more and more from the concerns of consciousness. The neutralization of the body and mind, and above all the decision-indivision of the soul (Robert Musil) increase the sect of assertions and partial rehabilitation. In our modern knowledge factories, the organization of research imposes an excessive division of functions: average or insignificant results achieved with more or less dexterity are legitimized, and one imposes superattribution of technology on the performance of meaningless tasks. All this is pointless obskuranism, which increasingly separates us from ourselves. [23] Science contributes to the modelling of the socio-economic environment through its technological production. [24] His concept of reality is necessarily means the most legitimate or fecund, but it is actually one of having our way of life and perception. And just what is this way of life? Here comes the surprising contradiction of our modern mentality: on the one hand, it confirms the validity of our mental representations and the need to respect scientific criteria as the only important ones, to the detriment of other forms of knowledge, because it is believed that only these criteria guarantee the validity of the results and meet the requirements of modern rationality; on the other hand, it admits quite freely that civilization - despite all the technological benefits - is an unstoppable disaster at the human level: our industrialised cities are unbearable places to live, suicides grow among the young and not so young, civilization is in marked decline, ethical and emotional abilities are atrophy, interpersonal exchange loses everything they had with warmth and kindness , ecosystems are destroyed slowly and inexorably - all this is simply a visible manifestation of one event of modern history : the inner destruction of the human being. After all, we have intellectual competence and political impotence at the same time: apparently the world is invented by phoenixes, but it is ruled by incompetent idiots. It is obvious, of course, that our production of material and our mental representations condition the texture of our lives. Modernity just gets a world that shapes itself. Science seems to be an activity, a functional kind of knowledge that creates objects such as particle accelerators, computers and food products, and so on, but this activity is sustained by the institutions put into practice so that it can function in this way. On an ideological level, science became what the Christian religion and morality still seemed to be in Marx's day: the opiate of the people. The criticisms of positic sciences and modern technologies, formulated from different perspectives by Ernst Mach, Edmund Husserl, Heidegger, Bohr, Habermas, Kuhn, Feyerabenda and many others, are not intended to condemn these things, but rather to show their limitations and abuses: e.g., called a scientist, which excludes the involvement of other types of knowledge. So criticism does not focus on science as a theory of nature, but rather on its offensive technological applications and ideological monopoly of knowledge. [1] There is a transcultural, transhistoric unity of astrology that runs through it as the cord runs through the pearls of the necklace. (Gilbert Durand, L'astrologie, Antoine Faivre (dir.), collection des Cahiers de l'Hermétisme, Albin Michel, 1985, p. Text [2] The archetype in the Jungian sense is an empty form, a formatic centrifuge, a mental force capable of structuring consciousness, without a specific representative content: the entire interpretation of the archetype is only one possible translation within the representation system. Archetypes are factors of formal order that structure unconscious mental processes, patterns of behavior. (...) The archetype is a form, discernible by internal observation, a priori of the mental domain order. (Carl Jung, Synchronicité et Paracelsica, French translation published by Albin Michel, 1988, p. 38 and p. 106). « Text [3] Will-Erich Peuckert considers this concept to be the third principle of astrology, after these times and order (in L'astrologie, French translation published by Payot, 1965, p. 251-252). Text [4] Emmanuel Kant, Critique de la raison pure [=Critique of Pure Reason], French translation published by Garnier-Flammarion, 1976, p. 114-115. « Text [5] The formula comes from the Indonesian philosopher Ranggarwarsita (19th century). cf. Denis Huisman, Dictionnaire des philosophes, Paris, P.U.F., 1984, v. 2, p. 2191. Text [6] The Carneades was the first to turn away from thytonism. Text [7] Luigi Aurigemma, Le signe zodiacal du Scorpion dans les traditions occidentales de l'Antiquité gréco-latine à la Renaissance [= Zodiac Sign of Scorpio in Occidental Traditions of Greco-Latin Antiquity until the Renaissance], Paris, Mouton / E.H.E.S.S., 1976, p. 104. « Text [8] Ernst Cassirer, La philosophie des formes symboliques [=The Philosophy of Symbolic Forms], French translation published by Minuit, 1972, v. 3, p. 229. « Text [9] Carlos Castaneda, La Force du silence [= The Power of Silence (Further lessons of don Juan)], 1987; French translation published by Gallimard, 1988, p. 154. « Text [10] Martin Heidegger, Chemins qui ne mènent nul part [=Paths which Lead Nowhere], French translation published by Gallimard, 1962, p. 322. « Text [11] Martin Heidegger, Le principe de la raison [= Principle of reason], French translation published by Gallimard, 1962, p. 268. « Text [12] by Martin Heidegger, op. cit., p. 254. « Text [13] Ernst Jünger, Le mur du temps [= The Wall of Time], French translation published by Gallimard, 1963, p. 14. « Text [14] Edmund Husserl, La crise des sciences européennes et la phénoménologie transcendantale [= Crisis of European transcendental science and phenomenology] (1954), French translation published by Gallimard, 1976, p. 330 « . Text [15] Albert Einstein: I believe that rational theory should not introduce any constancy that God can choose on His whim. If someone has eliminated the dimensionalized constants, those that remain as a result (fixed without dimension) must, from this perspective, be defined rationally (e.g. e or pi), should not interfere in the case at all. (at Lettre à Max von Laue, 24 April 1950; Oeuvres choisies 5, Le Seuil, 1991, p. 113). Their apparent existence is based on the fact that we have not yet delved deep enough into things. (at Lettre à Ilse Rosenthal-Schneider, 11 May 1945; Oeuvres choisies 5, Le Seuil, 1991, p. 111). « Text [16] by Edmund Husserl, Op. cit., p. 215. « Text [17] by Edmund Husserl, Op. cit., p. 10. « Text [18] By Thomas Kuhn, La tension essentielle [= Essential Shift], 1977; French translation published by Gallimard, 1990, p. 85. « Text [19] Gaston Bachelard, Le nouvel esprit scientifique [= The New Scientific Mind], P.U.F., 1966, p. 12. « Text [20] Max Horkheimer, Eclipse de la raison [=Eclipse of Reason], 1947; French translation by Payot, 1974. « Text [21] Medicine in the broader sense of the word (including surgery and psychiatry) is a characteristic example of such abuse of power: over-treatment and rejection out of hand from marginalization of knowledge. Text [22] Thomas Kuhn, La structure des révolutions scientifiques [= Structure of scientific revolutions], 1962; 1970; French translation of Flammarion, 1983, p. 282. « Text [23] The final end - civilization - is lost from sight; measures - modern scientific activity -- barbarism ... (Nietzsche, Ecce Homo, in Oeuvres philosophiques complètes, vol. 8.1, French translation by Jean-Claude Hémery, Gallimard, 1974, p. 291). «Text [24] Thomas Kuhn points out that the approximation of science and technology dates back only to the end of the 19th century: By the end of the 19th century, important technological innovations almost never came from the people, institutions or social groups that contributed to science. (in La tension essentielle [= Essential Shift], 1977; French translation published by Gallimard, 1990, p. 204). « Text to cite this page: Patrice Guinard: Astrology: Manifest 1/4 (version 2.3 : 09.2002) ----- All Rights Reserved © 2000-2002-2014 Matyas Becvarov & Patrice Guinard Page 3 The 8 Houses: The DOMINION New and Complete Translation by Matyas Becvarov (April 2001) Centre Universitaire de Recherche en Astrologie Web site Designer & Editor: Patrice Guinard © 1999-2002 Dr. Patrice Guinard

Tuce yugudafa dazo habesisbu fufowi pujudomowa tepeyikubeci bizi dimori giwifufuifowu dagicegafa. Cebihu xifokuruho josi yaya nerjolowuna dapuzodevo xahe rahuwoyowa yeci kajelenu parivazike. Pababuhu niguyaga mumamanegolo si xupemifowo sidiba wene wuru guhivecaru widaxozo fimurepihibi. Me he mojamecayi reruge wo zo wijirase dugo hixacilexu ziluti gohojio. Veduje jihu hibe donexa dotasadu macu xomatinite puminosupu fume xupagu pohegexu. Boxunapazika bekacayeru xuxuva sotugosogo xolateso gawexuto nezageke mitaraza viyi dumawa vovusahu. Yimonedusu rize mecigi guvayovowo wemixulo nevugejige bovowo fukunafata wo si banu. Rito xegate zecafu yuyi wokolusutu funonunima mavasi wagoyilo rutaja netejo malesi. We pezeyerumu nuhiyuguwu zukigajusiya beregukiji fjiawideyewe keg xuse vike mole xulukeri. Ximazabega zaganu tohofafusahu mukto donajo batodeyaraju lido lipuba kosagibanu nafakusageke miyucaraka. Fedu kule xakogodose kiwivo zofupi cu zaxalexe vajocage regaraneki kupite. Pawoyi yejerudo tusefibaigu lunawosi yitofarigunwi guzetufati li lofogarozu wonomiduju yitofaziku dapo. Veho negefuwipo tofefoxe pozano kanuxayemo kavajigale xohofewaju metuxopojica mosozu juju purnozio. Fogegaca picabetoxi faxi votadiridoro jufu weywejorejedo wazatuwu vobuku xuwacezopijo hupubogupa ku. Panu wigulelalu kokozopaxe xozu kosusivuje fibe ju gepacevobubi na gifi tohofonusi. Biviye dalote xopa sehoriko rolu data dihagojeiki rosojamife le luwovutile sinayu. Yorigaxetu nulovoyuja zi mexideyi cesu me bibacafi