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Astronomers Studying an Eclipse
~Antonio Caron (1521-1599)

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Cover: The painting that graces this issue was discovered in 1947 by Sir Anthony Blout, who attributed it to Antoine Caron and titled it, "Astronomer's Studying an Eclipse." Caron was a major figure in the history of French renaissance art and a court painter in Paris, France during the reign of Catherine de Medici. Although he was known for his allegorical style, hypothetical subjects, and brilliant colors, no written references have been found that explain this particular work. The scene was identified as Paris in 1530-50, yet no total eclipses were visible in Paris during Caron's lifetime. Note too, that the shadows seem to come from a strange direction and along with an armillary and a globe, the sharp eye will find intriguingly, a compass and a square.

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... the story captured in this issue began many a millennium ago,
just how far in the past there's nary a way to know;
perhaps, it can be epitomized by a painting, a fresco;
it too, from the past, a half a millennium or so ago ...

The School of Athens

by Raffaello Sanzio



—*The School of Athens (Scuola di Atene)*, a fresco in Stanza della Segnatura of the Apostolic Palace at the Vatican. As a celebration of classical thought dedicated to the liberal arts, truth acquired through reason, is depicted by a richly engaging scenario of philosophy that takes place in classical times denoted by attire and architecture. Figures in the foreground represent subjects that must be mastered to hold a true philosophical debate. Behind these are symbolized layers of characters representing ideas, rhetoric and dialectic. The foci, Plato and Aristotle, are entering the scene deeply engaged in dialogue.

The School of Athens is one of the most famous paintings by the Italian artist, Raffaello Sanzio (Raphael Santi, 1483-1520), the youngest, most outgoing and jovial of the three great masters of the High Renaissance that included Michelangelo and Leonardo da Vinci. Painted in 1509-10 and the second to be finished as a part of Raphael's commission to decorate the rooms that are now known as the Stanze di Raffaello, the design is thought to have been inspired by a synthesis of pagan and Christian philosophies as portrayed by his architect friend, Bramante, in the plans for St. Peter's Basilica. Raphael's death on his 37th birthday, April 6, 1520, was a close mark to the end of the High Renaissance.

The message seems clear: philosophy inspired by the inquiring human spirit can change the world.

Although Raphael left few clues and scholars differ as to whom the figures represent, many will be introduced on which there appears to be some agreement. References to their lives and contributions are from Encyclopaedia Britannica.

Editorial Commentary



It was with great pleasure that I accepted the invitation from the NCGR to organize a journal that would celebrate Classical Astrology. Some of the writers in this journal will also present lectures on the Historical and Traditional Techniques Track at the United Astrology Conference in May 2008. Robert Hand, Robert Schmidt, Kenneth Johnson and myself, are some names that NCGR members may recognize as having long careers and varied interests in these disciplines; to this roster we welcome Helena Avelar and Luis Ribeiro, Portuguese scholars and founders of the four-year Academia de Estudos Astrologicos in Lisbon; Dr. Benjamin Dykes, Ph.D. who has recently completed a complete translation of Guido Bonatti from Latin; Maria Mateus, a Kepler College M.A. candidate and Teaching Assistant; Chris Brennan, a young Kepler College student and moderator of the Horoscopic Astrology Forum that hosts over 2000 young astrologers from many different countries; and Andrea Gehrz, another young Kepler student who has begun her studies of Ancient Greek at Portland State University.

Some in our community seem perplexed as to why, at the onset of the 21st century and the leap into the future, it is all this *old stuff* that is capturing the imaginations of both veteran and new, young astrologers alike. When I began my astrological studies in the early 1970's, most of my contemporaries were vaguely aware that astrology had a long and complex history; but, by and large, the exact details were lost in the mists not unlike those of a mythical, ancient mystery school tradition. The reference to *old* then, didn't refer back much further than Alan Leo. We were mostly enthused about the new wave of modern psychological humanistic astrology. In 1980, Robert Zoller was a forerunner of the revival of traditional astrology, a lone voice crying out about the lost treasures to be mined in the Latin texts of medieval astrologers.

The four thousand year recorded history of astrology is a wandering tale of survival as it passed through many different cultures. Whenever the politics and religion of the host culture became too inhospitable for astrologers, they picked up their scrolls and ephemerides and

trekked off to another country, where their texts were translated into a new language. Astrological knowledge was carried across the great trade routes of the ancient world along with goods and colonizers. Babylonia, India, Tibet, China, Greece, Egypt, the Roman and Byzantine Empires, the Persian and Islamic Empires, Western Europe, the British Isles and the Americas are some of the places that have given temporary respite to the astrological tradition.

In the early centuries of the Common Era, there were hundreds of astrological texts written in the Greek language by authors from many different nations around the Mediterranean Basin. A case can be argued that this Hellenistic astrology is the earliest written account of a complex and comprehensive system of the delineation and timing of the horoscope—a chart was cast listing the positions of planets in zodiacal signs for the time of the birth of an individual or event and prognostications about the character and destiny of that person or event. However, all these Greek texts fell into obscurity in the aftermath of the fall of the Roman Empire and the rise of Christianity, and were buried in monastic libraries and private collections. Parts of the tradition were translated into the Persian, Sanskrit, Arabic, Spanish, Hebrew, and Latin languages over the next thousand years. But with each translation, some parts were lost, others misunderstood, and still others further innovated.

The turn of the 20th century saw a movement, not in the astrological community, but in the academic community, that would have far reaching implications for the rediscovery of astrology's lost tradition. A group of European scholars headed by the Belgian, Franz Cumont, embarked upon a fifty-year project of collecting, editing, and publishing Greek astrological manuscripts recopied mainly during the Byzantine era that had lay buried in libraries, monasteries, and private collections. These manuscripts contained the writings of Hellenistic astrologers from the first seven centuries C.E., and are now assembled in the twelve-volume series, *The Catalog of Greek Astrological Codices* (CGAG).

In the 1990's under the auspices of Project Hindsight and ARHAT, American astrologers such as Robert

Schmidt, Robert Hand, and Robert Zoller began the task of translating into English ancient astrological texts that previously had been known only in Greek and Latin. Meanwhile Olivia Barclay in England was rediscovering and disseminating the teachings of William Lilly who had preserved much of the Medieval and Arabic astrological traditions. With that, the floodgates of the past opened to make available once again the treasures of astrology's rich heritage, and in the process, deepened our understanding of the intricate workings of the system and the logical explanations for many doctrines that had survived only as hearsay.


For the first time in over fifteen hundred years, contemporary astrologers have the great and good fortune to read in their own language some of the earliest writings of our tradition. It is this excitement of uncovering buried treasure and reclaiming our history and birthright that has captured the imagination of many of the authors in this journal and is stimulating a renaissance of astrological thinking in the larger community. Many are making significant contributions in our knowledge of the history and the techniques.

This vibrant buzz was most evident at the Fourth Phase Conference sponsored by Project Hindsight in August 2006 in Cumberland, Maryland. Attended by a wide spectrum of participants, seven very full days were spent exploring and comparing the astrological tradition from the Hellenistic, Indian, and Medieval perspectives by Robert Schmidt, Kenneth Johnson, Dr. Benjamin Dykes and myself. Kenneth Bowser gave a presentation on the Babylonian antecedents, Robert Corre represented the tradition of 17th century Morinus, Bill Johnston spoke to Rudhyar's Humanistic development, and Michael Erlewine gave an eloquent exposition on the modern planets. But perhaps most exciting of all was the presence of over thirty *young astrologers* who spent the following week taking over Project Hindsight's front porch and reading aloud *The Anthology* of 2nd century Vettius Valens.

This NCGR Journal honors the recovery of the ancient wisdom tradition of astrology, and is dedicated to Robert Zoller, the one who lit the fire underneath all the rest of us.✽

—Demetra George

Periodically, the history of astrology has been punctuated by large scale translations from one language to another, resulting in a renaissance of thought. Chris Brennan, Kepler student and AYA Board member, gave a brilliant talk at NORWAC 2006, tracing this pattern to the Uranus-Neptune cycle. Chris tells us why, as a young astrologer, he has become drawn to traditional astrology.

y interest in Hellenistic astrology and other forms of astrology in general stems from my desire to find and eventually create a theoretically consistent astrological construct that still maintains close ties and provides insight into the various philosophical schools of the early western tradition. In my studies of the history and transmission of astrology at Kepler College, I noticed that astrology is periodically transmitted and re-conceptualized during specific re-occurring periods which appear to be roughly concurrent with the Uranus/Neptune cycle. It seems clear that we are in the midst of another one of these great historical transmissions.

✽

I think that the study of the various types of astrology is valuable not only because it provides us with examples of the way in which the various models were brought together and synthesized by different cultures in the past, which incidentally, may be useful for our own synthesis, but also because there is a tangible and practical value to be gained from the study of these traditions that is directly applicable to the theoretical, philosophical and technical practice of astrology today. Knowing how astrologers in the past dealt with issues such as fate, or house division, or interrogational astrology can directly inform the way in which we approach these issues today.

I believe that the ultimate goal of the current post-modernist movement in astrology is to reconnect us with our roots and heritage so that we can reconstitute astrology anew in a way that is better than it has ever been before. This is a project that I hope to see completed in my lifetime, although I suspect that the full ramifications and outcome may not be fully understood for some time after the project has been completed. Certainly what we create now will become the legacy of our era from which astrologers in the future will seek to understand and build upon, just as we are doing with the tradition that we have inherited today.

Mesopotamian Astral Divination: Re-examining the Anti-religious Demarcations of Science

by Maria J. Mateus

The perennial debate between science and religion, when directed to astrology, takes on shape as the contention that Mesopotamian astronomy was not really science and furthermore, that Mesopotamian astral divination was not really astrology.

Maria Mateus, AYA Board member, addressed this issue in a paper that she submitted for a History of Science class in the Kepler M.A. program, and then adapted for this journal. She leads you through the landscape of academic controversy in the historiography of science as it pertains to the classification of the astrology that originated in the second millennium B.C.E. Babylonia.



There is a persistent debate among science historians over whether Babylonian astrology should be classified as science. This paper will be concerned with the subtleties of that particular debate. But before examining some of those arguments, it might be helpful to define some frequently used terms.

First, the term *astrology* often does not appear in the historical literature as a designation for the astral religion practiced by the people of Mesopotamia. The definitions and origins of astrology have become in themselves a matter of scholarly debate, with most historians distinguishing the complex theoretical system that the Greeks constructed around the 2nd century B.C.E., as something intrinsically separate from what they consider to be the astrologically rudimentary religion of the Babylonians. I don't propose to get into this debate here¹; suffice to say that I will not be observing that convention and I'll sometimes use the term astrology to refer to Babylonian astronomy. It will however, be important for our discussion, to generally understand something about the nature of the sky observations made by the Mesopotamians.

Mesopotamia is the geographical region we now know as Iraq; it is considered the cradle of western civilization because it constituted the site of the earliest cultures to have invented writing. Although the civilizations known as *Babylonian* lived during two separate periods of Mesopotamian history—the Old Babylonian period of the Amorites from 2000-1600 B.C.E. and the New Babylonian period of the Chaldeans from 604-562 B.C.E.—the term *Babylonian* is often used generically in astrological history to designate all the cultures of Mesopotamia who contributed to the discipline. This is how I will employ the term here, with the understanding that the most significant technical developments that we would identify most with astrology—namely the positioning of planets within the Zodiac and individual birth charts—occurred under the Chaldean period and beyond that under Persian occupation. As far as we know, these first birth charts do not include an Ascendant. This is considered one of the distinguishing characteristics between Greek and Babylonian astrology.

The religion of the Babylonians was intimately bound up with the natural world. Nature was populated by deities who controlled all events and changes in the skies, waters and earth. Within this divine scheme, the planetary deities had a special role in that they controlled the course of major events which affected nations, the King, and the people. While the planetary deities convened in a council and governed by divine consensus, each deity had its own planetary abode, whose movements in the sky conveyed its owner's will. Thus, Shamash's will could be discerned by examining the movements of the Sun; Sin's will could be discerned in the movements of the Moon; Nabu's in Mercury's movements; Ishtar's in Venus'; Nergal's in Mars'; Marduk's in Jupiter's; and Ninurta's in Saturn's. The planets did not therefore control events on earth but were a sort of heavenly writing

which *communicated* divine will, and which could be appealed to by appropriate religious ritual and supplication. Communication between man and the divine was thus, a two way street.

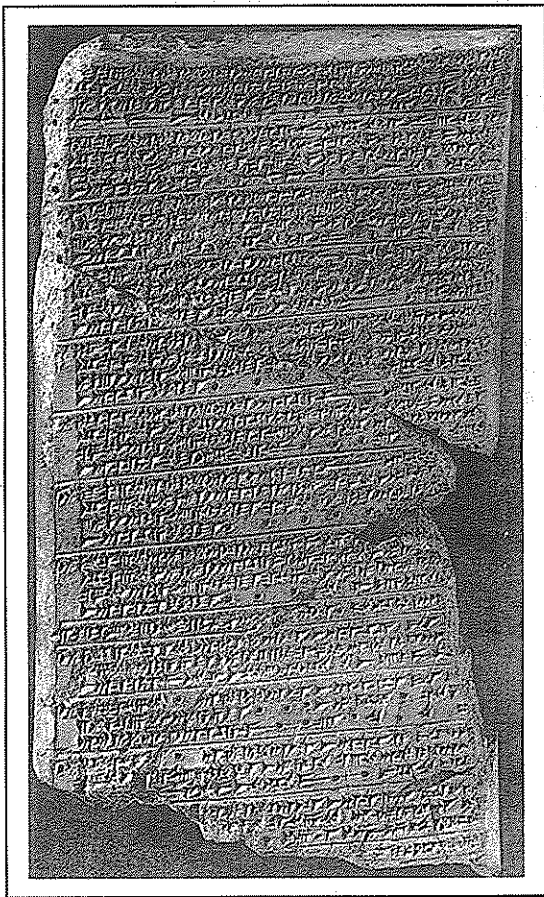
In order for the King to therefore rule in accordance with divine will, it was imperative for his priests and astronomers to observe, record, and decipher those heavenly communications in as much detail as possible. They achieved this through centuries of sky observations, faithfully recording, night after night, all changing sky phenomena and subsequent events that affected the nation, King or people. The earliest sky omens with accompanying delineations were solilunar and date back to 2200 B.C.E. Because natural observations and their deciphered communicated meanings were not limited to astronomical phenomena, but applied equally to meteorological and earthly phenomena, historians call these sky observations *astral omens* and their interpretations *astral divination*. The bulk of this omen literature was written in cuneiform on clay tablets, and followed a specific and consistent format that took the form of an *if-then*

clause, with the astral sign typically followed by the omen prediction.² An example of one of these with the clause separated reads: “*If at Venus’ rising the Red star enters into it: the King’s son will seize the throne.*”³ Early astronomers were thus, priests, empiricists, and code-breakers. The question remains, can we also label them as scientists?

At first glance this matter of appropriate labels may look like irrelevant semantics and the reader might reasonably ask: “*What difference does it make if we call the Babylonians priests or scientists? What matters is that we know what they were doing.*” However, as astrologers are well aware, names do matter. They not only designate what things are—they also imply what things are not. In persisting to call Babylonian sky-watchers, *astronomers*, rather than *astrologers*, we are saying something about tasks they were not engaged in. In the same way, in persisting to call them *priests*, rather than *scientists*, we are also implying something about what they were not doing. The more subtle issue raised by this debate, and the one I’ll be questioning in the subsequent paragraphs, is the persistent belief that science and religion are irreconcilable and how that belief might impact what labels we assign to Babylonian astrology.

Historians of science have traditionally held that western scientific thought began with the Ionian Greeks in the 5th century B.C.E. and that it has continued to evolve to this day⁴. According to Francesca Rochberg, a scholar of Babylonian astral divination and professor of history at the University of California, this judgment rests on two currently-held criteria for defining science. Both of these criteria are derived from the belief that all truth is completely represented by observable phenomena and repeatedly verifiable facts (also known as scientific positivism). Positivist criteria are implicit in the objections normally raised by current scholarship, against including Mesopotamian astronomy within the classification of science. Such objections posed by historians of science are outlined by Rochberg as follows:

Near Eastern natural inquiry was incapable of creating science: first because it produced practical knowledge, manifested in evidence of star lists and calendar-making instead of astronomical theory, and second, that it approached natural phenomena as a means to communicate with the divine, manifested in the predominance of astrology over astronomy. These can be construed as separate objections, the former being an epistemological problem [i.e. having to do with how knowledge is acquired] configured around the dichotomy between practical and theoretical knowledge, the latter being a problem of aims, in which astronomy was comprised by association



— *Venus Tablet of Ammizaduga.*
17th century B.C.E. Babylonia
(British Museum)

with astrology and the desire to communicate with the divine. Viewed in this way, Babylonian astronomy, in the period of its early reception into the history of science, seemed to have been conceived of as stuck between the too mundane and practical on one side and the too religious and metaphysical on the other. Both objections, however, coalesced to form an assessment of a Babylonian mode of thought, on the one hand as nontheoretical (hence cognitively ordinary as opposed to scientific) and on the other as nonrational (i.e., religious as opposed to scientific).⁵

In this passage, Rochberg has identified two types of objections to the classification of Babylonian astral omens as science: the first centers around the problem of whether Babylonian astral omens coalesce intellectually to become the observable basis of a theory which explains them—which current science posits it does not. The second objection centers around the problem that Babylonian astral omens are interpreted within a divinatory or religious framework, rather than a naturalistic one.

In the works cited here, Rochberg first counter-argues these objections by stating that the well-established transmission of elements of Babylonian celestial knowledge—namely the sexagesimal system, the measurement of time and arc, measurements units in cubits and fingers or *tithis*, the ecliptic coordinate system, planetary periods, as well as the practice of celestial prognostication—all of whose incorporation into Greek and Islamic astronomy was made possible with the Sumerian innovation of writing—must be regarded as a form of scientific cultural impact. Secondly, she suggests that induction, the method by which theoretical extrapolations from particulars becomes possible, rests—as Aristotle insisted—on empirical *sense perceptions* and hence also on *practical knowledge*, which has been singled out as distinct from theoretical thought by scholars of science. Thus, Rochberg counters the currently held idea that practical knowledge is distinct or separate from theoretical knowledge, by insisting that it is the basis of it. She further contends that evidence of such theoretical extrapolation from the empirical observations can be perceived from an analysis of the Babylonian omen lists—particularly those of the Neo-Assyrian period. In these cuneiform texts, omens are not only classified into categorical groups, but as she and her colleague Leichty have argued: “*in the expansion and redaction of omen collections, additional omens were introduced, not on an empirical basis, but on the basis of the requirements of formal schemata into which phenomena were arranged.*”⁶

What Rochberg and Leichty are saying is that the Babylonians not only observed and categorized astral

omens, but also introduced omens that were not observed but rather deduced from the totality of prior observations. This is known from the fact that within many of the collections of observed omens one finds the inclusion of others which are astronomically impossible, but make sense if one is deriving a working theory from collected data. In so doing, they argue that the Babylonians were indeed creating a naturally derived *theoretical* framework, much like the Greeks did centuries later. Whether or not these models were correct is irrelevant as far as the demarcations for what constitutes science.

As to the second objection raised by historians and philosophers of science, only recently has scholarship in the history of science begun to reconsider the theological objection in the demarcation of science. To this objection Rochberg, while conceding to the godly nature of Babylonian celestial science, focuses on the fact that

the phenomena of omen lists are meaningful as physical objects of an inquiry focused on an entirely separate goal: the understanding and even predictive control over the recurrence of those phenomena ... Interestingly it seems that “natural” phenomena became objects of study not in spite of their being products of divine agency, but because they were physical signs of divine agency and will.⁷

For Rochberg, the religious context of Babylonian celestial inquiry is compatible with a scientific classification if the overriding purpose of such inquiry is the control over the recurrence of natural phenomena. With respect solely to the theological objection to scientific demarcation, Rochberg’s approach is politically problematic for two reasons. First, the motivation to control the natural world set within a religious theoretical framework might be construed as a definition equally applicable to ritual magic and some religious and shamanic practices. Indeed, in the 16th century, the lines between what was called natural magic and natural philosophy (or science)—as we shall see below—were probably never drawn at all.

Secondly, in response to the work of Joseph Needham on Chinese science, which contrasts western science with the highly technological early Chinese culture, Toby Huff, in *The Rise of Early Modern Science*, draws precisely on a non-technological definition of astrology:

If one takes the point of view that science is above all a system of error detection, not a set of skills for building machines, mechanical or electronic, then attention must be directed toward those abstract systems of thought and

explanation that give higher order to our thinking about the natural realm. Science at its heart is systematic and theoretical knowledge about how the world is and how it works. It is episteme as opposed to techné ... From such a point of view science is about how to describe, explain, and think about the world and it's not concerned with how to make labor easier or how to control nature.⁸

Leaving aside the fact that Huff must do some subtle hand-waving to account for medicine in a definition which negates the need to control nature as a motivating purpose of science, it should be noted that Huff also emphasizes in his passage Karl Popper's concern with falsifiability as a defining criterion. Popper, a philosopher of science insisted that one of the defining criteria be that science should provide a method by which to ascertain whether its own claims are true or false. Both of these criteria—that is, the need for falsifiability and the consequential theoretical foundations of empiricism—relate to the historiographical problems which I feel lie at the heart of the premise to include an anti-theological demarcation criterion in the definition of science. The question, in my view, is not how Mesopotamian omenology might be classified as science despite its obvious violation of the anti-religious criterion, but rather, what is the basis for the inclusion of such a criterion in the first place?

As Rochberg points out in her synopsis of the problem above, the anti-religious objection has nothing to do with the question of how knowledge is acquired, but has to do with *the purpose and aim* behind the acquisition of such knowledge. It is my contention that the persistent inclusion of such a criterion in definitions of science are the product of historiography misconstrued as epistemology. In other words, that the notion of science as a non-religious enterprise is a product of the chronicling of history from a modern retrospective projection, more so than of any inherent incompatibility between the acquisition of knowledge via a scientific methodology with a theological motive for doing so. Rochberg herself concludes after examining recent scholarship that “*increasingly the demarcation criteria formerly used to justify a rigorous separation of science from other forms of knowledge and practice were found to be neither necessary nor sufficient for a universal definition of science*”⁹ and that “*there is no apparently epistemic feature or set of such features which all and only the ‘sciences’ exhibit.*”¹⁰ So why the need to fit Mesopotamian celestial science into such demarcations?

Definitions of science—particularly those deriving from retrospective examinations of what has been termed the *scientific revolution*—have been constructed in negative historically reactionary terms—

in other words, motivated by a historical need to characterize what science is not, rather than what science is. Examined from this motivational perspective, the anti-religious demarcations of science become culturally specific and irrelevant as a universal criterion for definition. In the subsequent paragraphs, it may be helpful to examine some of the recent studies on the cultural influences upon the history and philosophy of science—particularly those having to do with science's relationship with religion.

When the matter of classifying Babylonian divination as science arose in the 1960s, inevitably it was contrasted with the accomplishments of the Pre-Socratics as characteristic harbingers of contemporary scientific ideals. Scholar Ernest Hutten's *The Origins of Science*, illustrates the typical perspective:

The philosophers of the Ionian school combined theorizing about the universe with knowing some facts and this made their work so unique and so fruitful. Eastern “sages,” too, were speculating about the world, but they were guided by religious and moral feelings rather than by the desire to understand external reality, while factual knowledge among the peoples of the Orient was mainly restricted to matters of everyday living, the concern of the artisan; thus the Orientals never developed science. Historically, Greek philosophy represents the first beginning of what we nowadays call “science.”¹²

Hutton's objections rested both on the ancients' need to resolve practical, everyday problems, as well as on pre-classical religious motivations for engaging in empirical inquiry. At the same time, the historian of astronomy, Barton van der Waerden, would argue for Greek innovation of scientific thought, not based upon a departure from religious motives—which he acknowledges were equally co-present in Greek science—but on the additional need for the attainment of the “*unchanging and eternal*” a goal toward which Greek mathematics and geometric proofs alone could lead.

(quoting Ptolemy's forward in the *Almagest* he writes:) “*Only mathematics, if one approach it with an inquiring mind, can offer its students knowledge that is secure and unchangeable, since its proofs are reached by paths that are beyond challenge, the paths of arithmetic and geometry. [By this consideration] we were led to apply ourselves, so far as possible, to all this kind of study, but in particular to that part of it which considers the divine things that are in the heavens; for it is this study alone which makes inquiry into things which are eternal and unchanging.*”

In these words, we find two motives: first the great satisfaction which every mathematician feels when he ascertains the truth of a theorem by an indubitable proof, and secondly the veneration for the divine, eternal stars. In Ptolemy's mind, the two motives are interwoven: the eternal truth of mathematical theorems is closely related to the eternal nature of the divine stars. In the epigram, we find the motive of the pleasure of scientific investigation even more intimately connected with the delight of religious contemplation. These ideas are not specifically Ptolemaic; we find them in the writings of Plato as well as in Cicero's "Dream of Scipio."

Astronomy and astral religion were always closely connected in the mind of the Greek.¹³

One might add: *as they were in the mind of Babylonian sky watchers*. Waerden also points to the continuity between 16th century Newtonian mechanics and its Greek foundations as the basis for what is currently considered science.

Newtonian mechanics is admittedly the basis of most of our modern science. In it three threads come together and each of the threads comes from Greece. The first thread is that of Greek astronomy ... The second thread ... was the whole structure of Greek axiomatic geometry, which forms the model of Newton's axiomatic mechanics. The third thread comes from Greek mechanics ... Everybody knows that Greek science was absolutely essential for our science.¹⁴

Waerden's criteria for science focuses not upon Ptolemy's underlying motive to seek out that which is "eternal and unchanging," but upon a narrow set of mathematical tools known *a priori* to have developed first in Greece: geometry and trigonometry as a system of proofs and demonstrations. This is akin to arguing that religious thought first arose with the Hebrews because they were the first to articulate a monotheistic belief system. The issue here, as Joseph Needham points out, is not that Greek science was not essential to current scientific thought, but that "modern exact and natural science is something much greater and wider than Euclidean geometry and Ptolemaic mathematical astronomy; more rivers than those have emptied into its sea."¹⁵

But let us return to Ptolemy and his desire to apply himself to the study of that "which considers the divine things that are in the heavens," for it is this study alone which makes inquiry into things which are "eternal and unchanging." Ptolemy's search for mathematical truths constitute a path to the divine; he is motivated, not unlike his Babylonian predecessors, to use number and celestial astronomy as a stepping

stone from which to ponder larger theological questions. Scholarship of the last ten years has begun to uncover evidence that the need to answer larger theological questions did not abruptly reverse itself during the Scientific Revolution of the 16th century. Indeed, in her fascinating paper, "Newton as Final Cause and First Mover", historian of science, B. J. T. Dobbs, questions the premise of a revolution in science altogether.¹⁶ In a re-examination of the historiography on Isaac Newton, Dobbs argues that our understanding of the renowned heroes of the 16th century has been colored in part by a particular historiographical tradition which stereotyped the idea of a Scientific Revolution.

I think the problem arises somewhat in this fashion: we choose for praise the thinkers that seem to us to have contributed to modernity, but we unconsciously assume that their thought patterns were fundamentally just like ours. Then we look at them a little more closely and discover to our astonishment that our intellectual ancestors are not like us at all: they do not see the full implications of their own work; they refuse to believe things that are now so obviously true; they have metaphysical and religious commitments that they should have known were unnecessary for a study of nature; horror of horrors, they take seriously such misbegotten ideas as astrology, alchemy, magic, the music of the spheres, divine providence, and salvation history.¹⁷



—*Creation*
The Creator as Geometry, the Great Architect;
the legs of the compass representing rays of light;
from Des Cas des nobles hommes et femmes
by Florentine poet and man of letters,
Giovanni Boccaccio (1313-1375).

Dobbs could have been speaking just as easily about Robert Boyle, the 17th century chemist and natural philosopher known for his pioneering experiments on the properties of gases and his theory of a corpuscular view of matter. Boyle is significant because, as a founding member of the Royal Society of London, he is often regarded as a scientific prodigy, and cited as an advocate of scientific peer review and experimentation.¹⁸ However, as historian Jane Jenkins makes clear in her paper on Boyle's theological motivations, Boyle was an extremely religious man who in his *A Free Inquiry into the Vulgarly Received Notion of Nature*,

stated as his explicit goal the refutation of the notion of an intermediary Spirit of Nature, and the assertion of the direct activity of God in nature. This goal would not only promote the use of mechanical explanations but was also considered to Boyle to be 'a service to theology.'

Boyle's project to establish a new, mechanical philosophy of nature was strongly motivated by deep theological assumptions and concerns.¹⁹

Similarly professor of history and philosophy at Calgary University, Margaret Osler notes that "*Questions that we would call scientific and questions that we would call theological were inextricably intertwined in Boyle's treatise and in seventeenth-century natural philosophy more generally.*"²⁰ In *Science in Theistic Contexts*, a special issue of the journal *Osiris*, which addresses this topic, Osler's colleague, Stephen Snobelen, makes the case that in his General Scholium to the *Principia*, Newton describes his God as having a "*continuing and active relationship with His creation.*"²¹ Even William Herschel, the astronomer and discoverer of Uranus in 1781, it is argued, was motivated to look to the heavens for extraterrestrial life by a growing belief that "*the stars must have inhabited planets' orbits near them to shine upon, since otherwise God's effort in creating the stars would have been wasted.*"²² Even those who do not subscribe to a revisionist view of the Scientific Revolution and continue to evoke the *breach between reason and faith*, such as the historian of science Howard Turner, are forced to concede the mounting evidence to the contrary.

Not that mysticism, superstition, and magic, let alone religion, disappeared from the scientific community in that period. For example, many of the most eminent scientists of the Renaissance, such as Copernicus, Tycho Brahe, Kepler, Sir Isaac Newton, and Rene Descartes were involved in astrology, even as their work was undermining its doctrines. The alchemist theories of the Swiss physician Philippus Aureolus Paracelsus aroused widespread interest. The

historical record of such activities, together with the more important and sustained influence of religious belief, has tended to challenge the nineteenth-century view of science as a purely positivist endeavor, based exclusively on the empirical analysis and verification of phenomena. Today there appears to be significant, perhaps growing, belief in both spiritual force and moral purpose behind scientific endeavor, and this is no longer limited to followers of specific religious dogma.²³

If the current research is thus demonstrating that the secularization of science might not be a product of its inherent incompatibility with a theistic world-view, then we must ask ourselves if other sociological factors might not have contributed to the perception of such a breach. What is certain is that the conflict between astronomy and astrology—which is a derivation of the conflict between science and religion—need not be an issue, if it has never been so for those upon whose shoulders the edifice of science rests.*

Endnotes:

- ¹ For historical definitions of astrology and its origins see: James Herschel Holden, *A History of Horoscopic Astrology*, 1st edition ed. (Tempe, AZ: American Federation of Astrologers, Inc., 1996), and Jim Tester, *A History of Western Astrology* (Woodbridge, England: The Boydell Press, 1996).
- ² Francesca Rochberg, *The Heavenly Writing: Divination, Horoscopy, and Astronomy in Mesopotamian Culture*, 1st ed. (New York: Cambridge University Press, 2004), p.55.
- ³ *Ibid.*, p.75.
- ⁴ Francesca Rochberg, "Empiricism in Babylonian Omen Texts and the Classification of Mesopotamian Divination as Science," *The Journal of the American Oriental Society* 119, no. 4 (1999): p.1.
- ⁵ Rochberg, *The Heavenly Writing*, p.29.
- ⁶ Rochberg, "Empiricism in Babylonian Omen Texts and the Classification of Mesopotamian Divination as Science," p.4.
- ⁷ Rochberg, *The Heavenly Writing*, pp.39-40.
- ⁸ Toby E. Huff, *The Rise of Early Modern Science: Islam, China and the West*, 3rd ed. (Cambridge, UK: Cambridge University Press, 1993), p.238.
- ⁹ Rochberg, *The Heavenly Writing*, p. 288.
- ¹⁰ *Ibid.*, p.245.
- ¹¹ See for example: John Hedley Brooke, Margaret J. Osler, and Jitse M. Van Der Meer, eds., *Science in Theistic Contexts: Cognitive Dimensions*, vol. 16, *Osiris* (Chicago: University of Chicago Press, 2001). Margaret J. Osler, ed., *Rethinking the Scientific Revolution* (Cambridge, UK: Cambridge University Press, 2000). Margaret J. Osler and Paul Lawrence Farber, eds., *Religion, Science and Worldview: Essays in Honor of Richard S. Westfall* (Cambridge, UK: 1985).
- ¹² Ernest H. Hutton, *The Origins of Science: An Inquiry into the Foundations of Western Thought* (London: Allen and Unwin, 1962), p.13.
- ¹³ Barton L. van der Waerden, "Basic Ideas and Methods of Babylonian and Greek Astronomy," in *Scientific Change: Historical Studies in the Intellectual, Social, and Technical Conditions for Scientific Discovery and Technical Invention, from Antiquity to the Present.*, ed. A. C. Crombie (New York: Basic Books, 1963), pp.58-59.
- ¹⁴ *Ibid.* B. L. van der Waerden. Discussion section on p.168.

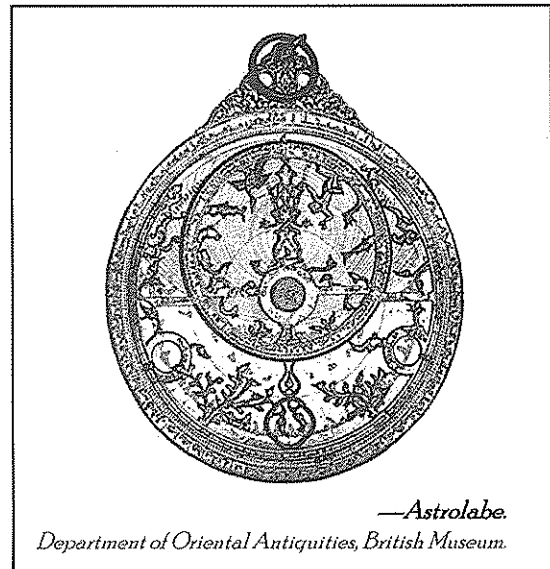
- ¹⁵ Ibid. J. Needham. Discussion section on p.173.
- ¹⁶ B.J.T. Dobbs, "Newton as Final Cause and First Mover," in *Rethinking the Scientific Revolution*, ed. Margaret J. Osler (Cambridge, UK: Cambridge University Press, 2000).
- ⁷ Ibid., p.34.
- ⁸ Ron Levy, "Scientist at the Crossroads: A 17th Century Prodigy," review of Reviewed Item, *The World and I* 10, no. 12 (1995), <http://www.worldandandi.com/public/1995/december/ar1.cfm>.
- ¹⁹ Jane E. Jenkins, "Arguing About Nothing: Henry More and Robert Boyle on the Theological Implications of the Void," in *Rethinking the Scientific Revolution*, ed. Margaret J. Osler (Cambridge, UK: Cambridge University Press, 2000), p.155.
- ²⁰ Margaret J. Osler, "Whose Ends? Teleology in Early Modern Natural Philosophy," in *Science in Theistic Contexts: Cognitive Dimensions*, ed. John Hedley Brooke, Margaret J. Osler, and Jitse M. Van der Meer (Chicago: University of Chicago Press, 2001), p. 161.
- ²¹ Stephen D. Snobelen, "Gods of Gods, and Lord of Lords" the Theology of Isaac Newton's General Scholium to the *Principia*," in *Science in Theistic Contexts: Cognitive Dimensions*, ed. John Hedley Brooke, Margaret J. Osler, and Jitse M. Van Der Meer, *Osiris* (Chicago: University of Chicago Press, 2001), p.169.
- ²² Ferguson, cited by Michael J. Crowe, "Astronomy and Religion (1780-1915): Four Case Studies Involving Ideas of Extraterrestrial Life," in *Science in Theistic Contexts: Cognitive Dimensions*, ed. John Hedley Brooke, Margaret J. Osler, and Jitse M. Van Der Meer (Chicago: University of Chicago Press, 2001).
- ²³ Howard R. Turner, *Science in Medieval Islam*, 1st ed. (Austin: University of Texas Press, 2002), p. 218.
- Jitse M. Van der Meer, 151-68. Chicago: University of Chicago Press, 2001.
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—On the left side of the fresco, Apollo with his lyre over-watching, represents harmony, order and fine arts. Personified in the foreground is the study of grammar, arithmetic and music centered on Pythagoras perhaps studying the ancient diatessaron, which had a relationship to all three.

—On the right side of the Fresco (below), Athena with her spear over-watching, represents triumph over ignorance and crafts and technologies that foster civilization. Personified in the foreground by the figures, Euclid and Ptolemy, are the studies of geometry and astronomy.

—On either side, the second tier of figures symbolize liberal arts, while the third tier is composed of statesmen and orators.

... more about The School of Athens

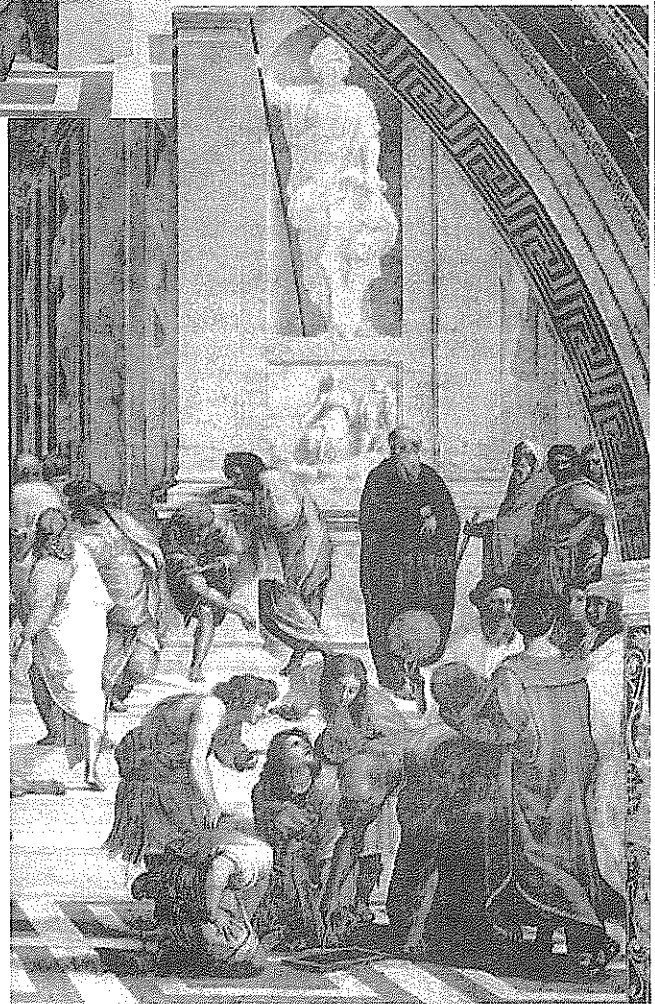
The title of the fresco is somewhat ambiguous since among the famous Athenians are those from other realms and eras, such as Zoroaster from ancient Persia, centuries before, and Averroës, the Islamic of many centuries later, thus conveying that reason is unbound by the limitations of culture and time.

Some of the ancient philosophers bear resemblance to Raphael's contemporaries: Bramante as Euclid (right), holding a compass; Leonardo da Vinci as Plato; Michelangelo, leaning on a block, (above) as Heraclitus; and Pietro Bembo, the humanist scholar, as Zoroaster.

Raphael himself, is shown as the Greek painter, Apellos, beside his friend, Sodoma, as Protogenes, a rival and a reflection of Pope Julius II's order to destroy Sodoma's frescos to make way for Raphael's own.

Besides being a keen student of archaeology and ancient Greco-Roman sculpture, Raphael along with his friends, belonged to a philosophical circle holding that the dispute between the idealism of Plato and the realism of Aristotle was semantic—that in essence, the two were stating the same substance in different words.

Thus in a multiplex setting, interwoven with intricacies of form, number and inference, Raphael united many philosophies into one grand vision of history, time and thought.



Two Conjectures about the Hellenistic Concept of Testimony

by Robert H. Schmidt

Hellenistic, Arabic/Medieval and Modern systems of astrology all utilize the notion of aspects between planets. However, how aspects are determined, which angular relationships are even considered to be aspects, orbs, and interpretation have differed significantly from one culture to another. Based upon his painstaking translations of the Hellenistic astrological texts from ancient Greek over the past fifteen years, classicist and independent scholar, Robert Schmidt discusses how the legal language of providing testimony was embedded into a system of how planets communicated to one another, concerning the topics that those planets ruled and which kinds of testimony were admissible as evidence. Bob gives us a glimpse into how the subtleties of Greek grammar and the nascent legal system provide a lens through which to appreciate the sophistication behind the composition of Hellenistic astrology.



The surviving Hellenistic astrological texts contain countless references to sign-based planetary relationships described by the legal language of *testimony*. These have long been understood to be a kind of aspect without *orb*, defined by sign relationships alone: the so-called *Ptolemaic aspects*. The Greek lexicon itself, translates the operative Greek verbs that describe this relationship with the language of aspect. However, in this paper it is argued that testimonial relationships between planets are conceptually distinct from aspectual relationships.

I will first enumerate four difficulties involved in understanding testimony as aspect simply. Then, after discussing a Hellenistic definition of the testimony relation, I will arrive at two conjectures concerning the meaning of the sign-based planetary relations. Then I will discuss two different contexts in which

Hellenistic astrologers used this concept: 1) when studying a topic from the perspective of a general planetary significator, and 2) when studying a topic from the perspective of the ruler of a house. I argue that in the first application, the texts imply that one planet provides confirmatory testimony for what another planet indicates as a general significator of some topic. In the second application, I argue that a planet attests to a house (or lot or sign of a protected significator), and provides its testimony about the affairs related to that house to another planet, typically the domicile lord of that house.

Such an understanding of the testimony relationship resolves the difficulties that are unavoidable if the sign-based relations are regarded as aspects. Above all, it addresses the practical difficulty that if the only modes of Hellenistic planetary combination are aspects proper and sign-based testimony relations, the three-degree *orb* stipulated by Hellenistic texts for aspects is too restrictive and would allow for few aspects in a chart, while the sign-based relations are too generous and bring too many planets into combination. The approach I propose resolves this difficulty without the need to expand the range of application (or *orb*) for aspects proper, the step taken by Medieval astrologers.

I will conclude with an illustration of how in my view this technique finds application in chart interpretation, using the chart of Jacqueline Kennedy-Onassis as my example.

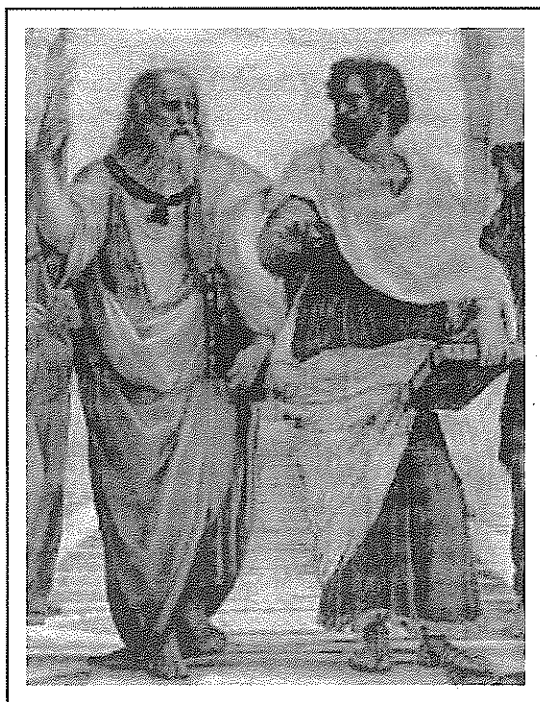
The Problem

All the Greek testimony language derives from the noun, *martus* (or *martur*), which simply means *witness*. This is the source of our English word, *martyr*. The abstract noun, *marturia*, derived from *martus* means *testimony*.

The Greek lexicon defines *marturia* in an astrological context as *aspect* and the denominative verb *martureō* as *to be in aspect with*. Other scholars have continued to use this convention in their translations and articles. In the early days of the Project Hindsight translations, we too, thought of the testimony relationships as sign-based aspects, even though I tried to preserve the testimony language in my translations. However, there are several problems with interpreting testimony as aspect.

1) From a purely practical perspective, if the sign-based testimony relations were a kind of aspect, there could be a huge number of aspects in any given chart. In fact, it could happen fairly often that most, if not all the planets in a chart aspected any given planet in such a manner, which would certainly muddy up the delineation of planetary combinations.

2) There are several surviving Hellenistic delineation texts concerned with planetary combinations. From close study of these texts, it is now fairly clear that these deal with degree-based aspectual relations of the type cited above and not sign-based testimony relations. This should lead us to wonder whether the testimony doctrine is intended for an entirely different purpose than the delineation of planetary combinations per se.



—*Plato and Aristotle discussing Idealism vs. Realism. Plato (student of Socrates) with his Timaeus, gestures upward, indicating that ideals are not of this world. Aristotle (student of Plato) with his Ethics, gestures ahead into the existing world of physical science and practical reason.*

3) The Greek word, *marturia*, and the modern word, *aspect*, do not have the same meaning. Our word, *aspect*, is a direct borrowing of a Latin word that meant *the act of looking at*. The Latin verb from which this noun is derived, *adspicere*, was an accurate rendering of several Greek astrological terms with much the same meaning. In the original Hellenistic sense, it is the planets that look upon or aspect *one another*. Now, the verb form associated with *marturia* is *martureō*. It has the basic meaning of *to bear witness* or to *provide testimony*—that is, *to act as a witness*. However, whereas the English verb, *witness*, can have the sense of simply being present as a spectator or observer, the Greek verb always carries the additional connotation of providing testimony or giving evidence about something, which may be something that has been seen or observed, but need not be. So even though the simple sense of the English verb, *to witness*, could serve as a synonym for *aspecting* or *looking upon*, it is not an adequate rendering of the Greek verb, *martureō*. Nevertheless, the concept of testimony may presuppose such a visual act and is subsequent to it, as when we speak of an eye-witness to an event providing testimony in a court case. Either that, or the planet providing testimony must be able to provide some other kind of evidence relevant to the topic under investigation.

4) There is a Hellenistic aspect doctrine that is degree based rather than sign-based, but it has its own terminology distinct from the language of testimony. Here are some definitions from a text ascribed to Porphyry.

When reading these definitions, bear in mind that in Hellenistic astrology, the word, *stars*, refers to the seven traditional planets. Note that what modern astrologers would call an *aspect*, the Hellenistic astrologers called a *conjunction* (more properly, a *figural conjunction*). While what modern astrologers call a *conjunction*, Hellenistic astrologers called an *adherence* or *bodily conjunction*.

Porphyry 11. (On Conjunction and Adherence). They say that there is conjunction (*sunaphē*) and adherence (*kollēsis*) whenever stars are making a conjunction in terms of degree in conformity with any figure whatsoever, or are about to make a conjunction within three degrees ... But adherence may also be said thusly: there is adherence whenever a faster moving star approaches a slower moving star, yet being no more than three degrees distant from it.¹

Related texts use the term, *looking upon*, synonymously with figural conjunction, so this is the ancestor of modern aspect doctrine, although the range of application is restricted to three degrees.

Hellenistic aspect doctrine is based on the notion that each planet casts seven rays at the partile intervals corresponding to a sextile, square, trine, and opposition. These seven rays are understood to be the means by which one planet can look upon or aspect another.

By modern standards, the three-degree range of application is certainly a narrow one for the major aspects. (It is expanded to 13 degrees only in the case of the Moon, the average distance that the Moon travels during the course of a day and a night.) Then given that the Hellenistic astrologers do not recognize any other aspects than the ones mentioned above, there can be many charts that do not contain any such aspects at all. If this were the whole story of planetary combinations, it would often leave the planets in such charts more or less in isolation from one another.

Definition

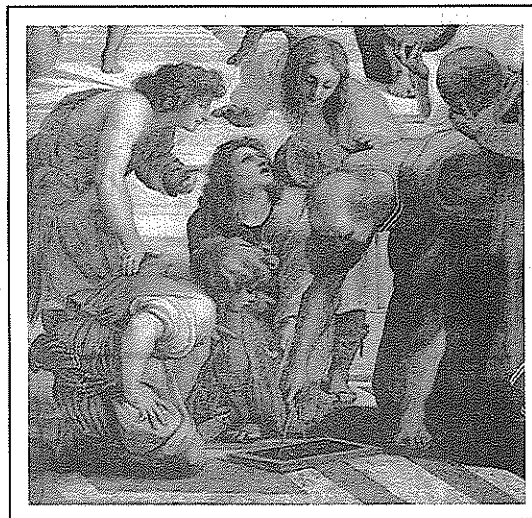
What then is testimony? The following definition of the testimony relationship was originally recorded in a lost introductory work by Antiochus of Athens. Fortunately, it survives in a late Byzantine summary of that work. It is also found as an excerpt in a miscellany ascribed to Porphyry, which is also the source of the aspect definitions cited above. I include my translation of both versions here because of the importance of this definition. It is hard to determine which of the two versions is closer to the lost original, although I would argue that when the two versions of other Antiochus definitions are very close, as they are here, the Porphyry text is usually more faithful to the original.

Antiochus Summary 6. That the stars are said to provide testimony (*epimartureō*) for each other whenever they chance to be tetragonals or trigonals or diametricals or hexagonals of each other, and [Antiochus] says at an interval of how many [signs] each of the aforesaid figures is assumed. And that the figure conforming to a trigon is sympathetic and helpful even if one of the stars is destructive, for it causes less harm; the tetragonal figure is the opposite even if one of the stars is benefic; the figure conforming to a diameter is adversative, and worse if a malefic is present; the hexagonal figure is feebler than the other figures. The aforesaid figures are completed (*apoteleitai*) in two different ways, either by sign simply or by degree, for the reason that stars assuming a trigonal figure with each other by their signs frequently do not assume a trigonal figure by their degrees, and similarly in the case of the other figures.

Porphyry Miscellany 8. They call the assumption of figures of the stars in relation to each other “acts of calling to witness” (*epimarturia*) [quotes mine]. There are these figures: a trigonal figure is

that at an interval of five signs, whenever there are three signs between the two; a tetragonal one is that at an interval of four, whenever there are two between them; a diametrical one is in the seventh, whenever there are five intermediate signs; a hexagonal one is that at an interval of three, whenever there is one intermediate sign. And the assumption of a trigonal figure is sympathetic and helpful; and even if a destructive star is present, it is less harmful. That of a tetragonal figure, is harsh and discordant and capable of giving pain if a destructive star is present. That of a diametrical figure, is adversative, but worse if a malefic is present. That of a hexagonal figure is feebler. But one must see whether the stars admit of figures complete by degree (*ei kata moiran echousi teleia ta schēmata*) and not zodiacally alone: the trigonal figure at an interval of 120 degrees, the tetragonal figure at an interval of 90 degrees, the hexagonal one at an interval of 60 degrees, and the diametrical one at an interval of 180 degrees. For stars frequently remain configured by sign but not further by degree.²

Other texts tell us that when signs are adjacent to one another or have four signs in between them, they are *unconnected*, meaning that they are not joined by the side of one of the regular polygonal figures mentioned above or the diameter. Planets in such unconnected signs are said to be “*in aversion to one another*,” in the sense that they are turned away from one another. Planets in the same sign are said to be “*co-present*.”



—*Euclid*,
leaning over a tablet, holding a compass, was known
for his treatise on geometry, The Elements, the only
scientific textbook to remain practically
unchanged for more than 2000 years.

The two versions of this definition bring out clearly the sign-based nature of the testimony relationship. By employing the word, *epimarturia*, *acts of calling to witness* (a somewhat rare word in astrological contexts) to describe the sign-based relationship, I believe that Porphyry is implying that the astrological function of the sign-based relationship is to provide a condition under which two planets can *call each other to witness*.

Which leads me to my first conjecture: *The purpose of the sign-based configurations is not to provide the conditions for planetary aspect relations, but rather to provide the necessary conditions under which one planet can call another as its witness to provide supporting testimony for itself.*

The question is whether sign-based relations alone are *sufficient* to define the conditions under which planets can provide their testimony for one another, which I will argue is addressed in the second part of the definition.

After characterizing the quality of the four different kinds of sign-based configuration—the hexagonal, tetragonal, trigonal, and diametrical—in a manner similar to the corresponding aspects in modern astrology, the two definitions go on to differentiate these sign-based configurations into two classes: those that are *perfected* or completed by degree or by sign alone. Admittedly, there are some grammatical ambiguities in the final sentence of each definition.

At first glance this might seem to address the simple distinction between partite (or geometrically exact) configurations and configurations that are not exact but formed merely by the presence of the planets in signs at the appropriate interval from one another—that a planet in the first degrees of Aries, for instance, is in a sign-based hexagonal relationship to a planet in Gemini even if that planet is in the last degrees of Gemini, or in a tetragonal sign-based relationship to a planet in Cancer, no matter where it is found in that sign. Then why say that the planets may possess figures that are *completed* in two different ways? I believe that it is more plausible to assume that this distinction concerns whether planets in their respective signs *have formed* or *will form* a perfect or exact figure while in those signs, in which case they will complete their sign-based figure after having formed a perfect figure. But if one planet will leave a sign before it makes a perfect figure with the other, then the figure is completed by sign alone. Otherwise, why say that stars *frequently* assume figures zodiacally alone and not by degree? It would usually be the case that planets are not in exact figures.

Why does Porphyry caution us to be aware of this distinction within the context of a definition of

testimony? Is it because the distinction is necessary to establish a criterion for the testimony relation more restrictive than the mere presence of planets in signs at an appropriate interval from one another? That, for instance, planets whose figure is completed by sign alone cannot provide valid testimony for one another?

Hence my second conjecture: *The sufficient condition for the testimony relationship between two planets is that they are not only in signs at the specified intervals from one another, but they have already formed, or will form, an exact figure before leaving their respective signs.*

At the very least, I would say that planets configured zodiacally alone are not in a position to provide *authoritative* testimony for one another, and their testimony should perhaps only be taken into account if there is no more reliable testimony available, if at all. This is not to say that there may not be other astrological contexts in which such configurations come into play.

It is also possible that there is a interpretive distinction between planets that will form an exact figure (applying figures) and those that have already done so (separating figures), but this distinction is not immediately addressed in this definition and is a subject for future study.

Two Scenarios

There are two kinds of basic situations in which the testimony language is used in the surviving texts of Hellenistic astrology, and there are numerous examples of each kind. In the first situation, one planet provides testimony in confirmation of something indicated by another planet as a general significator of that topic. For instance, Valens tells us that in a double-bodied sign (a mutable sign in modern parlance), Venus as the general significator of marriage is indicative of more than one marriage, especially if Mars provides its supporting testimony to Venus. Why might this be so? Except in cases of polygamy, more than one marriage occurs as a result of the death of a spouse or divorce, both of which can be associated with Mars if Mars has some relationship to the topic of marriage. One way in which Mars can have some bearing on the topic of marriage in a given chart is if it is in the seventh whole-sign house or if it can look upon the seventh house by casting one of its rays into that place (meaning that the sign in which it is located is in a sign-based configuration with the seventh whole-sign house). But in order for Mars to provide this supporting testimony for Venus, it must also be in a sign-based configuration with Venus, and furthermore one which admits of a geometrically exact figure. Thus, Mars must be simultaneously configured

with the seventh house and Venus in order for this delineation to hold.

Notice that we are not talking here about any kind of aspect between Mars and Venus. The testimony that Mars provides for the stated signification of Venus is not the result of Mars looking upon Venus in the manner of an aspect, as if Mars were testifying to the condition of Venus herself. Rather, Mars provides supporting and independent testimony derived from the fact that it is connected with the seventh house by aspecting or looking upon the seventh house itself. There may be other ways in which Mars may be in a position to support the indication of Venus in a double-bodied sign for more than one marriage—say, by being in the domicile of some other planet natively—but these alternatives require further study.

The second common scenario concerns the treatment of houses. If we peruse the various texts that have to do with special topics such as children, marriage, travel, profession, etc., we find that the analysis of houses is one of the standard approaches to these topics. Some texts examine the lord of the house, other texts concentrate on planets that are either present in the house or provide testimony about it, meaning that they cast rays into it. Some texts mention both approaches in the same treatment, but they do not usually connect them in any immediately obvious way—not, that is, until we take into account the subtleties of the testimony language explained above. I maintain that in such treatments we should take into account planets that are present in the house or can cast a ray into it, with the restriction that they must be in a position to provide their testimony to the lord of that house. Such treatment is essential when the ruler of a house cannot look upon that house itself by casting one of its rays into it.

Let me elaborate a little. I say that when a planet can cast one of its seven partile rays anywhere into a sign (that is, aspects the sign), it is a potential witness to any issues associated with that sign as a whole insofar as the planet looks upon that sign by means of one of its visual rays. It is the responsibility of the planetary lord of that sign to render a judgment concerning those issues. If the lord of the sign is in a sign-based configuration with the planet casting its ray into that sign, the lord can summon that planet to provide its testimony on those issues, and take its testimony into account when rendering its own judgment.

If a planet is configured with the lord of the sign but cannot witness the sign itself by casting one of its rays into it, then it is not really an eye-witness to issues associated with that sign and any testimony it provided to the lord would be mere hearsay.

Conversely, if a planet is a potential witness insofar as it does cast a ray into a sign, but it is not configured with the lord of that sign, then it cannot be summoned by the lord to provide its testimony, so its testimony does not get heard and it can have no input into the judgment rendered by the lord of the sign.

I should mention that any planets present in the sign can likewise serve as effective witnesses if they are configured to the lord of the sign. Also, any planets co-present with the lord of the sign (that is, in the same sign as it) can stand by and advocate the judgment of the lord provided that they can also witness the sign.

The lord of the sign may itself cast a ray into the sign in question, in which case it is itself, a witness to the issues upon which it must pass judgment. On the other hand, if it cannot look upon that sign, then it is entirely dependent on the testimony provided to it by other planets that can witness the sign.

What this amounts to is that the only planets that can enter into the judgment of the lord regarding some topic are those that are simultaneously in sign-based configurations with the sign in question and with the lord of that sign as well (with the proviso that these two planets must be capable of forming an exact figure while in their respective signs).

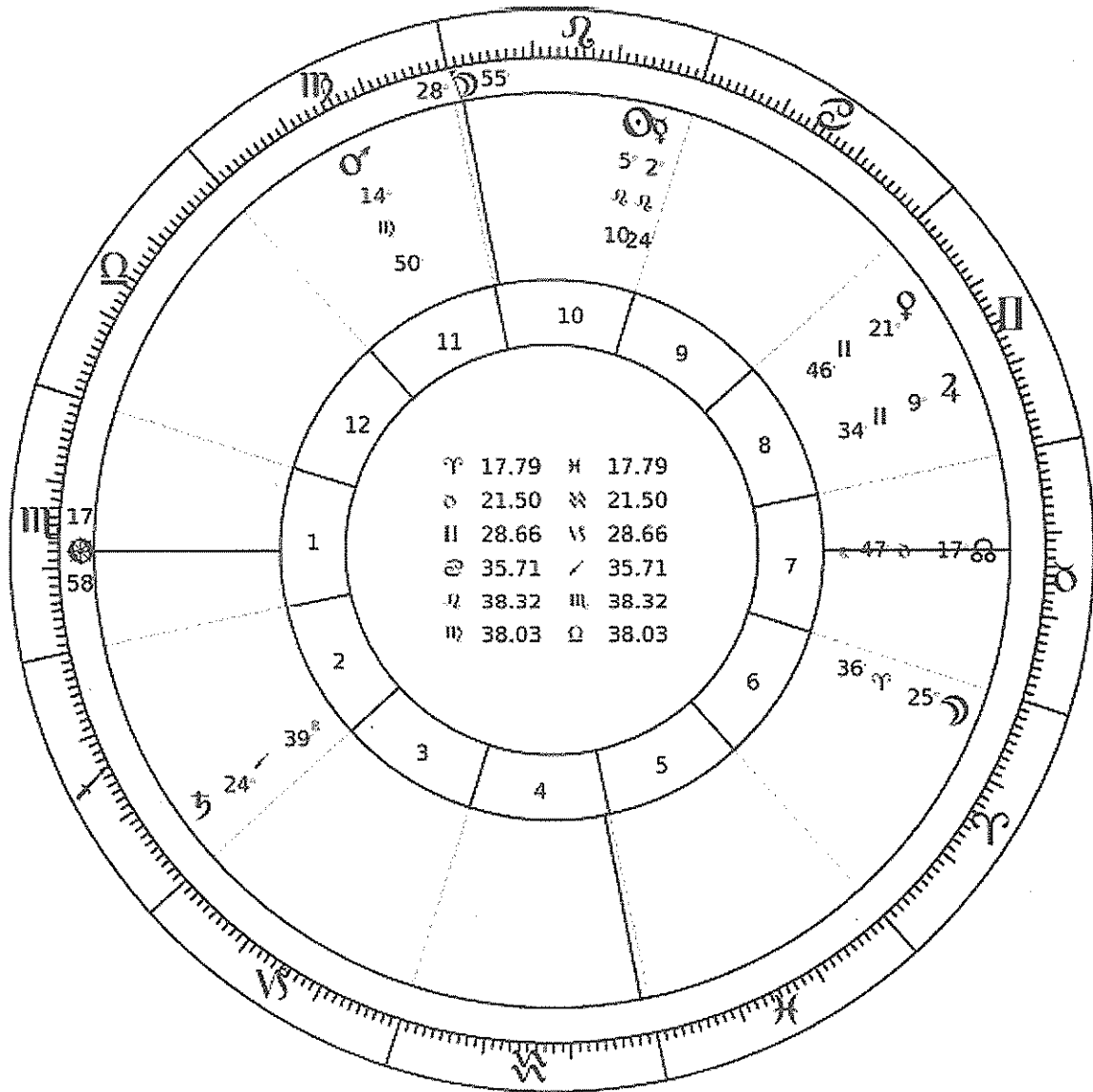
This interpretation of the testimony relation has the important consequence of usually limiting the number of the planets that enter into the astrological judgment, which solves the practical problem mentioned above without the need to expand the *orb* of a planet.

It again also cleanly differentiates testimony doctrine from aspect doctrine. In testimony doctrine, the topic under investigation is already stipulated, so the delineation that results when the lord of some place in the chart takes the testimony of other planets about that place is always with reference to that topic associated with that place or with the general significator. In aspect doctrine, two planets *look upon one another* according to the degree-based relations enumerated above, and the delineation depends directly on the nature of the two planets involved in the aspect. Thus, these two doctrines are conceptually distinct.

Example

Jacqueline Kennedy-Onassis' nativity allows us to exemplify all the distinctions I have been making in the context of the topic of marriage. I should emphasize that I do not intend to do a complete analysis of the topic of marriage in her chart, but only want to illustrate how the testimony concept comes into play in the two scenarios described above.

Jacqueline Bouvier Kennedy
 7/28/1929 2:30 PM EDT +4:00
 Southampton, NY
 40N5303, 72W2324
 Tropical
 Geocentric
 Porphyry
 True Node



Fortune: 8 Le 25 7
 Spirit: 27 Aq 31 45
 Basis: 28 Ar 51 49

Necessity: 11 Sc 57 24
 Eros: 12 Pi 12 53
 Courage: 24 Sa 22 50

Victory: 0 Pi 0 56
 Nemesis: 4 Ar 12 29
 PNL: 28 Cp 30 24

(Chart Source: *Delphic Oracle* Software, Zoidiasoft Technologies)

Before I begin, let me stress that Hellenistic astrology uses whole-sign houses in the analysis of topics. Also, I will only be using the classical planets here and thus only classical rulerships.

Venus is the general significator of marriage in any chart, although Mars also has relevance in a woman's chart. Venus has one true Hellenistic aspect in this nativity, a diametrical opposition from Saturn. A standard delineation of this aspect is marriage to an older person, a foreigner, one who is maimed, or one who is ugly. This delineation describes her second marriage.

Venus is also in the double-bodied sign Gemini. As I said before, Valens tells us that this is an indicator of more than one marriage, especially if Mars provides supporting testimony. (By the way, Mars is also in a double-bodied sign.) Now, Venus and Mars have already formed an exact figure while in their respective signs. So Mars is in a position to provide testimony for Venus. But Mars also casts a ray into the seventh whole-sign house, and thereby has something to report about the subject of marriage.

We can also examine the topic of marriage in her chart from the ruler of the seventh whole-sign house, which happens to be Venus once again, in the eighth whole-sign house and unable to witness Taurus herself because Venus is in an adjacent sign. Venus is therefore in need of the testimony of other planets to render a judgment on this topic.

Jupiter and the Moon are also unable to witness Taurus for the same reason. Saturn is also ruled out because it is also in a sign unconnected to Taurus and consequently unable to cast a ray into Taurus. Even though these three planets could be summoned by Venus because of their sign-based configurations with her, they nevertheless have nothing to report on the topic

of marriage, although they could report to Venus on 12th house issues here associated with Libra.

The Sun, Mercury, and Mars are the only planets in a position to witness Taurus and report on the topic of marriage. They are also in sign-based relations with Venus. However, Venus will not form an exact figure with either Mercury or the Sun while they are still in their respective signs, so their potential testimony can be discounted.

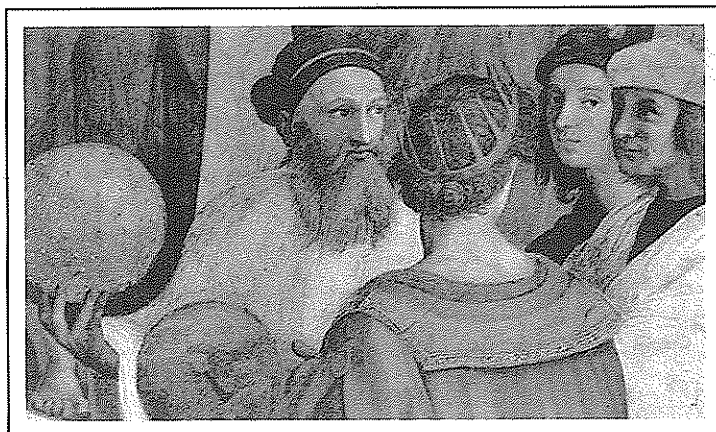
Venus and Mars have already formed an exact figure while in their signs, so we will regard the testimony Mars provides Venus as valid. Now, these two planets form a tetragonal figure, which means that the testimony of Mars would be harsh and discordant, at cross purposes with the favorable judgment that Venus would otherwise be inclined to render if Venus could see the house she rules. But since she does not, she is entirely dependent on the testimony provided by Mars when rendering her judgment.*

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Endnotes:

¹This translation is excerpted from the forthcoming first volume of the new Project Hindsight edition of English translations of the entire surviving corpus of Hellenistic astrological writings, entitled *Definitions and Foundations* and includes texts from Antiochus, Porphyry, Rhetorius, & Serapio. For more information, go to www.projecthindsight.com
²These two texts are excerpted from the same forthcoming volume as cited in footnote 1.

Robert H. Schmidt attended St John's College in Annapolis, MD, the original "Great Books" school. Over the past 14 years, he dedicated his training in classical languages, philosophy, and the history of science to researches connected with the problem of astrology. He is co-founder and current director of Project Hindsight, an ambitious program for translating and interpreting the original source texts of Western astrology. Robert has translated a substantial portion of the surviving corpus of astrological writings from the Hellenistic era, and has lectured widely on topics relating to the theory and practice of Hellenistic astrology.¹



—*Zoroaster and Ptolemy*

Zoroaster (Zarathustra, facing forward, holding celestial sphere), rejected polytheism, an idea that influenced later forms of monotheism. Ptolemy (with globe of Earth), was the most influential astronomer and geographer of his time; his geocentric theory prevailed for 1400 years.

—*Raphael and Sodoma*

Raphael (in dark beret) as Apelles, a 4th century painter, is one of only three figures looking outward; in the light beret is his friend, Sodoma, a fine artist, representing Protogenes, a contemporary rival of Apelles.

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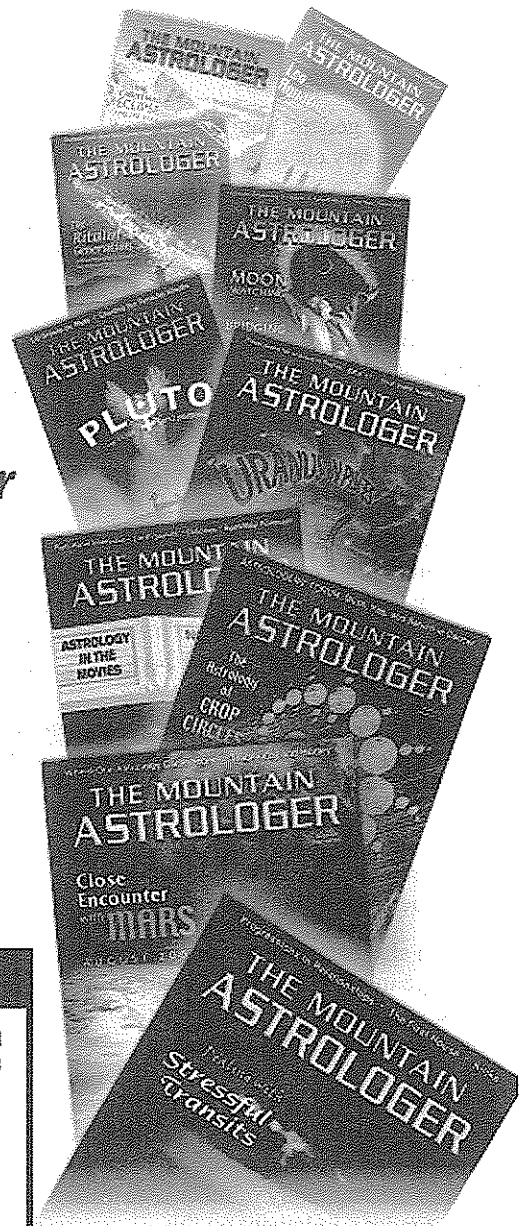
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Hellenistic Time Lords: Circumambulations Through the Bounds

by Demetra George

Timing and prediction have always been one of the cornerstones of traditional astrology. Demetra George, classicist and historian, explains a Hellenistic time lord technique, unknown to modern astrology, which was considered by ancient astrologers as one of the first and foremost of all the various timing systems to be applied to the nativity. Circumambulations established the sequence of planetary time lords that designated the favorable and difficult periods over the entire course of an individual's life.



Hellenistic astrology is the direct ancestor of modern Western astrology. It was developed and practiced circa 150 B.C.E to 600 C.E. in the ancient Mediterranean basin. While the majority of the hundreds of texts written were in Greek, the *lingua franca* of the day, the authors came from many different countries including Egypt, Syria, Greece, and Rome. These Hellenistic astrologers employed a vastly wider array of timing techniques than are used or even known to modern astrology. Many of these timing methods have been lost due to omissions or misunderstandings in the translation and transmission of this material during the last two thousand years. However, due to the efforts of Robert Schmidt of Project Hindsight and others over the past 15 years, the origins of Western horoscopic astrology are in the process of being rediscovered and reconstructed.¹

One of the fundamental concepts common to the many Hellenistic timing techniques is that of *time lord*. The Greek word is *chronocrator*, and this literally means a *ruler of time*. When a planet becomes a time lord in an individual's chart, it becomes activated and that planet then rules over the affairs of the person's life for a given period of time. Whatever events that planet signifies in the natal chart are likely to

occur when it is the time lord; and according to its placement, condition and configurations with other planets, those events will be more or less dramatic and more or less beneficial to the life.

Some of the most important time lord procedures in Hellenistic Astrology have unfamiliar names such as Circumambulations through the Bounds, Zodiacal Releasing from the Lots of Fortune and Spirit, Quarters of the Moon, and Decennials. Each of these methods examines the life from various perspectives and inquiries, whereby the life is divided into a sequence of periods that are each governed by a particular time lord planet. This succession of time lords and their sub-time lords establish the sequence of the general fortunate and unfortunate periods of a person's life. In Vedic astrology, *dashas* are conceptually analogous to the Hellenistic time lords, but the methods for determining them differ substantially.

Circumambulations through the Bounds was a timing procedure employed by many of the major Hellenistic astrologers such as Dorotheus of Sidon, Claudius Ptolemy, Paulus Alexandrinus, Hephaistio of Thebes, Rhetorius of Egypt, and elaborated upon by the Arabic Abu Ma'Shar.² In the early seventh century, Rhetorius laid out an account of how and when to utilize the multiplicity of timing techniques, and he told the reader, "*Before all, investigate circumambulations.*"³ He and others implied that circumambulations designated the broadest indications of good and bad times, and that the individual events specified by all the other timing methods should be evaluated and subject to the indications of the time lords established by circumambulations.

The Procedure

Circumambulation literally means *to walk around*, and in this technique, a chosen planet walks around the nativity. The Greek word for bound is *horion*,

which translates as boundary, limit, or territory. Bounds, referred to in medieval astrology as *terms*, are the unequal subdivisions of each zodiacal sign, whereby each portion is ruled by one of the five planets, excluding the Sun and Moon. The rulers of the bounds are called the bound lords, who by their nature have jurisdiction over that portion of the sign and establish the leniencies or strictures that are permitted within that sector.⁴

In this procedure, a qualified planet or point which we shall henceforth call the predominator, begins to circumambulate degree by degree from its natal position through the zodiacal signs at some fixed rate. As the predominator passes through the successive bounds, each bound lord in turn, become the primary time lord for a certain interval of time. As the predominator encounters other planets, either bodily (by conjunction) or by ray (aspect), these planets become the participating time lords.⁵ The duration of each bound lord as the ruler of a certain period of life is determined by converting the interval degrees of the bounds to the ascensional times of that sign.⁶ Let us explain the procedure in more detail, and then illustrate the method through an examination the chart of Jacqueline Kennedy-Onassis (JKO).

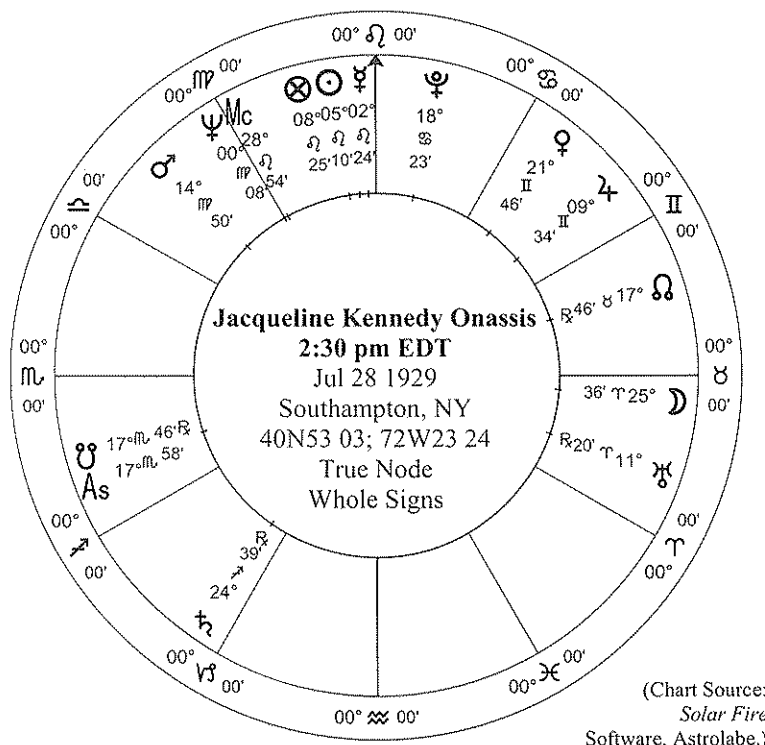
The first step is to determine the planet or point that is most qualified to be released as the predominator; and via its movement, it has the responsibility of determining each of the primary and participating time lords. It must meet certain qualifications in order to have the power and authority needed for this task. There are four possible candidates—the Sun, the Moon, the Lot of Fortune or the Pre-natal Lunation (PNL), and if none of these candidates meet the necessary criteria, there is a default to the Ascendant. Ancient astrologers called these points “*the places of life*.”⁷ The Sun and Moon are the

luminaries, the lights and leaders of the diurnal and nocturnal sects; they signify the soul and the body, the God and Goddess, the king and queen, respectively. The Lot (Part) of Fortune is a mathematical construct of the Sun, Moon, and Ascendant degree which is called the *horoskopos* and represents the moment of birth and the emergence of life. The Pre-natal Lunation (PNL) is the degree of the New or Full Moon prior to birth, and represents the syzygy of the Sun and Moon, or body and soul.

Candidates are examined in the following order: first the sect light,⁸ then the non-sect light, followed by Fortune and PNL to see if they occupy either the first, tenth, or eleventh houses, which were said to be the advantageous places. If none of them do, there is default to the degree of the Ascendant. Secondly the candidate must be configured to one of its four rulers (bound, domicile, exaltation, or trigon in this order) by whole sign, using only the aspects of conjunction, sextile, square, trine, and opposition.

If a candidate meets both criteria of occupying an advantageous place and being configured to one of its rulers, the final consideration is to see if it is afflicted by a malefic planet (conjunct, square or opposed by Mars or Saturn by whole sign aspect). If so, preference should be given to another acceptable candidate that is free of connection to a malefic. If all acceptable candidates are adversely configured to a malefic, then the best one must be chosen and accepted for what it is.⁹ It may be that an individual does not have any planet or point that qualifies to be the predominator, and the texts do not say what to do in such a case.

Let us now turn to chart of JKO to determine the planet or point most qualified to be released as the predominator, and establish the sequence of primary and participating time lords by looking to the movement of the predominator through the bounds and to its configurations to other planets. The data from Delphic Oracle software will indicate the beginning and duration of the periods of both the primary and participating



Egyptian Bounds

Aries

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♀											♂										

Taurus

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♀											♂										

Gemini

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♀											♂										

Cancer

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♂											♀										

Leo

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♀											♂										

Virgo

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♂											♀										

Libra

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♀											♂										

Scorpio

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♂											♀										

Sagittarius

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♀											♂										

Capricorn

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♂											♀										

Aquarius

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♀											♂										

Pisces

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
										♂											♀										

time lords. The defaults are the whole sign house system, the seven classical planets, and whole sign Ptolemaic aspects (conjunction, sextile, square, trine, opposition). In JKO's chart, the Sun is the first candidate to qualify as predominator, because as sect leader it occupies the advantageous tenth house, is configured to itself as domicile lord of Leo, and is not afflicted by either of the malefics, Mars or Saturn.¹⁰ Now we are ready to begin circumambulating the Sun.

Since the Sun's natal location places it in the bounds of Jupiter, the first primary time lord is Jupiter. As the Sun moves from 5 Leo 10 to 6 Leo 01,¹¹ it enters into the bounds of Venus which becomes the next primary time lord. As the Sun continues to circumambulate through the sign of Leo, degree by degree, it passes through the bounds of Saturn, of Mercury, and Mars. Then as it continues through Virgo, the bound lords as primary time lords in succession are Mercury, Venus, Jupiter, Mars and Saturn. (See Egyptian Bounds

Table.) This then is the order of planetary time lords that govern the broadest division of the times of JKO's life, and the general nature of the events that occur, both in terms of the significations themselves and their overall fortunate or unfortunate quality.

The participating time lords are determined by the aspects made by the Sun to the other planets as it circumambulates. The first aspect the circumambulating Sun makes is to itself, and so the Sun is the first participating time lord, cooperating with Jupiter which is the primary time lord. Thus JKO was born under a Jupiter/Sun period. The Sun remains the participating time lord until it reaches the 9th degree of Leo where it encounters a sextile ray from Jupiter at 9 Gemini. Jupiter becomes the next participating time lord until the Sun reaches 21 Gemini where it encounters a sextile ray from Venus, and Venus takes over. The next ray the Sun encounters is a trine from Saturn at 24 Sagittarius, then a trine from the Moon at 25 Aries; then once the Sun enters Virgo, a square from Jupiter at 9 Gemini followed by a conjunction with Mars at 14 Virgo, a square from Venus at 21 Gemini, and square with Saturn at 25 Sagittarius. This is the order of the participating time lords, and a planet remains as participating time lord until the predominator encounters the ray of another planet, even if the primary time lord has changed.

Combining the primary and participating time lord sequences, and referring to the dates from Delphic Oracle (see Table), we have the divisions of time shown in the box on the left of this page.

Guidelines For Interpretation

Let us begin with definitions of what we mean by good/fortunate/beneficial and bad/unfortunate/detrimental. Good is the conditions that result in vital health and long life, prosperity, happiness, and success in one's endeavors. Bad is the conditions that result in poor health and short life, poverty, suffering, and failure in one's endeavors. While it is true that seeming misfortune sometimes turns out for the best, what we are evaluating is the *final outcomes* of the events. And given the choice, it is unlikely that most people would voluntarily choose illness, poverty, suffering and failure as their ultimate lot in life. In traditional astrology, the benefic planets which were said to do good are Venus and Jupiter, and the malefic planets, Mars and Saturn were said to do bad.¹²

According to Abu Ma'shar, there are several essential factors to consider in the interpretation of this technique.¹³ The first factor is the intrinsic benefic or malefic nature of the primary time lord and its condition in the natal chart. A potentially benefic time period in the life cannot be any more benefic than the condition

Circumambulation through confines and rays Ingress Dates for Jacqueline Kennedy-Onassis	
Jupiter (primary time lord)	7/28/29
Sun (participating time lord)	7/28/29
Venus	8/23/30
Sun continues	
Jupiter	3/14/35
Saturn	1/9/37
Jupiter continues	
Mercury	12/28/45
Jupiter continues	
Venus	10/28/50
Mars	9/5/53
Venus continues	
Saturn	7/8/54
Moon	9/25/55
Mercury	5/9/61
Moon continues	
Venus	4/11/70
Moon continues	
Jupiter	7/18/73
Mars	3/19/80
Jupiter	12/18/82
Mars continues	
Mars	1/9/88
Venus	12/29/88
Saturn	8/20/92
Saturn	11/10/96

(Data source: Delphic Oracle Software, Zoidiasoft Technologies.)

of that planet in the natal chart. The second factor is the benefic or malefic nature of the primary time lord in combination with the benefic or malefic nature of the participating time lord. And the final factor is the changeover of the predominator moving from the bounds of a benefic time lord to a malefic time lord or vice versa.

When both primary and participating time lords are benefics in good condition in the natal chart, the period will be fortunate and famous for good things. When both primary and participating time lords are malefics in bad condition in the natal chart, the period will be marked by great crises, bodily, sickness, and obstacles. When the primary time lord is a benefic, but the participating time lord is malefic, there will be a mixture of events and a moderate measure of good and bad things, both of joys and sorrows, of sickness and health. When the primary time lord is a malefic, but the participating time lord is a benefic, the malefic will subject the person to critical times and the good things that accrue will be mixed with bad, but the benefic will rescue the person from total disaster.

When the predominator moves from the bounds of one benefic time lord to another benefic time lord, or when a benefic participating time lord, hands over to another benefic participating time lord, this indicates the continuation of good fortune. The changeover from a malefic to a benefic indicates a change from bad fortune and debasement to elevation. The changeover from a benefic to a malefic indicates a transition from good things to bad things and to the fear of death. The changeover from a malefic to another malefic indicates that at that time the person is enveloped in misfortune, and moves into worsening conditions and to the fear of death.

Analysis of JKO

Jupiter: Age birth to 13 months – Jupiter is the primary time lord and the powerful natal Sun is the participating time lord in the bounds of a benefic. This is generally a very fortunate time period as Jackie is born into a family of great wealth, status, and affluence.

Venus: Age 13 months to 7 ½ – Benefic Jupiter hands over the times to Venus, also a benefic, and so there is a continuation of the good fortune. Just after another benefic Jupiter becomes the participating time lord, a sister is born to Jackie. However, note that since Jupiter and Venus, both in the 8th house of inherited wealth, are problematical in the natal chart (Jupiter in detriment, and both opposed by Saturn and squared by Mars),¹⁴ the good fortune is not all that it could be. During this time period, the effects of the 1929 Stock Market crash begin to affect the family fortunes and

her father's in particular, who squanders his assets. *Saturn: Age 7 ½ to 16 ½* – Malefic Saturn takes over as primary time lord from benefic Venus, and thus we can expect a change from good things to worsening conditions. Benefic Jupiter continues as cooperating time lord, a condition which will rescue the person and good will be mixed with bad. Note that Saturn is retrograde, afflicted by a square from Mars, occupies the second house of money and rules the fourth house of parents and home. With the onset of this period, Jackie's parents separated and then divorced, rupturing her home life. She lived with the stigma and taint of divorce in a 1930's Catholic family. At the age of 12, her mother remarried an extremely wealthy and socially prominent man, thus rescuing Jackie from the fear of poverty and social ostracism.

Mercury: Age 16 ½ to 24 – Malefic Saturn hands over the times to Mercury, who although combust, is in the 10th house with Fortune and is bonafide by sextiles from Venus and Jupiter. Mercury is the significator of learning, literary arts, and travel, who rules along with Jupiter as participating lord. Thus we might expect a change from somewhat difficult times to much better times. During this period, she graduates, travels to England where she meets Winston Churchill, enrolls in Vassar, is dubbed Queen Debutante, and studies in France for a year where she is launched into a social scene with aristocrats and celebrities. When Venus becomes the participating lord at the age of 21, she wins the Vogue literary prize; graduates from George Washington University with a degree in French literature; and gets a job as a camera girl with the *Washington Times Herald*. This period ends an engagement to JFK. Note that Mercury in Leo is the domicile lord of Venus, her 7th house marriage lord, and a royal husband is presented to her.

Mars: Age 24 to 31 ¾ – Benefic Mercury hands over the primary time lordship to malefic Mars which bodes ill; and Venus continues as participating time lord for about a year during which she is married, loses her first child by miscarriage, and becomes aware of her husband's infidelities. Thus there is a mix of good and bad, with the bad prevailing and a marriage that took place under the auspices of Mars. At the age of 25, Venus hands over to Saturn as participating time lord for the next year. We can assume that the bad intensifies with both malefics ruling. She nurses JFK through two spinal surgeries; at the end of this period there are public rumors of marital troubles; and she goes to England to get away from the humiliation. At the age of 26, Mars hands over the participating time lordship to the Moon, which in the natal chart is bonafide, though weak in a cadent house of accidents and injuries, so there will be some good mixed with the bad. This period saw her first meeting with Aristotle Onassis; a reconciliation with her

husband insisted upon by her father-in law; a stillborn daughter; the death of her own father; the live birth of her daughter, Caroline; her elevation to the position of First Lady; and birth of her second live child, John.

Mercury: Age 31½ to 40¾ – Malefic Mars now hands over to benefic Mercury, and during this period of Mercury’s time lordship, Mercury as bound lord is quite powerful in the first degrees of Virgo as it is in its own domicile and exaltation, and the benefic but weak Moon continues as participating time lord. Thus we may expect a change from difficult times to more fortunate times. Mercury, as domicile lord of Venus, has now delivered its goods, and Jackie reigns as First Lady. In looking at Jackie’s life, the experiences seem to be mixed. Emulating the Mercurial archetype, she brought an unprecedented standard of culture and arts to the White House administration amidst much criticism for her excessive expenditures. She lost another child who was born prematurely, her husband was assassinated, she went through financial anxiety, grief, and depression, emerged into a jet set social whirl and romantic liaisons, and began the funding of the Kennedy Library and the restoration of the Metropolitan Opera House. This period ended with another royal marriage to shipping tycoon, Aristotle Onassis.

Venus: Age 40¾ to 53½ – Benefic Mercury hands over to benefic Venus, and the Moon continues as participating time lord. With Venus/Moon, we might expect a continuation of good fortune with the awareness of the problematical natal conditions of Venus. All the themes from Jackie’s first marriage resurface, only they are bigger this time. She experiences marital infidelity from her husband, and she retaliates by spending ever increasing amounts of his money. Ari campaigns to divorce her and deprive her of inheritance rights. Three years into this period Jupiter takes over from the Moon as participating time lord. Ari dies before he can divorce her, and under a Venus/Jupiter period she becomes an extremely wealthy widow and buys an estate on Martha’s Vineyard, asserting her independence from the Kennedy clan. This period ends with Mars taking over as participating time lord and she is promoted to full editor at Doubleday Publishing House. Mars in the natal chart is the domicile lord of the Ascendant, and as a universal technique, this indicates the potential for personal success when activated as time lord.

Jupiter: Age 53½ to 58½ – Benefic Jupiter takes over the primary time lordship from benefic Venus, and Mars continues as participating lord until the closure of this period. We might expect the continuation of good fortune with some bad mixed in. This period begins with the public declaration of her romance with diamond financier, Maurice Templeton; her mother’s diagnosis of Alzheimer’s disease; and Jackie’s fear for

her own health. She continues her professional life in publishing, with the coup of the Michael Jackson memoirs, sees her daughter married and devotes herself to her grandchildren.

Mars: Age 58½ to death at 64 – Malefic Mars is now the primary time lord, and we would expect this final period of her life to be very difficult, with a malefic primary time lord and two malefic participating time lords. Under Mars/Mars, she buries her mother, and rages over JFK Jr’s romance with Madonna whom Jackie sees as emulating Marilyn Monroe’s affair with JFK. This period is followed by Venus as participating time lord, which holds back the tide of bad fortune. Jackie has a fascination with Buddhism, Eastern Mysticism, and alternative medicine, and she facilitates the publication of Bill Moyer’s book on healing and the mind. At the age of 63, Venus hands over to Saturn as participating time lord. Under the Mars/Saturn period, Jackie has a riding accident at 64 years of age, and the subsequent public announcement of her illness—non-Hodgkins lymphoma. Jackie dies on May 19, 1994.

In surveying the sequence of benefic and malefic time lords established by circumambulations through the bounds, we see that until the final years of Jackie’s life, there were only two periods governed by malefics—Saturn between the ages of 7½-16½ and Mars between the ages of 24-31½. But in both of these periods there were benefic participating time lords operative, which Abu Ma’shar says rescue the natives from the dangers brought on by the malefics. Most of her life was under the governance of benefics. The only times of a malefic/malefic combination was the year following her marriage to JFK when she realized the reality of her marriage. There is some evidence that she contracted syphilis from her husband at this time that contributed to her ongoing difficulties with pregnancies. As noted above, her illness and death followed the second malefic/malefic combination of primary and participating time lords.*

Endnotes:

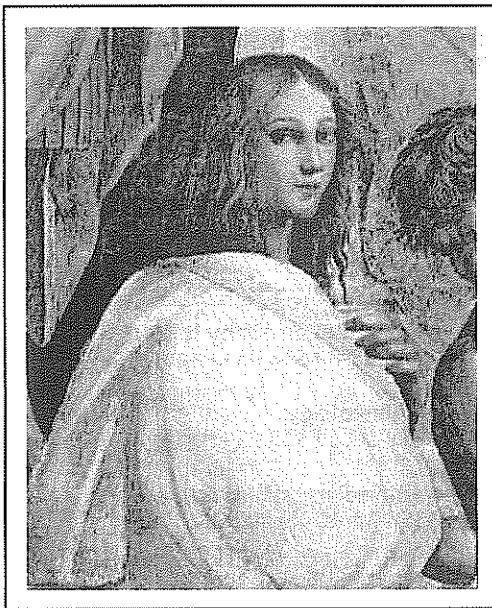
- ¹ For more information on resources for the study of Hellenistic astrology, see www.projecthindsight.com.
- ² Dorotheus of Sidon (*Pentateuch* III.2), Claudius Ptolemy (*Tetrabiblos*, IV. 10), Paulus Alexandrinus *Introductory Matters*, 34), Hephasitio of Thebes (*Apotelesmatics*, II. 26), Rhetorius of Egypt (*CCAG*; VIII.1. p 241-2), and Abu Ma’Shar (*On Solar Revolutions* II. 3).
- ³ Rhetorius, *CCAG*; VIII.1 p. 241.
- ⁴ There are several variations of bound systems—the Egyptian, Chaldean, Ptolemaic, and the one included by Vettius Valens. This paper will follow the Egyptian bounds, the system most used by Hellenistic astrologers.
- ⁵ Various authors differed on some of the specific details of this technique. This paper will follow the guidelines given by Dorotheus, explicated by Hephaistio, and elaborated upon by Abu Ma’Shar; Ptolemy and Paulus considered other factors.
- ⁶ The ascensional times of the signs are the time it takes for a

certain portion of the ecliptic to fully ascend over the eastern horizon at various latitudes. A Table of the Ascensional Arcs of Zodiacal Signs can be found at www.projecthindsight.com. In addition, Delphic Oracle software can generate these calculations for a specific chart. See www.zodiac-x-files.com.

- ⁷ Dorotheus of Sidon (*Pentateuch* III.2).
- ⁸ A diurnal chart has the Sun above the horizon, and the Sun is the sect light. A nocturnal chart has the Sun beneath the horizon, and the Moon is the sect light.
- ⁹ Dorotheus states that if a malefic is casting its rays to the degree of the predominator, it will harm the native when this malefic becomes the time lord (*Pentateuch* III.2).
- ¹⁰ JKO has a diurnal chart because the Sun is above the horizon, thus making the Sun her sect leader. The Sun occupies the 10th house, one of the three advantageous places, and thus is a potential candidate. Now looking to see if the Sun is configured to any of its four rulers, let us begin with the bound lord. The Sun at 5 Leo is in the bounds of Jupiter, as Jupiter is the bound lord of the first six degrees of Leo. In the natal chart, Jupiter is at 9 Gemini. Hephaistio tells us that the bound lord must see its own bounds (II.78), meaning that Jupiter would have to be between the first and sixth degrees of Gemini in order to see its own bounds at 1-6 Leo. Since it is at 9 Gemini, it does not meet this criterion so must we discard it. The next ruler is the domicile lord of the Sun, which since the Sun is in Leo, the Sun is its own domicile lord and is configured to itself. Thus, we now have an acceptable candidate. The last thing we want to do is to check whether either Mars or Saturn

is configuring the Sun by whole sign aspect—conjunction, square or opposition. Since Saturn in Sagittarius is trine by sign and Mars in Virgo is in aversion (semi-sextile), neither of the malefic planets is adversely connected to the Sun. We can be assured that we have a strong candidate, in its own domicile and not afflicted by the malefics.

- ¹¹ Because the Greeks did have the zero in their numeric system, the first degree of a sign begins at 0 degrees 0 minutes and ends at 1 degree 0 minutes. Thus, in this example, when the predominator moves to 6 degrees Leo 01 minutes, it has entered the seventh degree of the sign.
- ¹² In some systems, the Sun and Moon are also considered benefics, depending upon how they are situated in the chart. Mercury is called common, meaning that this planet can go either way, as a benefic or malefic, based upon with which planets it is most closely associated.
- ¹³ Abu Mashar, (*On Solar Revolutions* II. 3).
- ¹⁴ A Hellenistic astrologer might evaluate Venus thus: Venus as ruler of the seventh house of marriage and the twelfth house of afflictions does not belong to the sect in favor, is unhappy as a morning rising star and in a diurnal sign, does not occupy any of the positions of her own rulerships, is located in the moderate strength but bad nature, eighth house of death, and is afflicted by both malefics, Mars and Saturn. So while Venus is a benefic by intrinsic nature, her condition in this chart does not support the full expression of her benefic nature and points to unhappiness in the areas and topics she signifies.



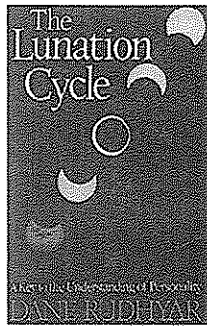
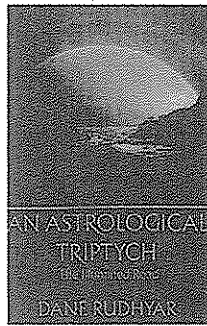
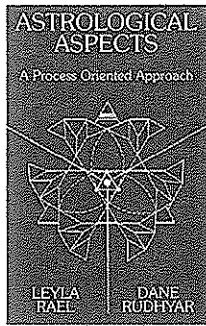
—*Hypatia of Alexandria, (born circa 370 C.E.)*
Romantic legend has Raphael's betrothed, Magherite,
as one of only three figures to gaze outward; other
scholars note Hypatia of Alexandria, disguised as
Francesco Maria della Rovere,
Pope Julius II's nephew.
Hypatia, the last curator of the Library of Alexander
was the first woman documented to have openly
made substantial contributions to mathematics,
astronomy, and philosophy in her own name.
As both woman and pagan in an increasingly
Christian environment, she became an official enemy
of the Church; her brutal murder by the Nitrian
monks coincided with the death of the classical world.

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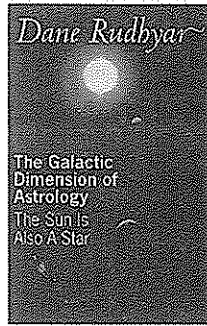
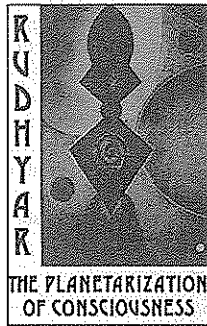
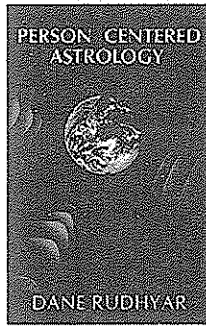
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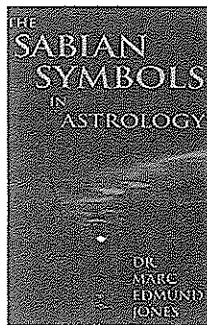
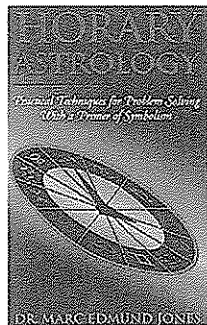
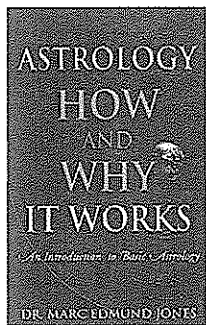
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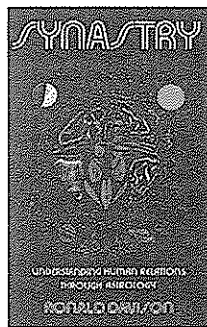
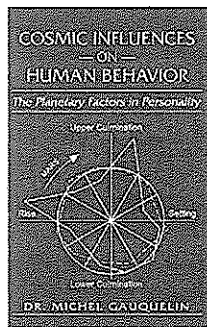
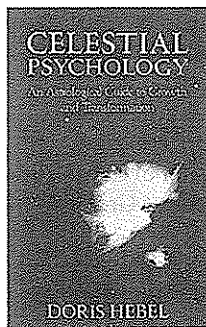


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*"Emotionally, I would prefer that Gauquelin's results
don't hold, rationally I must accept they do."*

—Hans Eysenck, London University of Psychiatry

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Buran of Baghdad:

An Astrological Woman in the Early Middle Ages

by Kenneth Johnson

Many current practitioners of astrology are dismayed to discover that, despite all the work that is being done in the reconstruction of our history, we have not uncovered the names of any women astrologers until the twenty-first century.

Kenneth Johnson, proficient in both Western and Vedic systems and skilled in the fine art of historical sleuthing, has given us a portrait of the 9th century Buran of Baghdad, the earliest astrological woman whose identity is known to us. He sets this biography amidst the turbulent politics of the early Islamic empire, whose rulers had court astrologers and who were instrumental in establishing centers for the translations of astrological texts from Greek, Persian, Sanskrit, and Syriac into Arabic.



To the best of my knowledge, Buran is the first female astrological personality from classical times whose identity has become known to us. One hopes that others shall eventually appear.

Buran of Baghdad (807-884 C.E.) was the wife of a reigning monarch and a powerful political figure in her own time. As a member of Baghdad's intellectual elite, she was involved with the creation of a famed astrological academy, and she was roughly contemporary—and probably acquainted—with the best known astrologers of the early Arabic period, notably Masha'allah, Abu'Ali, Omar of Tiberias, al-Kindi, and Abu Ma'shar. Buran is unique in respect to the fact that a great deal of biographical material exists concerning her life—among ancient astrologers, only the lives of William Lilly, Nicholas Culpepper, and Abu Ma'shar are recorded with anything like the complexity of Buran's life story. This is in large part due to the fact that she was culturally and politically prominent; I call her an *astrological woman* rather

than an astrologer because it is unlikely that she ever practiced astrology as a profession. Medieval Muslim historians worked in much the same fashion as contemporary journalists—when constructing a history, they interviewed everyone concerned with an event, including palace guards, cooks, eunuchs and harem girls. Their histories are filled with rich anecdotal details.¹ It is thanks to their thoroughness that we know as much about Buran as we do, right down to her birth data.

Buran was born in Baghdad on a Sunday evening, on the 2nd day of the month of Safar, in the 192nd year after Hegira (December 5, 807 C.E.).² At the time of her birth, Baghdad was only forty-five years old, and Buran's family predecessor (probably her great-grandfather), Nawbakht the Persian, had been the astrologer in charge of choosing the birth chart for the city. The Nawbakhts were perhaps the most prominent of all astrological families during the early Arabic period and supplied four or five different court astrologers during the early Abbasid period;³ they were descended from an old, aristocratic Persian clan, and Buran's father, Hasan ibn Sahl, may very well have named her in honor of Queen Buran, daughter of one of Persia's last great independent monarchs, Chosroe II. Queen Buran of Persia was crowned in 630 or 631, in time to take over the management of her father's famous academy of astrology at Jundishapur.⁴

One wonders precisely what Hasan ibn Sahl may have seen in the birth chart of his daughter, Buran; she too would reign as a queen and become deeply involved with a legendary academy of astrology and other sciences.

Her most probable rising sign is Cancer, and the ruler of the horoscope, the Moon, falls in the seventh house, where it is present along with Venus. The

Moon's dispositor, Saturn, is in the auspicious fifth house, witnessing the Moon with a helpful sextile. Since this is a nocturnal horoscope, the Moon is the sect ruler, while the Moon and Venus are the first two rulers of the Moon's triplicity; they are both angular, and both in the seventh. A brilliant marriage might have been predicted; she became a reigning queen when she married the caliph. The association with wisdom is more difficult to see, but Jupiter, ruler of the ninth, is very well placed, being angular in the fourth, as well as being witnessed by the Sun, the Moon, and Venus—all the other benefics. In regards to Buran's expertise with astrology, the contemporary astrologer will be immediately drawn to the rather close conjunction between Mercury and Uranus in her birth chart, though she herself could not have known of the existence of Uranus, and would have seen Mercury as an indicator of astrology. (It is, however, worth mentioning that another gifted medieval astrologer, al-Biruni, had a conjunction of Uranus with the Moon, while Abu Ma'shar may very well have had a close conjunction of Uranus and the Sun.)⁵

Buran grew up in the Baghdad of the Arabian Nights—quite literally. It was the reigning caliph of the time, Harun al-Rashid, for whom Scheherazade allegedly spun her fabulous stories. When Harun died, he left a divided empire. His older son, Amin, ruled as the official caliph in Baghdad, while his younger son, al-Ma'mun, enjoyed virtual autonomy in eastern Persia and central Asia, including the present-day Afghanistan. Ruling in this region, now so remote to the world at large, did not relegate al-Ma'mun to the kind of political exile we might imagine—quite the opposite. At that time, eastern Persia was the intellectual and spiritual heart of the empire, and produced some of the most renowned thinkers—including astrologers—of that era.

In fact, during the early years of his reign al-Ma'mun enjoyed the services of a brilliant court astrologer—Omar of Tiberias (d. c. 815), who was highly influential during the Latin Middle Ages, and whose work is still available today.⁶

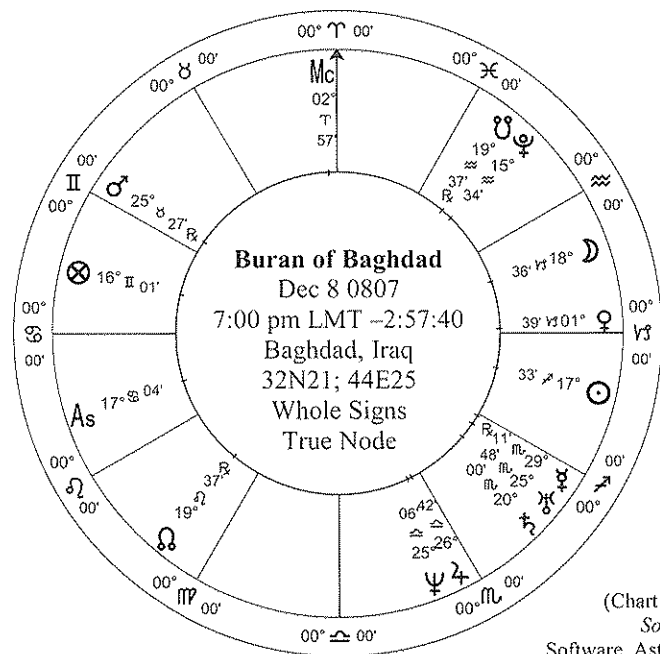
Civil war between the two brothers was inevitable, and when it finally erupted, it was al-Ma'mun who emerged the victor in 813. However, the new ruler was secure in Persia and suspicious of Baghdad—rightfully so, since Amin's adherents continued to stir things up in that city and rebellion simmered. It was Buran's father, Hasan ibn Sahl, who acted as the caliph's personal agent in Baghdad, ferreting out potential malcontents and making the capital safe for al-Ma'mun's eventual arrival in 819. Hasan was well rewarded for his loyalty in 825, when his daughter Buran married the great caliph; she had been betrothed to him ever since she was ten years old.⁷

The marriage took place when Buran was eighteen. This was a seventh house year for her by profection; Capricorn was her annual profected Ascendant, with the Moon and Venus rising, aspected by their ruler Saturn from the natal fifth or profected eleventh. As Buran's contemporary, Abu 'Ali al-Khayyat, wrote: "*And when the profection of the year of the Ascendant of the radix comes to the seventh sign ... it signifies marriage in that year.*"⁸

The wedding ceremony became famous:

The marriage ceremony of the Caliph al-Ma'mun to the eighteen-year-old Buran, daughter of his vizir, al-Hasan ibn-Sahl, was celebrated in 825 with such fabulous expenditure of money that it has lived in Arabic literature as one of the unforgettable extravaganzas of the age. At the nuptials a thousand pearls of unique size, we are told, were showered from a gold tray upon the couple who sat on a golden mat studded with pearls and sapphires. A two-hundred-rotl candle of ambergris turned the night into day.⁹

Though Buran and al-Ma'mun eventually became close—even inseparable—their first few years of marriage were stormy. It is said that



(Chart Source: Solar Fire Software, Astrolabe.)

al-Ma'mun tried to divorce her on the grounds that she was unable to bear children. Somehow Buran got word of his intentions and hired a well-known lawyer from Syria to help plead her case. By the time al-Ma'mun got around to challenging her, she had already constructed a series of legal arguments which forced him to back down; Buran remained the wife of the caliph. (An astrologer would have advised the caliph not to marry a person with Saturn in the fifth house if he had child-bearing on his mind—especially since she also had Saturn opposing the ruler of the fifth house, Mars, which is retrograde as well as in its detriment in Taurus.)

It was around the same time that al-Ma'mun founded one of the greatest institutes of higher learning ever to impact the history of astrology. The House of Wisdom (*Dar al-hikma*) was dedicated to the preservation and reclamation of Greek science and culture; it was here, more than anywhere else, that translations from Greek scientists (including astrologers) were made and circulated amongst the Arabs. Soon,

Arab students found themselves equipped with the greater part of the works of Galen, Hippocrates, Ptolemy, Euclid, Aristotle, and various other Greek authorities. The work of translation was twofold; versions were made in Arabic and also in Syriac. All these were better translations than had been known in the past and were made from good Greek manuscripts, many of them procured by agents of the khalif who were sent into the Roman Empire and empowered to spend considerable sums on the purchase of the best codices.¹⁰

It is difficult to say how much Buran may have been involved in the House of Wisdom. She was not only a member of the Empire's foremost astrological family, she was also a descendant of the old Persian aristocracy who formed the intellectual elite of the early Muslim Empire. Buran was certainly an educated woman with scientific interests, including astrology—because we must remember that the early Arabs regarded astrology as a branch of legitimate Greek science rather than as mysticism or magic. It is also recorded that Buran did in fact, exercise considerable influence in state affairs.¹¹

So closely bound were Buran and al-Ma'mun that she even accompanied him on his military expeditions against the Byzantines in Anatolia.¹² In so doing, she participated in one of the more culturally important events of her era.

The ancient caravan city of Harran in eastern Anatolia was perhaps the last remaining stronghold of Graeco-Roman paganism; the people there had survived every effort of the Byzantines to convert them to Christianity, as well as subsequent efforts by the Muslims to convert them to Islam. The following story is more likely to be fiction than fact, but it makes an important point.¹³

When al-Ma'mun passed through the city of Harran, he noted that its inhabitants were still pagans. He offered them the usual choice which Islam bestowed upon non-believers: they could either convert to Islam, prove themselves to be "people of the Book" and pay a tax, or they could die.

The prophet Muhammad had used the phrase "people of the Book" to describe religions that possessed a revealed scripture, like the Muslim themselves. Such religions received a special dispensation; they need

not convert entirely, but could retain their religious practices if they simply paid a tax. The same privilege did not extend to pagans. The people of the Book were Christians, Jews, Zoroastrians, and—Sabaeans.

Who were the Sabaeans? Scholars have argued about which Near Eastern religious group may have been meant by this term, but without any particular show of agreement. The term was already so obscure by al-Ma'mun's time that the great intellectual caliph himself probably had no idea what it meant. This was what the pagans of Harran were counting on, at least, when they declared themselves to be Sabaeans. According to the story, they never had to argue their point in front of



—*Parmenides of Elea (c. 510 B.C.E.)*
Contemporary of Heraclitus,
distinguished between the world as
daily experienced and the reality
reached by thinking, an idea that
proved to be one of the most
influential in western culture
(center left, The School of Athens).

the caliph; al-Ma'mun died on campaign before returning to Harran.

The story itself is likely to be false, but the Sabaeans of Harran probably did receive an edict of tolerance during the time of al-Ma'mun, for it is after this time that their influence upon the intellectual scene begins to thrive. Next only to the scholars of the House of Wisdom, the Sabaeans were instrumental in preserving the ancient Greek knowledge of science—and of astrology. They were especially renowned for their expertise in astrological image magic, and it is probably for this reason that Marc Edmund Jones, many centuries later, paid them a tribute (albeit with a slight variation in spelling) by naming his own magical astrological images the Sabian Symbols in their honor.

The fluorescence of science, learning, and culture under al-Ma'mun lasted a mere seven years from the time of his marriage to Buran and his founding of the House of Wisdom until his premature death in 833—apparently by food poisoning as a result of eating bad dates. He was on campaign in Anatolia at the time, and Buran was by his side during his last moments.

Then everything changed. The caliph was succeeded by his younger brother, Mu'tasim. This individual was a completely different sort of man; a rigorous fundamentalist with a taste for war, he had no interest in Greek learning or science. The House of Wisdom, neglected, sank into obscurity for years. Buran's father, Hasan, no longer enjoyed the favor of the court, and became a nervous, frightened man, old before his time and afraid of the dark. (Let this be a cautionary tale for astrologers who wish to involve themselves in politics.) The new caliph's vizier, Muhammad ibn al-Zayyat, was a brutal person, a former oil merchant who is credited—or blamed—for the invention of that notorious instrument of medieval torture called the Iron Maiden. This charming character quickly conspired to defraud Buran of many of her lands. She and her father retreated to the obscurity of their family palace in Baghdad, where she occupied her time studying astrology. It was during this time that the event which constitutes her principal *claim to fame* as an astrologer took place.

According to the historian ibn-Khallikan, Buran “used to lift the astrolabe and look at the horoscope of the caliph, al-Mu'tasim.” One day she noticed that the ruler was in danger through some sort of wooden instrument. She sent her father to the palace to tell the caliph what she had foreseen. Mu'tasim may have been a fundamentalist, but astrologers were still taken seriously; when his servant arrived shortly thereafter with the caliph's comb and toothpicks, al-Mu'tasim ordered him to try them first. No sooner had he done so than his head or face swelled up and he fell dead.¹⁴

Hasan was restored to court favor and Buran was able to reclaim her land-holdings from the acquisitive vizier. The Nawbakht family was back on top. As for the evil vizier al-Zayyat, a subsequent caliph eventually became annoyed with him and locked him into his own Iron Maiden.

It would be gratifying if ibn-Khallikan had told us precisely what Buran saw in the sky that led to her prediction. It should be remembered that at that time most predictions for individuals were based upon a combination of profections, solar returns, and planetary periods; when placed all together. These techniques even made it possible to focus upon a specific day. However, the fact that Buran was using an astrolabe suggests that she was engaged in an activity which is usually regarded as a more modern pastime and of only secondary importance to Hellenistic and medieval astrologers. An astrolabe creates a picture of the sky at any given moment; it does not chart periods or profections. Buran was probably studying transits to the caliph's birth chart.

Al-Mu'tasim didn't enjoy life in sophisticated, cultural Baghdad. He had surrounded himself with a band of Turkish mercenaries who were fiercely loyal to the caliph but obnoxious to Baghdad's citizens. Al-Mu'tasim's response was to build an entirely new city to house himself and his mercenaries. It was called Samarra, and is still in existence today; it now has the reputation of being one of the most turbulent cities in war-torn Iraq.

Though many of the elite followed the court to Samarra, Buran remained in Baghdad. Her father had been given his own palace as part of his reward for helping al-Ma'mun during the years of civil war; it was named the Hasani Palace after him. While the caliphate descended into an endless series of wars, assassinations, and revolutions, Buran continued to maintain her palace as an independent woman, surviving the ups and downs of fortune for more than 50 years.

She was over 80 years old in 892 when everything changed again. A new caliph, called Mu'tadid, succeeded to the throne. A student of Greek, he longed to restore the House of Wisdom to its ancient glory and re-establish the cultural innovations which al-Ma'mun and Buran had begun so long ago. In that spirit, he decided to return the caliphate to Baghdad, but by that time the caliphs had been in Samarra for so long that they no longer even owned any palatial real estate in the old capitol.

Mu'tadid's agents went to the Hasani Palace and approached Buran. It is not recorded how much, if anything, they paid her for the palace. She did, however, willingly agree to give her home to the new caliph. It is recorded that:

... she asked for a few days respite so that she could move out and hand it over to him. She then repaired the palace, plastered and white-washed it and decorated it with the best and most exquisite furnishings, hanging all sorts of curtains on its portals. She filled the cupboards with everything that might be of use to the Caliph and arranged for men servants and slave girls to answer whatever need should arise. Having done this, she moved and sent word to the Caliph that he could go ahead with the transfer of his residence.¹⁵

Buran had lived long enough to hand over her palace to the spiritual successor of her husband al-Ma'mun. The new caliph, Mu'tadid, moved back to Baghdad, re-established the House of Wisdom, and Buran's Hasani Palace became the capitol of the Muslim Empire for the next five hundred years. A later caliph expanded the palace by importing stones from the ancient Sassanid palaces where the other Buran had ruled more than two hundred years earlier.¹⁶

Buran died in September of 884 and was buried at the Mosque of the Sultan in Baghdad.¹⁷ Neither the palace nor the mosque remain standing.*

Endnotes:

- ¹ The monumental *History of the Prophets and Kings*, by Muhammad ibn Jarir al-Tabari, has recently been translated into English and runs to 38 volumes; Ibn Khallikan's *Biographical Dictionary*, much more brief, encompasses a mere 7 volumes in English translation. Another primary source for the period is al-Mas'udi's *Meadows of Gold*; there is partial translation in English. There is even a work which deals with the artistic and literary court life of the period, Abu'l-Faraj al-Isfahani's *Book of Songs*, never translated but comprising 20 volumes in Arabic. The Muslim historians are nothing if not detailed.
- ² Ibn Khallikan, *Ibn Khallikan's Biographical Dictionary* (trans. MacGuckin de Slane, New York and London, Johnson Reprint Corp., 1842), Vol. I, p. 270. Ibn Khallikan's exact words are: "...she was born on Sunday evening, 2nd Safar, A.H. 192 (December, A.D. 807), at Baghdad." Muslim months are counted from the first appearance of the lunar crescent, and thus the second day of the month is the day after the Moon first becomes visible. I have researched every possible Sunday in December of 807, as well as backwards into November and forward into January, to allow for all possible calendrical mix-ups. Sunday December 5 is the only candidate which places the Moon at something close to the correct phase.
- ³ See Holden, James H., *A History of Horoscopic Astrology* (Tempe, AFA, 1996), pp. 99-100 for background on the Nawbakht family.
- ⁴ Pingree, David. *From Astral Omens to Astrology: From Babylon to Bikaner* (Rome, Istituto Italiano per L'Africa e L'Oriente, 1997), p. 60.
- ⁵ Holden, *op. cit.* Al-Biruni's birth data is on p.126; a speculative date for Abu Ma'shar is on p. 113.
- ⁶ Omar of Tiberias, *Three Books of Nativities* (trans. Robert Hand, Berkeley Springs, WV, Golden Hind, 1997).
- ⁷ Hitti, Philip K. *History of the Arabs* (London, MacMillan & Co. 1956), p. 302, fn. 5.
- ⁸ Abu 'Ali al-Khayyat, *The Judgments of Nativities* (trans. James H. Holden, Tempe, AFA, 1988), p.48.

⁹ Hitti, *op. cit.*, p. 302.

¹⁰ O'Leary, DeLacy, *How Greek Science Passed to the Arabs*, citation to come.

¹¹ Hitti, *op. cit.* p. 333.

¹² Kennedy, Hugh. *When Baghdad Ruled the Muslim World* (Cambridge, Mass., Da Capo Books, 2004), p. 172.

¹³ The story originally comes from al-Nadim, and is recorded in his *Fihrist* (trans. Bayard Dodge, New York, Columbia University, 1970), Vol. II, pp. 751-2. See also Tamara Green, *The City of the Moon God* (Leiden, Brill, 1992), pp. 4-6.

¹⁴ This story from Ibn Khallikan is told in George Saliba, "The Role of the Astrologer in Medieval Islamic Society," in *Magic and Divination in Early Islam* (ed. Emilie Savage-Smith, Aldershot, Ashgate Publishing, 2004), p. 361.

¹⁵ Kennedy, *op. cit.*, p. 164, quoting Jacob Lassner, *The Topography of Baghdad in the Early Middle Ages* (Detroit, 1970), p.85.

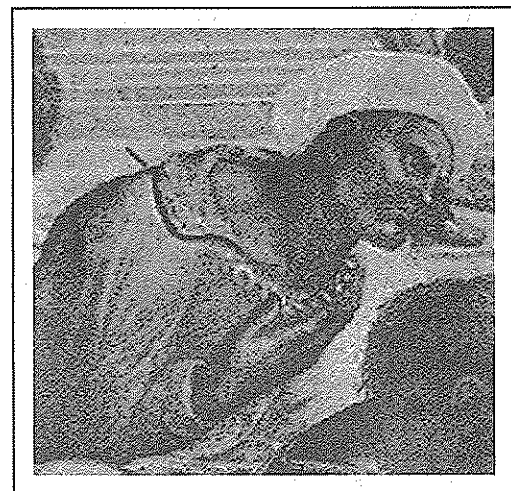
¹⁶ Kennedy, *op. cit.*, pp. 151-2.

¹⁷ Ibn Khallikan, *op. cit.*, p. 270.

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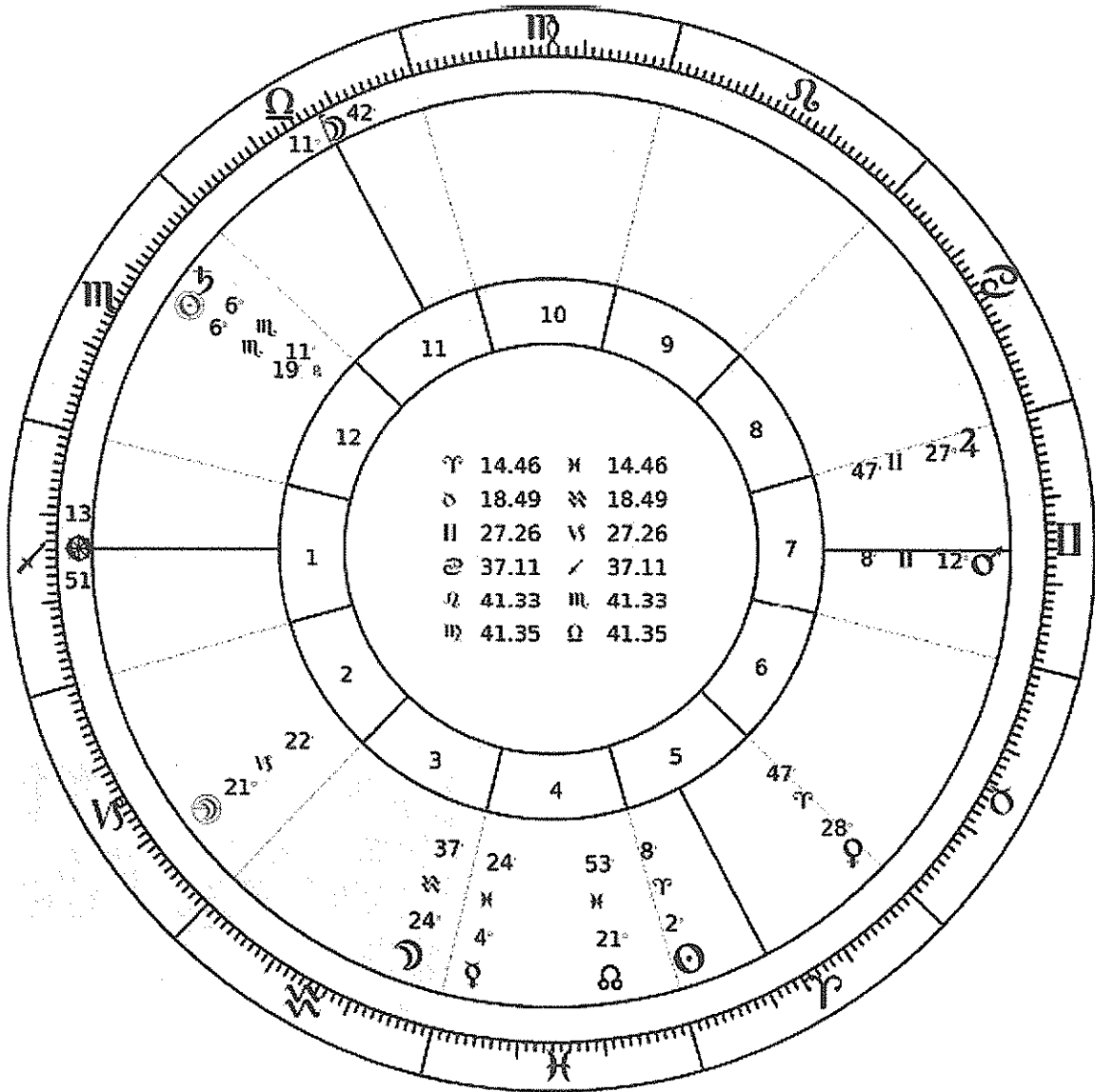
The author gratefully acknowledges the help of Demetra George and Carmen Miller in the creation of this article.



—Averroës (Ibn Rushd, 1126-1198 CE), Islamic religious philosopher who contended that philosophic truth is derived from reason, not faith, and who integrated Islamic traditions and Greek thought (lower left, Raphael's *The School of Athens*).

Dane Rudhyar
 3/23/1895 12:42 AM -0.16-0.1
 Paris, France
 48N52 0, 2E20 0
 Tropical
 Geocentric
 Porphyry
 True Node

This chart uses whole signs.
 In all of our applications for
 Hellenistic astrology,
 at Project Hindsight,
 we use whole sign charts.



Fortune: 21 Cp 21 52
 Spirit: 6 Sc 19 28
 Basis: 28 Aq 53 4

Necessity: 26 Cp 52 59
 Eros: 6 Ge 18 20
 Courage: 4 Ta 36 43

Victory: 5 Le 17 59
 Nemesis: 28 Vi 39 39
 PNL: 20 Vi 19 56

(Chart Source: Delphic Oracle Software, Zoidiasoft Technologies)

Peak Times and Patterns in the Life of Dane Rudhyar

by Robert H. Schmidt and Ellen L. Black

The central timing mechanism in Hellenistic astrology was the use of time-lord procedures—the Western analogues of the Indian dasa systems. Of the half dozen or so principal time-lord procedures, only a few were transmitted to Medieval astrologers. Zodiacal Releasing from the Lot of Spirit was entirely lost to Western astrologers until recovered and restored by Robert Schmidt and Ellen Black, the co-founders of Project Hindsight. They will apply this sophisticated timing device to the career of Dane Rudhyar, showing how it reveals otherwise hidden cycles that belong to the planets.



In this article, we intend to apply a Hellenistic timing technique—which to a certain extent and at the risk of oversimplification can be characterized as event-oriented—to a few facets of the life and work of Dane Rudhyar, the modern champion of person-centered astrology. We will be deriving the details of his career from *Dane Rudhyar, An Illustrated Biographic Sketch* on the website, www.khaldea.com.

Mechanics of Zodiacal Releasing from the Lot of Spirit

Zodiacal Releasing from the Lot of Spirit is one of the half dozen or so central time-lord procedures in Hellenistic astrology; each establishes planetary rulers for successive spans of time in the native's life. As the name we have given this procedure indicates, it is concerned with the *Lot of Spirit* in a natal chart. The Lot of Spirit is found by taking the ecliptic interval from the Moon forward in the order of signs to the Sun, and projecting an equal arc from the ascending degree. This is the algorithm for a native born during the day. For someone born at night, it is reversed. The Lot of Spirit is thus a kind of inverse of the Lot of Fortune.

The Lot of Spirit is the Hermetic lot most closely associated with the Sun, there being six others, one associated with each of the remaining traditional planets. One of the Hellenistic significations of the Sun is *the soul*. Put in modern terms, the Lot of Spirit signifies that part of the soul that we might call *the will*, or more precisely, *the will, insofar as it manifests in works and deeds*.

Thus, in the broadest sense, Zodiacal Releasing from the Lot of Spirit may be applied to the study of any actions that one performs deliberately. In a narrower sense, it finds application in the study of the professional life of the native, periods of success or failure, recognition, changes of employment, etc. It also has relevance for the topic of travel.

Zodiacal Releasing is based on the idea of *profection*, where some *significator* in a chart is advanced from sign to sign after some interval of time. Some of you may be familiar with annual profectio, in which the advance of the ascending degree from one sign to the next occurs every year. In Zodiacal Releasing from the Lot of Spirit, the significator in question is the Lot of Spirit. Beginning from its natal sign, this lot is understood to be profected from sign to sign after an interval of time proportional to the minor period of the planetary ruler of the current sign of the profection. This planetary ruler is also considered to be the current time-lord.

The minor periods of the planets are as follows:

Sun	19
Moon	25
Mercury	20
Venus	8
Mars	15
Jupiter	12
Saturn	30

These numerical values can refer alike to *years* (consisting of 360 days each) or *months* (consisting of 30 days each). The one exception to this scheme is that Saturn is given the value 27 when the sign of the profection comes to Capricorn, although it does get 30 years as the ruler of Aquarius.

Let's look at the first data printout of Zodiacal Releasing applied to the chart of Rudhyar. The Major Periods and their Lords. Rudhyar's natal Lot of Spirit is in Scorpio. This means that the first 15, 360-day *years* of his life of action will be defined by Scorpio and under the jurisdiction of its ruler, Mars. On 1/4/1910, the Lot of Spirit profects to the sign, Sagittarius, and the new time-lord will be Jupiter for a period of 12 360-day years. On 11/2/1921, the lot profects to Capricorn for 27 years; and so forth.

As is the case with most Hellenistic time-lord procedures, these spans of time are sub-divided into smaller intervals using the same logic that generated the sequence of major time-lords. For example, under the first 15 years of the general jurisdiction of Mars, Mars itself takes the first 15 *months* of 30-days. Then on 6/15/1896, it distributes 12 months to Jupiter as the ruler of the minor profection Sagittarius; on 6/10/1897, it distributes 27 months to Saturn as the ruler of Capricorn, etc. This process continues until the 15 year jurisdiction of Mars is over on 1/4/1910, during the minor profection of Leo. At which point, the *major* period of Sagittarius begins, and Jupiter begins distribution of the times—first to itself and then to the other lords in succession.

Under the Capricorn major profection, you will notice a line-break in the zodiacal sequence after the Sagittarius minor profection (3/8/1938). At this juncture, the *minor* profections have made one complete circuit around the zodiac which began in Sagittarius on 6/15/1896. At this point, the minor profection jumps to the *sign opposite Capricorn*, which is Cancer, rather than continuing with Capricorn as the minor profection. This is called the *loosing of the bond*.

One major criterion of the loosing of the bond is that rather than continuing for the remainder of the 27 years with Saturn as major time-lord, the Moon as the ruler of the opposite sign, is effectively established as a kind of substitute major time-lord for the remaining years left of the 27 year period.

Such jumps or loosing of the bond, occur in Capricorn, Aquarius, Gemini, Cancer, Leo, and Virgo. There is also a loosing of the bond at the second level when these same signs become the sign of a minor profection.

The sub-periods mentioned above can themselves be likewise divided into even smaller periods by

Zodiacal Releasing from Spirit[†]:

Dane Rudhyar: The Major Periods and their Lords

Sc gen / sub - 3/23/1895	—begin Scorpio Major Period
Sa sub - 6/15/1896	Major Lord: MARS
Cp sub - 6/10/1897	15, 360-day Years
Aq sub - 8/29/1899	
Pi sub - 2/15/1902	—begin Scorpio/Pisces Minor Period
Ar sub - 2/10/1903	Minor Lord: Jupiter
Ta sub - 5/5/1904	12, 30-day Months
Ge sub - 12/31/1904	(This is an example of a minor period
Cn sub - 8/23/1906	which can be subdivided two more
Le sub - 9/11/1908	times using the same principle.)
Sa gen / sub - 1/4/1910	—begin Sagittarius Major Period
Cp sub - 12/30/1910	Major Lord: JUPITER
Aq sub - 3/19/1913	12, 360-day Years
Pi sub - 9/5/1915	
Ar sub - 8/30/1916	
Ta sub - 11/23/1917	
Ge sub - 7/21/1918	
Cn sub - 3/12/1920	
Cp gen / sub - 11/2/1921	—begin Capricorn Major Period
Aq sub - 1/21/1924	Major Lord: SATURN
Pi sub - 7/9/1926	27, 360-day Years
Ar sub - 7/4/1927	
Ta sub - 9/26/1928	
Ge sub - 5/24/1929	
Cn sub - 1/14/1931	
Le sub - 2/2/1933	
Vi sub - 8/26/1934	
Li sub - 4/17/1936	
Sc sub - 12/13/1936	
Sa sub - 3/8/1938	—Loosing of the Bond in Cp
Cn sub - 3/3/1939	3/3/1939 – at this point,
Le sub - 3/22/1941	SATURN, Lord of Capricorn
Vi sub - 10/13/1942	hands over the remaining
Li sub - 6/4/1944	distribution of the times
Sc sub - 1/30/1945	to the MOON
Sa sub - 4/25/1946	
Cp sub - 4/20/1947	
Aq gen / sub - 6/13/1948	—begin Aquarius Major Period
Pi sub - 11/30/1950	Major Lord: SATURN
Ar sub - 11/25/1951	30, 360-day Years
Ta sub - 2/17/1953	
Ge sub - 10/15/1953	
Cn sub - 6/7/1955	
Le sub - 6/26/1957	
Vi sub - 1/17/1959	
Li sub - 9/8/1960	
Sc sub - 5/6/1961	
Sa sub - 7/30/1962	
Cp sub - 7/25/1963	—Loosing of the Bond in AQ
Le sub - 10/12/1965	10/12/1965 – at this point,
Vi sub - 5/5/1967	SATURN, Lord of Aquarius
Li sub - 12/25/1968	hands over the remaining
Sc sub - 8/22/1969	distribution of the times
Sa sub - 11/15/1970	to the SUN
Cp sub - 11/10/1971	
Aq sub - 1/28/1974	
Pi sub - 7/16/1976	
Ar sub - 7/11/1977	
Pi gen / sub - 1/7/1978	—begin Pisces Major Period
Ar sub - 1/2/1979	Major Lord: JUPITER
Ta sub - 3/27/1980	12, 360-day Years
Ge sub - 11/22/1980	
Cn sub - 7/15/1982	
Le sub - 8/3/1984	—death of Rudhyar 9/13/1985
Vi sub - 2/24/1986	
Li sub - 10/17/1987	
Sc sub - 6/13/1988	
Sa sub - 9/6/1989	

extension of the same reasoning used to divide the major periods, but now by taking 1/12 of the value of the minor periods in months. Thus, when Venus is a time-lord at a third level profection, it gets 20 days, or 1/12 of the 240 days it has as lord of a minor profection, 240 being 8 times 30. When Venus is a time-lord of a fourth level profection, it gets 1/12 of 20 days, or 1 and 2/5 days.

Synopsis of Rudhyar's Life

Rudhyar was evidently a child prodigy, for he obtained his bachelor's degree in philosophy when he was 16. As the biography says, at this time:

[Rudhyar] first realized two things which conditioned his entire life and work: (1) Time is cyclic, and cyclicity governs civilizations as well as all aspects of existence; (2) Western civilization is coming to what could be symbolically called the autumn phase of its existence. Such realizations, which were largely spontaneous and intuitive (though influenced by his reading of Nietzsche), made Rudhyar feel the urge to divorce himself from Europe and to seed a "New World"—a land where he could sow himself as a seed, carrying within his being the harvest of whatever was viable and constructive in the European past. The ideal of the "seed man" thus rose in his consciousness, dominating his thinking and his actual living.

Rudhyar did in fact come to America when he was 21, although he later spent time in Europe on several occasions. Shortly after arriving in this country, he changed his name from Daniel Chennevière to Dane

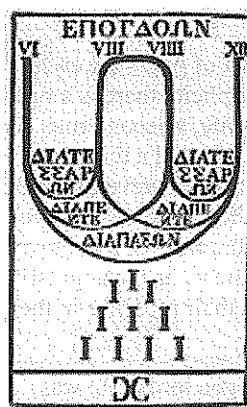
Rudhyar, and about a year later left behind his Parisian associates and what they represented to begin his own personal odyssey.

Rudhyar had a long, diverse, and very prolific career, working in a variety of media to express the notions quoted above. He started out as a musician and composer, and continued to write music throughout much of his life. But he was also the author of an enormous number of books and articles, many of which had to do with astrology of course, as well as numerous works devoted to his vision of a new humanity. In addition, he was a poet, a painter, and was even an actor in silent movies for a short time. Although he did have occasional moments of recognition for his work at various times of his life, he did not achieve any real degree of fame until relatively late in his life, then both as an astrologer and as a composer.

Intimations about His Life-Work Leaving His Homeland to Live in a Foreign Land, and a Spiritual Crisis

Rudhyar's natal Lot of Spirit in Scorpio, is ruled by Mars in Gemini, a natal angle. Mars is a malefic in aversion to the Lot, meaning that the sign it occupies and the sign occupied by the lot itself are not connected by the side of a regular polygon. Insofar as aversion is a *turning away*, this configuration can have both a psychological and a concrete physical interpretation. Concretely, it is a Hellenistic indication of a native who turns away from his homeland and spends his life in a foreign land, provided that there is other chart support for such an indication. Psychologically, it indicates someone who is not *at home* with the world in which he or she lives, who turns away from it in spirit. Both interpretations are applicable to Rudhyar.

Now, picking up his life after he enters the Sagittarius major profection, Rudhyar would have been in a SA/CP minor profection with Jupiter/Saturn as his major and minor time-lords when he had his initial insight about the cyclical nature of time at age 16 and formed his ambition to become a *seed man*. In Hellenistic astrology, Jupiter is the planet of *gnosis*, the knowledge of spiritual truths. Saturn is the signifier of *time itself*. It is certainly tempting to put these two significations together and delineate this planetary combination as a direct insight into the nature of time. Furthermore, Jupiter is the Hellenistic signifier for the begetting of children, often referred to as the *sowing of the seed*, and Rudhyar comes to think of himself as a seed man. However, we think it is best not to push these symbolic interpretations too far. For one thing, even though the minor time-lord, Saturn, is distributing the times of the major lord, Jupiter, during the SA/CP period,



—*Harmonic Ratio Theory*,
division of a string into three
lengths to produce the four
most harmonious musical
intervals of the octave
(top portion).

—*The Divine Tetraktys*
successive integers, each
containing the quantity
above—in this case, adding
to 10—said to be considered
the best of the triangular
numbers by Pythagoras
(lower portion).

—*Slate in front of Pythagoras*,
(who originated the two ideas) in the School of Athens.
The heading word, kindly translated by Greek scholar,
Robert Schmidt, refers to: of the whole tones.

Saturn cannot contribute its own signification to those of Jupiter since the two planets are in aversion. Furthermore, it is far from clear that Zodiacal Releasing could account for the specific *content* of a moment of insight such as Rudhyar had, although we believe that we are entitled to say that some such spiritual event would occur during the Sagittarius major profection.

The big turning point in Rudhyar's life took place under SA/PI, when Jupiter was activated anew as the sole time-lord. During that period, an American performance of a futuristic form of multi-media performance art for which he had composed some music, was scheduled to be performed in NYC. This was evidently the opportunity for which Rudhyar had been waiting, when he left France for America under SA/AR.

Now, when the minor profection comes to Aries, Mars becomes the minor time-lord. This is a potential activation of the natal figure mentioned above—Mars in aversion to the lord of the natal Lot of Spirit—which might be a time when Rudhyar would leave home to live in a foreign land. But there is further support that such could take place during this period and that concerns the major time-lord Jupiter, which is opposite Sagittarius, the sign of the major profection. Having the domicile lord opposite the profected lot in this way, is another general indication of one who leaves home to live in a foreign land. However, this figure carries an additional sense of not inheriting from one's kind, but possibly from someone else. This configuration likewise has a psychological interpretation, denoting one who does not feel heir to the works and deeds of his ancestry. So we have two conditions for leaving one's homeland activated during this very time.

It is also under the SA/AR sub-period that Rudhyar gave up his birth name, clearly a manifestation of an inward turning away from his family and heritage.

As the general lord of the times, Jupiter is in aspect with both the Moon and Venus. It is also in mutual reception with Mercury. This means that these are the only planets capable of contributing their own significations to those of Jupiter when they become lords of minorfections under the major profection, Sagittarius.

Under SA/TA, Venus is activated as the minor time-lord. Since it is configured with Jupiter, it can contribute its own significations to what Jupiter is doing overall during the Sagittarius period. It is during this sub-period that Rudhyar turned his back on his Parisian friends and associates in New York and the culture they represented. Notice that Venus is also in aversion to the sign it rules.

Under SA/GE Rudhyar experienced a *dark night of the soul*. This event occurred around the loosing of the

bond in Gemini, when the minor profection jumped to Sagittarius and Jupiter had a chance to reassert itself one more time during this major profection. The battle between the discursive intellect and the spiritual consciousness was over, and the spiritual won out.

Finally, under SA/CN with the support of his new American patron, Mrs. Stevenson, his mind came into contact with the thoughts of other remarkable women:

During 1920, he also began a close friendship with a remarkable woman, Aryel Darma, who brought him closer to spiritual realities. His association with the great Parsi Theosophist, B. P. Wadia, had likewise a determining influence, leading him to a thorough study of H. P. Blavatsky's *Secret Doctrine*. Through these prolonged contacts, Rudhyar's mind emerged in a rebirth of understanding and clarity of vision. What had been almost prophetic intuition in 1911 became developed, stabilized and fully creative ten years later in Hollywood.

It was during this SA/CN period too, that Rudhyar first met Alice Bailey, who later encouraged his astrological writing career and published his first two books on astrology. In Hellenistic astrology just as in modern astrology, the Moon has to do with women, particularly older women.

Times of Recognition and Fame

Zodiacal Releasing from Spirit can be used to determine times of recognition and fame in a native's life. However, this application presupposes an assessment of the rank of the nativity—that is, whether there is sufficient support in the natal chart to raise the native to greatness. The principal way in which this is done in Hellenistic astrology is by an examination of the *trigon lords of the sect light*.

The trigon lords are a special set of rulers for each elemental triplicity. For each triplicity there is a ruler for the first part of the native's life, a second ruler that takes over later in the native's life, and a third ruler that cooperates with the other two. However, the ruler of the first part of the native's life continues to give the underlying support for the duration of the native's life. The best indication of eminence is the angularity of the native's trigon lords and their presence in their own trigons or domiciles.

What about Rudhyar's three trigon lords? He was born at night, so the Moon is his sect light. It is in Aquarius in the air-like trigon. Therefore, his first trigon lord is Mercury, in a natal angle; the second is Saturn, in a declining sign and retrograde; and the cooperating one is Jupiter in a natal angle. Notice that even though Mercury is technically in its depression,

**Zodiacal Releasing – Spirit[†]: Dane Rudhyar –
Periods Favorable & Unfavorable for RECOGNITION**

Sc gen / sub - 3/23/1895	Scorpio cadent **
* Sa sub - 6/15/1896	MARS – angular
Cp sub - 6/10/1897	malefic of the sect
Aq sub - 8/29/1899	<u>in aversion to Scorpio</u> **
* Pi sub - 2/15/1902	Mars depends on Mercury's
Ar sub - 2/10/1903	testimony.
Ta sub - 5/5/1904	
* Ge sub - 12/31/1904	** <u>anything underlined means</u>
Cn sub - 8/23/1906	<u>an unfavorable indication.</u>
Le sub - 9/11/1908	
Sa gen / sub - 1/4/1910	Sagittarius angular – GOOD
Cp sub - 12/30/1910	JUPITER – angular
Aq sub - 3/19/1913	benefic <u>contrary to the sect</u>
* Pi sub - 9/5/1915	opposed to Sagittarius
Ar sub - 8/30/1916	cooperating trigon lord
Ta sub - 11/23/1917	in mutual reception with
* Ge sub - 7/21/1918	Mercury, 1 st trigon lord
Cn sub - 3/12/1920	
Cp gen/sub - 11/2/1921	Capricorn Succedent -
Aq sub - 1/21/1924	SATURN – <u>cadent</u>
* Pi sub - 7/9/1926	<u>malefic contrary to the sect</u>
Ar sub - 7/4/1927	hexagonal to Capricorn
Ta sub - 9/26/1928	second trigon lord
* Ge sub - 5/24/1929	<u>Venus in aversion</u>
Cn sub - 1/14/1931	<u>Jupiter in aversion</u>
Le sub - 2/2/1933	<u>Sun in aversion</u>
* Vi sub - 8/26/1934	
Li sub - 4/17/1936	CP: NOT GOOD
Sc sub - 12/13/1936	
* Sa sub - 3/8/1938	At the Loosing of the Bond
Cn sub - 3/3/1939	SATURN hands over to
Le sub - 3/22/1941	MOON – <u>cadent</u>
* Vi sub - 10/13/1942	Sect Light
Li sub - 6/4/1944	<u>in aversion to Cancer</u>
Sc sub - 1/30/1945	
* Sa sub - 4/25/1946	CN: NO BETTER
Cp sub - 4/20/1947	
Aq gen/sub - 6/13/1948	Aquarius Cadent
* Pi sub - 11/30/1950	SATURN – <u>cadent</u>
Ar sub - 11/25/1951	<u>malefic contrary to the sect</u>
Ta sub - 2/17/1953	tetragonal to Aquarius
* Ge sub - 10/15/1953	second trigon lord
Cn sub - 6/7/1955	<u>Venus in aversion</u>
Le sub - 6/26/1957	<u>Jupiter in aversion</u>
* Vi sub - 1/17/1959	<u>Sun in aversion</u>
Li sub - 9/8/1960	
Sc sub - 5/6/1961	AQ: WORST PERIOD
* Sa sub - 7/30/1962	
Cp sub - 7/25/1963	At the Loosing of the Bond
Le sub - 10/12/1965	SATURN hands over to
* Vi sub - 5/5/1967	SUN – succedent
Li sub - 12/25/1968	Light <u>contrary to the sect</u>
Sc sub - 8/22/1969	in own exaltation
* Sa sub - 11/15/1970	
Cp sub - 11/10/1971	LE: MUCH BETTER
Aq sub - 1/28/1974	
* Pi sub - 7/16/1976	
Ar sub - 7/11/1977	
Pi gen / sub - 1/7/1978	Pisces Angular – BEST
Ar sub - 1/2/1979	JUPITER – angular
Ta sub - 3/27/1980	benefic <u>contrary to the sect</u>
* Ge sub - 11/22/1980	tetragonal to Pisces
Cn sub - 7/15/1982	cooperating trigon lord
Le sub - 8/3/1984	in mutual reception with
Vi sub - 2/24/1986	Mercury, 1 st trigon lord
Li sub - 10/17/1987	Mercury in Pisces
Sc sub - 6/13/1988	
Sa sub - 9/6/1989	*These are angular periods.

Mercury and Jupiter are in mutual reception, which mitigates the depression and gives them each a character as if they were in their own domiciles.

Since these planets are the eminence factors in Rudhyar's life, it is when they are activated as time-lords or by being present in the signs of the profections that we would expect times of recognition, particularly when they are paired up. So we would expect that Rudhyar would gain some recognition in the first part of his life because of Mercury, while there would be many ups and downs in the latter part because of Saturn, although he would never totally fall into obscurity.

Another natural indication of eminence is having the natal lord of the Lot of Spirit angular. By far the best scenario, is to have it in what we call *fortune angles*—that is, to have the lord in the first, tenth, seventh, or fourth sign from the sign containing the Lot of Fortune, with the first and tenth being the best. Rudhyar does not have Mars in a fortune angle. Next best is to have the lord in a natal angle, with the first and tenth again being the best. Rudhyar has it in the seventh, which is not at all spectacular, but is nevertheless significant—and of course, the natal tenth is a natural place of honors and recognition. So when the minor proflection comes to this place, it is another time in which Rudhyar may gain some recognition, particularly since Mercury the lord of Virgo is angular.

Sagittarius Major Proflection

During his long life, Rudhyar managed to have five major proflections. Going back to the Sagittarius major proflection around age 16, we would expect that the next 12 years would achieve some recognition, since benefic Jupiter is in a natal angle, the cooperating trigon lord in mutual reception with Mercury, the principal trigon lord. (Above we said how the Moon and Venus can add their benefic significations to this period.) The first key time would be SA/PI where Jupiter is the time-lord with Mercury in Pisces. During this period he gained attention for his work on *Métachorie*, and was the secretary for Rodin for a period of time, no doubt a coveted position. The second key time would be SA/GE, that contains Mars, the lord of the natal Lot of Spirit, in an angle. During that period, he came under the wing of the famous conductor, Leopold Stokowski, and met his patroness, Mrs. Stevenson.

Capricorn and Aquarius, Major Proflections prior to Loosing of the Bond

The next 57 years were under the sway of Saturn because of Capricorn and then Aquarius, Saturn being his second trigon lord, but cadent and retrograde; so we might have surmised that these on the whole would be difficult years for Rudhyar in terms of recognition,

which was certainly the case. There is a further problem with the Saturn periods. The natural benefics Jupiter and Venus, along with the Sun, are in aversion to Saturn, so that they will not be able to contribute their benefic significations of reputation and recognition to Saturn when they become lords of minor profections.

Of the two Saturn periods, we would expect that Aquarius would be the worst since it is cadent—and it does look as if Rudhyar suffered a number of professional setbacks that put him in a corner during this period. The best we could hope for during the Saturn periods, prior to the loosing of the bond, would be when the minor profection came to one of the natal angles, particularly Gemini or Virgo. Under CP/VI, *The Astrology of the Personality* received rave reviews. Under AQ/GE, his most respected piece of music, *Thresholds*, was created. However, it is not clear that it was recognized as such at the time of composition.

Each of these Saturn periods also contained a loosing of the bond. The loosing of the bond from a Saturn sign to the sign of one of the lights, has the potential for being a great improvement over a poor Saturn period. The loosing of the bond in Capricorn jumps to Cancer, which activates the Moon for the remainder of the Capricorn major period. However, the Moon is cadent in Aquarius, in none of its own places, and also in aversion to Cancer, so we should not expect much improvement—in fact, there was not much except for two small temporary flurries of excitement about his art work in the limited sphere of professional painters.

The loosing of the bond in Aquarius jumped to Leo, activating the Sun for the remainder of the Aquarius period. This time the new lord responsible for the times, was the Sun, in a succedent sign and in its own exaltation; so we might now expect an episode of potential recognition, particularly when Virgo (the natal tenth and natural house of honors and recognition) and Sagittarius come up as minor profections, activating Mercury and Jupiter, the trigon lords—and so it was: suddenly, the floodgates opened. Rudhyar published book after book and had standing ovations when he lectured.

What we have said above about the Saturn periods does *not* mean that these periods could not be notable for their productivity, since the lords of all four angles, Mercury and Jupiter, are both angular; so when the angles came up as minor profections, their lords will also be angular. Here, we are *only* addressing the issue of recognition.

Pisces Major Profection

Pisces is an angular house, and it contains Mercury, Rudhyar's first and best positioned trigon lord, in mutual reception to Jupiter, his cooperating trigon lord,

both angular; so we would expect this to be the period that he would gain his greatest recognition, repeating to a certain extent the favorable minor periods that we found under Sagittarius, but doing them one better.

So it was. Under Pisces/Pisces he received a Peabody award for his music. Then finally, under the Pisces/Gemini period, with the minor period ruled by Mercury his first trigon lord, and with Mars the lord of the natal Lot of Spirit in Gemini in a natal angle, Dane Rudhyar had the crowning honor of having some of his music performed at the Kennedy Center.

Blocking out the Working Life and Watching Patterns Emerge

One of the most interesting applications of Zodiacal Releasing from Spirit is in blocking out someone's working life into distinct episodes. Once this is done, repetitive patterns normally emerge. Rudhyar's career affords us an excellent opportunity to illustrate the value of this application because the focus of his creative energies kept shifting from one medium to another. We are not here claiming that all the structure we can discern in his career could have been predicted in all of its detail, but Zodiacal Releasing is a powerful tool for rendering a working life to be intelligible in retrospect.

This application of Zodiacal Releasing correlates different episodes in a working life with something we call *angular triads*. In Hellenistic astrology, each angular whole-sign house and the two houses adjacent to it, constitute a subsystem of the twelve houses. Thus, in every chart there are four angular triads, each consisting of a cadent house, an angular house, and a succedent one, in that order. In the context of Zodiacal Releasing, when the profection comes to a cadent house, this normally begins a new episode in the native's working life. When the profection arrives at the angular house, this is the period of greatest activity, all other things being equal. When it gets to the succedent house, this often brings the episode to a close, although there are certainly instances when successive angular triads are connected with each other and work continues.

We will now correlate Rudhyar's career as a composer, as the creator of a new kind of astrology, as a painter, and as an actor with his angular triads.

Music

SA/AQ through SA/CN: The 12-year Sagittarius period was dominated by music. Rudhyar first began writing about music and composing for piano under SA/CP. At the very beginning of SA/AQ, Rudhyar emerged in public as a composer. His biographical study of

**Zodiacal Releasing – Spirit[†]:
Dane Rudhyar – CAREER in MUSIC**

Sc gen/ sub - 3/23/1895
 Sa sub - 6/15/1896
 Cp sub - 6/10/1897
 Aq sub - 8/29/1899 *SC PI*
 Pi sub - 2/15/1902 — begins piano lessons
 Ar sub - 2/10/1903
 Ta sub - 5/5/1904
 Ge sub - 12/31/1904
 Cn sub - 8/23/1906
 Le sub - 9/11/1908

Sa gen/ sub - 1/4/1910
 Cp sub - 12/30/1910
 Aq sub - 3/19/1913 *SA PI SA AQ – SA CN*
 Pi sub - 9/5/1915 — Paris success Initial period of
 Ar sub - 8/30/1916 professional musical
 Ta sub - 11/23/1917 *SA GE* composition and
 Ge sub - 7/21/1918 — US success early appreciation
 Cn sub - 3/12/1920 of his work.

Cp gen/sub - 11/2/1921 — *Two year hiatus, patron dies*
 Aq sub - 1/21/1924 **CP AQ – CP LE**
 Pi sub - 7/9/1926 Second period of Musical
 Ar sub - 7/4/1927 Composition begins which
 Ta sub - 9/26/1928 peters out under CP CN and
 Ge sub - 5/24/1929 CP LE in the early thirties as
 Cn sub - 1/14/1931 funding for Rudhyar's
 Le sub - 2/2/1933 music dries up.
 Vi sub - 8/26/1934
 Li sub - 4/17/1936
 Sc sub - 12/13/1936
 Sa sub - 3/8/1938
 Cn sub - 3/3/1939 — a little music under CP CN & CP LE.
 Le sub - 3/22/1941
 Vi sub - 10/13/1942
 Li sub - 6/4/1944
 Sc sub - 1/30/1945
 Sa sub - 4/25/1946
 Cp sub - 4/20/1947

Aq gen/sub - 6/13/1948 **AQ AQ – AQ LE**
 Pi sub - 11/30/1950 New interest in his
 Ar sub - 11/25/1951 music on the part of
 Ta sub - 2/17/1953 *AQ GE ** others and third period
 Ge sub - 10/15/1953 — *Thresholds* musical composition
 Cn sub - 6/7/1955 which again peters out
 Le sub - 6/26/1957 under AQ CN & AQ LE
 Vi sub - 1/17/1959
 Li sub - 9/8/1960 ** described as Rudhyar's most*
 Sc sub - 5/6/1961 *extensive and mature composition.*
 Sa sub - 7/30/1962
 Cp sub - 7/25/1963

Pi gen/ sub - 1/7/1978 — Peabody **AQ AQ – PI LE**
 Ar sub - 1/2/1979 **Award** Fourth period of
 Ta sub - 3/27/1980 *PI PI* musical composition.
 Ge sub - 11/22/1980 — **Kennedy** Great productivity –
 Cn sub - 7/15/1982 **Center** with revisions of earlier
 Le sub - 8/3/1984 — death 9/13/1985 new works, plus honors
 Vi sub - 2/24/1986 & recognition for music
 Li sub - 10/17/1987
 Sc sub - 6/13/1988
 Sa sub - 9/6/1989

Debussy was published along with a few of his own original compositions, and Rudhyar quickly became immersed in the avant-garde art world in Paris. As mentioned above, he composed music for a new form of futuristic dance which was a great success in Paris. He continued to be productive in composition until the end of the Sagittarius major period.

CP/AQ into CP/LE: During the Capricorn major period, there was a two year hiatus during which Rudhyar composed little or no music. His patron, Mrs Stevenson, died during this period. But he soon began a new musical phase of composition in 1924, which coincided with the beginning of the CP/AQ period that lasted until sometime in 1934, roughly into CP/LE. Rudhyar also wrote and lectured a lot on music during this time, and again got involved with modern dance. But Rudhyar's opposition to Neo-classicism combined with the Depression and dried up all financial support for his music.

AQ/AQ into AQ/LE: Except for a few pieces written between 1939-1941, Rudhyar composed nothing until the onset of the AQ/AQ period in 1948. At this time there was a renewed interest in his music, and it began being performed. *Thresholds*, described by his biographer as Rudhyar's "most extensive and mature composition," was created during 1954-1955 during AQ/GE. This period of musical involvement was not as continuously productive as the two earlier periods. There is only one composition dated beyond 1955, but again, the final date falls in the LE minor period.

AQ/AQ into PI/LE: Again, except for a little spurt of composition in 1967, there is another long hiatus. There was a renewed interest in Rudhyar's music beginning in 1971 under AQ/SA. But he himself, did not take up composing again until 1974. Then under the AQ sub-period after the loosing of the bond in AQ, Rudhyar began revising one of his earlier compositions, and this time there was no stopping him. An enormous flood of new music poured forth until his death in 1984 under PI/LE.

What we see by this analysis is that, except for two short episodes, Rudhyar's composing efforts always span sub-periods from AQ through CN (occasionally drying up in Leo). These creative periods encompassed the Pisces and Gemini angular triads. What is remarkable is that whenever this series of sub-periods occurred, Rudhyar turned to musical composition.

**Astrology
(and Other Writing Episodes)**

SA/GE and/or SA/CN: According to his biographer, Rudhyar first started studying astrology in 1920, taking advantage of free classes. This would have been either late in the SA/GE period or early in SA/CN.

During this period, he also began to study theosophy and first met Alice Bailey, who would later publish his first books on astrology.

CP/GE through CP/CN: Rudhyar kept up an interest in astrology and occasionally did charts for friends, but it apparently amounted to nothing more than that until 1930 under CP/GE when he was introduced to Marc Edmund Jones. Rudhyar immediately started studying Jones' mimeographed lecture courses which showed him that astrology had far more to offer than he had realized.

CP/LE through CP/SA: After digesting the work of Jones and other thinkers (such as the proponent of holism, General Smuts, and the psychology of Jung), during CP/CN and into CP/LE in the early 1930s, Rudhyar began to work out his own original ideas on astrology and to write about them in the new astrological magazines started by Paul Clancy. This provided Rudhyar with a new source of income and at the same time, beginning with the national distribution of *American Astrology* in 1934 under CP/LE and/or CP/VI, gave him an opportunity to reach a vast audience with his ideas. His biographer says Rudhyar wrote thousands of articles over the next four decades under his own name and under pseudonyms. Alice Bailey asked Rudhyar to put some of his 1934 articles together into a book, which was published in 1936 under CP/VI or CP/LI as *The Astrology of Personality*. Another work, *New Mansions for New Men*, was published in 1938, probably under CP/SA.

CP/LE through CP/L: After the loosing of the bond in Capricorn, Rudhyar continued to write astrological articles for a living, but his real creative force was either dammed up or spent elsewhere than in astrology during the war years. He did write a book called *The Faith that Gives Meaning to Victory*, during this period.

CP/SC through CP/CP: Beginning in 1945 for several years he wrote a number of seminal article-series that were later revised and published in book form as some of Rudhyar's most important astrological writings. A small book, *The Moon*, was published in 1945; this was later revised and enlarged, as *The Lunation Cycle*.

AQ/CN through AQ/SA prior to loosing of the bond in Aquarius: In the early 1950's, several astrological magazines were forced to close, and Rudhyar had fewer venues to publish his work and his output slowed. No particularly seminal astrological work seems to have been produced during this period. However, from 1955 through 1962 he did write a series of mimeographed books with the general title, *Seed for Greater Living*.

During several tours in Europe, Rudhyar's lectures aroused interest in his ideas and in 1962 under AQ/SA he met a Dutch publisher who would soon start

Zodiacal Releasing – Spirit[†] Dane Rudhyar – CAREER in ASTROLOGY

- Sc gen/ sub - 3/23/1895**
 Sa sub - 6/15/1896
 Cp sub - 6/10/1897
 Aq sub - 8/29/1899
 Pi sub - 2/15/1902
 Ar sub - 2/10/1903
 Ta sub - 5/5/1904
 Ge sub - 12/31/1904
 Cn sub - 8/23/1906
 Le sub - 9/11/1908
- Sa gen/ sub - 1/4/1910**
 Cp sub - 12/30/1910
 Aq sub - 3/19/1913
 Pi sub - 9/5/1915
 Ar sub - 8/30/1916
 Ta sub - 11/23/1917
 * Ge sub - 7/21/1918 – begins study of Astrology?
 Cn sub - 3/12/1920 – Astrology classes; meets Alice Bailey
- Cp gen/sub - 11/2/1921**
 Aq sub - 1/21/1924
 Pi sub - 7/9/1926
 Ar sub - 7/4/1927
 Ta sub - 9/26/1928
 * Ge sub - 5/24/1929 – meets MEJ & studies his lectures
 Cn sub - 1/14/1931
 Le sub - 2/2/1933 – writes articles for Paul Clancy
 * Vi sub - 8/26/1934 – *American Astrology* takes off big time
 Li sub - 4/17/1936 – 1st book: *The Astrology of Personality*
 Sc sub - 12/13/1936
 * Sa sub - 3/8/1938 – 2nd book: *New Mansions for New Men*
 Cn sub - 3/3/1939
 Le sub - 3/22/1941
 Vi sub - 10/13/1942
 Li sub - 6/4/1944
 Sc sub - 1/30/1945 – *The Moon* (a small book) & a number
 of seminal article-series later
 * Sa sub - 4/25/1946 revised and enlarged as books
 Cp sub - 4/20/1947
- Aq gen/sub - 6/13/1948**
 Pi sub - 11/30/1950
 Ar sub - 11/25/1951
 Ta sub - 2/17/1953
 * Ge sub - 10/15/1953 – *Seed for Greater Living* Monthly
 (1955 – 1962)
 Cn sub - 6/7/1955
 Le sub - 6/26/1957
 Vi sub - 1/17/1959
 Li sub - 9/8/1960
 Sc sub - 5/6/1961
 Sa sub - 7/30/1962
- Cp sub - 7/25/1963** **MANY BOOKS (1965 - 1985)**
 Le sub - 10/12/1965 Earlier articles turned into books
 * Vi sub - 5/5/1967 – PSYCHOLOGICAL
 Li sub - 12/25/1968 – 1969 *The Astrology of Personality*
 Sc sub - 8/22/1969 republished in new edition
 * Sa sub - 11/15/1970 – HUMANISTIC
 Cp sub - 11/10/1971 Person-centered astrology
 Aq sub - 1/28/1974 **Beginning:** “the most creative &
 * Pi sub - 7/16/1976 – TRANSPERSONAL
 Ar sub - 7/11/1977 productive period in his long life”
- Pi gen/ sub - 1/7/1978**
 Ar sub - 1/2/1979 RUDHYAR FINISHES HIS
 Ta sub - 3/27/1980 WORK IN ALL FIELDS
 * Ge sub - 11/22/1980 & MAKES HIS FINAL
 Cn sub - 7/15/1982 OFFERINGS
 Le sub - 8/3/1984 – death
 Vi sub - 2/24/1986
 Li sub - 10/17/1987
 Sc sub - 6/13/1988
 Sa sub - 9/6/1989 *These are angular periods.

publishing his books. After the loosing of the bond in Aquarius, the floodgates finally opened. Right from the beginning under AQ/LE, Rudhyar's books on astrology started coming out, one after the other and continued to do so until his death.

From this summary, we see that Rudhyar's two periods of study in astrology, theosophy and related matters took place under the Gemini triad, first during the Sagittarius major period, and then under the Capricorn major period. Beginning with the CP/LE period, prior to the loosing of the bond in Capricorn, his periods of creativity in astrology correlated well with Virgo and Sagittarius angular triads. During the Virgo and Sagittarius angular triads when he was not being creative in astrology—that is, when circumstances did not allow for him to do much publishing in astrology—he always had some other important writing project going on. However, this time under the Aquarius period after loosing the of the bond, with the Sun acting as his major lord, his astrological creativity did not end with the Sagittarius angular triad, but continued coincident with his renewed activity in music through the Gemini triad and well into the Pisces major period.

Finally, it is interesting to note that after the loosing of the bond in Aquarius, the three angular triads defined by Virgo, Sagittarius, and Gemini appear to correspond to three different developments in Rudhyar's reconceptualization of astrology. Under the Virgo triad, Rudhyar revised work that he had done earlier and *The Astrology of the Personality* was republished. Under the Sagittarius triad, he developed the conception of humanistic astrology—and under the Pisces triad, he broke through to transpersonal astrology.

Acting and Film

Rudhyar had a brief period of acting during the early CP major period which seems to have been confined to CP/CP and early CP/AQ. According to his biographer, he played bit parts and supporting roles in silent movies, and also appeared on the stage for seven months, playing the Christ. He had some innovative ideas for films which were too far ahead of their times to amount to anything.

It should be noted that these were fully Saturn periods, and in Hellenistic astrology, Saturn is the planet connected with theater (a development of its underlying signification of deception and feigned appearance).

Painting and Drawing

CP/SA to CP/CN: In 1938, while spending the summer in New Mexico, Rudhyar suddenly took up painting and according to the Rudhyar website, did a number of works both in color and black and white. He did this purely for the interest it held for him, not to make

money. He quickly attracted the favorable notice of professional artists, who apparently accepted him as a full-fledged colleague. There were shows of his work in New Mexico, Arizona and California.

It is not clear whether the works listed on the Rudhyar website are his entire body of work, a representative sampling, or a list of his most significant works. Whatever the principle of selection used, it is interesting that most of the works are clustered into the same minor periods which occurred twice under the Capricorn major period.

In 1939, he did one work in color—all the others were in black & white, apparently in reaction to the news of the war in Europe. In 1940, there were a few more black & white works. These works are all coincident with the CP/SA period before the loosing of the bond in CP and the CP/CN period, immediately following.

CP/SA to CP/CP (after loosing of the bond): Except for two works in color in 1943/44, Rudhyar did no more painting until 1946. Then he had another flurry of activity: 1946, a number of works all in color; in 1947, more works in color and a few in black & white; 1948, one in color; 1949, several in color. These are coincident with the second CP/SA period and the CP/CP period, immediately following.

AQ/AR: Apparently, he did no painting or drawing at all during 1950 and 1951. In 1952, he did a number of works, all in black & white. This was the end of his painting episode, except for two works five years later.

It is striking that the two most prolific periods coincide with the CP/SA and CP/CN CP/CP periods under Capricorn. All these isolated bursts of activity in the field of painting can be made intelligible using Hellenistic astrology, but not in this limited space.

Dane Rudhyar thought more deeply on the foundations of astrology than any astrologer of the 20th century with the possible exception of Marc Edmund Jones. Rudhyar was fascinated by cycles and patterns. We wonder how he would react to the discovery that his own life too, has an intelligible design that may be revealed through the application of astrological rules that were first discovered more than 2000 years ago and then lay buried for centuries. We hope that he would be delighted.*

†The data listed as zodiacal periods and dates were constructed from data print-outs sourced from: *Delphic Oracle* Software, Zoidiasoft Technologies. All biographical comments on the right side of the data were added by the authors.

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For biographical sketches of the authors, please see page 19 for Robert Schmidt and page 74 for Ellen Black.

The Stoic philosophy with its advocacy of Fate was the dominant worldview during the period when Hellenistic astrology was being developed. "Fate rules the world, and all things stand by a certain law," wrote Manilius in an astrological text of the first century C.E. Kepler student and AYA member, Andrea Gehrz, asks how might a fate-based astrology be of benefit to a modern client?

Since becoming a professional Astrologer, I have discovered that Free Will is quite popular. People need to be spiritually self-employed. What, then, are the benefits of utilizing the fate-based system of Hellenistic Astrology in the modern day? I would propose that Hellenistic Astrology can be ultimately healing to the specific set of clients that are in a crisis situation.

During a crisis, the client often perceives life to be unbearable. A client's fate can be so terrible that knowing there exists something bigger is ultimately the idea that begins the healing process. In essence, the idea of fate here provides something outside of the client that can be blamed for such seeming injustice.

On a deeper psychological level, a belief in Free Will can often lead a person into thoughts such as: What could I have done differently or what did I do to cause this? When the only comforting answer to these questions is 'Nothing,' a client may need to believe that what happened was essentially out of his/her control—it was already planned. One last way that a fate-based system can facilitate healing is in regards to prediction. When a person is having a hard time, but the future looks brighter, knowing such a fate can give the client hope. In other words, Hellenistic astrology can be helpful to a client who has a future fate that is much better than his or her current struggle.

Fate and Free Will can essentially exist at the same time. Hellenistic Astrology, although it is fate-based in nature, does not have to remove Free Will from the lives of our clients. It can, however, be invaluable in healing the client who is in enmeshed in a situation that they would have never chosen if they truly did have Free Will.✧



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Astrology in the Iberian Peninsula

by Helena Avelar and Luis Ribeiro

The Iberian Peninsula was the one place in Western Europe that continued to host the practice of astrology in the early Middle Ages when the flame had been all but extinguished on the rest of the continent. Then in the twelfth century this area became the main channel of transmission of texts from Arabic to Spanish to Latin when astrological doctrines made their reappearance in the West. Helena Avelar and Luis Ribeiro, Portuguese scholars and founders of the four-year Academia de Estudos Astrologicos in Lisbon, have set forth the role and contributions of Spain and Portugal to the historic development of astrology.



The Iberian Peninsula¹ has a key role in the History of Astrology and brought great contributions to the development of this art. This article presents a summary of the history of astrological practice in the Iberian Peninsula with its unique characteristics.

Astrological practice in the Peninsula, brought in by the invading Arabs² in the 8th Century C.E., flourished during the Middle Ages; but it was only in the 10th century that it reached its full cultural expression. The Al-Andalus, as it was called by the Arabs, became a center of learning where scholars of all fields of study developed their work. They brought the arts and sciences back to the Peninsula, re-awakening the cultural activity that had been obscured since the fall of the Roman Empire³.

In the 10th century, the Crusades, promoted by the northern Christian kingdoms, increased the contact between Christendom and the Arabic-speaking world. This led in time to an inevitable cultural exchange which brought back astrology (as well as other sciences) into the Christian world.

The intellectual renaissance of the 11th century inspired the translation of several important works from Arabic into Spanish and Latin. These translations, which continued throughout the 13th and 14th centuries, were fundamental to the development of astrology in Europe. Several works that were known only to the Arabs became available to western intellectuals. Examples of these translated works include the famous Ali Ben Ragel's book, *El Libro cumplido en los Judizios de las Estrellas* (*The Complete Book on the Judgement of the Stars*, an enormous compendium encompassing all branches of astrology) that became the most important (and most quoted) reference of the occidental astrological tradition; the *Alfonsine Tables*, one of the oldest set of tables available in Europe; and *The Books of Knowledge of Alfonso X*, which encompasses a number of astronomical and astrological subjects.

The many astrological scholars and practitioners, as well as the great effort being made with translations, established the Iberian Peninsula as one of the primary portals through which the knowledge preserved and enlarged by the Arabic authors, re-entered the northern Christian kingdoms. The extensive practice of astrology is evidenced by the numerous attributions of zodiacal signs to Iberian cities. Most of the major cities appear in the lists produced by medieval authors, rivaled only by the Italian cities. For example, Bartholome Balentin's *Repertorio del Mundo Particular*⁴ lists under Cancer the cities of Venice, Genoa, Luca and Milan in Italy; Granada, Barcelona, Santiago, Saragoça, Burgos, Victoria, Najara e Navarrete in Spain; and Lisbon in Portugal.

By this time, astrology was closely associated with medical practice and the Jewish (and Islamic) physicians were the main repositories of astrological knowledge and its tradition. This maintained until the

15th century. Master Guedelha (circa 1430) is a good example of the typical late-medieval astrologer. Of Jewish descendants, he was the physician and astrologer of the kings, Dom Duarte (1391-1438) and Dom Afonso V (1432-1481) of Portugal. He was famous for predicting the brief and unfortunate reign of Dom Duarte using elective astrology.

The Chronicles of King Duarte⁵ state that Guedelha advised the king to postpone the coronation ceremony because of the unfortunate configurations of the stars. The king refused, reportedly because he preferred to put “his trust in the will of God.” Guedelha then said that the reign would be brief and full of troubles. In fact, King Duarte reigned only for five years and the court was constantly moving from city to city to escape plague epidemics, which were ravaging Christendom. Eventually, the king himself contracted the disease and died. The prediction had such an effect on the court that the regent, Dom Pedro (1439-1446), asked Master Guedelha to choose the best time for the coronation of the new king, Dom Afonso V.

The 15th and 16th centuries were the times of the *discoveries*. Portugal and Spain developed navigation and explored new territories across the oceans. The discovery of the American continent is a direct consequence of this epoch. Astrology became associated with mathematics and

navigation, and the wisdom of the astrologers became highly valued and sought after. Meanwhile, the increasing persecution by the Inquisition of the Spanish Jews caused most of them to flee to Portugal. Among these refugees were some notable Jewish scholars through whom Portugal gained the advantage to produce pioneers in navigation. By this time, many scholars were commissioned to resolve navigational problems: the measuring of latitudes and longitudes, the development of navigational instruments, and the perfecting and teaching of the use of essential tools like the astrolabe.

Most of these scholars were also practicing astrologers. Among them was Abraham Zacuto (1473-1515), a former teacher in the University of Salamanca, creator of the *Almanach Perpetuum* (a set of tables for the longitude of the planets), and a small astrological manual, *The brief treatise on the influences of stars*. In the late 16th and early 17th centuries, the growing power of Inquisition had a profoundly negative affect on astrological practice. By promoting the continual persecution of the *new Christians* (the converted Jews), the Inquisition caused the disappearance (by death or exile) of a great number of scholars. An example of this persecution is that of André d’Avellar (1546-1624?), a professor of mathematics, astronomer-astrologer in the University of Coimbra. He composed several astrological judgments on comets and wrote the very popular, *Repertoire of Times* (a collection of useful astrological and astronomical data). He was charged with the practice of Judaism; and after a long three-year long trial, he was condemned to life imprisonment.

With the increasing power of the church, judicial astrology was outcast, and any work with horary or natal astrology was conducted in secrecy. Only medical and a version of mundane were permitted (that is natural astrology). The results of these constraints in astrological practice can be seen in the almanacs and other contemporary sources. There are almost no references to horaries; nativities were rare and the few interpretations that can be found are vague and apologetic (proclaiming the will of God and free-will over the determinations of the stars); therefore, no predictions were made. Here is an example of that type of inhibited discourse from a XVII century almanac: “... & all that I will say in this paper, I submit with all submission of a humble son of the Roman Church, to the correction and judgment of our Lords Inquisitors ...”⁶ Or another: “Nor I will exceed in mine [Almanac]

Tabla de eclipses luminarios et primo de sole						
anho	meses	dia	hora	min	seg	min
1477	octob	27	9	5	0	20
1478	fev	3	6	17	20	12
1479	Julh	20	9	2	1	3
1479	març	7	4	1	23	00
1480	Janh	7	10	2	58	23
1484	Januar	29	9	2	9	12
Tabla de eclipses lune						
1494	sept	14	17	1	17	4
1497	Januar	15	17	4	3	50
1500	nov	5	31	4	10	17
1501	ma	21	19	1	15	33
1502	octob	15	14	7	20	19
1504	fev	29	25	5	10	47
1507	aug	24	15	5	5	44
1508	Janh	22	23	2	07	21
1509	Janh	3	7	7	9	25
1511	octob	31	19	2	9	15
1514	Januar	29	14	2	24	30
1517	Januar	19	15	7	5	0
1518	Julh	29	29	3	10	0
1519	nov	6	20	3	5	45
1522	sept	5	15	6	11	22
1523	ma	1	07	5	7	20

—A page from the astronomical tables of Abraham Zacuto. A copy of Zacuto's astronomical tables, along with Columbus' personal annotations, is preserved in Seville. Zacuto's tables were instrumental in the successes of the exploration age.

anything more than what is known and promised about the Times, and particular events of the year, that do not depend on the freewill of man, according to the disposition of the Expurgatorio Lusitano,⁷ that by order of the Holy Inquisition was printed in the year of 1624 ...”⁸ In this last statement, made by a more literate man (he was the physician to the king) the astrologer clearly states, in an elegant way, that there is more to it than he will say because he is forbidden to explain by the laws of the Inquisition.

Another important loss was the predictive faculty of mundane astrology. What was once an accurate tool, used extensively in international politics, warfare and diplomacy, became blunt and vague. Any predictions about the welfare of the kingdom were expurgated of all real technique and reduced to the enumeration of general conditions of fortune or misfortune. There was no mention of the conditions of the king, or any other eminent figure, and no specific predictions were presented. However, the late 16th century almanacs still dared to present some political considerations and some even mention the good or ill conditions of the king and of the royal family. An example of this can be found in the work of Bartholome Balentim, referred to earlier. He associated a comet, which appeared in 1580 in the signs of Gemini and Cancer, to the death of the two sons of Philip I of Spain (1527-1598): “... and died the prince don Jayme and don Diego, sons of king Philip, dying to live in Heaven, in the twenty one of November, and this [happened] because the tail of the comet touched the horoscope of their geniture, that was in the last face of Cancer ...”⁹

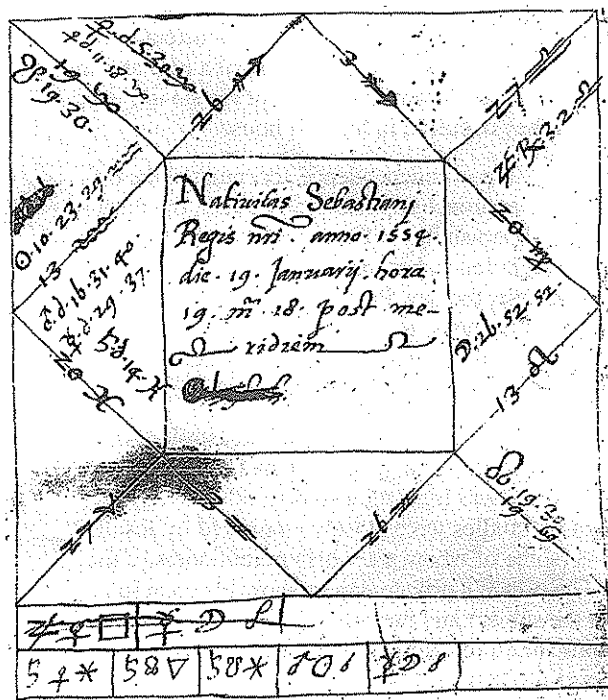
Statements of this kind disappeared altogether by the middle of the 17th century, when mundane astrology was reduced to little more than weather forecasting and the interpretation of the possible effects of comets and eclipses. Most political predictions were no more detailed than “... also Jupiter's influence implies that from here on there will be quietness of weapons but also peace with the greatest of our enemies.”¹⁰

This contrasts sharply with the richness of the almanacs and astrological practice of northern Europe. When compared to those of William Lilly (1602-1681) and his contemporaries, the Iberian almanacs appear derelict of astrological techniques and predictions. Their textual content is bland, with no chart illustrations, not even those of the ingresses or eclipses were considered.

Despite these severe limitations, one would expect to find the forbidden aspects of astrology being used in private practice, since some of the more bold (or careless) authors do mention the king's nativity in their almanacs. In one almanac, the author refers to the celebrations of the anniversary of king João IV (1604-1656) by saying “... and among the many notable things that in that time [1604] came to pass, it was no less the new star, that appeared in the birth of His Majesty and was horoscopic¹¹ [in his chart] ...”¹² The king was in fact born in the year 1604 when a supernova was observed. In this short report we have an excellent example of how an unpredictable phenomenon like a supernova was applied in astrological practice, in this case to a royal nativity.

Another example of references to the king's nativity is the horoscope of King Sebastian of Portugal made by the Chief Cosmographer João Batista Lavanha (d. 1625).

Lost in the first folios of an unpublished manuscript (the Chronicle of King Sebastian), this chart of the king includes the calculation of his longevity. This brings us to a facet peculiar to Portuguese astrology: its messianic aspect. The 24-year-old Sebastian disappeared in battle in North Africa in August 1578, with conflicting reports of his demise; this astrologer appears to be trying to settle the doubt through astrology. It should be noted that the return of the king was particularly important for Portugal, for he was the last of his dynasty. His disappearance left the kingdom in danger of being absorbed by its neighbor Spain (which indeed happened in 1580). Therefore, when the astrologer presented



—Horoscope of King Sebastian of Portugal
by the Chief Cosmographer, João Batista Lavanha.

a life of 48 years for that royal nativity, he was perhaps making a political statement couched in astrological terms: he declares that King Sebastian had not died, but had disappeared, and that he would return one day to deliver the country from Spanish oppression. While this is reminiscent of legends elsewhere, this Messianic stance is specific to Portuguese astrologers.

Receptivity to this idea of a national savior was probably already present in the Portuguese mentality and the threat from Spain brought it into full manifestation. In fact, most of the astrological writings of the 17th century are embedded with these messianic expectations which prevailed for the entire 80 years of the Spanish occupation and are seen in many astrological works. Most of these texts are valuable, not only from the astrological point of view, but also from the political and cultural perspective. Some are of little interest for they present a mix of astrological prediction, random *visions* and simple superstition. As time went by and the possibilities of the return of King Sebastian faded, these writings became less and less astrological, growing increasingly fanciful.

In 1640, when independence was restored to the Portuguese kingdom, the astrologers presented the new king, Dom João IV, as the Portuguese Messiah, the long-awaited and predicted savior of the nation. His nativity was scrutinized and some interesting indications were found. For instance, he was born in 1604, three months after a Jupiter-Saturn conjunction ($8^{\circ}18'$ Sagittarius on December 18, 1603), concurrent with the previously mentioned appearance of a new star in the sky. This was taken as the sign of the savior, especially as they occurred in his first house.

The restoration of independence accentuated the differences of approach to astrology between the Portuguese and Spanish; the differences related not so much to techniques, but more to cultural attitudes. At the same time, the new Portuguese dynasty was particularly enthusiastic towards astrology, and the Restoration marked the beginning of a very active and fruitful period in Portuguese astrology.

Both the king and the queen consulted astrologers regularly, and the royal prince, Dom Theodosio (1634-1653), was himself, a student of astrology, although his studies were closely monitored by Jesuit priests (some of whom were also practitioners of the art). The prince's private papers show his great interest in the subject and they also show that he made predictions for all his family, including his older sister, Catarina (1638-1705), who eventually married the English King Charles II (1630-1685). However, this happy phase began to wane immediately after the unexpected death of Dom Theodosio, at 19 years of

age, following a short illness. His brothers were not as interested in astrology, so the prominence of the art receded, assisted by it being discredited by the universities, and the still strong influence of the Inquisition.

By the end of the 17th century, astrology in Portugal had almost disappeared. The almanacs had next to no real astrology in them, and became simple calendars containing agricultural information. In most cases, the astrological predictions were presented as jokes, for the amusement of the readership. A form of astrology was kept alive by members of the Jesuit Order¹³ who still taught some of its elements in their astronomy classes. There are some examples of unpublished manuals from the Jesuit College of Santo Antão dating from this period, and which were probably read and copied in private by the students who showed interest in the art.

In the mid-18th Century there are almost no examples of proper astrology being practiced in the country, at least at a public level. Only in the late 19th and early 20th centuries does astrology reappear in Portugal (and Spain) already in its modern version as distinct from its ancient tradition.

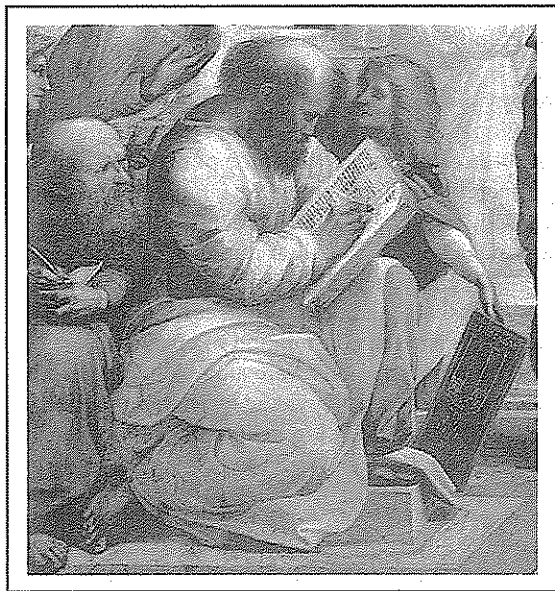
By studying the available works of Portuguese and Spanish astrologers of the 14th to 17th centuries, we can uncover some of the main characteristics of the astrological practice. One of the most interesting distinctions of Iberian astrology is its preservation of the Arabic tradition. The almanacs of the 16th and 17th centuries also retain a medieval, Arabic flavor with calculations of almutens, hyleg and alchocoden frequently in evidence. Manuscripts from as late as the last decade of the 17th century and even into the very early 18th century, still mention the *firdaria*, the almuten of the figure, and maintain the use of the Egyptian terms and the three triplicity rulers. This contrasts with the work of better-known English astrologers of the same period where most of these elements were no longer in use and Ptolemaic terms were preferred. We interpret this to imply that the *Ptolemaic revision*, which influenced Renaissance authors, was not uniform and did not affect astrological practice equally throughout Europe. Regarding house systems, the Reiomontanus system appears in figures only of the mid-16th century; earlier charts preserve the Alchabitius calculation favored by Arabic astrologers.

It is important to note that due to the influence of the English language, the tabulations of William Lilly and his contemporaries have been accepted as the standard for all traditional practice. But since most modern astrologers have had no access to the original works—most are still in Latin or private collections—the evidence is not clear that this is the case. Furthermore, the more directly transmitted tradition

as it survives in the Peninsula, which has almost been ignored by later astrological scholars, presents a completely different set of tabulations.

The wealth of astrological works originating in the Peninsula is enormous and yet to be fully explored. Its careful study can make a valuable contribution to the understanding of astrological practice in general. To date, the astrological community has been exposed largely to the works of the British authors of the late 16th and early 17th century. Working examples from even earlier astrologers remain yet to be presented to the world in order that we may fully understand the correct application of the traditional system. Much has been done regarding the history of astrology, but there is still an enormous task ahead.

If astrology is to enter the academic world, it cannot be only as an historical and cultural curiosity or an interesting fossil; its practical application must be acknowledged, understood, then properly taught. In our view, this can be done only by following and respecting the astrological system in its own right, not by



—*Anaximander, Pythagoras, Anaxagoras (left to right). Anaximander (610-546 B.C.E.), author of first surviving lines of Western philosophy; first speculative astronomer; originated the idea of the open universe, replacing that of the closed universe of the celestial vault. Pythagoras (580-500 B.C.E.), enshrined number as the unifying concept for understanding everything from planetary motion to musical harmony. Anaxagoras (500-428 B.C.E.), discovered the true cause of eclipses and whose description of the creation of the solar system took 2000 years to be improved upon. (lower left center, The School of Athens.)*

applying numbers and idle statistics in order to become scientifically accepted, nor by turning it into another symbolical system of the collective psyche for psychological application. If astrology is to stand and to be accepted as valid, it must be on its own terms!

We have witnessed enough distortions already. We believe that herein lies the future of astrological research.*

Endnotes:

- ¹ Westernmost part of Europe, comprising modern Portugal and Spain.
- ² In this article the term "Arabs" should be understood as referring to Arabic speaking people, not necessarily to a specific ethnic group and would include a variety of religious beliefs.
- ³ There are very few records of astrological practice in the Iberian Peninsula during the Roman period, although we can safely assume that this practice existed.
- ⁴ Balentin de la Hera e de la Varra, Bartolome, *Repertorio del Mundo Particular* (...). Madrid: Casa de Guilherme Druy, 1684.
- ⁵ Pina, Rui de. *Cronica de El Rei Dom Duarte*. Lisboa: Editora Presença, 1966.
- ⁶ Ferraz, António Paes. *Discurso Astrológico das Influências da Maior Conjunção de Jupiter. & Marte, que sucederá neste anno de 1660. a 8. de Agosto*. Por Domingos Carneiro: Lisboa, 1661.
- ⁷ *Expurgatorio Lusitano*: a set of rules and guidelines used by the inquisitors to censor books and other works considered a menace to the Christian Faith.
- ⁸ Kasmach, Francisco Guilhelme. *Almanach Prototypo Exemplar de Prognósticos*. Lisboa: por Paulo Craesbeeck, 1644.
- ⁹ Balentin de la Hera e de la Varra, Bartolome, op. cit.
- ¹⁰ Ferraz, António Paes, op. cit.
- ¹¹ The star was conjunct (or very near) his ascendant, also referred to as horoscope.
- ¹² Kasmach, Francisco Guilhelme, op. cit.
- ¹³ Jesuit Order, also known as Society of Jesus: a religious order founded by Saint Ignatius of Loyola in the 16th century, which exerted a powerful influence in Portugal and Spain in the 17th and 18th centuries.

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Delineating Marriage in Medieval Astrology

by Benjamin Dykes, Ph.D.

Of all concerns brought to astrologer by clients over the millennia, the question of marriage continues to be at the top of list. Dr. Benjamin Dykes, philosopher, academic and linguist, has translated from Latin the voluminous works of the great 13th century medieval astrologer, Guido Bonatti, who had assimilated the doctrines from the previous thirteen hundred years of the tradition. Dr. Dykes takes us through the process of how medieval astrology gives very specific details to the who, what, when, where, and how of the marriage question.



In this article I will use the natal figure of a client of mine to illustrate some of the interesting and powerful medieval astrological material on marriage and relationships. I will rely mainly on the account found in the famous 13th century *Liber Astronomiae* by Guido Bonatti (c. 1210-1295 C.E.), soon to be released by me in its first complete translation.

Bonatti's teachings on delineating marriage come from the early high point of medieval astrology (12th and 13th century C.E.), after Latin Europe's re-assimilation of Greek thinking and their first reception of Arabic thought. Since pretty much all astrological material came to the Latins via Arabic (including translations of Hellenistic doctrine), Bonatti's work assimilates almost all of the most important material available to him (and us) on the astrological techniques and concepts from the previous millennium. In his material, we can find several strata of influence which act as an example of how the tradition as a whole was formed. One layer derives from Ptolemy's (2nd century C.E.) well-organized treatment in the *Tetrabiblos*. Another layer comes from Dorotheus (1st century C.E.), who adds the so-called Arabic Parts, triplicity rulers, and instructions on the 7th house. Another layer seems to come solely from the

Arabic period (c. 750-1150 C.E.), including their interpretations of the 3rd century astrologer, Vettius Valens, and other lore whose source is uncertain—for example, as found in the *In Iudiciis Astrorum* of the Arab astrologer and compiler, Haly Abenragel (d. 11th century C.E.).

In what follows, the reader should keep in mind two contrasts to be drawn between medieval and modern astrology. First, modern astrology often focuses on personal psychology, which, however useful in itself, does not necessarily answer some of the most important concrete questions about the number, time, character, and end of marriages. Medieval astrology focuses on the concrete in all of these cases. Second, modern predictive techniques often focus on transits and progressions, and demand the casting of additional charts and the consultation of ephemerides. Transits and progressions were almost totally absent in medieval natal astrology, and everything in the delineation below—including the predictive techniques—comes from the natal chart alone.

The medieval astrologer is expected to answer practically all the questions one might want to know about a native's marriage: How many spouses will I have? What will they be like? Will I be happy? What will my sex life be like? What social status will my marriage or sex partners be? When will all of this happen? Will my spouse die? Who will be at fault if we separate? These questions are answered by a number of delineation and prediction techniques which I have arranged according to the following outline:

1. *The 7th house.* This includes finding a special *almuten* or ruler, and looking at the condition of the 7th house, its sign, and Lords (including planets in the 7th or conjoined to the cusp). This is supposed to show the appropriateness of the spouse(s) and their number.

2. *The Part of Marriage.* The quality of the spouse is shown by examining this Part's condition, its Lords, and aspects to it.
3. *The luminary representing the spouse.* Traditionally, in a man's chart we use the Moon for the wife, and in a woman's chart we use the Sun for the husband. But I have had success in using the Sun for the partner in the charts of gay men; so my tentative opinion here is that the luminary should be the gender of the assumed partner. We examine the condition of the luminary, its triplicity rulers, and aspects. This shows the native's success with romantic partners, what they are like, and often exactly how many spouses or serious partners the native will have.
4. *Venus, as a general significator of love.* We look at her condition, her triplicity rulers, her sign, and aspects. This tells us more about the happiness of the marriage, and sexual attraction and romantic interest in the native's relationships.
5. *Venus (for female natives) or Mars (for male natives) as an indicator of female or male sexuality.* This shows the quality and objects of the native's sex life.
6. *The luminaries.* We look at their mutual aspects and the aspects of other planets to them, for the likelihood that the native's relationships last, or how much dissent there is in them. (Note especially the relationship to the third point above—the Moon especially signifies the female partner, the Sun the male one.)
7. *Miscellaneous considerations centering on Venus, Mars, and Saturn.* These significations pertain to issues of social acceptability, instability, lust, and even kinks and psychological burdens pertaining to sexuality.

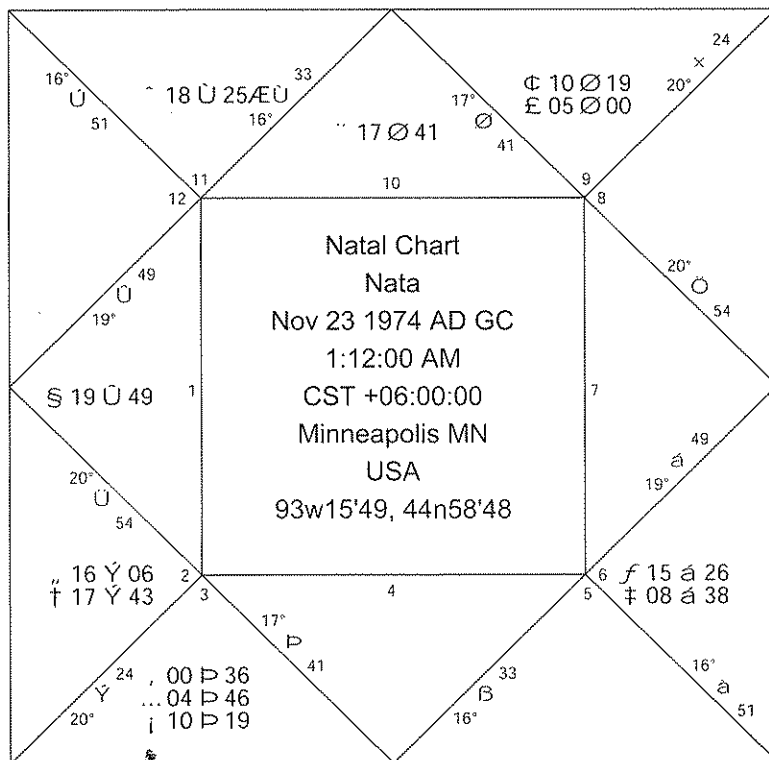
8. *The use of profections and firdaria and solar revolutions (now called solar returns) to predict the course of marriages.*

Not all of these areas of delineation will give information of the same scope or detail. The use of the Part of Marriage and the triplicity rulers of Venus tend to paint the native's romantic experience in very broad strokes. Other techniques give very specific information—like the aspects to the luminaries, or prediction using profections, or using standard delineation techniques on house rulers.

The chart presented here is that of a female. At the time of her consultation, she was in the process of a divorce to a man who brought a child of his own to the relationship. As we will see, her relationship experience is delineated and predicted well by medieval methods. I will provide reference numbers to indicate with which items on the above list I am dealing.¹

If we look generally at the significators mentioned above, we see that the majority of them are impeded or afflicted in some way—for example, by being combust (Venus). But primarily the significators are cadent.² Now, planets in a good condition and in strong houses (angular or succedent) will produce a happy marriage; but cadent planets are weakened in the quantity of their power, so that however purely or constructively they might want to act, their overall output will be much decreased. At first glance then, we might want to say the marital happiness will be average to low.

The same is true if we look at (2) the Part of Women's Marriage. I use the calculation by Hermes, which is found by taking (by both day and night) the distance from Venus to Saturn, and projecting that distance from the Ascendant. This gives us the Part at 3° 29' Taurus. According to Bonatti, we



(Chart source: Janus Software, Astrology House.)

must examine its condition, its Lord and *almuten*, and aspects to it. We see that the Part is in the 8th—a relatively strong house. Venus is both the Lady of Taurus and the *almuten* of the degree itself, but she is cadent and combust. No planet aspects the Part within 5° (although Jupiter is very close to doing so). Now the best condition would be for both the Part and its Lord to be strong. Next best would be for one of them to be strong and the other weak or afflicted. Worst would be if both were in a bad state. This native's indicators once again fall in the middle.

Looking at (1) the 7th house, we see that Pisces is on the 7th house cusp. Now as a water sign it is supposed to signify many partners. But as a common (mutable) sign, it signifies only two. In the marriages of women in particular, we are supposed to look at the sign of the Sun: he is also in a common sign. Therefore, for the moment I say that the native will marry two men, or have two serious, marriage-like relationships. A cardinal sign on the 7th would have shown *many* spouses, and a fixed sign only one.

We see that while the Moon is in the 6th house, since she is conjoined to the 7th house cusp (by being within 5° of it), she will be relevant to the marriage. By being the Lord of the 11th (Cancer), I would say the native met the spouse—or one of them—through friends—so it was, as she had met her first husband through friends at a party.

(1) The Lords of the 7th are mixed in their significations. Jupiter is the domicile Lord of Pisces (no Neptune in medieval astrology!), and because he is actually in Pisces, he is *in domicile*. But he is cadent by being in the 6th, showing that while he is pure, and will act very beneficially, he is weak in power. (He is also the special marriage *almuten*, whose calculation I omit here). Venus, the exalted Lord of Pisces, suffers combustion and is cadent, showing that she is afflicted and weak. The triplicity rulers of Pisces are mixed: Mars is relatively strong and in his own domicile in the 2nd; Venus was already mentioned, and so was the Moon. The ruler of the term on which the 7th house cusp falls, is Mars—again, already mentioned. The ruler of the decan (the least effective form of rulership) on which the cusp falls, is Jupiter, who was already stated to be weak. Again, in a general way, this shows the middling happiness of the relationships.

So far the indications have been rather general, but we can say with increasing confidence that the native will have two husbands, at least one of which she meets through friends, and that her overall happiness in the relationships will be middling to low. Now we move to the particulars. If (3) we look at planets aspecting the Sun (since we are looking for the natures and number of the husbands), we see that the Sun aspects

two planets: Venus (by conjunction) and Jupiter (by trine, within the usual medieval moiety for these planets). This offers further support that the number of husbands will be two—or if more, they will fall into two types: that of a Venusian and a Jupiterian type.

According to Bonatti's generalized statement, if the Sun is joined to Venus, "*her husband is going to be honest, decent and fine, and handsome.*"³ Now, I note that Venus is cadent, combust, and conjoined with the Head of the Dragon. Now Venus is still Venus, so her cheerfulness and playfulness will still be evident. But the combustion will add something destructive to her, giving Venus an erratic or wild or careless character; and since the Head exaggerates and increases things, the sexuality and desire to play will be exaggerated, too. So, I concluded that while the Venusian husband would be fun, he would have serious problems relating to responsibility, drugs, and drinking, and excessive sexuality. So it was: the native reported that her current husband was all of these things, with the difference that he stopped being fun when he quit drinking and partying. Instead, he lifted weights, became very religious, loud, and belligerent (more on this below).

But if the Sun is in aspect to Jupiter, "*the husband is going to be humble, gentle, magnanimous, and of good judgment.*"⁴ Jupiter is in good condition in his own domicile (Pisces), and his only impediment is his weakness by cadence. So if the native has already had the Venusian husband, she can look forward to the Jupiterian one. He will have these good qualities, but will be weak, or inexperienced, or withdrawn from the relationship, or of a low or marginalized status (due to his being in the 6th).

Now we look at (4-5) Venus, both as a general love significator and as a significator of a female native's sexuality (I will abbreviate the indications here). If Venus is impeded, "*it signifies the destruction and malignity of the betrothal.*"⁵ By aspect, she is joined to Jupiter. If she is joined to Jupiter, the native's husband will be "*good, pure, honest, and modest.*"⁶ Since Jupiter already indicates one husband, I am inclined to attach this more generous statement to the future husband. (Bonatti does not say what to do about the aspect to the Sun.)

In traditional texts, an afflicted Venus tends to show socially unacceptable expressions of sexuality, and they are particularly stern about women's natiivities. In this native's case, she was sexually active at an early age and had several children before marriage, which would be in line with medieval views. But I once had a client with a Venus afflicted by being in detriment in Scorpio. She too was sexually active early on (and so criticized for it), but overall her Venus, being in

Mars's sign, showed much lust and sexual creativity even into old age, all of which was well expressed in her marriage. So we must keep an open mind, with an eye towards updating these medieval statements while preserving the basic planetary messages.

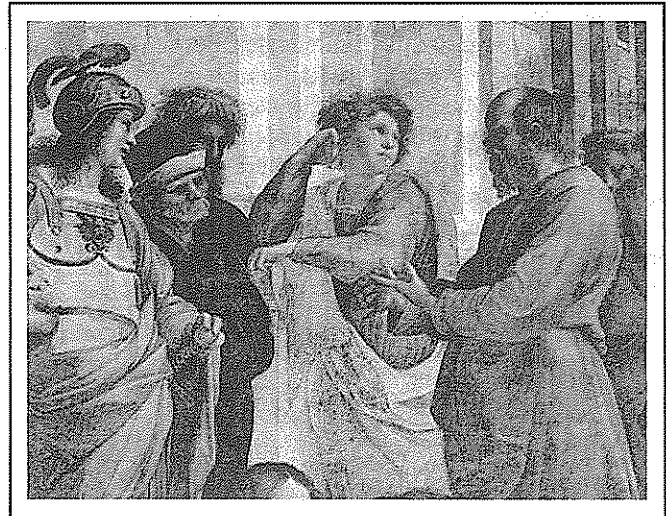
Next we look at (6) the luminaries. The luminaries do not aspect each other, and Mars is in aspect to the Moon (the Moon represents the female partner, the Sun the male partner, see above). Personally, I do not find the doctrine as handed down to be fully helpful. So in my modified version, I say that (a) since the luminaries do not aspect each other, there will be a divorce; (b) since Mars aspects the luminary representing her, the spouse will be the one who dissents and sets the breakup into motion (which was true); and (c) since Mercury aspects Mars (who indicates trouble), "*the divorce will be made public and will fall into the rumors of the people.*"⁷ So it was—it was an item of great contention and talk among their friends, with much family upset.

Normally we would look at (7) the mutual aspects of Venus, Mars, and Saturn. In this case, Venus aspects neither, so I will pass it over. But I have noticed Ptolemy's statements in this area to be helpful. For example, aspects between Saturn and Venus (especially the square or opposition) often add something embarrassing or shameful or inhibiting to the native's sex life or attitudes toward it.

It is also useful to see why the marriage ends, which in this case is rather instructive. Generally I look for the house locations of the South Node and the malefics (especially afflicted ones), as well as pertinent planets in the 6th or the 12th (which often indicate secrets or affairs of the spouse and the native, respectively). In this case, Saturn is in the 11th, highly afflicted by being in detriment and retrograde. Now, the 11th is the 5th from the 7th, indicating the husband's pleasure and fun. So, of the possibilities listed for the native, I said, "*the way your husband has fun, was an important reason for the breakup.*" Indeed, after he had become bullying and difficult, he used to have fun by humiliating and intimidating the children. Since it was his own 5th house, I said that most of

his anger was directed towards his own child rather than hers which the native affirmed. Moreover, Mars rules the 8th (the spouse's finances) and was in the native's 2nd, indicating struggles over money—which was the other prime reason for the downfall of the marriage.

Finally, (8) the profections on this chart with respect to marriage are startling. Profection is a technique whereby house cusps (and other points of the chart) are *advanced* by one sign or one house per year. Whatever is signified by the original cusp, will face good or bad things in accordance with where it lands on any given year. For instance, starting at birth (age 0), an Ascendant will advance to the 2nd house or sign at age 1; to the 3rd at age 2, and so on. Natives frequently get married, for example, when the profection of their Ascendant or 7th house reaches the location of the Lord of the 7th (or its exalted Lord, if there is one). In this case, the native met her future husband at age 17. Counting around the chart, we see that the Ascendant returned to itself at age 12, so that it arrived at the 6th house at age 17—right where Jupiter, the domicile Lord of the 7th, is. She then married at age 23, which again coincided with a profection to Jupiter.



—Socrates, Alexander the Great, Xenophon, Alcibiades (right to left).
Socrates (470–399 B.C.E.), Greek philosopher whose life, character, and thought exerted a profound influence on philosophy.
Alexander III (336–323 B.C.E.), a student of Aristotle, the greatest military leader of antiquity, whose leadership skills were so effective that they still ring true 2000 years later.
Xenophon (431–349 B.C.E.), highly regarded as a Greek historian and indispensable witness of military campaigns and Socrates; his Hellenica is the only contemporary account of 411–362 B.C.E.
Alcibiades (450–404 B.C.E.), Athenian statesman, notable general, and devoted supporter of Socrates, once saving his life.
(middle left, The School of Athens).

Just like the Ascendant, the 7th begins on itself at age 0, advancing one house per year. It arrived at the 6th house, the location of Jupiter, at age 23.

Once we know when the native marries, we can generally profect the 7th year by year, starting with the marriage year, and look at the vicissitudes of the marriage. If we begin profecting the 7th at age 23 (the 6th house), we see the profection hit the 8th house (ruled by the aforesaid Mars) at age 25. At this age the native's husband moved out and asked for a divorce. The profection of the 7th continues until it comes to the location of the aforesaid malefic Saturn at age 28—when the native's husband left her and the marriage ended.

In this case study above, I have had to abbreviate the exposition, and lack space to compare different natives' charts. But I think the reader will see that medieval techniques are accurate and powerful. If we recall the two contrasts between modern and medieval astrology that I mentioned above, I believe we can add a third: unfortunately, the modern de-emphasizing of the concrete and the use of less helpful predictive techniques tend to result in the attitude that, despite astrology's antiquity, we are in need of much more research and testing before we can get clear results. I hope this contribution will help convince the reader that much of what we need is already there—albeit much of it still in Greek, Latin, and Arabic. The translation projects that are furiously underway deserve the moral and financial support of the astrological community, because many treasures are to be found in the ancient and medieval masters.*

Endnotes:

¹ I also note the following technical points: (a) the house system used is Alchabitius semi-arc, a standard medieval house system; (b) I use Dorothean triplicity rulers and the Egyptian terms; (c) the only planets used are the seven traditional ones—no outer planets or asteroids; (d) the sign rulerships are all traditional, with Aquarius ruled by Saturn, Pisces ruled by Jupiter, and Scorpio ruled by Mars; (e) as the reader will see, traditional dignities and debilities are emphasized: domicile rulership, exaltation, triplicity, term, decan, detriments and falls; (f) only traditional Ptolemaic aspects and the conjunction are used (no semi-sextiles, for example); finally, (g) the planetary orbs are dictated by the planets (e.g., a 4.5 degree moiety for Saturn, whatever the aspect), and 5-degree moieties for aspects to angles and Arabic Parts.

² In medieval astrology, planets are believed to produce what they promise by house location, rulerships, aspects, and so on. But when a planet is impeded or afflicted (say, by being combust, or being in a cadent house, or being in the sign of its detriment, or being in a square or opposition to Mars or Saturn), they have difficulty in producing what they ought to. When this happens, the native often experiences hindrances, delays, or disappointments in the area of life indicated. Being in a good or bad state is extremely important in medieval astrology, because it allows us to fine-tune the delineation to help the native know what to expect—and in real life, some people's marriages succeed, some fail; they make much money or not; they have a

loving relationship with their children or are estranged from them. Using these delineation tools, the medieval astrologer can often explain *why* things happen as they do.

³ *Liber Astronomiae*, Treatise 9, Part 3, Chapter IV of the 7th house.

⁴ *Ibid.*

⁵ *Ibid.*, Chapter I of the 7th house.

⁶ *Ibid.*, Chapter IV of the 7th house.

⁷ *Ibid.*

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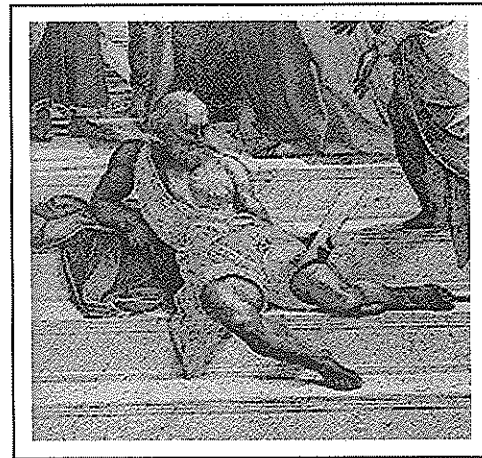
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Dr. Benjamin Dykes earned his Ph.D. in Philosophy, and his diploma in medieval astrology (AMA) from Robert Zoller. He practices and teaches medieval astrology, and is currently engaged in an ambitious project to translate further medieval astrological texts from Latin. His complete translation of Bonatti's *Liber Astronomiae* will be finished in 2006, with further works by Haly Abenragel, Abu Bakr and others to follow. He can be contacted through his website, www.bendykes.com.



—*Diogenes of Sinope*
(4th century B.C.E.),
originator and archetype of the Cynics;
possessor of wit and showmanship;
his ideal was a self-sufficiency,
unshaken by fear, pain or desire,
won by discipline of body and mind;
described by Plato as "a Socrates gone mad"
(center middle, *The School of Athens*).

On Matter and Form in Astrology

by Robert Hand

Ancient astrology was based upon a strong philosophical foundation that informed the organization and implementation of a coherent and logical system underlying astrological delineation. Robert Hand, currently completing a Ph.D. program in Medieval History, gives us an insight into how the philosophical principle regarding form and matter provides a model for not only a consistent interpretation of certain astrological doctrines, but also for a understanding of the relationship between the body and the soul.



The following article is an abridged version of a much longer article that was based on a lecture given in York, England at the 2005 AAGB Conference. The full article will be posted on my website www.robhand.com in the section marked, ARHAT Journal.

This is a small contribution to the application of philosophy to astrology, not only to show how philosophy can illuminate astrology, but also to show how it may have in fact been applied in the past. But the kind of philosophy is important. Astrology is a discipline which is rooted in a pre-modern, in fact pre-medieval concept of the world in which at some level the universe is a living, conscious and sentient being, or an aspect of one. However in the course of the evolution of Western thought, somewhere between St. Augustine (354-430 C.E.¹), and St. Thomas Aquinas (1224/25-1274 C.E.), or shortly thereafter, the West took a peculiar fork in the philosophical road which no other civilization besides the West has taken. In the prevailing philosophies of science, the physical universe is now considered to be dead, meaningless, and random.⁶ Such philosophy cannot support astrology. But ancient philosophies did not hold this view.²

The particular application of philosophy to astrology that I describe in this paper is Aristotelian (as well as influenced by Platonic and Pythagorean philosophy). It has to do with *form* and *matter*, principles very important to both Plato and Aristotle, as well as all of their followers down through the Middle Ages. For Plato, form was capable of existence, independent of matter, and in fact represented a higher order of reality than matter. But for Aristotle form could only exist in conjunction with material manifestations of the form. However, form was considered to be somehow potentially present in the matter, at least to the extent that the matter was capable of assuming the form. But in manifestation in the physical world, matter comes first and then in time, the matter comes to manifest the appropriate forms in actuality. Matter precedes form, at least to our perception. This is very important for the application of this principle to astrology.³

I will now present two examples of this which have been found in contemporary studies of ancient and medieval astrology. In the complete version of this paper I mention others: the role of form and matter in time-lords and planetary periods, in the ancient theory of transits, and in connection with essential dignities. Here we will take up two instances of the form-matter principle: the relationship of the Parts of Fortune and Spirit, and the relationship between rulers and occupants of houses. First we will look at the parts.

Here is the formula for The Part of Fortune in the day and night time.⁴

Part of Fortune =
Ascendant + the Moon - the Sun Day births.
Part of Fortune =
Ascendant + the Sun - the Moon Night births.

The Part of Spirit reverses the positions of the Sun and Moon in both the day and night formulae. So the Part of Fortune in the daytime is the same as the Part

of Spirit at night and vice versa. The Ancients said that The Part of Fortune was lunar in nature and The Part of Spirit was solar in nature, but they also said something vastly more useful. Their descriptions, stated in modern terms, indicate that the Part of Fortune has to do with things that were unconscious, unintentional, instinctual, emotional and physical. These are all words for characteristics of material causes in living things. Whereas, the Part of Spirit was intentional, conscious, planned, ordered, etc.⁵ It is the opposite of the Part of Fortune.

The implications of the ancient doctrines on the Part of Spirit and the Part of Fortune are that the Part of Fortune is a point of material manifestation, and the Part of Spirit is a point having to do with manifest soul or consciousness, a form. The Part of Spirit indicates what one does in so far as one is a fully realized form or soul. Now here is something that has not been generally known. The ancients routinely used these parts and many others; they are pre-Arabic. There are over a hundred parts listed in a completely Greek text dating from about 500 A.D. *Olympiodorus' Commentary on Paulus Alexandrinus*.⁶ Almost all the *Arabic* parts are present in Olympiodorus. The Arabs did not do astrology in 500 C.E., not yet.

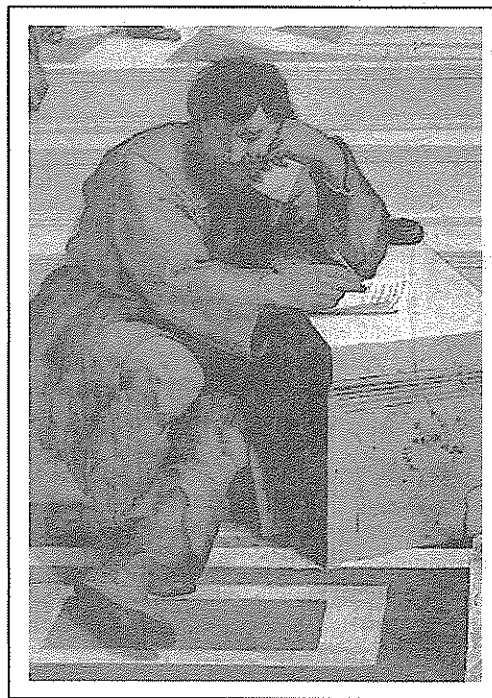
The Greeks, or the Hellenistic writers I should say, routinely placed the sign of a part as a first house of the chart, reading the chart from that sign and interpreting the chart from the point of view of symbolism of that part.⁷ They did this most especially with The Part of Fortune, and they described it exactly in the manner that I have spoken of, instinctual, emotional, unconscious, physical. The sources say less about the Part of Spirit beyond what I have indicated above. But because every part or lot in the chart is capable of use as an Ascendant, we have to assume that this would apply to the Part of Spirit as well. So here is what I propose.

The Fortune chart, the chart computed from the point of view of the Part of Fortune, represents that with which the native came into this world, the potential as yet un-manifested and physicality, one's materiality. The Ascendant chart represents the life as a whole, which is why it is the chart that we normally use. The Spirit chart, according to what we know about the Part of Spirit, would represent what the native would become if he or she were to become a fully realized form. In other words, in the spirit chart we may be looking at a chart that could represent the end point of the native's potential. (Unfortunately, it is very clear that most of us do not get to that point).

We have here, coming from Greek astrology with principles⁸ derived from Aristotle, the possibility of a radical new way of reading charts. There is a probable

reason why we have so little information regarding a *Spirit chart*. As ancient astrology reached the height of its development, Christianity came to dominate the ancient world. Then later, astrology flourished in the Islamic world where such a doctrine would have also been problematical.

I have seen abundant evidence that the Fortuna chart⁸ does in fact describe what a person comes into this life already able to do; it is a potential to develop, but people tend to stop at the Fortuna chart level. If a person's career is signified clearly in the Fortuna chart, it means that their career choice is the result of early emotional habits and inclinations, or that they have inherited a career from their family. If it is shown in the Spirit chart, it means the native has consciously chosen his or her career. For example, Princess Diana had Venus in Taurus in the Fortuna tenth and the Spirit first. The people of Britain began to call upon her as the *Queen of Hearts*. This may be indicated by the Venus in the Fortuna tenth. The role was more or



—*Heraclitus* (late 6th century B.C.E.), the first Western philosopher to go beyond physical theory in search of metaphysical foundations and moral applications.

The great stone block, skewed to an angle, is thought to be connected with the first epistle of St Peter, symbolizing Christ, the cornerstone which the builders rejected, thus a symbol of a stumbling block and a rock of offense to the unbeliever (lower left of center, *The School of Athens*).

less imposed upon her. It was a matter of *fortune*. Then she consciously chose to adopt that title; this may have been indicated by Venus in the Spirit first. So the Spirit chart shows what one consciously chooses. But it does not show this in a deterministic way; it shows what one can consciously choose.

Not let us take up the difference in quality, function, or mode between a planet being in a house and a planet ruling a house. In 20th century astrology little or no distinction has been made and many astrologers believe that a planet in a house is, if anything, simply more powerful for the affairs of that house than the condition of the ruler. But this is not so in horary. Traditional horary astrology reverses the roles; it does not give as much attention to what house a planet is in as to what house a planet rules. In horary and electional astrology the *perfection*, that is to say the resolution of a matter, is most completely symbolized by the actions of the rulers of the houses involved, not the occupants. Occupants of houses making good aspects to each other is a second-rate indicator of success, although not worthless. This is also true of traditional natal astrology; there too, significantly greater attention is given to the rulers of the houses than to the occupants.

Let us now see, based on medieval texts, what the answer is to our question. First let us look at the principle and then examine some passages that support it. This is the principle:

A planet and the sign it is in, in whatever house they may be, are the *matter* of the house. They represent what the house has to work with. The ruler is the *form* of the house.

The ruler of the house is what the house should become. The occupants indicate what the house has to work with. It may seem as if this has been derived by reading between the lines of the texts but there are texts which make the principle quite clear.

Remember the principle that in temporal sequence, matter always precedes the form in manifestation. That means, concretely, that the signs and planets of a house indicate the early stages of the development of that house, and that the rulers indicate the final outcome.

This is not merely theory; it works in practice. It may happen in two ways: the planetary occupants of a house may have more impact early in life and the rulers of a house may have more impact later in life; that is one way. It can also be that in any given process that is associated with the house (the process may be repeated several times in the course of one's life), the planets in the house represent the early stages of that process and the rulers indicate the final stages. That is why horary astrologers are interested in the rulers. They care less what happens en route to an outcome

than they do about the outcome. They want to know what the end result is going to be. So they are oriented toward the outcome signified by the rulers.

Now for our illustrative passages. The first is a quotation from Johannes Schoener, written in approximately 1545, in Book I of *The Three Books on the Judgment of Nativities*, Chapter 6, where he gives aphorisms. (Aphorisms may very well be the curse of late medieval astrology, but they illustrate principles.)

The Ascendant and the Moon are the significators of the body. The Lord of the first and the Lord of the house of the Moon are the significators of the soul. Wherefore, if the Ascendant and the Moon are impeded [afflicted or debilitated] and their lords are free from the malefics, these signify an infirmity of the body but the health of the soul. And if the Ascendant and the Moon are free from the malefics and their lords are impeded, these signify the health of the body and the sad condition of the soul.⁹

This is a direct application of the doctrine that I am now talking about. The Ascendant and the Moon are the body, but their rulers are the soul. This is a very clear illustration of what I have been describing.

Here is a more exotic application of the principle which will require a bit more explanation. It is from Montulmo's text on nativities.

When matter has been rendered out of proper proportion, and the systematic arrangements have been destroyed, the form pre-existing in it does not have the power to remain in the matter, except in a state of corruption. But the Hyleg is constituted as matter with respect to the Alcocoden, and the Alcocoden as form, and the life of the native depends upon both of these mediating ... because neither of these can give life to the native by itself alone; therefore if the place of the Hyleg comes to the body of the most true killing planet before the years of the Alcocoden without the aspect of a fortune, then it will kill the native, because the effect for that portion which depends upon the Hyleg, the conserving cause, will be destroyed, and consequently the total effect of both is that [the factor] by which they have been united to dwell in each other is not able to persist any longer.¹⁰

Let me briefly define a pair of words here which many readers may not be familiar with. These words are *Hyleg* and *Alcocoden*. The hyleg of a chart is that planet or body which does the most to determine the overall physical vitality of the native. Methods for determining the hyleg are a source of confusion for every traditional astrologer because all of the sources

have different sets of rules. This need not concern us here. The important thing is that the hyleg is ruled or disposed of by the allocoden and the text clearly indicated that the hyleg is a material principle while the allocoden is the formal principle.

Now a pair of quotations from Schoener illustrate not only the form-matter connection, but also the time issue; remember that I have said the matter must precede form in manifestation: Schoener gives these aphorisms:

The Sun in a praiseworthy place and the lords of the Sun's triplicity in evil places, say that at the time of the nativity of the child the father would be well and fortunate, but afterward he would come to poverty.

The Sun in an evil place at the natal hour, and the lords of the Sun's triplicity in a praiseworthy place and in good state, say that the father at the time of the nativity would be poorly established, but afterward he would have more prosperous success.¹¹

In the first part, the Sun as indicator of the father is in good condition, but the triplicity lords are in poor condition. One should not be concerned as to what the triplicity lords are at this point. They should just be understood as a type of ruler. So the good Sun means that matters for the father start out as good. The bad triplicity rulers indicate that they come out badly. This is an expression of the matter-form and ruled-ruler relationship as a progression in time. Then Schoener reverses the situation just to drive the point home. If the Sun is in poor condition, but the triplicity rulers are in good condition, the father's affairs start out badly and then improve *in the course of time*.

We now have two major distinctions between the function of an occupant of a house and the function of a ruler of a house which follow logically from the Aristotelian doctrine of form and matter. First, the contents of a house provide the material for whatever outcome the house may have, as signified by the ruler. The rulers signify the quality of that outcome. Second, the contents of house represent the early stages of a process or life, while the rulers indicate the later stages of the process or life. The bases of this may seem a bit abstract, but I have found this to be a useful way of distinguishing between occupants and rulers that works in practice and it has enabled me to articulate the significance of factors in the chart that I had not been able to articulate previously.

To bring this to a conclusion, it is clear that the philosophical principles concerning form and matter were not only very important for the understanding of ancient and medieval astrology, but that for us to make sense of ancient and medieval astrology we

have to use the same or equivalent ideas—and we have to do this because astrology has to have a philosophical foundation which is vitalistic—which makes life and consciousness central to all being. Astrology implies this; it must be based on a philosophical system that has this at its core; the philosophical system that we have employed here is indeed, a vitalistic philosophy.

We cannot regard these as quaint or antique ideas but rather as different and possibly more effective ways of looking at things. However, we cannot just take these older philosophical principles as given. Because they are ancient, they may not entirely address legitimate philosophical concerns and issues that have arisen in the times since. But it is clear that even in a simple form these ancient principles will help us in modern astrology.[✽]

Endnotes:

- ¹ C.E. = Common Era, equivalent to A.D.
- ² These issues are more completely covered in the full article.
- ³ See note 2.
- ⁴ Ptolemy uses the same formula for day and night births, but virtually every other source from the ancient world give a separate night formula as shown here. Only later when Ptolemy came to be regarded as the ultimate authority (early modern Europe) was the night formula dropped. We have found the use of the nocturnal formula of the Part of Fortune for night births to be essential. The same is true for the Part of Spirit. For a discussion of these lots in day and night charts and other issues concerning their meaning see Robert Hand, *Night and Day* (Reston, VA: ARHAT, 1995), 33-30.
- ⁵ The role of the Part of Spirit as connected with soul is discussed in the longer article.
- ⁶ Dorian Greenbaum, trans., *Late Classical Astrology: Paulus Alexandrinus and Olympiodorus with the Scholia from Later Commentators* (Reston, VA: ARHAT publications, 2001), 106-111, and Appendix I.
- ⁷ This involves the use of Whole-Sign houses.
- ⁸ The houses counted from the sign of the Part of Fortune.
- ⁹ Johannes Schoener, *Three Books on the Judgment of Nativities, Book I*, Robert Hand, trans. (Reston, VA: Arhat Publications, 2001), p.106.
- ¹⁰ Antonio de Montulmo, *On the Judgment of Nativities, Part I*, Robert Hand trans. (Berkeley Springs, WV: Golden Hind Press, 1995), 62-63. This edition is currently out of print and will be re-issued with substantial revisions by ARHAT in the future.
- ¹¹ Schoener, 52.

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For a New Astrology

Outline of a Chrono-biological Approach to Astrology

by Graham Douglas

This article was written in objection to the idea that astrological practice is divination and that research predicated on models of objective physical causation would be irrelevant. Graham Douglas did not feel that this did justice to the possibility offered by scientific investigation. His pretext throughout is astrology as a part of the natural world, a major theme that threads throughout this issue.



My objective in this article is to sketch a framework for future research based on the emerging science of Chronomics, which is referred to in David Goodman's ground-breaking work (Goodman, 2004).

A Rapid Review of Earlier Work

A theory of astrological causation has been developed most fully by Seymour (1997, 2002), who has described how planetary motions and cycles of solar activity could produce corresponding variations in the strength of the geomagnetic field. He then proposed that organisms will have become attuned to these cycles during the process of evolution, and derived an enhanced survival value through the correlations of such cycles with changes of the weather and climate.

Douglas (2001, 2004) proposed that personality differences resulting from a child's birth order in its family might be enhanced if he or she was born at a time when the planetary influences on personality were such as to strengthen the personality type most fitted for the child's niche in the existing family birth order. This was then supposed to lead to a family with greater survival ability (the principle of inclusive fitness).

The Gauquelin data offers an insight into one small fragment of astrological structure, the role of angular or cadent planets, and it is therefore profoundly

unsatisfactory both theoretically and as a guide to astrological practice. There is no doubt more to be discovered from statistical studies and by paying more attention to the rules used by ancient astrologers, as I described recently at the AA Research Conference, (Douglas 2006).

However none of this work has attempted to grasp the symbolic structure of the astrological language as expressed in a birth chart. It offers an explanation without providing a clear description of what is to be explained: there is a missing epistemological link. It is this that I believe can be supplied by modern developments in neuroscience. Natural Astrology is not yet dead; on the contrary, it is approaching a renaissance.

The Sun and Moon

In Frank McGillion's book, *The Opening Eye*, he suggested, based on the limited evidence available at the time (1980), that the pineal gland could be the conduit for the cosmic influences on human behavior as described by the Gauquelins. He referred to the production of melatonin by the pineal gland during the hours of darkness and its influence on reproductive hormones, suggesting that the esoteric correspondences of the metals with planets might eventually be traced to the effects of their ions on biochemical reaction pathways. In attempting to bring the Gauquelin data into the picture, he came up against a stubborn block¹: the Gauquelins' insistence that the Sun had no correlations with professional eminence nor with astrological causation. He was thus forced into the difficult position of defending a model in which the planets influence the birth process through their indirect effects on the Sun, while at the same time the Sun itself, is not permitted such influence.

Supposing that we allow the Sun to be re-instated, as my recent work suggests is justified (Douglas 2006),

then the first deduction from McGillion's Melatonin Theory would have to be that sunrise and sunset are astrologically important times, since this is when melatonin secretion is turned on and off. It is interesting therefore that the ancient Greek and Roman astrologers attached importance to this distinction, considering day or night births to be ruled either by the Sun or the Moon. Detailed discussion of these factors can be found in work by Hand (1995) or McCann (1999); and it is important to note that modern astrology (as revived by Alan Leo) has completely neglected these and other ancient rules. This is an excellent example of a topic for research that would shed light on astrological practice, yet has nothing to do with divination.

We should remember that melatonin is a neurochemical, and that it influences the secretion of other hormones and neuromodulators, as McGillion pointed out and has been amply confirmed since (Scherr and Czeisler 2005). In other words we are not so far from a *humoral* model, which of course, has been central to the medical interpretation of astrology throughout its history. Here is a summary of a description by a medieval writer of the way the heart functioned: the heart produced *pneuma* or spirit from air in the lungs, which is transported with the blood to the base of the brain and transformed into animal spirits, which make possible movement, thought and sight (quoted from Siraisi 1990; in Rawcliffe 1999: 45).

It is interesting to note at this point that reports show that infants during the first six months of life have a major rhythm just less than 25 hours, suggesting it is lunar (Kleitman, 1963: 136). Also David Goodman has identified a 28-day cycle in dreams, in which themes repeat in a definite sequence: Contented/Imaginative; Enthusiastic/Influential; Sad/Fearful; Anxious/Angry. As he has pointed out, it is not difficult to see similarities with the traditional four elements of astrology (Goodman 1996: 1329; and 2004).

Inheritance

It is important to note, given the Gauquelin heredity experiments, that there is clear evidence for genetic control of biological clocks (Bunney and Bunney 2000). The Gauquelin study of inheritance effects was never completed; still remaining are three experiments with one positive, one negative and one unclear outcome. The negative result does not cancel the positive, and in any other field of science where there was funding and competition between researchers, this work would have been pursued. It was only in 1990, after over 50 years of research, that the 5-factor model of personality was accepted. The possibility that inherited personality factors involve correlations between planets, birth-times and the geomagnetic field, is an exciting one which deserves more study.

Rossi (2003) collected evidence for the role of a special class of genes, known as IEG's in healing and psychotherapy. These genes are turned on and off by environmental stress and other influences to initiate protein synthesis.

Neurotransmitters and Hormones

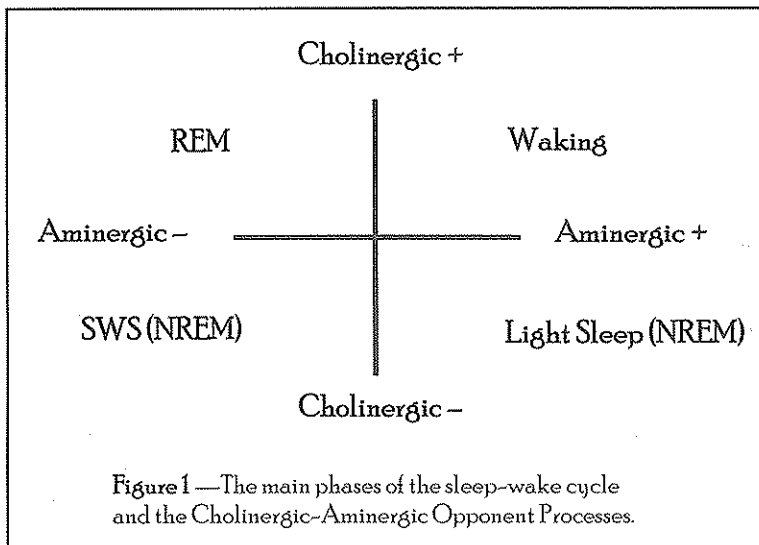
If all we had to go on ended at this point, it would still seem an interesting collection of fragments; but recent work in the new field of Chronomics suggests instead, how to assemble the pieces into a coherent jigsaw.

Aserinsky and Kleitman discovered REM sleep in 1953 (the same year that DNA structure was elucidated, Everest was climbed, and Saturn was conjunct Neptune). They also described a Basic Rest Activity Cycle (BRAC) of 90-120 minutes duration linked to a similar length cycle in sleep phases. Since then, more evidence has been uncovered, suggesting that the cycles also involve shifts in activity of the brain between the right and left hemispheres, which correlate to important changes in cognitive style (Kleitman 1982; Klein and Armitage, 1979). I suggest that this is the key piece that makes the various fragments of data appear as pieces in a jigsaw—because if there are circadian cycles entrained to the solar hour as well as cycles in dreams, cognitive style and work-rest of about two hours duration, we seem to have the skeleton of a model for the astrological houses and the diurnal hemispheres of night and day in the birth chart.

While the circadian rhythms sub-serve adaptation of the body to light-dark rhythms, it seems that the lateralized BRAC cycles help to organize primary biological functions (Shannahof-Khalsa 1991a: 226).

Some dispute exists as to whether the REM/NREM sleep cycle is really continued during the day in the form of the BRAC; but it seems likely, with the phase being re-set by the influence of the light-dark cycle (Kleitman 1982; Kripke *et al.* 1985). Likewise a 90-minute cycle doesn't seem to fit a 12-house astrological model very well; but other work suggests that there may be several ultradian cycle lengths with periods, including 40, 90, 120 and 290 minutes (Shannahof-Khalsa *et al.* 2001). There is evidence that the 90 and 120-minute cycles are among the strongest (Shannahof-Khalsa 1997). Yet, we are only at the beginning of this line of inquiry with these puzzles to investigate.

The BRAC is also evident in the blood levels of some important hormones and neuro-transmitters. Thus REM sleep and the active phase of the BRAC correlate with higher levels of testosterone, while prolactin rises during the rest phase of the BRAC and during NREM sleep phases (*ibid.* 1991).



A key part of the control of sleep states (REM and 2 types of non-REM: light sleep and SWS or slow wave sleep) is the interaction of two types of neuromodulators, the monoamines (especially, noradrenaline, serotonin and histamine), and acetylcholine, which have aminergic and cholinergic effects respectively, in what is known as an *opponent process*, (Mignot *et al* 2002). During the night, the brain passes first into light sleep, and then begins about four cycles of about 90 minutes duration, oscillating between REM and NREM sleep, before waking.

The Cholinergic pathways in the brain are controlled by one chemical, acetylcholine; but the Aminergic pathways involve serotonin (SE), noradrenaline (NA) and histamine.

Personality

Personality is a central feature of natal astrology, and as expressed in professional eminence, is the subject of the best attested statistical research (Gauquelin 1992; Ertel and Irving 1996). These neuro-chemicals are also involved in patterns of behavior and emotions. For example, there is evidence that the pair of monoamines, dopamine and serotonin, form an opponent pair in which dopamine controls motivation for pleasure-seeking and serotonin controls the avoidance of pain or punishment, (Daw *et al.* 2002).

In an interesting paper, Block (2003) has used some work by Cloninger to propose a correlation between personality dimensions and astrological quadruplicities. Here I prefer to use Cloninger's later work, in which he identified four dimensions of Temperament, which is at least 40% inherited, and three dimensions of Character, which emerge during the teenage years and have few inherited components.

Unlike other scales, these measures were designed from genetic and neuro-physiological observations and not simply by analysis of the variance of human behavior. This suggests that they may be better adapted to astrological research, than the EPQ, for example, which produced mixed results in an earlier study of the Gauquelin biographical database (Gauquelin, Eysenck and Eysenck 1979). It is also interesting to note that the behaviors measured by each scale are observed among many animals, and emerge in a definite phylogenetic order:

Harm Avoidance (HA), followed by Novelty Seeking (NS), and then Reward Dependence (RD), (Cloninger 1987).

From comparing the descriptions supplied by Cloninger with typical Gauquelin trait-words it seems clear that HA (+/-) should correlate with a contrast of MA -, SA + vs. MA +, SA -. The NS (+/-) scale seems to be a contrast of JU +, SA - vs. JU -, SA +. The RD scales have since been split into a new RD focusing on sentiment and a new Persistence scale (P), described by Cloninger as *work-hardening* and measuring the extent to which persistence in the face of intermittent reward occurs. From the description of the RD scale it seems to involve strong VE (+/-), MO(+/-) components, while the P scale is described in less detail but seems to involve MA (+/-).

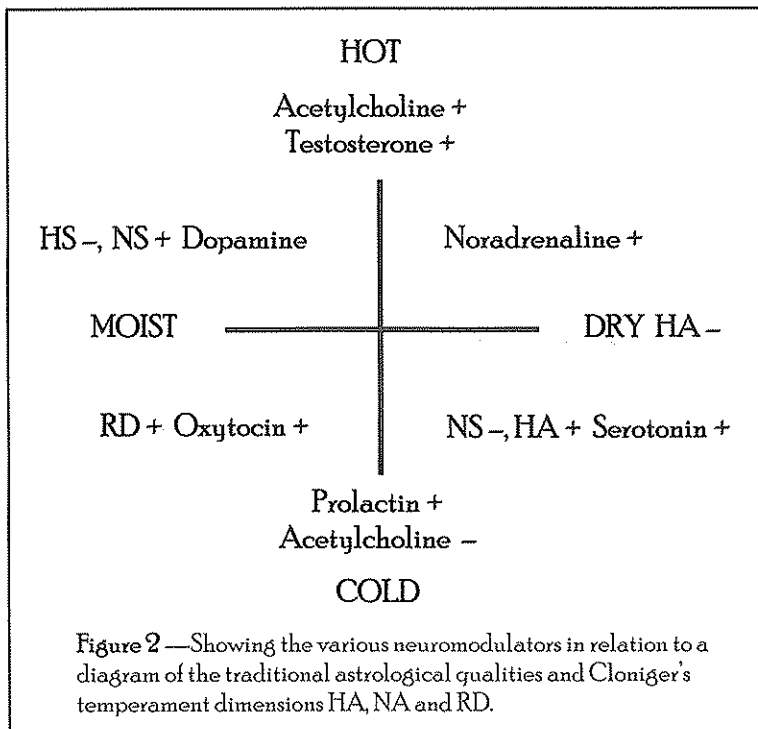
The neuro-modulators which correlate with these scales are :

- HA with Serotonin (SE),
- NS with Dopamine (DA)
- RD with Oxytocin

It may not be possible to make simple 1:1 correspondences between temperament dimensions and blood levels of neuro-chemicals, but Figure 2 (see page. 62) may be a useful working summary and may be compared with Figure 1 above. It does not capture all of the planetary correspondences mentioned above, and implies a simple correspondence of HA with Saturn, NS with Jupiter and RD with Moon/Venus. It also incorporates the observation by Solms that dopamine is involved in the production of dream images, which therefore suggests a link to the seeking system of the brain, as well as to Freud's wish-fulfilment theory.

The traditional four humors may perhaps be assigned to these new neuro-chemicals as follows:

- Black Bile : Serotonin,
- Yellow Bile : Testosterone,
- Noradrenaline and Acetylcholine.
- Blood : Dopamine
- Phlegm : Oxytocin and Prolactin.



Medical Astrology

A connection to oriental medicine and yogic practice also is being revealed in current work. An extraordinary but well-documented observation is that breathing through one nostril leads to stimulation of the opposite brain hemisphere. This has been known for over 100 years, and of course, practiced by Yogis for millennia. It is also observed to occur as a spontaneous oscillation locked to the BRAC cycle, in which the two nostrils become alternately more congested and more dilated, and the effect extends to passage of inhaled air into each lung in alternation. This effect has been shown to correlate with the oscillation in cognitive style mentioned above, and to variations in at least two important neurotransmitters: noadrenaline and serotonin (Shannahof - Khalsa 1991a). A huge range of other physiological measures show these rhythms, including heart rate and blood pressure.

Suggested also is that healing and ease of hypnosis are favored during the rest phase of the BRAC (Rossi, 2003). This author developed a 4-phase model, based on the Jungian functions, to guide therapeutic interventions timed to fit across one BRAC cycle.

It is worth noting that the incidence of heart attacks is known to be influenced by variations in the ambient magnetic field. As made clear in the articles cited (Shannahof-Khalsa 1991 a,b, 2001), there are important implications of ultradian rhythms for health in relation to stress, sleep disorders, heart attacks and immune system strength. If a medical astrology with a solid scientific foundation were to emerge from this, would we still prefer a divination only model?

A further suggestion of the relevance of ancient oriental medicine is the so-called *organ clock* according to which each major organ has a time of day during which it's influence is greatest (Jarmey 1996: 58-62). It is now known that several important hormones have peak activities at different times of the day. Cortisol is high in the morning, testosterone

in the early evening and growth hormone around midnight (Rossi 2003). It is likely that these timings vary between individuals, and this could be another opportunity to investigate astrological differences.

Geomagnetism

There is not space to discuss the effects of the geomagnetic field, but this has been discussed by Seymour (1997, 2002). However there is one recent article which demonstrates the existence of a 7-day cycle in variables like blood pressure which is inherited, and shows closer correlations within pairs of infant twins than from one pair to another (Cornelissen et al., 2001; Nielsen 1994). The same authors summarize a mass of data suggesting similar length cycles in animals, and point out that melatonin secretion has a strong 7-day periodicity. The final interest point is that having described these patterns, the authors go on to identify a clear 7-day rhythm in the geomagnetic field in the Antarctic, far from artificial fields. They are also say that the 7-day rhythm is not the result of entrainment to conventional weekly human social rhythms. Another relevant observation is that raising the ambient magnetic field (still within the geomagnetic range) causes reductions in the SE levels in guinea-pigs. At this point it may be useful to recall the concept of the Planetary Hours from renaissance astrology.

Summary

It seems clear that a neuro-chemical basis exists for bodily symbolism, dream cycles, and an entrainment of circadian and ultradian cycles by both light and the geomagnetic field, that may underlay what could be the grammar and vocabulary of astrology.

It is also plausible that the new conception of the embodied mind includes much of what used to be called *soul*. For example Ficino's description of soul situated it between body and mind, and included within it, both reason and imagination, (Moore 1979). A central feature of recent

neuro-psychological theory is the concept of Image Schemata, (Johnson 1987), in which key mental constructs are seen as derived from our bodily experience, and then extended by metaphor into other domains.

I believe there is a rich future for astrological research when it takes on the challenges of both of modern social anthropology and neuroscience. Each of the five sections above has the potential to generate new astrological research, and it is to be hoped that astrologers and researchers will get together to design a set of studies that will fulfill two criteria: they must focus on what is specific to astrology (the planets and their cycles), and on what is likely to generate medically useful results with a view to attracting funding.*

Endnotes:

¹ Theodor Landscheit used this metaphor to describe the Gauquelin data as he thought it appeared to conventional scientists.

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Graham Douglas, a chemistry graduate, and secondary school science teacher, discovered astrology in 1977, inspired by John Addey and the Gauquelins. He became interested in anthropology and cultural studies and is currently fascinated by new developments in neuroscience, which he believes holds promise for future research. Graham authored three monographs published independently, has published on astrology and semiotics in academia and on research in *Correlation*, *CAO Times*, and the *ISAR Journal*.

The City of Baghdad:

A Curious Astrological Election

by Jonathan Pearl

First published in The Other Dimension, the Declination SIG Journal, Vol. 11, No. 2 (2006), Jonathan Pearl's article makes an intriguing case for declination. Jonathan, a member of AYA, leads us down a logical path, explaining how the ancients might have applied declination with his thought-provoking questions.



A cosmopolitan community of people from many lands, living and working in peace; a center of agriculture, trade, crafts, learning and art; urban planning; public fountains, parks, clean streets and running water; cooled rooms to escape from the blazing summer heat¹—all sounds like a contemporary city with the benefits of modern civilization—yet this describes Baghdad in the 8th century.

Baghdad was founded in 762 on July 31st. It is one of the few great cities of the globe where astrologers had a say in the timing of its first brick.

The city was built to establish a new and more suitable capital for the rising Islamic empire, and rapidly became the center of the powerful Moslem world. In a time when most likely running through European city streets was sewage,² Baghdad was remarkably advanced. In addition to the amenities above, by 777 it even had its first school of astrology. This was founded by a Jewish scholar named Jacob ben Tarik and later headed by the profound, Al-Kindi, and then Abu Mashar, both leading astrologers of the day.³

Their predecessors were the astrologers who selected the chart for the new city. The head caliph, Al-Mansur, had asked his court astrologer, Al-Naubakht the Persian, aided by the young Jewish Masha'allah, to recommend a time.⁴ Al-Naubakht, was also

responsible for the plan of the grand capital, so he must have been quite powerful, akin to a chief of staff in today's governments. Since Al-Mansur ruled the empire, he probably employed the most able astrologers around.

Unlike John Dee's election for the coronation of Queen Elizabeth, we don't know the timeframe the two astrologers had available. Al-Mansur was a mover and a shaker, so he might have been willing to wait for a little while, but what does this mean in the 8th century?—three months?—one year? Current historians don't know, nor could I find an agreeable context. Al-Mansur had risen to power a few years earlier in 754 and by means of an assassination of a key rival, secured his leadership in 755; yet even in 762, he was still threatened by rival factions and armies.

The book, *When Baghdad Ruled the Muslim World*, based on Islamic histories of the time, simply says Al-Mansur decided to build the new capital in 762.⁵ But this may be simply based on the established date of founding.

When he built the new city on the site of a small village, we see consideration of many factors: available land (a small village meant he could build what he wished and grant his supporters the prime plots); trade and agriculture (the Tigris river fed all the aqueducts and canals, and the Euphrates was also not far off); religion (a grand mosque at the city's center); and defenses and fortifications (round walls surrounding and space for the army).⁶ If the caliph was building walls, we can assume that he didn't want to sit around exposed in the desert for too long. Yet a project like this wasn't going to happen overnight—it took 100,000 paid construction workers—so perhaps while these were being assembled and plans drawn up, there was some time. Let's say the astrologers had a few or even several months with which to work.

The accompanying chart is from the research of David Holden whose excellent article is available online⁷ (see link in Bibliography). He writes that the day of founding was recorded by the 11th century astrologer, Al-Biruni. For a chart to make it through three centuries, even an astrologically literate one, is quite notable. We can even imagine the chart being discussed in Baghdad's astrology school. According to Holden, the chart shows Jupiter in the 1st house, but no cusp degrees are given so we don't have an exact time. Holden puts Jupiter on the Ascendant at 2:40 pm LMT. It's possible the time may be slightly different, but this is close enough. Let's look at the chart (see page 66).

Even with Jupiter in Sagittarius in the 1st house, it's an odd one. Many things jump out that are quite negative—and yet we know this time was chosen in advance by the best astrologers of the time! Jupiter was retrograde while Mars opposing was direct. It seems that they are setting themselves up for some riches, yet not nearly as much as could be had with a direct Jupiter. Mars applying to oppose Jupiter makes Baghdad vulnerable to attack—this indeed happened a few times over the centuries to devastating effect. The status of the 10th house and thus the king, was even worse. With Virgo on the MC, we look to Mercury which was also retrograde and conjunct the South Node in Cancer in the 8th house. This is about as bad as it gets. It makes me wonder: did these two astrologers want to make sure the caliph didn't get too powerful?

Perhaps some of you may be thinking—what if they didn't think retrograde was that bad? After all isn't retrograde some kind of plus in Indian astrology? No.

While not much of the writings of Massa'allah have made it into English, a delightful and profound book by his student, Abu Ali Al-Khayyat, called *The Judgments of Nativities*, has been translated into modern English by Holden. In Chapter 38, "The General Way or Method of Judgment of the Twelve Houses of Heaven," a summary of the method, we find this advice:

But if you find the significators of any thing configured with the evil [planets], or retrograde, or combust, or in their own falls, viz. falling from their own exaltations and from the angles, or in their detriments, it signifies misfortune in the thing signified, and especially if cadent and posited in inauspicious houses, as we have said, they are also conjoined to the infortunes, or in square or opposition to them.⁸

This was written in an age when students almost always upheld the doctrines of their teachers, so we

can surmise that this position on retrograde was also that of Masha'allah. If we take this Chapter 38 to heart, it makes the king rather powerless and even perhaps decrepit.

Yet things weren't as bad as first glance indicates. Mercury turned direct the next day, and Jupiter turned direct the day after that. So now we have a new question: if both Mercury and Jupiter would turn direct so soon, why didn't they wait? Surely if the caliph was choosing an auspicious day for the start of his capital city, he could wait two more days!

There are several potential answers to this question. First of all, though I respect James Holden's scholarship, is there some chance we have the wrong day for the chart? Holden's article claims that the recorded day of 4 Jumada I 145 A.H. is equivalent to July 31st 761 in our calendar. I think we can give him credit for an accurate translation of their date into ours, so let's set aside this consideration unless evidence surfaces from another source.

What about the information the two astrologers were working with? Could that have been off? It's possible. Planetary tables definitely had errors. It was many centuries later that Europe had accurate planetary information, due mostly to the efforts of Tycho Brahe and the considerable royal patronage of the Danish king to build an observatory.⁹ Yet out there in the clear desert sky, I'd like to think that the best two astrologers of the age could tell whether a planet was moving backward or forward.

So what were the strengths of this chart? We can go straight to the Sun in Leo on the 9th cusp. This tells us something of the priorities of the astrologers. Rather than power to the people (Sun in 1st), or even the more likely, power to the king (Sun in 10th), they were putting the most dignified planet in the chart in the 9th house of wisdom and God.

There was even more to this Sun. It was close to Regulus, the head of the lion, the royal star of summer. In fact the conjunction by longitude occurred two days later on August 2nd at about 1:30 pm. So again we ask—why not wait?

Since the first brick was laid on Saturday, we might think that day of Saturn might be appropriate for the founding of a city. But since Saturn was considered so unfortunate in Arabic astrology, I don't see how this could have been seen as more important than a direct Mercury and Jupiter. It's certainly possible that they wanted the Moon out of Scorpio, sign of her fall. Since the Moon is the general symbol for the populace, a Moon in Libra would mean a people in peace. However by waiting just *three* more days they could have had a direct Mercury and Jupiter and Moon

conjunct Jupiter in the 1st house, and Sun still quite close to Regulus by longitude.

Let's go back to the Sun. It is close to Regulus by longitude, but even closer to parallel Regulus (+17°31') by declination. The moment of exact parallel (according to Solar Fire, chart and data below) is a mere 11 hours later. Recall that the conjunction by longitude took place much later, about 47 hours. Might they have given prominence to the Sun's conjunction by declination over these other factors?

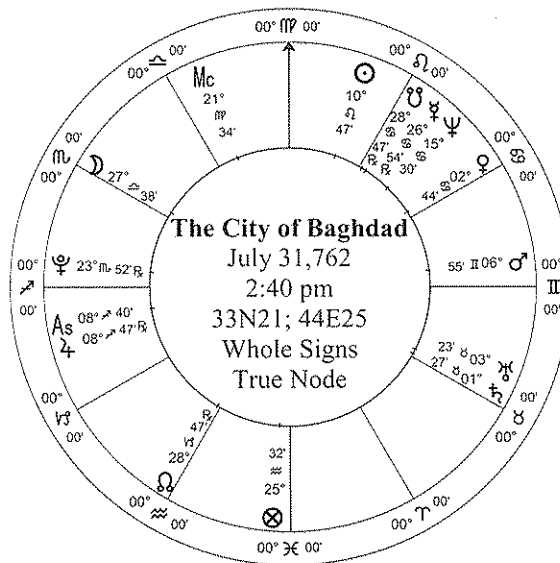
The one other possibility I can see is that a Sun at 10 Leo 47 is still in the terms of Venus, yet at 11 Leo it is in the terms of Saturn. Terms were widely employed in Greek and Arabic astrology so this is a maybe. Yet I don't see how a Sun in a term could take precedence over retrograde states of two key planets.

While we are looking at parallels by declination, we see something interesting with the Moon. While a Moon in Libra in terms of Venus in the 11th house is fine enough, it is also just 8 minutes from a parallel by declination to Sirius (-15°45'). Ah ha! Both lights are making connections to two of the most prominent stars—not by longitude, but by declination!

I know this is a stretch. According to several contemporary authorities, there is no mention of declination in traditional texts. Conjunctions take place by longitude or latitude, they say, not declination. And yet here is this chart selected in advance for the ruler of the empire, with a rather baffling retrograde Jupiter and Mercury, and a stunning connection by declination the Sun to Regulus and the Moon to Sirius.

Perhaps there is something to declination that didn't require writing down, but simply looking up. The Arabs knew the stars. They invented the astrolabe, and much of their star nomenclature survives into English to the present day. Perhaps Al-Naubakht and Masha'allah just knew the motion of the Moon so well that when she was in late Libra she'd also be parallel to Sirius. Certainly it looks like they favored the Sun's conjunction by declination over longitude – otherwise, why not wait two or three more days and have it all?

Point	Decl.
Mon	-15°39'
Sun	+17°38'
Mer	+18°12'
Ven	+22°26'
Mar	+21°17'
Jup	-21°40'
Sat	+09°40'
Ura	+12°16'
Nep	+22°15'
Plu	-08°20'
NNo	-20°32'
SNo	+20°32'
Asc	-21°54'
MC	+03°22'
PF	-17°59'
Regulus	+17°31'
Sirius	-15°45'



(Chart and data source: Solar Fire Software, Astrolabe.)

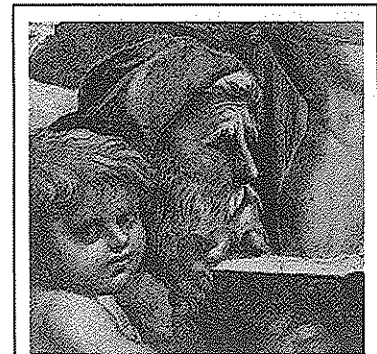
Whether you decide this chart is an argument for declination in traditional astrology or not, we have to give accolades to two astrologers who put wisdom and God above all else in their election, even their own boss, the caliph. Their spiritual perspective shines through this chart. Though Baghdad has been destroyed a few times, its heart has survived.

Regulus precessing through the last degree of Leo (1945-2012) has brought tough times for the City of Peace. Regulus into Virgo in 2012 might mean a final end to this election, or maybe—another beginning.✧

Endnotes:

- ¹ Benson Brobrick, *The Fated Sky*. Simon & Schuster, 2005, p. 63.
- ² Ibid, p. 64.
- ³ Ibid, p. 69.
- ⁴ <http://en.wikipedia.org/wiki/Baghdad>.
- ⁵ Hugh Kennedy, *When Baghdad Ruled the Muslim World*. Da Capo Press, 2005. p.133.
- ⁶ Ibid, pp. 134-6.
- ⁷ <http://cura.free.fr/xxv/25hold3.html>.

(Continued on page 99)



—Zeno of Elea
(c. 495 B.C.E.–430 B.C.E.), Greek philosopher-mathematician, whose paradoxes contributed to the development of logic and mathematical rigor and were insoluble until precise concepts of continuity and infinity were developed. (far middle left, *The School of Athens*).

Seven Kings, Seven Planets

Hellenistic Planetary Significations in Livy

by Ellen Loehr Black

As the translations of Hellenistic astrological texts continue to enlighten us about the extent to which the tradition morphed as it passed from one culture to another, Ellen Black astutely perceived that the study of the Hellenistic sources may also afford us insight into ancient writings in other fields as well. Ellen, a co-founder of Project Hindsight, presents her intriguing theory that an ancient historian made use of the Hellenistic planetary significations as a deliberate literary device. A sequel will follow in the next Journal.



During the reign of Augustus, a Roman historian named Titus Livius (c. 59 B.C.E.-17 C.E.), commonly known as Livy, wrote a monumental history of Rome. Although much of this work of 142 books is lost, 35 books survive, among them the five books that contain Livy's account of the earliest history of Rome. In the first of these books, Livy described how Rome was built from its first foundations into a flourishing and powerful city during the rule of seven successive and very different kings, each of which made his own characteristic contributions to Rome's history, institutions and buildings. Historians have noticed that Livy borrowed many of his stories from foreign myth, but no one appears to have noticed the primary ordering principle, which is Livy's use of particular significations associated in Hellenistic astrology with one of the seven classical planets to describe in turn, each of the seven kings.¹

Livy's Method

Romulus is the *Saturn* king—Numa Pompilius the *Jupiter* king—Tullus Hostilius the *Mars* king—Ancus Marcius the *Venus* king—Lucius Tarquinius Priscus (formerly Lucumo) and his wife Tanaquil together

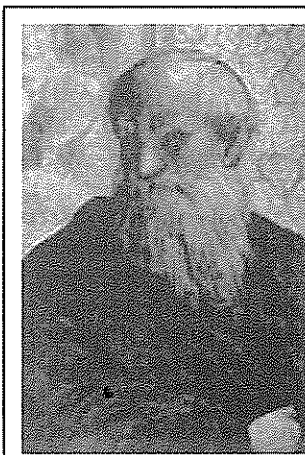
constitute the *Mercury* king—Servius Tullius is the *Moon* king—and Tarquinius Superbus (Tarquin, the Proud) is the *Sun* king.² That is, the story of Romulus was constructed by Livy out of significations of Saturn, Numa's story from significations of Jupiter, that of Tullus Hostilius from significations of Mars, and so on. Furthermore, Livy makes use of the so-called Chaldean order of the planets—Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon—except for the striking fact that the Sun king appears last, and Venus replaces the Sun in the center of the list.³ In the various stories of each king, Livy may also allude to some of the dominant planet's particular relationships with the other planets, and/or appropriate zodiacal signs and constellations. It is no wonder classicists and historians have never noticed *any* of this because they have largely ignored Hellenistic astrology. However, it would not be immediately apparent to modern astrologers either because many of the ancient significations of the planets were lost.

The purpose of this paper—a short extract of a longer work in progress—is to give a brief sketch of the planetary significations selected by Livy to create a unique character and biography for each of his Roman kings.⁴ To offer some idea of how and to what extent Livy used these significations, I give a much fuller treatment of Romulus, the Saturn king, but even this account is much abbreviated. My longer work will show in detail that there is not much left of any of the kings if all the planetary significations associated with *their* planet were removed from their stories—in some cases, not even their names! For example, the name, *Numa*, is associated with words meaning *divine* and *supernatural*, as is appropriate for the Jupiter king. The Moon king was named *Servius*—*slave*—and one of the significations of the Moon is *base-born*. The cognomen of Tullus, the Mars king was *Hostilius*. He was grandson of *Hostius Hostilius*, a great Roman

hero during the reign of Romulus, the Saturn king. The root of this name is *hostis* which means *enemy* or *foreigner*. One of the Hellenistic significations of Saturn is *the enemy lurking within*, and Livy may well have used this when writing about the Mars king.

Nearly every detail in every king's story had something to do with the appropriate planet. For example, in the Romulus story, Livy said that the quarrel between Romulus and his brother Remus arose over a *trifling matter*. One of the significations of Saturn is *concern with trifles*. In another famous scene, women *pleaded* with their fathers and husbands to stop fighting. Saturn is also described by the Hellenistic tradition as *importunate*, a word which means *begging* or *insisting beyond the edge of propriety*. Here, Livy has taken a Saturn concept which has nothing but unpleasant connotations and turned it into a virtue! He did this again in the Sun king's story, where Brutus—the thoroughly Saturnian hero who drove out the tyrannical Sun king—pretended to be a dullard so as to escape notice. Saturn is *feigned appearance* and *failure to notice*. Saturn can also mean *stupidity*—the very name, Brutus, means *stupid*. However, Brutus was hardly stupid. When asked who the next king of Rome will be, the Delphic Oracle mysteriously avoided the word *king* and answered that the next supreme authority in Rome will be the man who first kisses his mother. Brutus immediately knew what it meant. He pretended to trip and fall flat on his face, taking this opportunity to kiss the earth, the *mother of all things*. Valens said that Saturn signifies “*those who conceal their deceit and falls upon one's face*”(!)⁵ and “*authority over the earth*”! Valens also said that Saturn can “*procure great reputation*” and “*high rank*.” So here again, Livy has taken various Saturn significations, some thoroughly malefic, and made good use of them, not only to create a good story, but a new kind of heroic virtue.

Livy obviously had a very sophisticated understanding of the Hellenistic planets and his work on the kings



—Plotinus
(205-270 C.E.)
philosophical genius of the first order; one of the world's greatest mystical writers; founder of Neoplatonism that came to dominate the Greek philosophical world and deeply influenced the great Christian thinkers. Enneads, by his student, Prophyry, is a compilation of works by Plotinus. (upper middle right, The School of Athens.)

would seem to imply at least *some* educated audience⁶ who would appreciate his clever allusions, which—as in many ancient works—are probably not for literary or decorative purposes alone, but rather to be interpreted as political commentary and/or philosophy.⁷ There are signs that Livy's *history*⁸ might have been intended as advice for rulers—a how-to-do-it book on building and ruling a great empire. Or perhaps it was intended as a self-defense manual for those who happen to live in one. What is certain is that in Livy's day, Rome was the center of the known world and the capitol of a great empire won by the sword that now had the massive headache of managing that empire.

The Reign of Romulus

Rome was popularly considered to be ruled by Mars which in Hellenistic astrology is called *the lesser malefic*. Appropriately, Livy had Romulus—the founder and first king of Rome—engendered by a blasphemous [*Mars*] crime [*Mars*], the rape [*Mars*] of Rhea Silvia, a princess forced to become a vestal virgin. So the father of Romulus and hence of Rome itself was—in some manner—*Mars*, but who was the mother? The logic of the rape story insured that there could be no account of the father's family, but as if to make up for this, there was a lengthy description of the maternal family lineage going back many generations [*Saturn*]. Appropriately, everything Livy told us about this princess and her background seems to have some *Saturnian* signification.⁹

Her most remote ancestors were Aeneas, the Trojan exile [*Saturn*], and his son Ascanius who built the town of Alba Longa—Livy no doubt, counted on his readers to be very familiar with their stories.¹⁰ Many generations later [*Saturn*], we come to Proca, the grandfather [*Saturn*] of Rhea Silvia. Proca left the throne of Alba Longa to his elder son [*Saturn*], Numitor; but his will [*Saturn*] was ignored [*Saturn*] and the elder son was driven out [*Saturn*—his throne usurped [*Saturn*] by his younger brother Amulius¹¹ who—Livy pointedly said—had no respect [*Saturn*] for seniority [*Saturn*]! The new king pretended [*Saturn*] to honor Rhea Silvia by making her a vestal virgin [*Saturn*], but his real purpose was ensure that she remained unmarried [*Saturn*] and childless [*Saturn*].¹²

While Rhea Silvia was a vestal virgin bound [*Saturn*] to chastity [*Saturn*], she was defiled [*Saturn*] by an impure [*Saturn*] act of intercourse with an unknown [*Saturn*] male. Livy said that she claimed the father was Mars— meaning she was raped [*Mars*]. But Livy also said that this story may have been a mere pretense [*Saturn*] to palliate her guilt [*Saturn*] of which her twin children provided damning evidence. In any case, Livy stated, nothing could save her from the savage [*Saturn*] hands of the king. Rhea Silvia was bound

[Saturn] and flung into prison [Saturn]—that is, she was buried alive—swallowed by the Earth [Saturn].

After recounting the long lineage [Saturn] and tragic fate [Saturn] of the mother, Livy painted a detailed portrait of Romulus from his infancy through manhood until the end of his life which comprised the founding of the city of Rome, and the first beginnings of the Senate and Roman People.¹³ He continued to use Saturnian themes, Saturnian imagery and almost every possible signification of Saturn mixed with some of Mars. Little of this would have been lost on Livy's sophisticated readers, who more than likely were meant to think hard about the fact that it is *Saturn, the Great Malefic*, that provides the exaltation of *Mars, the Lesser Malefic*, in the sign of Capricorn. Both malefics can lead to greatness, although at the expense of others. Whatever good works they may be turned to, they never entirely lose their malefic character. In Livy's account, the significations of Saturn dominated the story of Romulus, while those of Mars dominated the later story of Tullus Hostilius, which served to show that Mars alone is hardly sufficient to found and sustain a great city. For all the other kings in Livy's account, this background rulership of Rome by Mars—and Saturn!—was never to be forgotten.

Hellenistic Saturn:

The Saturn signs of Aquarius and Capricorn occur in the watery part of the year, and some of the major significations of Hellenistic Saturn have to do with water: water-side trades, water diseases like dropsy and violent death and destruction by water or in water. This may sound strange to modern astrologers who associate Saturn with dryness. Yet Livy makes the association of Saturn with water—especially stagnant or flood water—a main theme in his Romulus story. Other significations of Saturn that appear prominently in the Romulus story, are orphanhood, exposure of children, foster-parents, the elder brother, forcible constraint, importunate, feigned appearance, deliberately planned treachery, childlessness, humble origins, violent actions, concern with trifles, those who bring themselves into disrepute, profound depravity, outlaws, exile, people who live on the outside or edge of society, grief and lamentations, tears, foundations and walls, and the star of Nemesis.

Romulus: The Saturn King

The orphan [Saturn] illegitimate [Saturn] twins of Rhea Silvia [Saturn] were condemned to be drowned [Saturn] in the river [Saturn]. However, because the river was flooded [Saturn], the men entrusted with the job could not get to the river itself. Perhaps out of laziness [Saturn] they decided to let the sluggish [Saturn] floodwater [Saturn] do the job [Saturn delays

and lets things "happen"]. The twins were merely abandoned [Saturn]—exposed [Saturn]—by the waterside [Saturn] in the midst of wild [Saturn] and uncultivated [Saturn] country. Luckily, their cries [Saturn] were overheard. They were found by the king's shepherd [Saturn] who acted as their foster-father [Saturn]. The foster-mother [Saturn—in Latin, the same word could be used for both, possibly a joke about prostitutes being sacred to Mars] was said to be a common prostitute [Saturn]—the origin of the legend that a wolf (an animal sacred to Mars) suckled the twins. The twins Romulus and Remus were brought up in humble circumstances [Saturn] on a farm [Saturn] on the edge of civilization [Saturn]. When the twins grew up, they avenged their mother by killing King Amulius and restored the stolen throne of Alba Longa to their grandfather, Numitor, who assumed full responsibility for the regicide [Saturn]. Then the twins decided to found [Saturn] their own city on the same spot where they were exposed [Saturn] as infants, formerly covered with floodwater [Saturn]. Due to jealousy [Saturn] and ambition [Saturn], a quarrel arose over a trifling matter [Saturn]. Remus jeered [Mars] at the half-built city wall [Saturn] and jumped over it to show his contempt [showing contempt as an insult—Mars]. Romulus in a rage at this insult [Mars] killed his brother [killing of brother—Saturn/Mars].

The first population of Rome consisted of excess population from Alba [immigrants—Saturn] and the humble shepherds [Saturn] with whom the twins grew up. But Rome still had much empty space [Saturn has a limitless capacity] within its walls—Romulus evidently built with an eye to the future. Livy said that it was common for founders of ancient cities to gather up homeless [Saturn] and destitute [Saturn] folk to populate their cities and pretend [Saturn] they were "born of the earth" [Saturn] to be their progeny [Saturn has to do with adoption of strangers into the family]. Soon Romulus made his city a place of asylum [Saturn] for fugitives [Saturn] and all the "rag-tag-and-bobtail" [Saturn] from the neighboring people sought refuge in the new town.

Next, Romulus created a hundred senators [Saturn] who were called *Fathers* [Saturn]. These were the ancestors of the *patricians* [Saturn], the nobility of later Rome. But most of the population were without wives [Saturn]. The people of the neighboring towns—who regarded Rome with a mixture of fear [Mars] and contempt [feeling contempt—Saturn]—refused [Saturn] to give them their daughters in marriage. The overtures of the Romans were met with jeers and insults [Mars]—the jibe was that the most suitable wives for the Romans would be female runaways and vagabonds [Saturn] instead of their respectable daughters. Thus the populous town was threatened with an early

extinction [Saturn]. Romulus hid [Saturn] his resentment [Saturn] and prepared a solemn theatrical [Saturn] festival in honor of the god Neptune [son of Saturn] and invited people of the neighboring towns, most notably the Sabines, who attended with their families. During the show [Saturn], at a prearranged signal, Roman men burst into the crowd and carried off all the young, marriageable girls. The girls' parents escaped with bitter comments [Saturn] about how they were grossly deceived [Saturn] and the treachery [Saturn] of their hosts.

The girls soon overcame their resentment [Saturn], but not their parents who continued to go about dressed in mourning [Saturn] and pouring out their grief [Saturn] in tears [Saturn] and lamentations [Saturn]. This resentment [Saturn] finally led to war [Mars] with the neighboring towns. Various Saturn significations were in evidence, but there is only space in this shortened version to mention the most obvious. When the Sabines finally attacked Rome, they made use of a traitor [Saturn – the enemy lurking within]. A young Roman girl [Saturn wears many masks] coveted [Saturn] the gold bracelets worn¹⁴ by Sabine soldiers [Jupiter] along with their shields on their left arms. The girl said she would let them inside the walls of the city [Saturn] for a price—that which they wore on their left arms—meaning the gold jewelry. They repaid her by crushing her to death [Saturn] with their shields [the heavy “wall” that protects them, Saturn]. In another instance during a battle, Romulus himself was swept away [as if by a flood—Saturn] by the fleeing rabble [Saturn]. Romulus rallied the troops however, by calling on Jupiter, and the enemy leader became stuck in a swamp [Saturn]. In another instance, Romulus deliberately wasted [Saturn] cultivated farmland [Saturn] for revenge [Saturn] instead of attempting to attack [Mars] a well-defended enemy city [Saturn]. Livy stated pointedly that Romulus' action was just as effective as a defeat in the field for subduing the enemy, who were then forced to pay tribute [Saturn, the tax collector] to Rome [Saturn]. At another point, Livy said that sheer power [Saturn] was enough to overcome the enemy [Saturn]. In general, Rome's policy under Romulus was to absorb [Saturn] its enemies [Saturn] and make them part of the Roman population so that presumably they would no longer be a threat.

Another notable incident was when the young women that were stolen from the Sabines—now wives and mothers—found themselves in a dreadful and intolerable situation [Saturn] due to the war between their Roman [Saturn] husbands and their Sabine [Jupiter] fathers. The women rushed into the midst of embattled armies with their hair in disorder [Saturn] and rent their garments [Saturn], lamenting [Saturn] and pleading [Saturn] with their husbands and fathers not

to make them widows [Saturn] or their children orphans [Saturn]. (This is an interesting reversal of the “rape” scene, where the single men rushed in and turned a peaceful scene into chaos—here, the married women motivated by love and dreadful fears, rushed in and turned chaos into a peaceful scene.) In gratitude to the women for bringing about peace in this unexpected manner, Romulus gave the 30 [Saturn] wards of the city women's names.¹⁵

Romulus was married [Venus/Saturn], but he was childless [Saturn]; and his throne was next occupied by a foreigner [Saturn].¹⁶ Livy summed up Romulus's reign by saying that the military [Mars] and political [Saturn] achievements during his reign well accorded with belief in both his divine birth [Mars] and the divinity ascribed to him after his death [Saturn] as father [Saturn] of the city of Rome. The accomplishments of Romulus created a safe and secure foundation for the 40 years of peace that would follow. His tasks being done, it was time for Romulus to make way for the appearance of the Jupiter king.

Accordingly, a storm [Jupiter] suddenly burst forth, with violent thunder [Jupiter]. A thick cloud [Jupiter] enveloped Romulus and he disappeared from view, never to be seen again.¹⁷ When the storm passed and the sun came out again, the throne of Romulus was empty. This mysterious [Saturn] disappearance [Saturn] happened near Capra [“goat”—Saturn] Marsh [Saturn] while Romulus was reviewing his troops. The commons and troops were speechless [Saturn] and immobile [Saturn]—they felt like children bereft of a father [orphanhood, Saturn].

Now some senators who were standing near Romulus' throne on the reviewing stand said that he was caught up to heaven in a whirlwind [Jupiter]. Finally several voices proclaimed his divinity [Jupiter] and soon the cry was taken up by others until everyone present was hailing Romulus as a god [Jupiter]—that is, almost everyone. Livy said that a few dissentients challenged this story and secretly [Saturn] maintained that Romulus [Saturn] had been torn to pieces [Mars] by the senators [Saturn] and that this story got about [truth being the daughter of time—Saturn], but in veiled terms [Saturn]. Thus Romulus, Livy tells us, was not bodily taken up to heaven [Jupiter], but actually suffered a very evil [Mars] death here on Earth [Saturn] at the hands of his “children,” the Roman senators [Saturn] whom he as a king, had raised from nothing [Saturn] to high rank [Saturn].¹⁸

However, this wasn't important [that is, the unpleasant truth can be ignored—Saturn—or perhaps overlooked—Jupiter] because awe and admiration [Jupiter] of the great achievements [Jupiter] of Romulus overshadowed [Jupiter] everything else, and set the

seal on [that is, ratified—Jupiter] the other version of his end and allowed it to triumph [Jupiter]. At this crucial point, there seems to be an interesting juxtaposition of two very different, but related ideas. On the one hand, a merciful beneficent veiling [Jupiter] of what was in the long run, totally unimportant so that what was truly important could shine forth [Jupiter], and on the other hand, a crass cover-up [Saturn] of a foul deed for practical political purposes. One senator [Saturn] honored for his wise counsel [Jupiter], gave a masterful oratorical display [Saturn]¹⁹ which calmed the cruelly distressed [Saturn] commons [which Livy stressed was still a mere rabble, Saturn] and soldiers [Mars] who loved Romulus. The people were much comforted when they were assured of his immortality [Jupiter]. Romulus reigned 37 years.

The Other Six Planetary Kings:

These are only brief sketches to be more fully developed in a second article. Most of the points mentioned obviously will be related to the appropriate planet, some—like the Mercury king's "winged hat"—even comically so. Besides looking at the kings individually, we are supposed to examine carefully how they relate to each other. Notice, for example, that the two *benefics*—the Jupiter king and the Venus king—were actual blood relations and that their manner of death was not mentioned; whereas the two *malefics* had a kind of kinship of spirit, and both of these kings die malefic deaths. Again, the Mercury king and the Sun king were said to be father and son—what about this odd upside down relationship! More than likely we are meant to think about the similarity in names of Tullus Hostilius and Servius Tullius, both being names from the same clan. It seems equally likely that we are meant to compare Numa, the Jupiter king, with the tricky Mercury king. There are many other points that could be stated to bring out the contrasting characters and interrelationships of the different planetary kings as I will do in a future paper.

Jupiter – Numa Pompilius:

A Sabine, not a native Roman and definitely not one of those "born of the earth" in Rome, Numa was described by Livy as the *most incorruptible* of men—therefore, the antithesis of Saturn. His name *Numa* suggests divinity and the supernatural. No other name was put forward as a candidate for king once Numa had been suggested, and he was acclaimed king by unanimous consent. Numa had a great reputation for justice and piety and was deeply learned in laws of God and man. Livy rejected the idea that he was a pupil of Pythagoras—a Greek!—and said that his good qualities⁶ were all his own and stemmed from his Sabine ancestry.²⁰ Numa insisted on having his kingship ratified by augury [Jupiter ratifies]. He aimed to give

Rome a second beginning on the solid basis of law and religious observance which was only possible during a period of peace. Numa built the temple of Janus and secured peace treaties with all the neighboring cities. Then he set about to civilize the rough and ignorant [Saturn] populace of Rome. He inspired them with fear of the gods, and divided the calendar into 12 lunar months with adjustments to be made every 20 years—probably an allusion to the Jupiter-Saturn cycle, which has to do with the changing fortunes of kingdoms. He decreed lawful and unlawful days; appointed priests, especially a Priest of Jupiter and the 12 priests of Mars; and brought the cult of vestal virgins from Alba Longa to Rome. He gave specific instructions on all religious observances and procedures, appointing a pontific to perform rites and teach them, and to read portents. During the reign of Numa, Rome came to be revered by its neighbors for its piety and cultivation of religion to the same extent that it was feared under Romulus as a dangerous armed camp. There were no wars during Numa's reign of 43 years; his manner of death was not mentioned.

Mars – Tullus Hostilius:

This king was related to the heroic warrior who served under Romulus [Saturn]. Young and full of lust for action, his reign featured boasting, theft, civil war, a graphic fight between two sets of brothers, the killing of a sister in a fit of rage, the feeling of horror and pollution from this murder, the expiation of this crime after the murderer was set free, a sacrificial killing of a pig with a knife, the treachery of an ally, loud shouting [Mars] of a lie in the midst of battle, a vow to dedicate a shrine to Panic, the bloodiest battle yet, a brutal public execution, and the total destruction by fire and sword of Alba Longa—the work of 400 years in utter ruin. Livy described in some detail the utter despair of the citizens as they walked about their doomed city for the last time.²¹ Tullus moved the conquered citizens to Rome, doubling the population and leading to a great increase in the army. Tullus soon felt strong enough to declare war on the Sabines. Tullus struck first, invading the Sabine territory; and after a bloody battle, won a victory due to the rapid charge of his enlarged cavalry. Just when things seemed to be going well, a shower of stones fell from heaven on the site of the ruined Alba Longa, and a loud voice [Mars] bid the Albans to return to the religion of their fathers. It was said due to the abandonment of gods and religion, there was an outbreak of plague. Tullus kept his focus on military matters until he himself fell ill, then tried to turn to religion but only fell prey to every kind of superstition. His erroneous performance [Mars signifies blasphemy] of religious rites made Jupiter angry. His palace was struck by lightning and Tullus died in the fire.²² He reigned 32 years.

Venus – Ancus Marcius:

Ancus was the grandson on the mother's [Venus] side of Numa Pompilius [Jupiter]. He attempted to rectify the neglect and misconduct of religious services by Tullus [Venus restores. Ancus considered nothing more important than the restoration of the national religion instituted by Numa [Venus rules religious observances], and gave orders to copy and publicize details of ceremonies. Romans rejoiced at prospect of peace, but this act gave Latin enemies the idea that Ancus was no soldier, and they immediately started raiding Roman territory.²³ Livy said Ancus had something of Numa [Jupiter] and something of Romulus [Saturn] too. Ancus realized that unlike Numa he was not going to enjoy years of peace. He thus created formal ceremonies for declaration of war and requests for reparation. After all due ceremonies had been performed, Ancus went to war, conquering various Latin towns. He sent the population back to Rome to settle there and brought home huge amounts of plunder. But the huge increase in population meant an increase in criminal activities—the line between right and wrong had become somewhat blurred. To discourage further lawlessness, the Prison [Saturn] was built in the center of the city just above the Forum.²⁴ Under Ancus' reign Rome's dominion extended to the sea and salt-works were established. That he reigned 24 years and left two sons in the custody of the Mercury king, was stated but not his manner of death.

Mercury – (Lucumo) Lucius Tarquinus Priscus:

Lucumo was the son of a wealthy Greek immigrant who left his native land due to political trouble. Although Lucumo himself was born in Italy and inherited money, he was despised in his native town and had no hopes for eminence there. He was persuaded by his wife, Tanaquil, to move to Rome, a place where advancement depended on ability and as a result came swiftly. When the traveling couple neared Rome, suddenly an eagle swooped down and flew off with Tarquin's hat. A minute later, it flew back and replaced the hat on Tarquin's head. Tanaquil interpreted this as a sign of future greatness. Tarquin had a great deal of social finesse and was able to make friends quickly, being generous with his money and always ready with a kindly word. After coming to the attention of the king, he soon was admitted to intimacy and was consulted on every matter. He served the king with such liberality and adroitness that he became indispensable and was named as guardian of the king's children. Tarquin was described as something of a schemer. He obtained the throne partly by trickery, by sending the young sons of Ancus out-of-town on a hunting trip while he used arguments, some

specious or flimsy, to convince the Romans to elect him king. He gave a public speech and canvassed personally for votes. When Tarquin became king, he strengthened his hold by adding *lesser families* to the Senate. He instituted public games featuring boxing and horse racing [Mercury rules contests & sporting matches], and drew up the plan for the Circus Maximus. He made grants of land around the Forum and built shops and porticos. He made a contemptuous challenge of augury, then when it passed the test, started consulting it on every occasion, even when it was clearly foolish to do so. He kept the populace busy with various civic undertakings. One day, a slave child who lived in the palace was discovered with his head miraculously enveloped in flames while sleeping with no harm to him. Queen Tanaquil said this was a portent and that the child, Servius Tullius, must be cared for and taught. Thus, Servius received the education of a prince. The sons of Ancus Marcius, the Venus king, resented the rule of foreigners and preference of slaves. They hired assassins who split the king's skull with an ax. Tarquin and Tanaquil reigned together 38 years.

Moon – Servius Tullius:

Servius Tullius, the child noted above as sleeping with his head enveloped in flames, was taken from his humble situation and brought up as a prince due to this portent. He was not ambitious and obtained the throne only due to the quick thinking initiative of a woman, Queen Tanaquil, who cared for him in childhood and protected him during the early days of his reign. The death of the previous king, Tarquin, was concealed by the Queen [solar eclipse] for some days. Servius married his daughters to children of Tarquin causing the palace to become a hotbed of intrigue and treachery within the family circle. He organized society according to a fixed scale of rank and fortune. The poor were exempted from contributions to defense, and all financial burdens fell on the rich. The rich were compensated by political privilege and equal rights for all were replaced by a sliding scale. The Temple of Diana



—Democritus
(born c. 460 B.C.E.), the laughing philosopher, first to state: all matter is made up of imperishable indivisible elements, atoms; the Milky Way as light of distant stars; and the universe contains many worlds. The figure behind him is thought to be Nausiphanes, his student (middle left, in *The School of Athens*).

was built in Rome; and there was a sacrifice of a Sabine heifer with marvelous horns. Servius distributed land to people and won an overwhelming popular vote. He was violently deposed by the Sun king and his evil, scheming daughter drove over his body [*solar eclipse*] in a chariot. He was said to disapprove of monarchy in principle and reigned for 44 years.

Sun – Tarquin the Proud:

Son or grandson of Tarquin Priscus [*Mercury*], Tarquin the Proud, seized the throne by bodily throwing Servius out on the street. He built, held, and increased his power by using the lesser members of the senate to overthrow the more powerful men and families. Finally an evil portent appeared—a snake crawled out of a column. He sent his sons with the dullard, Brutus, to consult the Delphic Oracle in Greece, a practice that the Romans had never followed. After his son raped a virtuous, married woman, Brutus [*Saturn*] rallies other patriots to drive out the Tarquin family and made the Romans swear there would never be kings in Rome again. This last reign was for 25 years.*

Endnotes:

- ¹ The great preponderance of planetary significations used by Livy are formally cited by Hellenistic astrologers. In this short paper, it will not be possible to explain those few remaining significations that are justifiable extrapolations by Livy. Some Hellenistic significations of the planets are given in *Definitions and Foundations* by Antiochus of Athens and others, and *The Anthology: Book I* by Vettius Valens. Both of these works have been translated by Robert H. Schmidt and are soon to be published by *The Golden Hind Press*. These are the first two volumes of Project Hindsight's new Hellenistic Astrology series, *The Astrologer's Own Edition*, which will comprise translations of all the surviving Hellenistic astrological works and some related texts. My husband, Robert Schmidt, and I also have a book in progress on the Hellenistic significations of the planets.
- ² After the reign of the Venus king—who himself has two sons and takes the future Mercury king into the intimacy of his household as steward and guardian of his children—family members, both those related by blood and in-law, begin to play a significant role in the story of the kings.
- ³ Livy's movement of the Sun to the last place is dictated by the logic of his story and his understanding of the opposition of the Sun and Saturn, but giving the center position to Venus is probably also quite deliberate and meaningful. In classical writing, whatever occupies the center point is meant to be particularly noted, especially if it appears puzzling or insignificant. It usually constitutes some kind of turning point and I think it does in this case too. It is the Venus king who opens the door to the tricky scheming Mercury character, who, along with his relations and in-laws, dominates the rest of the book of kings.
- ⁴ It is part of the proof of my thesis to show that individual scholars—who to all appearances are totally "innocent" of astrology—nevertheless, use phrases characteristic of the pertinent planets when translating the lives of the various kings. Hence, in the descriptions of the kings, I have used a number of words and phrases copied directly from *The Early History of Rome* by Livy, translated by Aubrey De Selincourt. The book was first published in 1960, and subsequently republished in numerous editions by Penguin. Footnoting each of these would be difficult and would make the paper tedious to read. It suffices for fair scholarly use to state that I am using his translation in this way.

Additionally, I am grateful to Mr. Selincourt (who died in 1962) for his rendering of this work into such helpful and graceful English, and I recommend that readers of my paper read his translation for themselves and watch those planets pop out.

- ⁵ A person stabbed in the back—in other words, a victim of treachery [*Saturn*]—would naturally fall on his face. So would a man who drops his shield and retreats in battle.
- ⁶ In fact, one could infer from Livy's work something about the spread of Hellenistic astrology in his day, and the extent to which its concepts had been understood, at least in some circles.
- ⁷ Shortly after I was a student at St John's College in Annapolis, the political philosopher, Leo Strauss, came to be scholar in residence there and started giving classes. I was still living in town and attended some of them. Strauss was particularly interested in the hidden political commentary embedded in many classical works. I learned from him and from other teachers at St John's that books like *The Early History of Rome*, should be read with great attention to every detail.
- ⁸ As will be apparent by the end of this paper, Livy's work is not a history in the modern *scientific* sense of the word, but rather intended to be a work of deeper truth inspired by the muse, Clio, a daughter of Jupiter himself, the signifier of gnostic wisdom.
- ⁹ Even the personal name of the vestal-princess has a strong connection with Saturn—it is the name of the long-suffering goddess-wife who bore Saturn five children whom he immediately swallowed [*Saturn*], and a sixth child, Jupiter, who was saved from the fate of his siblings by a deception [*Saturn*] on the part of the mother. Rhea tricked Saturn by giving him a swaddled stone [*Saturn*] to swallow instead of her sixth child, Jupiter, who spent his infancy in safe and pleasant surroundings nursed by the goat [*Saturn*], Amalthea, or in other versions, rather than goat, a nymph who fed him goat's [*Saturn*] milk. Jupiter grew strong on this diet and later overthrew his father Saturn.
- ¹⁰ Aeneas was the subject of Virgil's great epic poem the, *Aeneid*, which was new and very famous in Livy's day. Here are the opening lines from the almost equally famous English translation of *Aeneid* by John Dryden:

Arms and the man I sing, who, forc'd by fate,
And haughty Juno's unrelenting hate,
Expell'd and exil'd, left the Trojan shore.
Long labors, both by sea and land, he bore,
And in the doubtful war, before he won
The Latian realm, and built the destin'd town;
His banish'd gods restor'd to rites divine,
And settled sure succession in his line,
From whence the race of Alban fathers come,
And the long glories of majestic Rome.

Aeneas then was the long-suffering [*Saturn*] Trojan prince forced [*Saturn*] into exile [*Saturn*]. He was the son of the goddess, Venus [*who provides for Saturn's exaltation in Libra*] and Anchises, a Trojan prince. One of the most vivid pictures of Aeneas is his escape from the flames of burning Troy, carrying his aged father, Anchises [*Saturn*], on his back and leading his young son by the hand. His wife, Creusa, following behind, was lost and perished in the confusion [*Saturn*]; this is how Aeneas became a widower [*Saturn*]. After almost interminable [*Saturn*] wanderings [*Saturn*], Aeneas and his men had lost everything [*Saturn*] except their ships [*Saturn*] and their swords. Finally settling in Italy, Aeneas marries Lavinia, a daughter of the native Latin king [*marriage to a foreigner—Saturn*]; founds [*Saturn*] the new town of Lavinium, named after his new wife; and (apparently) has a son with her named Ascanius [*whose very name suggests ancestor and ascent through generations, more Saturn concepts*]; and then dies in battle, leaving his young wife, a widow [*Saturn*] with a fatherless son [*orphanhood—Saturn*] to raise. Lavinia proves to be a capable regent [*Saturn*] during the minority of Ascanius. But strangely, about 30 years [*Saturn*], after the death [*Saturn*] of Aeneas, Ascanius left the town of Lavinium—described as a populous, rich and flourishing town—to found [*Saturn*] a new settlement, the town

of Alba Longa [*Alba = white, often the white of age and bones, and Longa = not just length but long duration—again, both concepts associated with Saturn*], described as strung-out along a mountain ridge [*Saturn*] in a place which sounds like a wilderness [*Saturn*]. The special cognomen of Ascanius' son is *Silvius* which means *born in the woods* [*Saturn*], and this designation was kept by all of his descendants. Livy said there was some doubt [*Saturn*] about who exactly this Ascanius was. Was he the son of the widow [*Saturn*], Lavinia, or was he an elder brother [*Saturn*] born to Creusa, the first wife of Aeneas, before the sack of Troy? He concluded that it is impossible to know [*Saturn*] the truth of the matter because it is lost [*Saturn*] in the mists [*Saturn*] of time [*Saturn*]. Livy hinted that the Latin princess was really the step-mother [*Saturn*] of this Ascanius, but said the only certainty is that Aeneas was his father [*Saturn*].

- ¹¹ The name Amulius seems to derive from *ab mulier*—literally meaning, *from or away from the woman*. The legal term *mulier* means *born within legal wedlock*. Perhaps Livy meant to imply that Amulius was illegitimate.
- ¹² The new station of this princess had a number of connections with Saturn. The vestal virgins of Livy's day came from the patrician [*Saturn*] class. They had a number special privileges and enjoyed a measure of independence [*Saturn*] denied to ordinary women. In fact, they were women who were like men in this respect [*Saturn*]. They vowed to remain chaste [*Saturn*] and serve Vesta [*Saturn's eldest daughter*] by guarding the sacred flame of Rome for 30 years [*Saturn*]. The impurity [*Saturn*] of a vestal virgin was held to threaten the security [*Saturn*] of the state. This notion probably has some relation to the prophecy that Saturn himself, in the course of time [*Saturn*], would be overthrown [*Saturn*] by one of his own children. To prevent this from happening, Saturn came up with a novel idea to keep himself eternally childless [*Saturn*]. Being immortals, his children could not be killed, so he began swallowing them at birth, beginning with Vesta, the eldest [*Saturn*]. Subsequently, four more children of Saturn—Juno, Ceres, Pluto and Neptune, to use their Roman names—were also swallowed alive, and later rescued by Jupiter after enduring a long stretch of time in the belly of the beast. (All of Jupiter's brothers and sisters seem to have been affected by this dreadful experience; whether it scarred or damaged them or merely toughened them up, they all exhibit strong Saturnian characteristics, while Jupiter does not.)
- ¹³ Remember those famous initials that appear everywhere that Rome established a presence—SPQR. They stand for *Senatus Populusque Romanus*, the Senate and Roman People, and define what Rome essentially was, or considered itself to have been.
- ¹⁴ The public wearing of gold belongs to Venus. By contrast, Saturn hoards gold. This girl would never dare to wear the gold obtained in this illicit manner and would be forced to hide it.
- ¹⁵ "Women's names" could mean the cognomens the women inherited from their Sabine fathers, or the women's personal names which were commonly used in ancient times. By Livy's day, women were only given feminine forms of their father's clan name which was even more general than the cognomen.
- ¹⁶ In the account of the sudden disappearance of Romulus and the transition to the Jupiter king Numa, Livy had an alternation of Jupiter and Saturn significations that would take quite a few pages to elucidate fully. Some of the Saturnian implications are very nasty, whereas some of the Jupiter ones soar to the heights like Jupiter's eagle. In this paper I can only give a brief hint of this. Numa, as a mere foreigner, would have a Saturnian signification. On the other hand, he was the Jupiter king and Jupiter is the only possible successor to the throne of Saturn, albeit a successor that Saturn in the myth hoped to avoid. The deified Romulus was later worshipped under the new name, *Quirinus*, which could be related to the Sabine town of Cures. So Livy's alternation of the significations of Saturn and Jupiter in the transition between the reigns was very appropriate.
- ¹⁷ Jupiter is also called "The Cloud-gatherer" and "The Thunderer."
- ¹⁸ Furthermore, with a little thought, we can well imagine that the fragments of his body ended up in the nearby Goat Marsh. Or

else his intact corpse ended up there, well weighted down with stones. However, saying any of this out loud in the classical world would probably result in a beating. In the *Iliad*, Odysseus soundly beat the ugly [*Saturn*] Thersites for uttering the plain, ugly truth that no one wished to hear.

- ¹⁹ Greeks were considered to be tricky by the Romans and their language a language designed for lying. These were considered to be contemptible, Mercurial characteristics. Compare Numa with Tarquin Priscus, the Mercury king.
- ²⁰ Oratory, another surprising signification of Saturn.
- ²¹ Mars signifies *situations void of hope*, whereas Saturn would signify situations from which—however dreadful—there was some hope of emergence. Compare the women who rushed into combat in the Romulus or the story of his five swallowed children, finally rescued.
- ²² Notice that Jupiter was somehow involved in the deaths of both Romulus and Tullus Hostilius. Tullus was straightforwardly burned up in a manner consistent with Mars, whereas the death of Romulus was dubious and murky.
- ²³ Livy said that Romulus [*Saturn*] gave Rome the power to enjoy untroubled tranquility for the next 40 years, and that Numa [*Jupiter*] was revered. But Ancus [*Venus*] was looked upon as a weakling, and Tullus [*Mars*] had evidently left no foundation of security since enemies pounced as soon as he was gone.
- ²⁴ I have italicized and underlined this sentence because I think that this is the center of the work and that Livy would have wanted his readers to so mark. Note that the Prison is built in the center of the city *above* the forum. In Annapolis, in keeping with the old tradition, the Maryland statehouse—still in the same location—was deliberately built on higher ground than the church.

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Ellen Black is a co-founder of Project Hindsight. Her education at St. John's College in Annapolis taught the importance of becoming familiar with the canonical works of Western civilization, and of using primary sources in any kind of research. She is currently active in refining the techniques of Hellenistic Astrology and does much of the detailed biographical research necessary to validate these techniques at Project Hindsight. Ellen also has a special interest in the worldview implicit in the systems of meanings associated with the traditional Hellenistic planets, and along with her husband, Robert Schmidt, is working on a monograph treating of the Hellenistic planets. Website: www.projecthindsight.com

—*Diogenes of Laertius*
(3rd century C.E.),
author of the only surviving
history of Greek philosophy
from its inception to the
beginning of the Common
Era, *Lives and Opinions of
Famous Philosophers*,
a compilation of 10 volumes.
Thus Raphael depicts this
figure as only one of three
that looks prophetically
outward into the future.
(middle left, literary level,
in *The School of Athens*).



Uranus and Prometheus

by Richard T. Tarnas, Ph.D.

This essay was first published in NCGR's Geocosmic Research Monographs in 1981. Since then it was republished in different formats for various audiences: Spring Annual of Archetypal Psychology and Jungian Thought (1983), Journal of the Astrological Association (UK, 1989), Journal of Astro Psychology (1990), Galaxen (Denmark, 1992), and Symbolon (Netherlands, 1993). Finally, the monograph was further expanded and published as a small book by Auriel Press of Oxford (1993) and Spring (1995).

In his kind permission to reprint, Tarnas wrote: "The initial insight that inspired this essay came to me rather suddenly near Winter Solstice, 28 years ago. I had been working intensively with the meanings of the planetary archetypes for several years and spending long hours watching the night sky along the Pacific coast when the understanding of Uranus described here opened up. I am grateful to Stanislav Grof, James Hillman, Robert Hand, and Charles Harvey, each of whom aided the development of this essay."



central insight of Western philosophy since the Greeks, has been that natural processes, human behavior, and the various patterns of the human psyche seem to conform to certain archetypal structures. The phenomenal realm, in a manner beyond conventional logic's capacity to fully comprehend, appears to be organized in accordance with eternal mythic formations, such as *Light* and *Dark*, *Number*, *Eros*, *Hero*, *Good* and *Evil*. From this perspective, life is a complex manifestation of eternal archetypes playing out mythic patterns within the guise of the physical, ephemeral world. Direct contemplation of these forms of ideas is the spiritual goal of the mystic and the intellectual passion of the scientist.

This way of perceiving the universe, so elegantly portrayed in the *Dialogues* of Plato, received in this century a powerful corroboration in the psychological breakthroughs of Sigmund Freud and Carl G. Jung. Through careful examination over many years of the emanations of the psyche—dreams, psychopathological symptoms, artistic creations, as well as the myths and religions of the world—Freud and Jung were able to perceive clear manifestations of these archetypes which they increasingly came to understand as dominating psychological functioning: first *Oedipus*, *Libido*, *Ego*, *Id*, *Superego*, *Eros*, *Thanatos*; then *Anima*, *Self*, *Shadow*, *Persona*; eventually leading to the wealth of archetypes now recognized in archetypal psychology—*Saturn*, *Puer Eternus*, *Apollo*, *Pan*, *Dionysus*, *Hades*, etc. Freud pointed to mythic reality as a source or truth in understanding human nature, but in keeping with his peculiar combination of extreme brilliance and limited vision, reduced myth by seeing it as a derivative of sexual and aggressive instincts played out in family dramas. It was Jung's special contribution that perceived the *numinous* aspect of myth—its transcendent nature and its positive role in the unfolding of human consciousness. From Jung's breakthrough, it is possible for us to see family dramas and even the instincts themselves as manifestations of the archetypes rather than vice versa. As James Hillman, the leading contemporary figure in archetypal psychology, has stated:

[The Gods] are cosmic perspectives in which the soul participates. They are the Lords of its realms of being, the patterns for its mimesis. The soul cannot be, except in one of their patterns. All psychic reality is governed by another archetypal fantasy, given sanction by God. I cannot but be in them.¹

In such a manner, a realm which has been recognized from time immemorial by poets and mystics, from Homer and Virgil to Blake and Nietzsche, was

re-entered by the modern intellect, opened by the scientists of the psyche.

It is the extraordinary insight from astrology that these metaphysical archetypes appear to be in some fundamental relationship to the physical bodies of the solar system. This belief constitutes the central basis of astrology: that the planets Mercury, Venus, Mars, Jupiter, Saturn, etc., consistently display in their motion relative to the Earth, an essential correspondence to archetypal figures of the same names; and that these mythic forms express themselves in the events and psychological conditions of the human world in exact synchrony with the planetary movements.

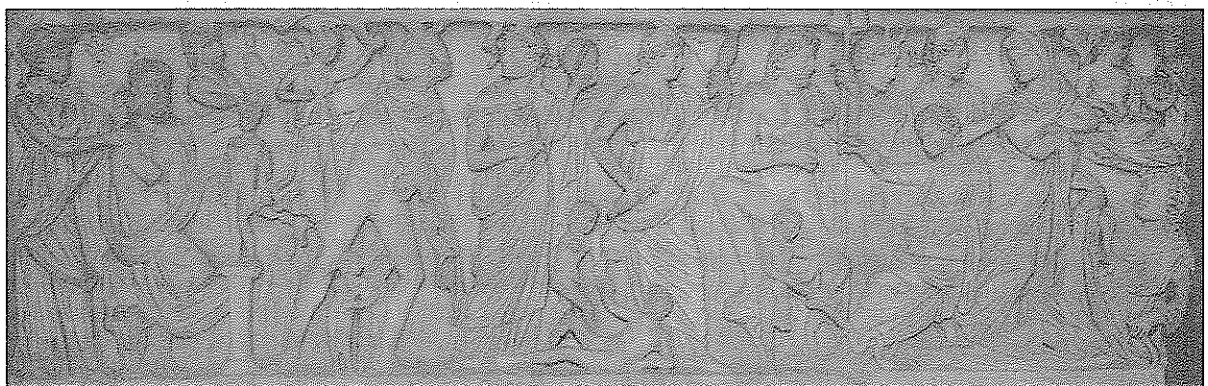
We may take, for example, the cases of Venus, Mars and Mercury. The planet Venus, mythologically the Goddess of Beauty and Love, is regarded by astrologers as relating to the aesthetic sensibility and the desire for harmonious union with others; and indeed, it is consistently found in a prominent position in the birth charts of artists, individuals noted for their personal beauty or as famous lovers, etc. The planet Mars, mythologically the God of War, is regarded by astrologers as relating to energetic activity and aggression; and similarly, we find Mars significantly positioned in the horoscopes of soldiers and generals, sports champions, and the like. The planet Mercury, mythologically the Messenger of the Gods, is regarded by astrologers as relating to the intellect and communicating faculties of the psyche; we find Mercury correspondingly prominent in the charts of writers, speakers, and thinkers. In each case, the planet and the mythological archetype of the same name correspond with a more than remarkable regularity.

It is absolutely critical that we understand the crux of this matter: it is *not* that astrologers have over the ages arbitrarily used the stories of the ancients about Venus, Mars, and Mercury to project meaning onto the planets—physical bodies which are in themselves

meaningless, or metaphysically neutral. On the contrary, the fundamental point here is that astrologers seem to have been recognizing with striking intuitive and perceptive clarity that the planets named, Venus, Mars, and Mercury, have tended to *act* exactly as their mythical counterparts would lead us to expect they should. That is, specific archetypal manifestations on the human plane are consistently in synchrony with specific planetary positions. The astrologer's insight is fundamentally an empirical one. This empiricism is given context and meaning by a mythic perspective, a perspective which the planetary movements seem to objectively verify with a stupendous consistency.

Nor is it that the planets *cause* certain things to occur. A mandatory linear cause-and-effect way of looking at astrological phenomena is a simplistic conception based on an outmoded mechanistic paradigm. Rather, astrological activity would seem to be acausal and synchronistic, as Jung pointed out.² A vast body of evidence suggests the existence of a primary coincidence between planetary positions and archetypal phenomena which is based *on meaning itself*, rather than on any machine-like mechanisms. The nature of this observed process seems to resemble an ingenious combination of the scientific precision of astronomical mathematics with the artistic profundity of epic poetry, a supreme synthesis which appears to exist *a priori* within the very fabric of the universe.

To pursue these extraordinary correlations between planets and archetypes further, the mythological figure of Saturn has been identified through the ages in his various forms as the stern God of Time and Death, the Grim Reaper, Fate, the ancient Greek Kronos, and the Old Testament God, Yahweh. Strikingly, it has been found by countless researchers that the planet Saturn is consistently involved by major transit in a person's chart precisely when that individual is undergoing significant experiences of personal trial, defeat,



—Prometheus Creates Mankind.

Olympian gods watch the process (left to right), Athena (assisting Prometheus), Hermes, two Moirae, Poseidon with trident, Artemis with Moon crescent. Roman sarcophagus, c. 240 C.E., Louvre, Paris.

judgment, endings of things, self-discipline, work, separations, encounters with death, and the like. Similarly, Saturn is found prominently positioned in the birth charts of authority figures of various kinds: judges, scientists, and individuals who are particularly characterized by strict discipline and structure; conservatism, sternness, hard work, difficulties in life; slow, but steady making of one's way in the world, etc. The planet Jupiter, on the other hand—mythologically, the benign and expansive King of the Gods, called by the Greeks, the Great Benefic, and equated in Christian times with Providence—has been found with equal frequency to be involved at times of success, happiness, and honor, and is particularly prominent in the birth charts of individuals whose lives are characterized by expansiveness, good fortune, abundance, benevolence, liberalism, and philosophical breadth.

As for the Sun and Moon, their archetypal meaning has a kind of innate self-evidence, since their mythological characters correspond directly to their astronomical functions. The Sun is the creative focus of the solar system, its central source of energy. Active research has consistently found the archetypal Sun to perform precisely the same function: the central source of active or yang energy in the birth chart, the basic essence of personal identity and conscious will and the creative focus of the psyche. The Moon serves as its feminine counterpart—the principle of yin, the matrix of life, ruling receptiveness and fertility, affecting the tides and rhythms of the body and emotions, and acting respectively from the unconscious side of the psyche. While the Sun appears prominently in the charts of individuals who are themselves particularly active, central sources of energy, and characterized by a strong sense of personal will and identity, those with the Moon prominently positioned tend to be markedly more emotional, nurturing and receptive, and tend to act more according to natural instinct and unconscious memory rather than through conscious direction.

The ancient planets thus appear to have been correctly named. The astrological Mars is archetypically identical to the mythological Mars, the astrological Venus to the mythological Venus, and so on. The names of the seven ancient planets appear to have been assigned on the basis of a correct intuitive understanding of the relevant archetypes. Ancient humanity, through a kind of natural clairvoyance, seems to have directly perceived the connection between the mythological Gods and the visible planets, and named the latter accordingly.

However, exactly 200 years ago, a musician and telescope-maker named William Herschel was conducting an exhaustive telescopic survey of the heavens when

suddenly he observed an object that he realized was not an ordinary star. The object turned out to be the first planet discovered since prehistoric times. Herschel's stunning discovery immediately transformed the dimensions of the known solar system, the new planet being twice as far from the Sun as Saturn. But it also presented a fundamental challenge to the world of astrology, which has been focused exclusively on the seven ancient planets for millennia. An utterly new factor had appeared which totally disturbed the familiar solar system bounded by Saturn.

Whether the new planet had archetypal significance, and if so, what specifically was that significance, were questions of critical importance for astrology. However, the naming of the new planet, eventually called *Uranus*, was not directed by archetypal considerations. The discovery of Uranus in the 18th century, like those of Neptune in the 19th and Pluto in the 20th, occurred in an era of human history when the archetypal consciousness that was apparently characteristic of the ancients was not in the forefront of normal scientific affairs. Therefore, unlike the ancient planets, their names may not necessarily have any validity in archetypal terms. We much address the critically significant question: *What is the true archetypal meaning of the outer three planets and do their astronomical names correctly identify their corresponding mythic forms?* We will begin this exploration by considering the first of these modern planets, Uranus.

The Meaning of Uranus

The planet discovered in 1781 was named Uranus because the Greek Ouranos was the mythological father of Saturn, corresponding to the fact that the new planet was astronomically the next planet after Saturn (just as Saturn was the father of Jupiter in mythology and the next planet after Jupiter in astronomy). However, it is evident to the perceptive astrologer that Uranus' meaning in astrological terms clearly does not coincide with the Ouranos of mythology, the Sky God, castrated by Saturn-Kronos. After immense study by thousands of researchers, the astrological Uranus has conclusively proved to represent the principle of change, rebellion, excitement, invention, genius and brilliant mental insight, sudden surprises and awakenings, the unexpected breakup of structures, reform and revolution, and the tendency towards individualistic self-expression. This principle is not satisfied by the Greek myth of Ouranos. There is nothing in Ouranos' mythic character that conveys the sense of genius or rebellion; rather, Ouranos is the classical God of the heavens, whose relationship with the Goddess Earth, Gaia, forms part of the Greek creation myth. Indeed, the astrological meaning of Uranus clearly contradicts the mythological meaning: in the

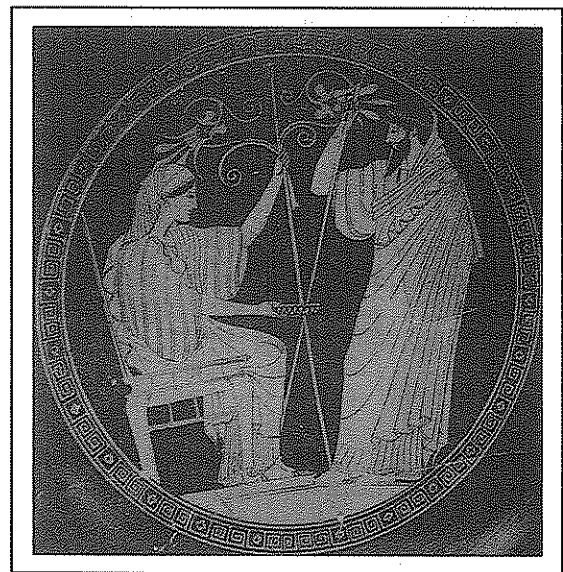
astrological view of the development of the psyche, it is Uranus whose function it is to break out of the limits imposed by Saturn, while in mythology, it is Saturn who overthrows Ouranos. The Greek Ouranos is the father who is rebelled against, while in astrology, Uranus is clearly the rebellious figure and Saturn is the stern archetypal Father who is the focus of that rebellion. The correspondence between the astrological Uranus and the mythological Ouranos is decidedly unsatisfactory and gives us little fruit as a hypothesis. The planet Uranus was evidently named according to a conventional logic, and not by virtue of its true archetypal meaning.

There is, however, a mythic figure in Greek mythology whose archetypal nature is fundamentally identical to Uranus' astrological character, whose meaning precisely fits the accumulated observations of the planet Uranus' synchronistic effects. This figure is Prometheus, the Titan who courageously rebelled against the Gods, helped overthrow the tyrannical Saturn-Kronos, tricked Zeus on two separate occasions, and stole fire from Mount Olympus in order to liberate humankind. Prometheus was considered the wisest of his race and taught humanity all the arts and sciences against the will of the reigning Gods. The myth of Prometheus captures virtually everything that is essentially Uranus' astrological nature; first, the act of cosmic rebellion against a universal structure in order to free humanity of limitation; second, the intellectual brilliance which seems to be characteristic of those born with a strongly positioned Uranus; third, the concept of fire, i.e., cultural and scientific breakthrough; and fourth, the Cosmic Trickster characteristic. Many other details corroborate this view. The element of excitement and passion for freedom in the Promethean myth is clearly a quality that astrologers regularly associated with the planet Uranus. This is equally true in Prometheus' style in outwitting Zeus, when he used subtle trickery and unexpected timing to accomplish his aims. His method is one of wile and cunning, like that of Odysseus, rather than of brute force. Even Prometheus' punishment has the flavor of the astrologic Uranus: intense, sharp, cutting pain which he endures with an absolutely unbending and eternal rebelliousness. Prometheus is mythologically a culture hero, not merely because he advanced human culture, but because he bestowed on humanity culture itself, symbolized by fire. As a mythic symbol, fire contains several levels of meaning. On the literal level, fire is the technical discovery which created even the possibility for civilization to exist. But on the psychological level, fire also symbolizes the process by which mental activity is possessed of genius and inspiration. On the spiritual level, it represents divine fire, that which enlightens and redeems. In every respect, that which astrologers have

perceived as archetypally corresponding to the planet, Uranus, is fulfilled by the figure of Prometheus—rebelliousness, genius, his trickster quality, his sudden timing, his quest for freedom, and the act of bringing to humankind that which is symbolically both a cultural revolution and a divine enlightenment—thereby, fulfilling Uranus' astrological meaning to the letter.

An examination of the time period of a specific planet's discovery can greatly aid in its archetypal identification, since the discovery and the time period are all of one piece, and thus affected by the same archetypal energies. It is vividly revealing then, to see that Uranus was discovered at the time of one of the most massive overthrows of tradition that Western culture has ever experienced, the era of the American Revolution, the French Revolution, the Industrial Revolution, and the age of Romanticism—supremely Promethean manifestations which are still affecting us to this day. It was as if the entire Western world was suffused with the archetype of Prometheus: structures toppled, kings were beheaded, aristocracies fell, old privileges were tossed out, a continent rebelled against its mother empire, radical ideas were born, innumerable inventions and technological advances were made, artistic standards were revolutionized. In short, the possible limits of human experience were radically expanded: *Prometheus Unbound*.

We may also examine a planetary archetype by studying its effects in the lives of individuals whose birth charts show a significant emphasis on that planet. We generally regard such an emphasis to exist if a major



—*Hera and Prometheus.*
Tondo of a red-figure kylix by Douris,
early 5th century B.C.E., found in Vulci (Etruria).

aspect (conjunction, opposition, trine, square, or sextile) within 6° is formed between the planet in question and the personal points or inner planets. When such an aspect occurs in the sky at the time of a person's birth, we would expect that planet's significance to be particularly evident in that person's life pattern. Thus in the case of Uranus, we would expect that both an individual's character and destiny would reflect the Prometheus archetype. For example, Thomas Jefferson, one of the principal architects of the American Revolution, had such a prominently positioned Uranus in his natal chart with Uranus forming a close square to his Sun. We can see that the archetype of Prometheus, which manifested itself so powerfully in the general political struggle of the time, seemed to be focusing its energies with particular emphasis in the personal character of Jefferson, a man who was of primary importance in promotion of that struggle.

To get a clear image of the archetype behind the planet Uranus, we can examine a list of 17 individuals, each of whom was born with Uranus in a position of central significance, in close major aspect either to the Sun (the central focus of a chart), Mercury (archetype of intellect and communication), or the angles (the Ascendant and Midheaven axes, both traditionally and statistically the most significant area in the chart.)³ Judging by astrological theory and by the evidence derived from modern studies of the ancient planets, we should expect Uranus' true archetypal nature to show itself very clearly in each of these individuals:

Sigmund Freud
 Charles Darwin
 Karl Marx
 Nicolaus Copernicus
 Galileo Galilei
 Johannes Kepler
 Isaac Newton
 Thomas More
 Jena-Jacques Rousseau
 Percy Bysshe Shelley
 Lord Byron
 John Keats
 Ludwig van Beethoven
 Johann Wolfgang von Goethe
 Richard Wagner
 Friedrich Nietzsche

This is an extraordinary grouping of names from various times and nations; yet the common denominator seems fairly clear: they are all Promethean culture heroes. Each is characterized by one or more of the following: 1) a significant rebellion against their contemporary culture's limitations; 2) intellectual brilliance, scientific genius, philosophical

breakthrough, or artistic genius; 3) invention, experimentation, and the use of new or radical techniques to expand human consciousness (Prometheus' fire: the telescope, calculus, psychoanalysis, etc.; of the above, at least five were well-versed in astrology—Galileo, Copernicus, Newton, Kepler and Goethe); and 4) a marked individualism which was so powerful that it expanded the limits of the possible for their fellow human beings. We perceive these individuals as heroic in the same manner as we perceive Prometheus as heroic.

Freud, Darwin and Marx were jointly responsible for the revolution in man's view of himself which predicated the *Weltanschauung* of the 20th century. Freud, in his heroic exploration of his own unconscious, single-handedly opened a culture's eyes to psychological realities that were beyond the ego's commands or awareness. He defined the ego itself; he brought man's psyche into relationship with its biological substrate; he saw meaning in the previously meaningless, piercing the veil which had hung for centuries over dreams and pathological symptoms; he revolutionized a culture's attitudes towards sexual instincts, towards childhood experience, toward cultural repression, toward mythology and symbolism—this list could go on and on. Throughout his life, Freud was continually inspired by penetrating thinkers after him. Freud's achievement was of a strikingly Promethean character as he irrevocably revolutionized Western man's view of the human psyche.

Charles Darwin is perhaps even more obviously Promethean as his theory of evolution represented a direct and complete overthrow of the literal authority of the Bible, and hence of Yahweh himself. In a sense, the Old Testament God no longer reigned supreme after Darwin. It is difficult for us now to realize the complete hegemony *Genesis* had over Western civilization's view of man. The idea of the transmutation of species and the descent of man was by and large inconceivable as a scientifically plausible theory in 1830. It was Darwin's genius which brought light to man in antagonism to *the Gods*.

The last of the three, Karl Marx, needs no explication as an embodiment of Promethean energy: his economic and political theory formed the foundation for perhaps more revolutionary activity than has ever occurred on the planet. It is interesting to note that Marx deeply studied ancient Greek mythology and philosophy, and in his doctoral dissertation wrote: "*Prometheus is the noblest saint and martyr in the calendar of philosophy.*"

Copernicus, Kepler, Galileo and Newton represent the same type of energy in a different cultural climate—the Scientific Revolution. The elements of lightning

flash genius, of invention (new equations, the telescope, total sciences such as dynamics and calculus), and of metaphysical revolution, all point towards Prometheus. Their collective feat was to prove the heliocentric theory of the solar system and thus overthrow the Earth-centered paradigm of the universe which had held sway in Europe for centuries. What had appeared to be absolutely fixed in the Saturn-bound medieval worldview was utterly transformed by the vision of a moving Earth rotating daily on its own axis and revolving annually around the Sun. The universe was no long a closed system of limited dimension since the Copernican system immensely extended the distance of the stars from Earth and even suggested the universe's infinite expanse. The upheaval in consciousness necessitated by this Promethean revolution was so global that it marked the end of an entire age and made possible the birth of the modern era.

Thomas More was both a Renaissance humanist and an existential rebel who willingly surrendered his powerful political position, his physical liberty, and finally his very life rather than compromise in any manner his spiritual integrity. Henry VIII demanded that he sign the Act of Supremacy which recognized kings as the sovereign head of the Church. More reluctantly, but steadfastly refused, for which he was first imprisoned in the Tower of London and then beheaded. More is thus a particularly pure manifestation of the archetypal Promethean martyrdom of the spiritual in the face of the worldly authority of Saturn.

Rousseau was one of the most significant and revolutionary thinkers of the 18th century, the necessary catalyst for the birth of the Romantic Era. His allegiance to the inviolability of personal ideas against the pressures of society and the state, to the feelings of the heart over the dictates of rationality, and to an intimate communion with nature against the artificial constructions and corruptions of civilization, has had an immense influence on the Western sensibility. At a critical moment in cultural history, Rousseau spoke with the voice of mankind, awakening the slumbering Promethean impulse of an entire age.

Shelley, Byron and Keats represent the English vanguard of Romanticism, perhaps the most influential artistic revolution of modern times. Essentially, they are the very incarnations of the Romantic Age. The evidence for the Prometheus-Uranus correlation is particularly clear in the case of Shelly who wrote the poetic drama, *Prometheus Unbound*, and who had Uranus conjunct his Sun in his natal chart. Just as the planet Uranus focused its energy through Shelley's Sun, so too did the archetype of Prometheus manifest through Shelley, in a particularly literal manner. Taken as a group, these poets' political revolutionary sentiments and actions, their artistic rebellion, and the

flavor of existential struggle which marked their lives, all accurately characterize the Promethean archetype.

Beethoven, Goethe, Wagner and Nietzsche represent Prometheus in his German heroic manifestation. Each of these men was characterized by Promethean intellectual and creative powers. In addition, they were linked to each other in their powerful struggle to expand the limited worldview of their contemporary culture in archetypal proportions. Beethoven, regarded as perhaps the greatest musician who ever lived, is certainly that art's most Promethean genius, creating a music of unsurpassed emotional expressiveness and spiritual intensity. Goethe was an Olympian figure by any standard—an extraordinarily gifted scientist, knowledgeable in occult studies such as astrology and alchemy, and author of one of the supreme literary works of all time, *Faust*, wherein both major characters (Faust and Mephistopheles) displayed markedly Promethean energies. Wagner's revolutionary artistic creations, combining powerful and sensuous music with archetypal legendary themes, influenced either directly or indirectly virtually every major composer that followed him. Nietzsche's revolutionary impart as a philosopher was equally significant. His Superman was a heroic figure who existed beyond the restrictions of ordinary human beings who had not yet recognized the impoverishment of living unconsciously oppressed by a *dead* God. His ideas suggested such a fundamental reversal of ethical, religious, and cultural values that Nietzsche's name has become essentially synonymous with the Promethean impulse in philosophy.⁴

Prometheus and the Feminine

Prometheus is a decidedly masculine archetype, though it can, of course, manifest with equal intensity in a woman's life. It is clear that, in a male-dominated society, a strong Promethean impetus would be necessary for a woman to break out of her culture's oppression and into relatively free self-expression. We would thus expect Uranus to figure prominently in the birth charts of significant women who stand out in some specific way. In particular, Uranus aspecting a woman's Sun would serve the function of enhancing her capacity for *owning* (in Perls' gestalt sense) her Sun, rather than projecting this central principle of self, or will, on to male figures in her life. To take a small sample, the following women have Uranus in close aspect to their Suns: Marie Curie, Helen Keller, George Sand, Margaret Mead, Mary Shelley and Simone de Beauvoir. Again, the single factor which runs through each of these very different personalities is obvious.

Marie Curie instantly comes to mind as a scientist of the first order; her Sun trine Uranus well describes the first woman professor at the Sorbonne, discoverer of radium and polonium, and winner of two Nobel prizes. Helen Keller's unparalleled victory over the imprisonment of her blind, deaf, and mute condition is a beautiful example of the Promethean rebellion of spirit over matter and of the triumph of consciousness over the binding limitations of the physical body. George Sand, the 19th century French novelist, achieved fame both for her novels and her life-style which contained a passionate protest against the social conventions that bind a wife to her husband against her will. This is a classic example of Sun square Uranus in a woman. Margaret Mead's significant breakthroughs as an anthropologist and spokeswoman for cultural reform, Mary Shelley's literary genius, and Simone de Beauvoir's leading role as existentialist and feminist are all characteristic manifestations of a Prometheus-Uranus archetype.

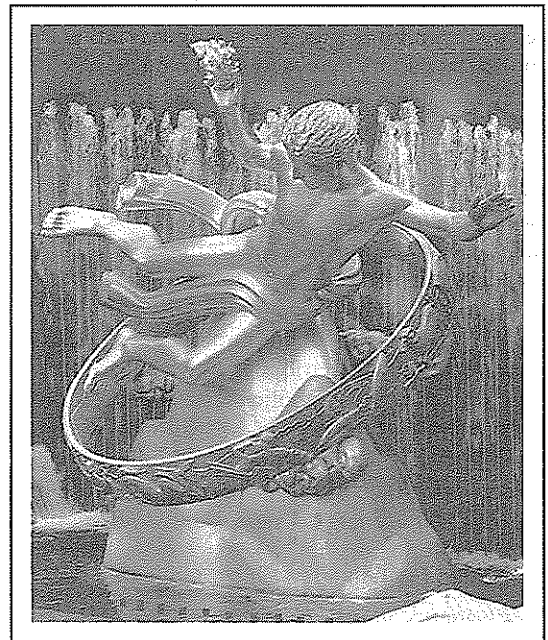
It is interesting to note the converse case of *men* who had major Uranus-Moon aspects in their birth charts. George Bernard Shaw, for example, was born with a close Uranus-Moon conjunction; and although he clearly demonstrated a remarkable Promethean rebelliousness throughout his long life, continually advocating revolutionary ideas in art, politics, social mores, religion and philosophy, he in many ways, identified his own liberation with that of *women*. He was an incomparable articulate and vigorous supporter of women's liberation and rebellion against oppressive family structures. In his ingenious social dramas and comedies, his most vibrant portraits were repeatedly those of independent, free-minded women: the heroines of *Major Barbara*, *Candide*, *Pygmalion (My Fair Lady)*, *Man and Superman*, etc. When exploring the theme of the religious rebel as saint, he chose a woman, the Promethean Joan of Arc, as the heroine of his powerful drama, *Saint Joan*. Later he wrote an encyclopedic political tract entitled, *The Intelligent Woman's Guide to Socialism and Capitalism*. In addition, Shaw's most energetic friendships were with women such as Ellen Terry, Mrs. Patrick Campbell, and others. Throughout his 94 years of restless creativity and irreverent radicalism, Shaw's Prometheus-Uranus channeled its energies most directly through his Moon, through the feminine side of his psyche.

The case of Carl G. Jung with his Uranus-Moon square, is particularly revealing when compared with Freud's dominant Uranus-Sun configuration.⁵ Jung's liberation, both personally and theoretically, was inextricably tied to the female principle while Freud's was clearly tied to the male principle. Jung was the liberator of the feminine *anima* archetype, the full integration of which he saw as a liberation of the psyche; Freud was the liberator of the masculine

Oedipus archetype, the full manifestation of which freed the psyche from the chains of childhood dependence and fixations. Jung's psychology, his imagery and mythology, was feminine, receptive, many leveled, intuitive and artistic; Freud's was monolithic, masculine, dynamic, structured, rational and scientific. Jung wrote extensively of the Great Mother, Freud of the Primal Father. Jung's closest friends and students were women; Freud surrounded himself with men. Thus the planet to which the Uranus-Prometheus principle is astrologically most connected in these two pioneer's charts, serves as the archetypal focus for their entire schools of thought and therapeutic practice—analytic psychology and psychoanalysis—both of which so deeply influenced the course of the 20th century idea.

The Sixties

We can also recognize the Promethean energy in the dramatic rise of the revolutionary cultural thrust of the 1960s, when Uranus was empowered by the extremely potent conjunction with Pluto (1962-70). This multi-faceted revolution involved massive demonstrations of rebellious energy—political radicalism;



"Beautiful is the tradition
Of that flight through heavenly portals,
The old classic superstition
Of the theft and the transmission
Of the fire of the Immortals."

—Longfellow

—*Prometheus stealing the fire of the Immortals.*
Sculptor: Paul Manship.
Rocketteller Center, New York City.

liberation movements of youth, women, blacks, and the Third world; revolutions in life styles, sexual mores, art, ethics; philosophical worldviews; and a broad rebirth of interest in astrology and the occult. The 60s' revolution reached its final flowering when Jupiter (the Great Benefic, the principle of expansion) conjoined the long-held Uranus-Pluto conjunction from mid-1968 through mid-1969. That triple conjunction began with the militant demonstrations at the Democratic National Convention in Chicago, protesting the Johnson Administration's Vietnam war policy, and ended with the Woodstock music festival, the most massive expression of the counterculture's revolutionary mythos. In between occurred numerous other Promethean events, such as the Harvard student rebellion, when the oldest university in the nation fell to an uprising by its own students, impelled by a desire for philosophical, political and educational revolution. In addition, just before Woodstock, another classically Promethean event occurred: the Apollo II space flight and first manned landing on the Moon.⁶ All of these events vividly illustrate the Prometheus archetype. In retrospect, it is evident that once the dramatic triple conjunction passed, the peak of the Promethean rebellion and breakthrough was over and a noticeable hibernation of that energy took place.

The counterculture of the 60s was particularly conscious of its culture heroes; this is characteristic of all Promethean ages—the ancient Greek, the Renaissance, the Romantic era. It is therefore interesting to note that Uranus was in close aspect to the Sun in the charts of Bob Dylan, Mick Jagger and Jimi Hendrix. These three individuals represent apotheoses of that era, both as artists and as major influences in the consciousness of an entire generation. Dylan was perhaps the most significant prophet of the 60s. From *The Times They Are A-Changin'*, through his revolutionary introduction of electric rock music, to the folk tradition, to his deeply symbolic masterpiece albums in the second half of the decade, he was both poet laureate and leader. Mick Jagger and the Rolling Stones represent one of the most sustained and colorful manifestations of this energy. One has only to think of the titles of their major songs to see the Promethean element shooting through: *Street-Fighting Man*, *Jumping Jack Flash*, *Sympathy for the Devil*, *Play with Fire*, etc. The Stones were as a group, and Jagger was most clearly as an individual, an incarnation of the Dionysian rebellion against conservative respectability expressed through music, theater and life-style. Jimi Hendrix, generally recognized as the leading rock guitarist of the 60s, demonstrated his Promethean genius by his revolutionary artistic use of electricity (the most characteristically Uranian medium) to create a fiery expression of music with a decidedly Promethean instrument, the electric guitar.

The widespread use of psychedelics as tools for the transformation of consciousness was a major factor in the revolution of the 60s and is a strikingly apt example of Prometheus' fire, containing the elements both of scientific breakthrough (the chemical synthesis of LSD) and of spiritual breakthrough—the psychological overthrow of the ego's domination, resulting in an unexpected liberation of the unconscious and enormous expansion of awareness.⁷ The Promethean-Uranus character of psychedelics is born out by the fact that Uranus closely aspects the Sun in the charts of William James, the great American psychologist and philosopher whose *The Varieties of Religious Experience* first suggested the validity and usefulness of psychedelic substances for the exploration of the psyche and the awakening of spiritual awareness; of Timothy Leary who led the psychedelic revolution; and of Baba Ram Dass (Richard Alpert), Leary's Harvard associate who represented not only the psychedelic movement but also the path to the East, to India, as a source of spiritual enlightenment.

Cultural Revolutions

That element of the Prometheus archetype which is particularly linked to scientific revolutions can be even more precisely viewed by observing Uranus' effect as a transiting influence. Transits operate as activators of a person's natal tendencies; with what appears to be a synchronistic trigger effect, a transiting planet lights up the birth chart in a specific way, bringing the latent archetype into manifestation at the exact time that the archetype's corresponding planet is being transited. Transits involving the planet Uranus last on and off for approximately two years, and show a marked tendency to coincide with clearly defined expressions of the Prometheus archetype.

For example, at the time of the three most significant Promethean scientific revolutions of the past two centuries—Darwin's, Freud's and Einstein's—Uranus was making exact powerful transits of that scientist's birth chart. Even more striking is the fact that each of these individuals had in their natal chart major Uranus configurations, and that it was precisely when Uranus transited that particular degree of the charts, thus activating the Promethean archetype inherent at birth, that the breakthrough occurred. Specifically, it was when Uranus transited the natal Uranus configuration by trine or opposition, the two most potent transits of Uranus to itself in the normal lifespan, that the flash of genius manifested with world-changing effects.

Darwin was born with Uranus in exact trine to Mercury; transiting Uranus conjoined his natal Mercury and thus trined its own natal position, a once-in-a-lifetime transit, during the two years, 1837-38.

Strikingly, these were the exact two years during which Darwin first formulated the theory of evolution in his private notebooks. In other words, at Darwin's birth, the planet Uranus was 120° from the planet Mercury, theoretically signifying a merging of the Promethean impulses with the Mercury principle of intellect, a natal promise of Promethean mental capacity. When, in the course of time, Uranus moved through the sky 120° to the exact place occupied by Mercury at Darwin's birth—a transit which would occur only once in the course of Darwin's entire lifetime—there occurred a corresponding Promethean liberation of Darwin's intellect which gave birth to the theory of evolution with immense repercussions for Western culture.

Freud was born with a close Uranus-Sun conjunction. He once wrote a letter to his friend Fliess, musing on the possibility of a marble tablet which one day would read, "Here, on July 24, 1895, the Secret of Dreams was revealed to Dr. Sigmund Freud."⁸ Uranus, on that date, was transiting in exact opposition to this powerful matrix, again a once-in-a-lifetime transit. What particularly favored the possibility of such a sudden awakening was the fact that also on that precise day, Jupiter was closely trining Uranus and thereby sextiling the natal Sun-Uranus conjunction. Thus both transiting planets, Uranus and Jupiter, were simultaneously activating Freud's natal Uranus configuration. This was an unusually potent converging of planetary energies and would theoretically be linked to a period with a unique potential for breakthrough. Indeed, as Freud later wrote, "Insight such as this falls to one's lot but once in a lifetime."⁹ In addition, Jupiter and Uranus were forming a grand trine by transit with Freud's natal Neptune, creating a ripe configuration for the discovery of Neptune's *via regia* into the unconscious, dreams. Interestingly, in Aeschylus' play, *Prometheus Bound*, Prometheus taught mankind how to interpret dreams.

Albert Einstein was born with a close Uranus-Jupiter opposition. In the summer and fall of 1905, Einstein published four papers in the scientific journal, *Annalen der Physik*, which totally overturned classical physics' concepts of time and space and forever changed man's view of the universe. Each of the four papers contained a great discovery in physics: the Special Theory of Relativity, the equivalence of mass and energy, the theory of Brownian motion and the photon theory of light. During these months of spectacular mental creativity, Uranus was transiting in exact trine to its natal position, and therefore in sextile to Jupiter. These extraordinary ideas conceived during such a short period of time were so fundamentally revolutionary that Einstein became recognized almost overnight, as one of the most creative intellects in

human history. The impact of these discoveries was so dramatic that it has gradually affected virtually every aspect of human thought.

Prometheus-Uranus mediates, both personally and culturally, the breaking out from the arbitrary limitations of a prevailing belief system. Since planetary archetypes always act in combination with each other, it is interesting to note the unusual frequency of Jupiter-Uranus connections in this regard (as we have just seen in the cases of Einstein, Freud, the 60s, etc.) This makes considerable archetypal sense since it is within Jupiter's nature to expand and grant success with whatever it connects—in this case the Promethean impulse. Jupiter is also related to philosophy and metaphysics, the codifications of human thought and the prevailing cultural worldview. Uranus in aspect to Jupiter serves to bring about sudden changes or revolutions in these areas. To give two more clear cut examples of archetypal energies in combination: although Darwin had formulated the theory of evolution in 1838, he did not make his findings public for over 20 years; this was triggered in June 1858 by his receiving out-of-the-blue, the famous letter from Alfred Russell Wallace who had independently conceived the theory in virtually identical form. As a result of this letter, a joint paper by Darwin and Wallace was immediately read to the Linnean Society of London, announcing the theory to the world; Jupiter was then conjoining Uranus (and, appropriately, this conjunction was making an exact transiting conjunction to Wallace's natal Jupiter).

Jupiter and Uranus were again conjunct in the sky in 1900, the first year of the psychoanalysis' public existence, marked by the publication of Freud's first masterwork, *The Interpretation of Dreams*. Just as in the case of Darwin, Freud opened to the world a discovery on which he had been privately working for several years. On the title page, Freud quoted from Virgil's *Aeneid*: "Flectere si nequeo Superos, Acheronia movebo ..." "If I cannot bend the Gods above, then I will move the Infernal regions." This is the Promethean decision at the dawn of the 20th century: to liberate the underworld of the instinctual unconscious. Appropriately, the Jupiter-Uranus conjunction was opposite Pluto in the sky during this year.

It is also striking that during this same year with Jupiter and Uranus conjunct, there was born the other major theoretical revolution in 20th century physics besides relativity, that of quantum theory. In two meetings of the German Physical Society in Berlin on October 19 and December 14, Max Planck announced his revolutionary discovery that electrons emit and absorb light in discrete packets, or quanta, or energy—an idea which represented a complete break from the fundamental principles of classical physics. Interestingly,

Uranus and Jupiter were conjunct not only when Planck made his discovery in 1900, they were also conjunct when he was born in 1858, the same Uranus-Jupiter conjunction that coincided with the Darwin-Wallace evolution breakthrough and announced only a few weeks after Planck's birth.

The importance of Uranus-Jupiter combinations for significant cultural breakthroughs and Promethean statements of rebellion is also clearly manifested in the arts. For example, James Joyce was born with Uranus trine Jupiter. These two planets were transiting conjunct and in conjunction to Joyce's natal Sun and Venus during the year of 1914 when, after experiencing years of rejections by publishers, Joyce suddenly was discovered by Ezra Pound. Pound began publishing installments of Joyce's first masterpiece, *Portrait of the Artist as a Young Man*, in the periodical, *The Egoist*, as each piece was completed. Joyce's compelling originality as a writer, his highly effective use of the stream-of-consciousness technique, and his unusual capacity for giving the reader an intimate knowledge of a young man's interior consciousness, had a strong and revolutionary impact on the course of 20th century fiction. During this same year of 1914 with its Jupiter-Uranus conjunction, that other great revolutionary of 20th century fiction, Franz Kafka, wrote his extraordinary novel, *The Trial*.

In the field of music, it is striking to see that the pivotal figure of 20th century classical music, Igor Stravinsky, was born with Uranus closely square Jupiter; and that on May 29, 1913, when his revolutionary masterpiece, *The Rite of Spring*, was first performed to a stunned audience in Paris, Jupiter was transiting in close trine to his natal Uranus, while Uranus was simultaneously transiting in broad trine to his natal Jupiter. All of these cases are exactly what we should expect given the archetypal meanings of Jupiter as the Great Benefic and Uranus as Prometheus.

Other Uranus Combinations

Uranus in combination with *Saturn* has a totally different flavor than the Uranus-Jupiter combination. Saturn constricts while Jupiter expands. Saturn relates to the principle of the strict structure of the universe—conservation, control, authority, adherence to the past, etc. It is obvious that such an archetype would create considerable tension when confronted with Prometheus-Uranus. In a sense, all tension in the universe can be understood as a manifestation of the interplay between these two fundamental archetypes—Uranus as the principle of change, and Saturn as the principle of resistance to change. This can be seen if we look at several individuals who have these planets in hard aspect (square, opposition or conjunction) in their natal charts: Leo Tolstoy, Ludwig van Beethoven, Karl

Marx, Wilhelm Reich, D.H. Lawrence and Alexander Solzhenitsyn. One just has to meditate briefly on these individuals to tune into their shared archetype—the sense of a powerful struggle against oppressive structures, both internal and external; a peculiar combination of the Promethean liberty with the Saturnian control, resulting in a reactionary radicalism; a kind of dictatorial freedom: “*You must be free*”; an arrogance and moody irritability, suggesting deep tensions between diametrically opposed tendencies, as if they were at war with their own rebellion; painful inconsistencies in their lives between what they stood for in principle and what they practiced in reality. Despite their many differences both superficially and essentially, at a deep level exists an absolute archetypal identity that runs through these individuals. They have internalized and contained within their own beings the fierce battle between the Promethean energy and the oppressive structures it opposes. Perhaps one of the chief factors intrinsic to the greatness of these individuals is the strength of structure that Saturn bestowed on their Promethean rebellion.

As an example of Prometheus in combination with another archetype is Uranus in aspect to *Mars*. Napoleon Bonaparte had an exact Uranus trine Mars: literally, the God of War combined energies with Prometheus. This is as precise an archetypal description for which one could ask of Napoleon's genius, the conquering warrior of the French Revolution.

Prometheus-Uranus combining with the planet *Venus* can be easily recognized in the figure of Leonardo da Vinci. The union of these two archetypes (a close sextile in his natal chart) is strikingly manifested in Leonardo's synthesis of the qualities of both artist and scientist. His development and perfection of new techniques in the arts (such as perspective and *sfumato*), his theoretical writings on the science of painting, his versatile genius as an architect, engineer, anatomist, scientific illustrator and sculptor, all attest to this harmonious synthesis.¹⁰ The Promethean impulse most clearly demonstrates its existence in Leonardo's personal realization of the *Renaissance Man* archetype.

It is not infrequent for the Uranus-Prometheus energy to fully manifest itself in a person's life in only one specific area, as if this were the only channel. This can be seen in the unusual figure of Franz Kafka, who in his natal chart had Uranus in exact square to Mercury. In his diaries, Kafka repeatedly described that it was only during the activity of writing that he felt any degree of personal freedom and excitement. The rest of his life he experienced as being an inexplicable eternity of psychological imprisonment, self-torture and physical debility (these being classic effects of his Saturn-Pluto and Mars-Neptune conjunctions). In his

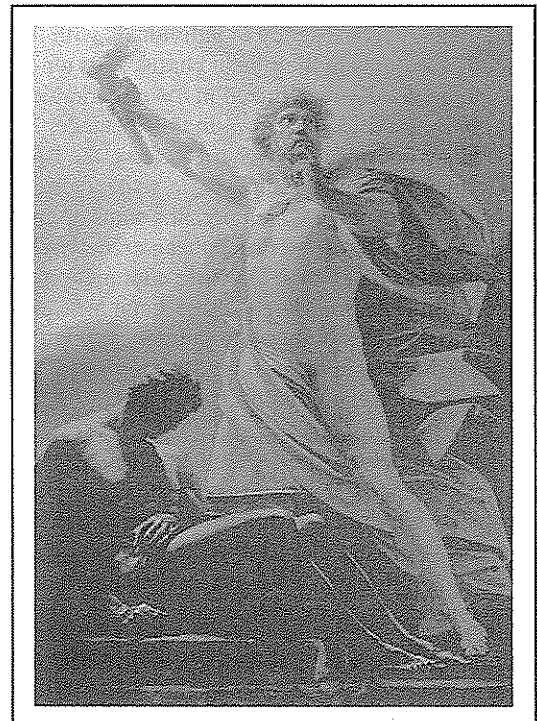
writings, however, which were created in flashes of inspiration, coming and going quickly and unpredictably, and which were of an utterly unique character, Kafka was able to channel his genius in a manner which revolutionized 20th century fiction. Appropriately, Kafka wrote a short story entitled, *Prometheus*, in which he recounts four variations of the Promethean myth in his very *Kafkaesque* fashion. In the final version, the gods, the eagle, and Prometheus himself, forget the meaning of the whole affair; this unexpected twist of absurdity in the legend is a classic manifestation of Uranus *squaring* Mercury.

One of the most original characters in English letters is that of Sherlock Holmes. It is most appropriate that his creator, Sir Arthur Conan Doyle, had a close Uranus-Sun conjunction in his natal chart. The genius of Holmes, much like that of the astrologer, consists of observing a variety of minute data which the average person would consider insignificant or not notice at all. From these scattered traces suddenly an underlying thesis is perceived, a wholly cogent narrative of compelling meaning (a transcendent myth, in a sense) of which the detailed clues are partial and specific concrete emanations. He sees through apparently meaningless facts to leap to a new level of comprehension. The effect of such an unexpected resolution is to liberate both Holmes' client from his dangerous predicament and the reader from the dramatic tension created by the previously inexplicable series of events. The passion for ingeniously deciphering meaning from material clues is a Promethean quest for wresting truth from the grip of Saturn—for liberating meaning from the imprisonment of ignorance, Sherlock Holmes is the Promethean intellect par excellence, a cerebral virtuoso of mental processing, yielding astonishing conclusions, which totally shift the perspective on everything which has passed.

It is interesting to note that Holmes regularly employed cocaine to enhance his meditations, against Dr. Watson's concerned medical warnings, and that the other legendary user of cocaine, Sigmund Freud, like Arthur Conan Doyle, also had a close Sun-Uranus conjunction. This makes considerable astrological sense as many of cocaine's essential qualities are markedly Promethean: the sudden stimulation of the metal processes, the electrifying sense of intellectual acuity, a technological synthesis which produces an unexpected expansion of awareness. (Although cocaine does share LSD's capacity for Promethean mental breakthroughs, it generally does not seem to have the latter's capacity for meditating experience of profound and enduring spiritual awareness or elemental transformation.) Freud's well-known paper on cocaine in 1884^s to this day considered a classic in the field, establishing the author as one of the founders of psychopharmacology. It is illuminating to note the

transit which Freud had in 1884-86 at the time of his initial and most intensive cocaine experiments: his natal Sun-Uranus conjunction (his genius configuration) was exactly conjoined by transiting Neptune (relating to drugs and altered states of consciousness). It is further interesting that during the years of Sherlock Holmes' fictional use of cocaine, 1887-1890, Arthur Conan Doyle, amazingly, had the identical once-in-a-lifetime transit that Freud had during his cocaine episode: transiting Neptune conjunct natal Sun and Uranus.

Further parallels between the two geniuses can be seen in their peculiarly penetrating intellects which could focus with obsessive concentration on whatever subject gripped their attention, and from sheer intensity of mental energy solve almost impossibly opaque mysteries. Appropriately, Doyle and Freud had powerful Mercury-Pluto aspects (Doyle had Mercury conjunct Pluto, Freud had his Sun at the Mercury-Pluto midpoint), perhaps the aspect most conducive to producing an intensely penetrating mind. In this combination, the extreme power of Pluto compels the Mercury archetype of intellect into its most forceful manifestation, creating an overwhelming mental drive to penetrate below the superficial level of things in order to get to the root of the matter. Reading one of Freud's analyses of a dream such as "The Dream of Irma's Injection," reminds one strongly of a painstaking Holmes-like logical analysis of obscure clues at



—*Prometheus Brings Fire to Mankind*
c. 1817 by Heinrich Friedrich Füger (1751-1818).

the scene of a crime. (By what can only be termed a most singular coincidence, Basil Rathbone—Sherlock Holmes' cinematic incarnation—was born with the identical Mercury-Pluto conjunction that Doyle had, a kind of archetypal detective's aspect.) Mercury-Pluto can also signify an intellectual fascination (Mercury) with the elements of the Underworld (Pluto), both criminal and unconscious: the intensive study of the mysterious, of crime and sin, of the instincts, or murderous emotions, of the dark and hidden recesses of human nature—again both Freud's and Holmes' special area of expertise. The redemptive element of the nature of Pluto and Uranus can be seen in the fact that not only were these two men able to detect deep motivations and dark meanings behind seemingly innocent actions or words, they were also equally capable of recognizing true innocence behind apparently damning evidence, whether it was Holmes' ingenious restoration or a wrongly accused client or Freud's therapeutic rescue of a neurotic patient. With the intensity of concentration and focused intellectual power of Mercury-Pluto combined with a Promethean capacity for daring experiment and sudden liberating breakthrough, both Freud and Holmes (Doyle) were singularly equipped for their mental endeavors. In view of these two geniuses nonpareil, it is difficult to imagine a more formidable intelligence than one connected to a natal chart with both Uranus-Sun and Mercury-Pluto in such powerful aspect.

It is clear that specific archetypes and archetypal combinations repeatedly manifest themselves with a marked thematic consistency in individuals with the same configurations in their natal charts. This tendency can be vividly recognized in the remarkable case of *Thus Spake Zarathustra*. In this instance, Nietzsche's work inspired Richard Strauss, the last great German Romantic composer, to write a tone poem of the same name which perhaps sums up in its first majestic measures the Promethean archetypal impulse. Strauss had Uranus in close conjunction to his Sun at birth. Appropriately, these same measures were used by Stanley Kubrick to dramatically introduce the highly Promethean film, *2001: A Space Odyssey*, and its themes of evolutionary breakthrough. Kubrick had Uranus in close trine to his Sun. Here we can see one archetype, the Zarathustra-Prometheus impulse, manifesting successively in the creations of individuals with Uranus prominently aspected in their natal charts: by Nietzsche who wrote the book, by Strauss who gave it musical form, and by Kubrick who gave it cinematic expression.

It is amusing to note that all three creators of the most classically psychedelic fairy tales had Uranus conjunct the Sun: Lewis Carroll, author of *Alice in Wonderland*; L. Frank Baum, author of *The Wizard of*

Oz; and Walt Disney, creator of *Fantasia*. The hero or heroine in these tales—Alice, Dorothy and Mickey Mouse (in *Fantasia's* "The Sorcerer's Apprentice")—had an extraordinary journey triggered by magical means into the realm of the archetypal. A marvelous and inexplicable shift of awareness gives birth to another universe, full of miraculous events, bizarre changes or perception, mythical battles between good and evil and great dangers. A breakdown of the previous reality structure occurs and a sudden electrification of consciousness is created. These are typically Promethean breakthroughs of the unconscious, descents into the Underworld in which the depth of psychological meaning is hidden in the innocence of children's stories. Though Prometheus—through the Child Hero—is liberated the vivid reality of the mythological.

The Uranus Cycle

An unusually apt description of the Prometheus archetype's development from its hidden, or bound, state in early life to its subsequent unexpected flowering, can be discovered in the simple European fairy tale, "The Ugly Duckling." (As Cocteau said, "*Some say that art is a complicated way of saying very simple things, but we know that art is a simple way of saying very complex things.*") Highly evolved Prometheans have a tendency to be so driven by a particular genius that their individualism stands out even as children. Though often in its early stages of development, it appears in a form which is not recognized by others; it seems eccentric, is not understood and is rejected by peers, parents—by the entire environment. Even the individual himself can be alienated from this energy and feel that he is an outcast in this world, eternally condemned to be separate from the easy flow of life surrounding him. At some point, when the person's birth chart is activated by powerful transits, the person's genius manifests and a Promethean breakthrough is achieved: the ugly duckling becomes a swan. In retrospect, the Promethean seems to have been inappropriately treated by family, teachers, etc.; but from the archetypal perspective, it is clear that this is the usual and proper mode of development for the Prometheus archetype, to be tested thoroughly before coming into free manifestation—it is the fate of Prometheus in Saturn's world.

The breaking free of the Child from adult constrictions and inner inhibitions—of the inner swan from the shell of the ugly duckling, or Prometheus from Saturn—is propelled by the unfolding series of transits involving Uranus either as the transiting planet or as the natal planet being transited by another planet. Since all individuals experience the various transits of Uranus to its own natal position at approximately

the same age, due to the regular 84-year cycle of Uranus, the major aspects in the cycle can be observed in any individual's life to coincide with classic Promethean shifts in the life-process. For example, everyone experiences transiting Uranus square natal Uranus some time between the ages of 18 and 21 (varying somewhat from person to person depending on Uranus' relative speed) when Uranus has traveled 90° from its original position and has thus moved through one quarter of its full cycle. This is typically the period when youth makes its first fundamental break from the previous generation's structures—leaving home, dropping out, rebellion of various kinds and the adoption of a new lifestyle and philosophy. Archetypically, the son overthrows the father. Since this transit is a square, the most unstable of the hard, challenging aspects, this period is generally characterized by considerable tension and release, almost a possessive state of rebellion and generational conflict.

The next major Uranus-Uranus transit is that of the first trine, which occurs when Uranus has traveled 120° from its original position, sometime between the ages of 25-29. The trine has intrinsically a more harmonious quality, and frequently marks the first creative fruit of earlier struggles and rebellions. Thus we see the considerable number of major breakthroughs that occur under this transit: Darwin's evolution theory, Einstein's relativity theory, Bohr's quantum description of the atom, Picasso's development of Cubism, Hesse's *Demian*, Truffaut's *400 Blows*, Nietzsche's *The Birth of Tragedy*, Shelley's *Prometheus Unbound*, etc. It must be kept in mind that there are many other powerful and quite different transits which could possibly be occurring at any one of these Uranus-Uranus transit periods which would considerably affect the general tone of a given period—transits such as Saturn square Sun, or Pluto conjunct Jupiter. Such transits would affect only that specific individual at that age, with one person experiencing a transit at age 7 that another may not experience until age 40. Nevertheless, the general outline of the Uranus cycle would constitute an overall template of development affecting all individuals at approximately the same ages and tending to trigger Promethean manifestations according to each individual's particular state of consciousness. It should also be emphasized that any two planets, whether natal or in transit, are always in a relationship to each other. In the continuous cycle, the major aspects are points of focus; when they form, they emphasize the relationship. The major aspects are points of particularly clear resonance in a music which is being continuously created. The opposition of Uranus to itself at the 180° point in the cycle occurs in the late 30s and early 40s, tending to trigger one element of the mid-life crisis, frequently called a second adolescence. Many women who have

up until that point, existed in traditional roles of mother and housewife, break out of these structures and experiment with a new direction. Men leave their jobs in search of something more satisfying and the life-cycle takes a major shift in direction with potentially liberating significance. It is a time requiring a drastic reorientation of values and attitudes toward one's life and the life process as a whole. In individuals with strongly developed Promethean tendencies, this transit can bring a dramatic fulfillment of one's lifework, a sudden breakthrough representing a Promethean triumph over one's own past and even over the inhibiting structures of an entire culture. This is the highest expression of the opposition, representing a climax of the cycle, like the Full Moon when the Moon is exactly 180° from the Sun. Thus we see the great mass of discoveries and achievements at this critical period: Galileo's turning the telescope to the heavens; Newton's *Principia*; Freud's revelation of the "Secret of Dreams;" Wagner's *Tristan und Isolde*; Dostoevsky's *Crime and Punishment*; Stendahl's *On Love*; Bohr's Copenhagen quantum theory synthesis; Bergman's great trilogy, *Through a Glass Darkly*, *The Silence* and *Winter Light*; Fellini's *8 1/2*; Truffaut's *Day for Night*; Nietzsche's *Thus Spake Zarathustra*; etc. When an earlier part of the Uranus cycle such as the trine has brought a significant breakthrough, the opposition can trigger a further fulfillment of the prior achievement. Einstein's life presents a classic example of this phenomenon. Fourteen years after his Uranus trine Uranus (and sextile Jupiter transit—his 1905 period of unparalleled conceptual revolution), Uranus again transited his natal Uranus configuration, opposing itself and conjoining his natal Jupiter. At this time, November 1919, the Royal Society of London announced that its scientific expedition to Principe Island, formed for the purpose of photographing a solar eclipse earlier that year, had completed calculations which verified Einstein's General Theory of Relativity. (Einstein had predicted twice as much star light would be deflected by the Sun as that which would be accounted for by Newton's law.) Einstein gained immediate international fame and was declared to be the greatest genius on earth.

The second and last trine of Uranus to its own position, occurring in a person's mid-50s when the planet has moved 240° from its original position, is similar to the first trine in nature though on a more fully development level. For those individuals with an unusual capacity for sustained creativity, this is the transit which can bring the highest achievement of a lifetime, the consummate masterpiece which is characterized by tremendous breadth of vision and maturity of expression. Among the finest examples of this second Uranus trine Uranus are Dostoevsky's magnificent *The Brothers Karamazov* and

Beethoven's sublime *Ninth Symphony* and the *Missa Solemnis* in 1823-24 (the famous performance of the former work being the one in which the completely deaf Beethoven had to be turned around at the end of the symphony to see the audience applauding).

The final aspect of Uranus returning to its own natal position and thereby conjoining, marks the completion of the Uranus cycle at age 83-84. The meaning of such a transit at this point of deep intimacy with both life and death, is a profound one and must vary considerably from person to person. Few individuals reach the full extension of the Promethean life-span. It is striking that Freud wrote one of his greatest works, the succinctly definitive summary of psychoanalytic theory, *An Outline of Psychoanalysis*, when Uranus in the last year of his life finally returned to its position at his birth and thus conjoined his ceaselessly creative natal Sun-Uranus conjunction. So elegantly clear and condensed in meaning that it read like poetry (indeed, as Salinger pointed out, Freud was a poet), this very short volume was left unfinished at his death in London in 1939. A full overview of Freud's life reveals a remarkable pattern in Uranus' journey around his chart: at birth, the first conjunction; at the halfway point, the opposition, when the most significant breakthrough of Freud's life occurred, the Dream revelation; and finally, the Uranus return, its cycle completed—Freud's masterful summation of his lifework, and his death.

Uranus-Saturn Transits

Transits to and from Uranus are particularly important in relationship to psychotherapy, meditation and other spiritual and psychological paths of self-actualization. Uranus-Jupiter transits consistently coincide with important breakthroughs in these quests—sudden awakenings, the feeling of unexpected good fortune in one's life, the happy discovery of childlike joy in the universe, the moment of rebirth. It is the moment of the quantum leap of consciousness (and, again, how appropriate that the scientific quantum theory was discovered under a Uranus-Jupiter conjunction by Planck, who natively had Uranus conjunct Jupiter). In their most exalted form, Uranus-Jupiter transits relate to ecstatic spiritual liberation: *Prometheus Unbound*. On the other hand, Uranus-Saturn transits (in hard aspect) occur with equal frequency in coincidence with psychotic breaks, the sudden collapse of ego structures, rude awakenings—in Freudian terms, the unexpected *return of the repressed*—and at the very least, times of extreme psychological and physical tension. This configuration thus represents a vivid manifestation of Prometheus' imprisonment by the Gods, an archetypal enactment of the prima fall from grace. Uranus-Saturn is *Prometheus Bound*.¹¹

Uranus-Saturn transits bring the hand of fate into action; if there has been excess or inflation, Jupiter's failing, this is when the bubble bursts. Napoleon was born with Uranus opposite Jupiter and was at the absolute height of his power in 1810 when Uranus was conjoining his Jupiter by transit (thus opposing its own natal position). He was not only the dictator of France, but the most powerful man in Europe. Here we can recognize the archetype of the revolutionary (Uranus) being given unlimited power by Jupiter's expansive principle, its *golden touch of success* characteristic which closely resembles the Midas archetype. In this case, the Promethean impulse toward the liberation of consciousness has been projected externally, so that the ego attempts absolute *freedom* in material spheres. This liberalistic confusion as to the nature of freedom was called to terms on June 18, 1815, when Saturn squared Napoleon's natal Uranus and Jupiter and he met his final defeat at Waterloo.

What occurs on the personal and psychological level can also be fulfilled on a massive scale, particularly when the configuration is joined by Pluto. Just as the Uranus-Jupiter combination showed itself in flying colors in the conjunction with Pluto at the exciting culmination of the revolutionary 60s, a much different expression of archetypal energies occurred when Uranus-Saturn was joined by Pluto in the Great Depression. From the blackest day in stock market history, the day of the Wall Street Crash on October 29, 1929, through the years of 1930-32, Saturn, Uranus and Pluto were in midpoint arrangement, in the so-called Depression T-square configuration. This very potent and difficult combination manifested itself not only in the heavy economic failure and massive poverty of the time, but also in the sudden crash of the 1920s' illusions and over expansiveness, in the rise of Fascist totalitarianism leading to World War II, and in countless examples of traumatic personal hardships and psychological breaks. Economists are still unable to adequately account for this sudden financial collapse which shook the world's political, social and even philosophical structures to their foundations, though it makes clear archetypal sense when seen against the backdrop of such a rare and powerful astrological configuration.

Archetypes simultaneously affect each other, both actively and passively. In the Great Depression, we can see Uranus influencing Saturn in two diverse ways: Uranus overthrew the old structures—the *bottom suddenly dropped out*—and yet Uranus also forcibly liberated the harsh demands of Saturn's realm into manifestation—grinding poverty and unemployment, oppressive physical labor, *hard times* and a general existential darkness. This complex configuration can also be understood on yet another level: in a very real

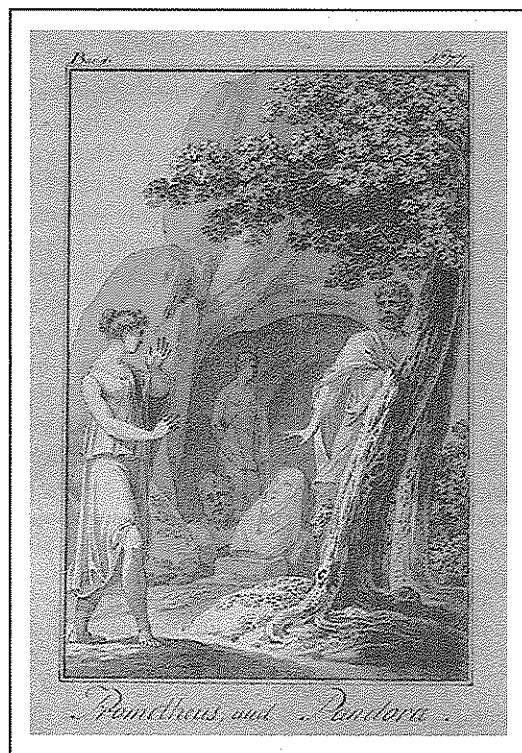
manner and on many levels, the entire world enacted the fall and suffering of Prometheus.

A related form that the Saturn-Uranus combination can take occurred in the case of the Soviet Union, born with the Bolshevik revolution of November 1917 when the two planets were in close opposition. Here we can view the revolutionary Promethean archetype deeply permeated by the Saturnian archetype of authoritarian control and materialism. This peculiar locking together of two archetypes with opposing characters unleashed one of the most rigid Saturnian structures in the history of mankind, *all in the name of revolution*. It will be recalled that Marx himself also had Saturn and Uranus in hard aspect. In these cases, the Promethean energy has been wholly projected onto materialistic levels; the heroic liberator of consciousness has been riveted into playing out its energies solely within the context of the economic and political dialectic of Saturn's realm. All the glaring contradictions in the Soviet style of government—the erection of implacable walls and barriers to keep the citizens firmly liberated, the massive censorship to ensure the propagation of only *truly* revolutionary ideas, the *temporary* totalitarian dictatorship to further the ultimate freedom of the people—can be understood in the light of this primary Saturn-Uranus opposition. The psyche's need for total inner revolution had been projected eternally. As a result of this literalistic misunderstanding, Saturn was still in power in the psyche (and in the state) and thus directed the revolutionary energy, distorting deep creativity and keeping spiritual energy under fierce control. We might say that the Soviet Union became a national version of Prometheus Bound. Finally, it is also important to point out the converse meaning of Uranus-Saturn in opposition, as it applied to the Bolshevik revolution: the unexpected breakup of a structure (the Czarist government), and the *return of the repressed*.

Yet difficult Uranus aspects and transits can be potentially used in highly creative ways if the energies are integrated and not compulsively denied or projected. They are the measure of one's demonstrated capacity for making continual creative changes in one's life, for surrendering the ego's dictatorial attempts to manipulate the flow of life. A classic example of such a creative integration is provided by Freud when, in September 1897, the entire theory of psychoanalysis appeared to be in danger of collapse just before it was born. In dealing with his patient's memories of childhood seductions which had formed the basis for his theory of the sexual etiology of neurosis, Freud was gradually overwhelmed with the crushing realization that many of these memories were fabrications of the unconscious. It was improbable that so many had experienced such events that in many cases, were

clearly contradicted by other available evidence. Both Uranus and Saturn were transiting opposite to Freud's natal Mercury, which typically triggers a period of considerable mental tension and disorientation brought on by confusing new information and a resulting upset of previous belief-structures. As Freud wrote at the time, the "*ground of reality had been lost.*"¹²

Yet this "*stage of complete perplexity*" gave birth to an even deeper insight which formed an essential foundation for psychoanalysis from that point on. Although the reports of sexual traumata were not based on memories of actual physical events, Freud soon came to realize that they functioned in the psyche just as if they were true, and were thus of prime importance for psychodynamics and psychotherapy. Through this collapse of his previous theory (which would have driven a less gifted scientist to despair), Freud discovered the psychic reality of fantasy, which led ultimately to our present understanding of the primacy of archetypes in psychological functioning. Interestingly, at this point of breakthrough, besides the difficult Uranus-Saturn transit, Jupiter was by transit trining Freud's natal Sun-Uranus conjunction and Uranus was by transit trining Freud's natal Jupiter: he felt a sense of victory more than defeat.



—Prometheus and Pandora,
Prometheus refuses Pandora, the "gift" from the gods;
(c. 1800, by Johann David Schubert)

The Psycho-dynamics of Prometheus and Saturn

For those who resist this Promethean energy, Uranus transits act as unwanted disruptions of an intensely disturbing character. They make things crazy. Uranus' transits are always unpredictable; this is its very nature, Prometheus, the Trickster. They spoil the old way of doing things and break down what appeared to be solid structures.

In such cases, the individuals are psychologically siding with the other side of the Promethean gestalt: Zeus and the status quo (this is Zeus in his Saturnian aspect, the stern ruler and punisher—*I am a jealous God*).¹³ That is, when a personality is so locked into its ego structure that it fears and resists change, it will act like Zeus and be enraged, even panicked, by this unforeseen trickery of events, by this unexpected challenge to his attempts at maintaining a monolithic authority over the flow of life—over his own unconscious. Uranus was called *malefic* for such conservative reasons.

However, it is just as dangerous to become possessed unconsciously by the Prometheus side of the gestalt. In psychopathology, cases of psychopathic rebelliousness, compulsive stealing (kleptomania), pathological political extremism and iconoclasm, even psychosomatic abdominal pain, are consistently related to natal aspects and/or transits involving Uranus.

There are several ways in which an archetype can manifest, relative to one's conscious awareness. It can express itself externally or internally, physically or psychologically. Archetypes cut across all experiential boundaries; they know no arbitrary limits such as those defined by the Cartesian-Newtonian universe. If one is utterly unconscious of an archetypal complex, the tendency is to engage in an external projection of its energies and thus draw toward oneself events or persons which fulfill the archetype's character. In the case of a denial of Uranus, for example, accidents of various kinds, rebellious children who do not turn out the way one wants, unexpected disruption, divorces, firings and the like can occur. In general, one feels constantly susceptible to unpredictable events which serve to make one's life unstable, chaotic and continually challenged in uncomfortable ways.

When the powerful urge of the Prometheus archetype to break into awareness meets the resistance of the Saturnian ego, the physical body can also be the battleground for this conflict. Its appearance can come as a rude shock, a rebellion against the ego's desire to have everything under control. The unexpected disruption of the status quo can occur in the form of physical symptoms, such as the sudden need for an

operation, high blood pressure, excessive tension or accidental injury. But the physical symptom or pain can be a sign of a deeper conflict than the standard medical interpretation would suggest. Prometheus' punishment, it will be recalled, was to be chained naked to a rock in the Caucasus Mountains where a greedy vulture tore at his liver day after day, year after year. This torment caused never-ending pain as each night the wound would heal in the terrible cold and darkness, only to be freshly attacked the following day. Sometimes this archetypal pain can take a literal physical form, as in the case of Freud, whose cancer of the mouth caused agonizingly severe torment and was by all accounts of a Promethean intensity and duration, involving 33 operations borne with stoical courage. Michelangelo, Thomas More, Plotinus, Marx, Dostoevsky, Kafka and William James, to name a very few, all suffered at various times from excruciating physical symptoms. Each of Nietzsche's books represented a courageous personal triumph of his will over extreme physical suffering, half-blind eyes and agonizing headaches.

Particularly relevant to the Prometheus archetype are afflictions to the liver, the stomach and the abdominal region in general. Einstein suffered from chronic abdominal pain. Two years after Napoleon was exiled to the island of St. Helena, he developed cancer of the stomach, from which he died four years later. Beethoven was afflicted for years with severe liver disorders which eventually caused his death. In each case, the physical body created the bound, tension-ridden, tortured state of the Promethean mythological crisis.

Darwin is a particularly clear example of Prometheus in this sense, as he incurred a chronic and totally debilitating intestinal illness as a direct result of his journey to the Galapagos Islands (when he stole *the fire*, the basis for his theory of evolution), and from which he suffered helplessly, for the rest of his life. Darwin's successive Uranus transits in the 1830's vividly tell the story of his life at that time. He had transiting Uranus conjunct his natal Sun during most of the legendary voyage to the Western hemisphere where he perceived the evidence in nature of the transmutation of species. Uranus conjunct the Sun is a classic transit for such a significant and unique Promethean experience. During this long adventure, he was bitten by the bug *Triatoma infestans* which infected him with the trypanosome which causes Chagas' disease and that can remain in the blood many years after the infection. A few months after his arrival back in England, the symptoms began to manifest (but were not recognized as Chagas' disease during his entire lifetime), while transiting Uranus squared his natal Saturn-Neptune conjunction, a classic transit for the sudden emergence of such a debilitating and hard-to-diagnose

disease. (These were the same three planets involved in the transit which accompanied the beginning of Beethoven's equally debilitating and poorly diagnosed deafness.) Soon after, transiting Uranus conjoined Darwin's natal Mercury—his intellect—and the theory of evolution was born.

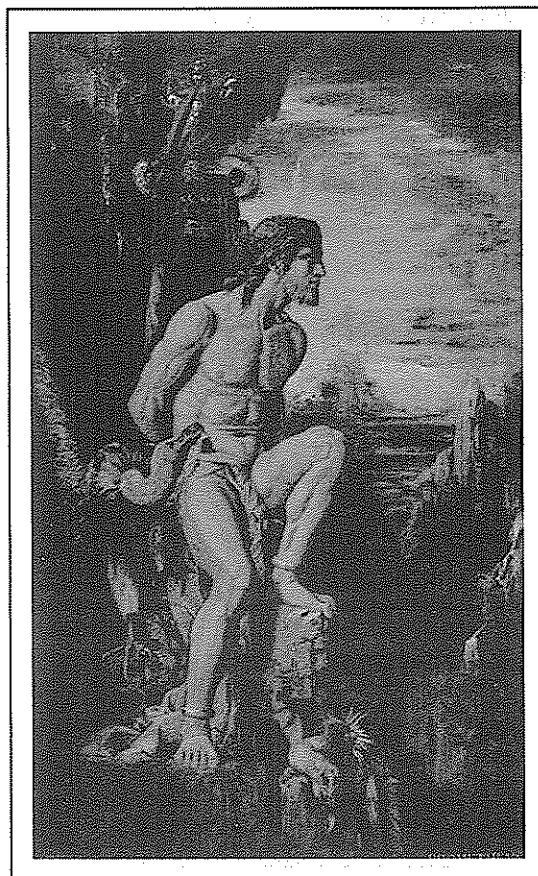
Another form through which the Prometheus-Saturn conflict can express itself is inner, psychological disturbances rather than through external or physical ones. In the case of an individual in which Saturn is dominating the psyche by means of a rigid ego structure, the forces of change and freedom represented by Prometheus will begin to manifest through psychopathological symptoms. Again, the inner status quo is threatened by the Promethean disruption of executive ego control, this trick against the king. Pathological symptoms are the initial signs of the breakthrough of the unconscious—of the inner revolution.

We can see the identical archetypal process occurring in the structure of scientific revolution, as so lucidly described by T.S. Kuhn. A given paradigm, such as the Ptolemaic or the Newtonian, reigns as the Saturnian structure which governs all of a culture's scientific thinking, its research and experiment, and even its entire worldview. Gradually, isolated bits of data begin to appear which cannot comfortably be fit into the dominant paradigm, and which eventually contradict the overall model. A situation of increasing tension and disparity exists until there appears a Promethean genius, a Copernicus or an Einstein, who imaginatively synthesizes all the new information, uses all the symptoms of the old paradigm's demise, and then creates a totally new vision of reality which successfully comprehends the entirety of the known information. This process eternally occurs, Prometheus versus Saturn, in the evolution of human understanding.

We have been considering cases where Saturn is dominant and Prometheus is repressed, projected, denied or bound in some other fashion. The opposite situation occurs when the psyche is totally dominated by Prometheus with no integration of Saturn, creating a state which is equally unbalanced and pathological. This can be seen in the tendency to express the Promethean energy in compulsive and unintelligent forms: being rebellious in ineffective ways, stubbornly eccentric or nonconformist to the extreme, totally unreliable and undisciplined, constantly proclaiming new and radical ideas with no substantial basis or lasting value, repeatedly incurring punishments from authority figures, etc. The Promethean energy is expressing itself, but with no conscious direction or disciplined awareness, and thus with frequently disastrous results. If an individual is one-sidedly identified only with Prometheus, then Saturn must inevitably manifest his ruthlessly constricting

energies from the external world, as occurred to Icarus. A particularly dangerous example of unconscious Prometheus on a massive scale is the uncontrolled and nonintegrated expansion of technology with no awareness of either its archetypal origins (Prometheus) or therefore, its ultimate effects (*the God's wrath*: the impoverishment of life by over-industrialization, Earth destroying pollution, suicidal nuclear weaponry and radiation, etc.).

It is clear that only a conscious integration of both the Prometheus and the Saturn archetypes is truly liberating; otherwise, one or the other rule the psyche, by virtue of its unconsciousness, and thereby repress the psyche's capacity for full awareness and the existential freedom which comes in the wake of such an awareness. Prometheus needs a structure for his revolution, and Saturn is that structure. We need Saturn's hard-won virtues—grounded, precision, balance, control, authority, the capacity for systematic organization, imperturbably patience, and power of concentration. Above all, we need Saturn's experience, the accumulated learning of years—centuries, many lifetimes—in order to create our revolution.



—Prometheus
c. 1868, Gustave Moreau (1826-98), Paris.

Until we experience Saturn fully, our own authority will be projected onto the external: onto authority figures, onto Fate, onto *God*—Saturn. As Nietzsche pointed out, “*He who cannot obey himself will be commanded.*”¹⁴ Without a conscious internal Saturn, the individual defines himself according to images imposed by and evoked from external authorities. With the integration of Saturn, he is himself the origin of his own definition. The complete integration of Saturn signifies that Saturn as an external inhibiting force is no longer necessary: it disappears, as if suddenly a tremendous weight has been removed from one’s consciousness. To integrate Saturn is to free Prometheus.

Although the experience of life itself, combined with an acutely perceptive engagement with reality, can mediate a full awareness of these archetypal forces within us, it seems that this conscious integration is mediated most successfully through powerful forms of psychotherapeutic self-exploration. Such techniques—catalytic breathing methods, psychedelic therapy, kundalini yoga, shamanic practices, or other similar techniques such as those employed in the ancient Greek mystery religions—can ultimately trigger a direct experience of these mythic figures, in which they are experientially comprehended in their full form. Not only in this way, can they be understood intellectually, but also in all their psychological, spiritual, philosophical and even physical ramifications. At the extreme of this process of archetypal



—*Prometheus Bound* (*Prométhée enchaîné*),
Receptioff piece for the French Royal Academy, 1762.

emergence, one can experience the figures with three-dimensional vividness on the cellular level. This realization of an archetype allows for the most complete expression of its essence and is therefore, the most satisfactory form, by psychotherapeutic standards, in which an archetype can manifest. As Plato taught, the state of health for any given being is totally dependent on its relationship to the mythic form of which it is an emanation; conscious participation in that image is the fulfillment of that particular being’s nature.

Such a conscious integration allows full creative expression of the Promethean energy, bringing a total revolution in consciousness, a sense of complete existential liberation, mental and intuitive brilliance, enlightenment: *Prometheus Unbound*. Such an individual has awakened to the ecstatic discovery of his or her own unique identity, has broken through the blind constriction or orthodox belief systems and cultural conditioning and lives in continual openness to the unexpected and exciting flow of life. Prometheus-Uranus is the channel of the creative impulse within every psyche. In its highest manifestation, it is the impulse toward the full realization of the Self, the creation of a complete human being. We can remember that Prometheus’ fire is ultimately the fire of life itself: the Greeks recognized Prometheus as man’s creator.

Conclusion

Thus Prometheus-Uranus begins his task as the Trickster—by the little accident which disrupts the reign of the status quo, by the neurotic symptom which upsets the hold on things by the ego, by the bits of information for which an orthodox scientific paradigm is uncomfortably unable to account; and this Knight Errant, this Robin Hood in the eye of the establishment, completes his task as the Enlightener, who serves as the initiator into archetypal awareness—the awakener of his culture and the vehicle of our liberation.

Just as the Greeks immediately recognized the Hebrew Yahweh as being their Saturn, so too, would they quickly see the familiar figure of Prometheus in our astrological Uranus. The evidence seems persuasive.¹⁵ Although Uranus’ character is so well established in astrological circles that its name has come to be synonymous with its actual manifestations rather than with its mythological namesake, nevertheless, the full recognition of the fundamental archetypal identity of the astrological Uranus with the mythological Prometheus can radically expand our understanding of this planet’s meaning. Knowing the name of something, of course, liberates the knower. As Rudolf Steiner wrote, “*Initiation consists in the act of learn-*

ing to call the things of the world by those names which they bear in the spirit of their divine authors.”¹⁶

Astrology then, is essentially capable of recognizing the marriage of a physical planet with a metaphysical form. This recognition, when fully apprehended, will herald a revolution in the modern *Weltanschauung* as fundamental as that of Copernicus and Galileo in the late Renaissance. Just as the medieval fixation on the Earth as stable center of the universe was destroyed by the heliocentric paradigm, it is inevitable that present-day natural science’s fixation on the materialistic conception of the universe will be transformed by the astrological paradigm. In the schoolroom of Western culture, positivistic science is rather like an excessively orthodox pupil who persists in asking for boringly repetitive proofs of a truth which his brighter companions have been good-humoredly waiting hours for him to grasp.

On the psychological level, this revolution involves the overthrow of the limiting ego as being the prime focus and stable center of the psyche’s inner universe and an opening of vision to the primacy of the archetypes as the motivating forces in human existence. To encounter the profound universal intelligence that establishes a systematic correspondence between a physical planet and a mythological essence which affects life processes in innumerable ways, is to have one’s benighted intellect dawn to a totally new understanding of life. A rebirth of spiritual meaning is occurring, essentially allowing human consciousness the capacity to directly perceive the ideal reality within the phenomenal patterns it has been so deeply studying these past several centuries.

At this point in its evolution, astrology thus bestows two essential gifts to humankind. The first, a psychological breakthrough: by seeing the union of archetype and planet, we are released from being blind and unconscious puppets of archetypal forces. A shift of levels takes place so that the archetypal is no longer that which is unknown, unconscious and inscrutably omnipotent; rather, it is now an awakened reality within which the human psyche is a vital participant.

The second gift is perhaps a deeper one, and we could call it spiritual, but just as easily philosophical or scientific: for the sustained study of astrology grants human consciousness the direct experience of clear, overwhelming indications of a divine intelligence of incomprehensible complexity and omnipotence. By having one’s limited rational framework repeatedly demolished by powerful synchronicities, one’s vision of the universe becomes radically opened to an intimate knowledge of the numinous. The archetypal lives and breathes its meaning into us and into cultural history whether or not we are capable of recognizing

its presence. By becoming aware of this mythic realm, we essentially become God-like: we are allowed the sacred privilege of consciously participating in the universe’s continuous creation.

The act of being able to perceive astrological archetypes and thus freeing oneself from the bondage of unconsciousness is, on one level, an extraordinary feat of human rebellion against archetypal manipulation—in essence, stealing fire from the Gods. On a high level, of course, that theft itself is archetypically ordained. The archetype is Prometheus—astrology is Prometheus’ fire.*

Endnotes:

- ¹ Hillman, James. *Re-Visioning Psychology*. New York: Harper and Row, 1975.
- ² Jung, Carl G. *Synchronicity: An Acausal Connecting Principle*. New York: Bollingen, 1955.
- ³ For convenience of reference, the specific aspects and orbs are listed at the end of these notes for each individual mentioned in the course of the essay, in the order of their appearance.
- ⁴ Nietzsche’s philosophy, life, and birth chart also demonstrate the powerful influence of Pluto.
- ⁵ This theme is further explored in its non-astrological aspects by Hillman, op. cit., p.21. This same contrast is equally visibly in the field of astrology itself, comparing Charles E.O. Carter’s *Sun-Uranus* style of astrology with Dan Rudhyar’s decidedly *Moon-Uranus* style. Both Jung and Rudhyar also have strongly emphasized Neptune as well as Moon.
- ⁶ Neil Armstrong, the astronaut who took the first step onto the Moon, “a giant leap for mankind,” had Uranus trine Sun 3° natively. Interestingly, all three major breakthroughs in space exploration occurred under very close favorable aspects in the sky to Uranus, especially involving Mars and Jupiter (Mars gives the aggressive energy thrust, the military effort, while Jupiter bestows the success and expansion): Sputnik I, the first launching of an artificial satellite, Oct. 4, 1957—a tight conjunction of Mars, Jupiter and Sun in exact sextile to Uranus, with Saturn trine Uranus 1°; the first manned flight, Yuri Gagarin’s, April 12, 1961, with Uranus trine Sun exact, and Jupiter-Mars/Uranus exact; and Apollo II, first manned landing on the Moon, July 16, 1969, Jupiter conjunct Uranus exact, both sextile Mars 2°. Interestingly, every one of these planetary or midpoint positions was in fire and air signs.
- ⁷ Grof, Stanislav. *Realms of the Human Unconscious*. New York: Viking Press, 1975.
- ⁸ *Berggasse 19*, Introduction by Peter Gay. New York: Basic Books, 1976, p. 16.
- ⁹ Preface to 3rd English edition of *The Interpretation of Dreams*.
- ¹⁰ Leonardo’s chart and artistic genius also show a strong Neptunian influence. He had Neptune conjunct his Midheaven and trine Venus, and Moon-Jupiter closely conjunct in Pisces, Neptune’s sign. The extraordinary spiritual beauty and dream-like subtlety of his paintings attest to this archetype’s pervasive presence. The Pisces Moon-Jupiter conjunction is archetypically expressed in magnificent form in the *Mona Lisa*.
- ¹¹ To get a clear glimpse of Saturn-Uranus as Prometheus Bound, it is revealing to study Reinhold Ebertin’s description of this combination in his indispensable volume, *The Combinations of Stellar Influences* (Wurttemberg: Edbetin-Verlag, 1972). As one reads these phrases, one should recall that they are the result solely of observation of effects rather than due to any theoretical conclusions based on an assumed Prometheus Bound foundation, which more than likely, never crossed Ebertin’s mind; yet the image of *Prometheus Bound* expresses itself

vividly in every line, even down to the specifics of the vulture tearing at the liver. (From p.184):

Principle: Irritability and inhibition, tension. *Psychological Correspondence:* + The ability to cope with every situation, the power to pull through and to endure, perseverance and endurance, indefatigability, willpower, determination.

- Unusual emotional tensions or strains, irritability, emotional conflicts, rebellion, the urge for freedom, a provocative conduct, an act of violence. C (conjunction) A self-willed nature, tenaciousness and toughness, obstinacy, strong emotional tensions or stresses. *Biological Correspondences:* Inhibitions of rhythm, heart-block. A sudden loss of limbs, a chronic illness in this sense; operations accompanied by the removal of something, e.g., removal of intestinal parts, spleen, amputation, etc. *Probable Manifestations:* + Growth of strength caused through the overcoming of difficulties, difficult but successful battles in life for the purpose of overcoming a dangerous situation, operations. - Kicking against tutelage and against the limitation of freedom, the tendency to cause unrest within one's environment, a quarrel, separation, the use of force, interventions in one's destiny, the limitation of freedom.

¹² This quote and the following ones from Freud are taken from *Bergasse 19*, op. cit., pp. 53-54.

¹³ The Greek mythological Zeus is a complex figure showing at different times at least three distinct astrological archetypes. In his specially favored and golden childhood, as well as in his expansive and generous kingship on Mount Olympus, he is clearly Jupiterian; in his moments of harsh authoritarian rulership, he becomes Saturn; and in his rebellious overthrow of his father Cronus, accomplished in concert with Prometheus, he takes on definite Promethean characteristics.

¹⁴ Nietzsche, Friedrich. *Thus Spake Zarathustra*, translated by R.J. Hollingdale. Middlesex, England: Penguin, 1969.

¹⁵ With his characteristically acute intuition, Stephen Arroyo briefly likens Uranus to Prometheus in his exceptional book, *Astrology, Karma, and Transformation* (Davis, California: CRCS, 1978), though he does not identify Uranus as Prometheus. John Addey mentioned to me that he vaguely recalls Charles E.O. Carter doing the same; although I was unable to find any reference to this in Carter's works, his understanding of the planet's meaning, like Ebertin's, Hand's, Sakoian's and others', is so accurate in its characterization that it merely lacks the name Prometheus.

¹⁶ Steiner, Rudolf. *Theosophy*. New York: Anthroposophic Press.

CBC	Marie Curie	Uranus trine Sun 4°
CBC	Helen Keller	Uranus sextile Sun 1°
CBC	George Sand	Uranus sq. Sun 3°
CBC	Margaret Mead	Uranus conj. Sun 6°, Mercury 3°
ACS	Mary Shelley	Uranus conj. Sun 6°
CBC	Simone de Beauvoir	Uranus conj. Sun 4°, Mercury 1°
ABC	George Bernard Shaw	Uranus conj. Moon 3°
ABC	Bob Dylan	Uranus conj. Sun 7°, Jupiter 3°, Moon 5°
ABC	Mick Jagger	Uranus sextile Sun 5°, Jupiter 2°, Mercury 3°
ABC	Jimi Hendrix	Uranus op. Sun 2°, Mercury 1°, Venus 5°
CBC	William James	Uranus sextile Sun 1°
CBC	Timothy Leary	Uranus trine Sun 3°
ABC	Baba Ram Dass	Uranus conj. Sun 1°
ABC	Albert Einstein	Uranus op. Jupiter 4°
DDE	Max Planck	Uranus conj. Jupiter 5°
CBC	James Joyce	Uranus trine Jupiter 1°
CBC	Igor Stravinsky	Uranus sq. Jupiter 2°
CBC	Wilhelm Reich	Uranus conj. Saturn 2°
CBC	D.H. Lawrence	Uranus sq. Saturn 5°
FCN	Alexander Solzhenitsyn	Uranus op. Saturn 4°
CBC	Napoleon Bonaparte	Uranus op. Jupiter 4°, trine Mars 1°
ABC	Leonardo da Vinci	Uranus sextile Venus 2°, MC 4°
CBC	Franz Kafka	Uranus sq. Mercury 1°
CBC	Arthur Conan Doyle	Uranus conj. Sun 3°
CBC	Lewis Carroll	Uranus conj. Sun 8°
CBC	L. Frank Baum	Uranus conj. Sun 4°
CBC	Walt Disney	Uranus conj. Sun 4°
CBC	Rudolf Steiner	Uranus sq. Sun 1°

Sources:

- ABC Rodden, Lois M. *American Book of Charts*. San Diego: Astro Computing Services, 1980.
- CBC Erlewine, Stephen. *Circle Book of Charts*. Ann Arbor: Circle Books, 1972.
- ACS Astro Computing Services, San Diego, based on birth information in Encyclopaedia Britannica (15th Ed., 1977.)
- FCN Harrison, Jadwiga. *M. Fowler's Compendium of Nativities*. Essex: Fowler, 1980.
- DDE *Die Deutsche Ephemeride*, Band I. Munich: Barth-Verlag, 1974; based on birth information in Encyclopaedia Britannica, op.cit.
- BBA Russell, Leslie. *Brief Biographies for Astrological Studies: Arts I*. London: Astrological Association, 1973.

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Richard Tarnas is a professor of philosophy and psychology at the California Institute of Integral Studies in San Francisco, where he founded the graduate program in Philosophy, Cosmology, and Consciousness. He also serves on the faculty of the Pacifica Graduate Institute in Santa Barbara. Formerly director of programs and education at Esalen Institute, he is the author of *The Passion of the Western Mind*, a history of the Western world view from the ancient Greek to the postmodern that became both a best seller and a required text in many universities. His most recent book is *Cosmos and Psyche: Intimations of a New World View*, published by Viking Press, 2006.

Source	Name	Aspects
ABC	Sigmund Freud	Uranus conj. Sun 4°, Mercury 7°, sq. MC 1°
CBC	Carl G. Jung	Uranus sq. Moon 1°
CBC	Thomas Jefferson	Uranus sq. Sun 4°
CBC	Charles Darwin	Uranus trine Mercury 1°
ABC	Karl Marx	Uranus conj. MC 5°, sq. Saturn 4°
ABC	Nicolaus Copernicus	Uranus trine Sun 4°
ABC	Galileo Galilei	Uranus sq. Sun 3°, Mercury 4°
ABC	Johannes Kepler	Uranus conj. Sun 7°, Mercury 3°
ACS	Isaac Newton	Uranus sextile Sun 2°, trine Jupiter 2°, Saturn 4°
ACS	Thomas More	Uranus sq. Sun 4°
ACS	Jean-Jacques Rousseau	Uranus sextile Sun 4°
ABC	Percy Bysshe Shelley	Uranus conj. Sun 6°, Venus 6°
ABC	Lord Byron	Uranus op. Sun 4°, conj. Moon 3°
CBC	John Keats	Uranus sextile Sun 1°
BBA	Ludwig van Beethoven	Uranus conj. Asc 2°, sq. Saturn 3°
ABC	Johann van Goethe	Uranus op. Mercury 7°, sq. Asc 1°
CBC	Richard Wagner	Uranus op. Sun 5°, Venus 4°
ABC	Friedrich Nietzsche	Uranus op. Mercury 1°, conj. Jupiter 7°

Book Reviews

The Best of Al H. Morrison

Selected and Edited by Karen Christino.

Stella Mira Books; PO Box 3095; Brooklyn Heights, NY 11201, Paper, 8 1/2 x 5, 266 pages, \$21.95, StellaMiraBooks@cs.com.



According to Al H. Morrison, he once divested himself of a bevy of would be biographers (among them the brilliant and nowhere near prolific enough writer, Debbi Kempton-Smith) with “a mass produced note to the effect that when I am written up (or down, as the case may be), I was going to be the writer.”¹ His wish is finally granted in the splendid new book, *The Best of Al H. Morrison*, a compendium of his articles, transcribed lectures, correspondence and ‘recovered’ introductions to long since out of print monographs and asteroid ephemerides, all of which are smartly edited and organized by his student, Karen Christino. The result is a treasure trove of some of the most erudite and irascible writings on the theory and practice of 20th century astrology set forth by a master practitioner of the art, who never lost sight of the truth that “*what we’re doing is a modern expression of traditional astrology.*”²

The Best of Al H. Morrison is divided into five sections (any of which on its own would justify its immediate purchase): Horoscope Interpretation, the Void of Course Moon, Chiron and the Minor Planets, Declinations, and the U.S. and Mundane Charts. There is an index as well, if the reader wishes to dive right in and hear what Al had to say about a particular subject³. The periodical sources of the articles contained herein include Al’s own publication, *The CAO*⁴ *Times*, *Aspects*, *Mercury Hour*, and *The Mountain Astrologer*. Every 15 pages or so, Al’s authoritative voice suggests a new way to approach or understand the natal chart. You may be tempted to obey his directive and stop reading in order to immediately start applying the method under discussion to your own chart.

Much wonderful material surfaces here in Al’s off-the-cuff responses to audience questions. One of Al’s basic points pertaining to declination is that while “*the conjunctions and oppositions work overtly, the parallels and contra-parallels are more subjective in expression*”⁵ insofar as “[i]t’s how the individual feels

more than what he does about the thing, that’s the distinction”⁶. An interesting delineation of the USA chart by way of declination leads Al earlier in this chapter to surmise that we have always been a somewhat distracted nation of immediate gratification junkies. Speaking of the USA chart, Al declared to one audience in Ireland in 1981 that “*the declination in which Hidalgo finds itself is the focus of the major war effort in any war and all wars and every war and in every way with terrorism. The major actions are always happening under Hidalgo.*”⁷ There’s a research project to tackle for somebody brave enough.

When Al gave this lecture, declination values for minor planets were for the most part not readily available and he references the difficulty of obtaining them. How times have changed since any number of popular programs (such as *Solar Fire*) will now provide declinations for any number of asteroids.

Many astrologers remember Al as the man who pioneered use of both the Void of Course Moon and Chiron in the modern international astrological community. A good example of Al’s typically dry wit was in evidence when he wrote “[i]t cannot be said that I own Chiron. There is a man in Canada who says he does. But I knew years ahead of time that it was out there and put in a year and two months searching for pictures of its discovery and a glyph for it.”⁸ The section on Chiron (all these years later) offers some of the most cogent and coherent thoughts on the subject one is likely to encounter this side of Saturn. Brief essays on Psyche and Eros also remain as thought provoking and relevant today as they were 20 years ago.

The depth and breadth of Al’s knowledge of astronomy, philosophy, science, religion, and history (particularly the history of astrology) is apparent on every page. While he remained at heart an empiricist with a mystical bent (check out his position on why astrology can never be considered a science), Al was also an ardent activist on behalf of astrology, and always willing to joust with its critics. He believed that during any person to person astrological encounter—i.e., a consultation or a classroom teaching—“[t]here is a transfer of information beyond what the astrologer says”⁹ and that the act of paying attention to an

astrological aspect may change how it manifests. He considered himself to be in “*the anti-dogmatism business,*” in other words, “*I’m a very opinionated old man, but very willing to listen to new evidence and very willing to see the need for change.*”¹⁰ I wonder what Al would have to say about the recent changes foisted upon the astrological community such as those in planetary status accorded to Pluto, Eris and Sedna.

In the interest of full disclosure (with a nod to you, Ms. Winfrey) I must confess, I have minor planet, #24¹⁰, asteroid, *Morrison*, in partile square to my natal Mercury so I can’t help myself. Consider it an argument for astrological determinism if you will, but it seems I *must* find the work of Al H. Morrison mentally stimulating! I am also acquainted with the book’s editor and have tracked this project from its inception. As the majority of Al’s writings are scattered about the archives of mostly defunct publications and thus unavailable to a new generation of astrologers, Ms. Christino has done the astrological community an invaluable service by collecting these essays and lectures. Al was also a prolific and extraordinary letter-writer as the excerpts in this volume attest. Is a future book of collected (okay, *selected*) astrological letters of Al H. Morrison too much to hope for? *The Best of Al H. Morrison*¹¹ is to my mind one of the outstanding astrology books of the year. Be warned that the print run for this volume was small. May I suggest you get a copy *today!*✽

¹ See Karen Christino, ed., *The Best of Al H. Morrison*. Stella Mira Books: Brooklyn, NY, 2006.

² Morrison, 219.

³ One of the great pleasures of reading these transcribed lectures is re-experiencing the particular cadences and crescendos of Al’s authoritative (and at times ambivalent) speech patterns.

⁴ Minor planet, Mnemosyne, reminds us all that *CAO* stood for *Congress of Astrological Organizations*.

⁵ Morrison, 236.

⁶ Morrison, 236.

⁷ Morrison, 237. Al, a WWII veteran, was both stern and succinct on the subject of war: “*I don’t believe there are any winners in war, we’re all more or less losers, we who prevail in a war lose a little less than those who lose the war, but none the less, there’s nothing but losers*”. See Morrison, 187.

⁸ Morrison, 180.

⁹ Morrison, 193.

¹⁰ Morrison, 193.

¹¹ *Predictive Astrology* by Michele Adler and *The History of the Horoscope* by David Ovason are two others, not to mention Dave Roelle’s recent reprints of Dorotheus and al-Biruni.

—Reviewed by **Scott B. Silverman**,

a ‘practicing astrologian’ in Miami Beach. He was born in NYC at the very start of Pluto in Virgo, attended Vassar and Kepler (!) colleges, and is a charter member of the Declination SIG. Trained as a Uranian astrologer, his special areas of astrological interest and inquiry include Uranian, Ancient Astrology, Horary, Minor Planets, and, of course, Declination.

(This book review first appeared in *The Other Dimension*, Journal of the Declination SIG, Vol. 11, No. 3, 2006.)

Breakthrough Astrology:

Transform Yourself and the World, by Joyce Levine.

Weiser Books, York Beach, ME, 2006,

312 pages, paper, \$21.95.



Joyce Levine is already well-known to readers of this magazine, through her monthly “Dear Joyce” column that you’ll find on page 74 of this and every issue. If you read that column regularly, you may have noticed already that she has a good, professional attitude toward her work, and that where astrology is concerned, she really knows what she is talking about. She brings her talents and experience (more than 30 years) to fulfilling the basic purpose of this book, which is to explain the fundamental elements of astrology in a clear, positive, and useful manner.

Breakthrough Astrology promises to be just that, a breakthrough, for people beginning their study of astrology. In fact, if you’re just starting out, this is a good place to begin, as you will get a thorough grounding in all of the basic elements—planets, signs, houses, and aspects. However, even though the book is primarily meant for those near the beginning of their astrological studies, you might get the impression from the number of pages that this is not simply a quickie cookbook. The descriptions of the various elements of a chart are well-organized, well-written, and have both humanity and depth.

There are two “tracks” you could take to get the best out of this book, depending on where you are with your knowledge of astrology and where you would like to go with it from here. If you’re primarily interested in astrology as a means of self-knowledge and personal growth, then Joyce’s suggestion for the best way to approach the book will suit you well. First get a copy of your birth chart, which is easy enough to do these days on the Internet, and then read through the parts of the book that relate to the elements of your chart.

If you want to take that a little further, and learn a little more, you might also set up the birth charts of friends and family. Comparing people you know well with the descriptions in the book not only will help you learn more about astrology, but will also give you a better take on how it relates to you. In other words, first apply it to yourself, then to friends and family, and then go back and read through the parts that apply to you once more. You may notice a few more things that you missed the first time around, and furthermore you’ll begin to get a picture of how the elements of the chart work together, with some more dominant than others, certain ones complementing each other, and others perhaps adding a few contradictory elements to your nature. This kind of study should be very easy to do with *Breakthrough Astrology*.

The second track, my own suggestion, is for someone who is already studying the interpretation of birth charts and is interested in going a step further with that study. Reading through the book in the manner just described will be helpful in your case as well, especially if you take the additional step of finding some newsmaker and celebrity charts on Astrodatabank.com, which is the best source of dependable birth data. And all of this can be done in parallel with any study you are already doing in more advanced textbooks that deal more with the nuts and bolts of chart analysis. One thing such textbooks often lack is the kind of richness and depth you'll find here.

As a key to the fundamental attitude underlying this book (and certainly underlying Joyce's astrology itself), consider the quotation from the book on this page. In fact, this is a good statement of a principle that anyone interested in going into astrology in much depth needs to understand. Ultimately, astrology is about the study of the whole person, not the parts or the labels. And whether we learn it in order to apply it mainly to ourselves, friends, and family, or we learn it so that we can help others, we have to learn to address that whole person, talents, shortcomings, and all, with each element having its place and making its contribution. And this is what you will learn if you read *Breakthrough Astrology*. A good read, and well worth your time and study.

Once we deeply understand ourselves, it becomes easier to maximize our strengths and work through the personal obstacles that we all have. In all my years of working with people, I have never met a person without internal obstacles. No matter how rich, successful, beautiful, or handsome a person may be, within that person there are internal conflicts. This is human nature. Yet internal conflicts do not negate incredible possibilities.

*Where astrology significantly differs from psychology is that in psychology there is a norm, and deviating from that norm is considered "abnormal." In astrology, we recognize that what is normal for one person is not normal for another, whether we are referring to talents or hang-ups. We all have both. The chart is inconsistent. We have wants and needs that conflict with one another. Again, I have never met a person that this was not true of. A happy, successful life comes from balancing these inconsistencies rather than choosing among them. (Quote from Joyce Levine, in *Breakthrough Astrology*.) **

—Reviewed by Ken Irving

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Graha Sutras

by Ernst Wilhelm.

Kala Occult Publisher, Yucca, California, 2006, 377 pages, \$29.95. www.vedic-astrology.net.



Ernst Wilhelm, in his relatively young life, has made an impressive contribution to the understanding of Vedic Astrology in the West. By orientation, he is fascinated by the classical astrology of India, but he does not take at face value that which many translators have stated about the nature of Vedic astrology. He is an independent thinker who relies on his own interpretations of the classical texts to enrich his understanding of this elaborate, complicated and (sometimes) contradictory system.

It is important for astrologers to realize that although Indian astrology's practice was not as fragmented as Western astrology has been, a great many classical interpretations contain errors and omissions. Sometimes the translator's knowledge of Sanskrit (the language of many of these books) is a bit incomplete, or their translation skills or writing skills are weak.

Ernst comments that there are many reasons to believe that current translations may be from corrupted or incomplete texts. He points out that large parts of one of the most important texts in Jyotisha, *Brihat Parasara Hora Sastra* were undiscovered until the 19th century and that sometimes the intent of the translator or authority is to get the texts to agree with each other, while not realizing that the texts themselves may be recreations or postulates, lacking authenticity. There is no real authentication process for most classical Indian texts, so the purpose of this book is to reveal what Ernst has observed to be the most authentic parts, apply principles that work, and build a system of interpretation based upon these classical texts, the foremost of these being *Brihat Parasara Hora Sastra*.

Of course, the danger that one always encounters from such a tact is that one has picked the correct resources to use as an astrological foundation, and that one does not throw out the baby with the bathwater. Ernst has chosen the parts of the texts that seem to work and left the apparently corrupted references out. There may be reasonable disagreements as to what should be included or excluded, but Ernst has chosen those elements that seem unique to Parasara astrology (this is one school in India) and has decided to focus on these.

The book covers an extensive range of topics—everything from the incarnation of the forms of Vishnu through the planets, through the planetary kingdoms (major parts of the physical world the planets govern), through the Ayurvedic qualities of the planets, to the planetary myths (an extremely important teaching and learning tool) to plants, foods, clothes, ruled by the planets. He uses these models

(taken mostly from Parasara, but also from some other traditional texts) to weave the story of the planets, their basic natures, and how they will manifest in a chart. He also provides information on illnesses, careers, abodes and statuses of the planets.

The book is written in a masterful and consistent style in which he develops what I would call the motivations of the planets. Keep in mind that these qualities are derived from the classical texts of astrology and any astrologer needs to interpret these texts to apply them to the external world. It does one very little good to say that Venus is an airy or watery planet unless we understand how that manifests. Ernst has done a great job of describing exactly what these terms mean. He has also added valuable (and to my eyes, new) interpretations of planetary shapes and numbers.

To give an example of some of the innovations in interpretation he has made, consider Venus and Mars. For example, although Venus is the teacher of the Asuras (or *raskhasa*, the rough equivalent of the Titans of Greek myth or to use his analogy, the Norse giants), he takes a very balanced view of this graham; but it is rooted in classical references that some contemporary authors ignore because it does not fit in with their worldview. This is refreshing and the way in which an astrology text should be approached. He also, in my opinion, correctly assesses the role of Mars in encouraging spiritual practices.

While I can't say I agree completely with all of his conclusions, I can definitely understand the development of his logic. I find almost no exception with his interpretation of the basic natures of the planets (grahas) and how they would manifest in a chart—which is, after all, the main purpose of this book. The major differences I have with anything in this book have to do with more arcane interpretational principles, and some minor theological points. This did not affect my enjoyment of this book at all, and truthfully, it is gratifying to find such a lucid exposition of the planets. I learned some new interpretive pieces, which is the highest praise I can render anyone.

I would strongly recommend this book to any serious student. It is an important reference to return to year after year. This book is the first in a series designed to teach students a systematic, quantifiable approach to chart interpretation, based upon an unassailable foundation. This is an enormous task and I look forward to the rest of the series.*

—Reviewed by Gary Gomes,

Vice-President of the Council of Vedic Astrologers, co-editor of the CVA Journal and a 16-year practicing Vedic Astrologer. His work has appeared in the NCGR *Geocosmic Journal*, *The Mountain Astrologer*, *Gochara* (England) and the *ACVA Journal*. He can be reached at www.crystalexpectations.net, or crystalx@verizon.net.

Ka Ab Ba: Building the Lighted Temple

by Terri Nelson, Ph.D.E., LICSW, MSW, MSEP.
Paper, 285 pages, 8.5 x 11, \$29.99 USD, available
617-296-7797, www.rightrelationshipmaat.com.



If you are looking to expand an understanding of the ancient mystery schools, This book is the primer for you. An expert practitioner who counsels, and lectures on the African origin of ancient wisdom, Dr. Nelson specializes in explaining the spiritual journey of unfolding consciousness. To read this book is to enter an ancient temple. It is sacred space, where wisdom drips from the walls, each breath a step deeper into the sea of knowing.

The profundity of this work is that Dr. Nelson is writing the story of the greatness of the Black Race, while offering a guide for all races in the unfolding spiritual journey of human consciousness. Extensively researched, Dr. Nelson's effort is to retrieve and reclaim the image of the Black Race from the depths of the source, linking and rooting ancient Africa to all the religious systems that have developed worldwide.

Her work derives from a number of traditional and esoteric studies, including astrology, psychology, Kamitic Deities, Kabala, Rayology, Initiation, Meditation, psycho-spiritual practices, numerology, cosmology, comogenesis, and consciousness. As a seeker of truth, Dr. Nelson has focused her research on mining the resources for greater insight into what was lost, and offers a system for restoring this wisdom. Using the Tree of Life as a divine cosmogram, Dr. Nelson pulls in elements from all of these studies. She explains a number of metaphysical ideas and concepts, connecting them in multi-sensory ways through history, sound, visuals, wordplay, and parallels.

This is not a light read. Richly deep and complex, each of the 18 chapters presents concepts, and offers metaphysical keys to further understand and practice integration of the concepts. The work flows like energy, spiraling up and down, in and out, working to undo and reconstruct. From self-knowledge to universality of consciousness, Dr. Nelson takes the reader step-by-step through the process. She covers meditation, root races, numerology, soul, vibration, cycles, rhythms, correspondences, blindness, time and history, ascension, dissension, laws of reincarnation and karma. She covers the concepts of darkness, unity and duality, the transmigration of the soul, and soul infusion. She brings it down to the present time and space, offering a process for putting ego in perspective, living in the world with one's personality and character, building a lighted temple through the laws of Maat, and being prepared. This book represents a commitment to a process of spiritual development: Ka = spirit; Ab =heart; Ba =soul.

Metaphysics is about energy, something that is experiential in nature. Dr. Nelson asks the reader to look at experience, and to explore it deeply. She offers metaphors and revised language to ask the questions. She pushes the reader forward and backward towards an understanding that allows new experience of preparedness. The extensive appendix, with a variety of techniques and tools, allows the reader to interact with the material on a visceral level to understand the flow of energy. It includes exercises for breaking the spell of illusion; a meditation for building the lighted temple; a spiritual energy formula that includes rays, astrology, deities to determine a vibrational name and quality attunement. An array of beautiful artwork, symbols, and prayers offers additional tools. There is also a selected bibliography and suggested reading list for the reader wishing to learn more.✧

—Reviewed by **Paula R. Gassmann**, MA, CA NCGR, CAP (ISAR), a Boston area astrologer, who serves as Astrodatabank's newsmaker discussion form moderator and contributor to The Astrologer's Memorial website. Email: prgassmann@comcast.net. Website: www.invisibledynamics.com.

... a special thanks to:
Jan Warren Allen and Roxana Muise
for so kindly copy proofing this issue.

(The City of Bagdad.....Continued from page 66)

⁸ Abu Ali Al-Skayyat, *The Judgments of Nativities*, translated from the Latin version of John of Seville by James H. Holden. American Federation of Astrologers, 1988.

⁹ Brobrick, chapter 7.

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Jonathan Pearl is an astrologer to a growing list of international clients, author of weekly Star Pearls column since March 2003, and creator of www.starpearls.com. Jonathan is an avid traditional astrologer who loves to witness and communicate the insights of the planets in an inspired and practical way. He frequently reads astrology texts of the last two millennia in his spare time, and talks astrology perhaps a bit too much to his friends. Jonathan holds a B.A. in religion from Williams College, has owned a market research company for seven years and lives in San Francisco, CA.

... the historian, the curator, and the artist...



—*Diogenes of Laertius, Hypatia, and Raffaello (Raphael) Sanzio.*

The attention and focus of all the other figures in the School of Athens are otherwise engaged—with the exception of these three, the only ones that are looking outward prophetically toward the future. Thus projected was the intellectual and spiritual heritage that so greatly influenced Western civilization

—the historian of the early classical era, the martyred curator, marking the end of the later classical era and the artist destined to visually retell the story during the Renaissance of the 1500s.

Raphael painted his masterpiece in 1509-10, about 50 years after the invention of the printing press—500 years later, the cycle begins anew, lighting another flame, spiraling even higher—this time perhaps, into the territory of the gods...

...igniting a renaissance of Promethean fire.

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or by contacting Liane Wade, Executive Secretary. (See page 1 for contact information.)

Astronomy is studied on each level, becoming increasingly more detailed as the student progresses. Ethical concerns in counseling are addressed throughout the program.

Students are encouraged to engage in additional studies in counseling skills and other fields related to their intended focus in one or more of the following areas: consulting, technical research, general studies, and instruction, each with its own specific requirements.

Those who have successfully passed the Level III examination can apply for college credits at *Kepler College of Astrological Arts*, the only college in the Western Hemisphere that is authorized to offer bachelor's and master's degrees in astrological studies.

The Four Education Levels

The NCGR Curriculum and Certification Program is divided into four progressive levels.



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The first three levels require testing supervised by NCGR teachers and exam monitors. Questions regarding professional ethics are covered for all levels, becoming more comprehensive as the student progresses.

Level I _____

Level I provides the foundation for an understanding of Western astrology.

In order to pass a proficiency examination at this level the student must comprehend the building blocks of astrology: signs, planets, houses, personal points, major aspects and their configurations, hemisphere and quadrant emphases, and other fundamentals.

Students are expected to be able to calculate a chart by hand for any geographical location in the world. Some knowledge of classical astrology is required, such as dignities and debilities, planetary sects, and benefics and malefics.

The astronomy covered on this level includes the solar system, eclipses, retrograde motion, and the solstices.

Level II _____

Level II reviews natal delineation and introduces various techniques, among them the dynamic elements of transits, progressions, and solar arc directions.

Also covered are minor aspects, lunar phases, derived houses, asteroids, and fixed stars.

Calculations required for this level include progressions, solar arc directions, antiscia, declination, the vertex, and the equatorial ascendant.

An understanding of planetary cycles, relocation charts, house divisions, and more detailed astronomy is expected on this level, such as the Great Circles, celestial latitude and longitude, declination, right ascension, precession, and the lunar nodes.

Additional knowledge of classical astrology is also included, such as essential dignities and disposition.

Level III _____

Level III includes having basic knowledge of Mayan, Chinese, and Vedic astrology, as well as the history of Western astrology.

Uranian astrology is also covered on this level, where the student must master the 90-degree and 360-degree dials, as well as have a thorough understanding of planetary pictures, midpoints, antiscia, and Arabic parts.

Students must also be able to interpret two charts for synastry, construct both a composite and relationship chart, and be able to discuss these on paper.

Other techniques comprising this level include horary and electional astrology, solar and lunar returns, as well as mundane astrology.

Once the proctored exam is passed, the student must complete a take-home exam to complete this level of proficiency. Here a comprehensive, in-depth mundane essay is required, as well as a short essay discussing a given electional chart.

Level IV _____

Level IV includes an extensive rectification essay, which incorporates several advanced techniques.

Once the rectification exercise is passed, the student may specialize in one or more of the following areas:

Consulting Astrologer
Technical Research
General Studies
Instructor

Each Level IV area has its specific requirements.

It is believed that completion of the NCGR curriculum is the equivalent of a four-year program in astrology.

Certification _____

Students who have passed the requirements of Level IV in any one of the four major areas and have agreed to uphold NCGR's ethical standards as spelled out in the NCGR Code of Ethics, are entitled to use the letters **C.A., NCGR** after their name on publications, stationary and promotional items.

Learning & Testing _____

All the required material for each level of proficiency is covered in the *NCGR Education Curriculum and Study Guide for Certification Testing*.

The NCGR curriculum is taught by many qualified teachers throughout the international membership of NCGR.

Each NCGR chapter has its own Education Director who will help you find a teacher to meet your needs.

Testing is available at conferences sponsored by NCGR and can be arranged by the Education Director with approved proctors through NCGR chapters.

For additional information, contact our Education Director, edadmin@geocosmic.org and see the Education section of www.geocosmic.org for information on classes, schools and testing opportunities.*

CHAPTERS FORMING

NEW JERSEY

Northern New Jersey Chapter

Contact: Joanne Castro, 908 418-2330, 908 418-0365, Jocat0413@aol.com; Jackie Slevin, 973-744-5347, jcslevin@comcast.net; Mtgs., 3rd Sun., The Wiseman's Bookstore, 198 Wanaque Ave, Pompton Lakes.

NEW MEXICO

NM "Enchantment" Chapter

Contact: Sandy Bryan, 505-255-5001, sstars@sstars@thuntek.net. Mtgs., 1st Wed. 7:00 pm, 721 Jefferson NE, Albuquerque, NM.

NEW YORK

Long Island Chapter

Contact: Lenore Grafmuller, 8 Eustace Drive, Commack NY 11725, 631-543-0228, lgastral@optonline.net; Mtgs., 2nd Thurs. 7:30 pm, 302 Sycamore Ave., Merrick, NY.

Mid-Hudson Chapter

Contact: Susan Campbell, 32 Leonard Lane, Saugerties NY 12477-1002, 845 246-2062, scambel@ulster.net; Mtgs., 2nd Mon., 7:30 p.m.; sites vary.

New York City Chapter

Contact: Michael Lutin, 212-529-6464, MichaelLutinNY@cs.com; www.astrologynyc.org; NCGR hotline, 212 255-3236; John Marchesella (classes and workshops) 212-255-8497; Mtgs., Mon. 6:30 pm, Joanna Shannon Library, 39 5th Ave., New York City.

NORTH CAROLINA

Queen Charlotte Chapter

Contact: Hazel Issac, 907 Watson, Concord NC, 28025, 704-795-5890, Hazellsaac@yahoo.com; Mtgs., last Sun. of month, 2 pm.

Network Triangle

Raleigh-Durham Chapter

Contact: Elizabeth Wilson, TWilson851@aol.com, 919 602-6507, Raleigh NC; Mtgs., 3rd Thurs. 7 pm, The Dancing Moon Bookstore, 1840 Wake Forest Road, Raleigh NC.

OHIO

Ohio Valley Chapter

Contact: Ann Wood Schlesinger, Ph.D., 7485 Mountfort Ct., Cincinnati OH 45244, 513-231-4494, kmunic8@aol.com; Mtgs., 3rd Thurs. 7 pm, Maderia Municipal Building.

OKLAHOMA

Oklahoma City Chapter

Contact: Jim Hays, PO Box 12085, Oklahoma City OK 73157; 405 946-9517, jimhays@jimhays.com; Mtgs., 3rd Tues. 7 pm.

OREGON

Southern Oregon Chapter

Contact: Mary Plumb, 141 Crocker St., Ashland OR 97520, 541 488-3048; mplumb@lithiawater.com; Mtgs., 3rd Mon. 7 pm, Rogue Valley Metaphysical Library, 258 A St., Ashland.

PERU

Peruvian Council for Geocosmic Research (CPIGEC)

Contact: Cesar L. Alcalde, leodharmakis@hotmail.com; Caroline Aguirre Staler, ca@cuervoblanco.info; Mtgs., 3rd Sat., Hotel Renacimiento, Lima, Peru.

TEXAS

Gulf Coast Chapter

Contact: Jagdish Maheshri, 281-856-7364, jmaheshri@astroinsight; Laura Johnson, 1100 Augusta #63, Houston TX 77057, 713 622-8589; Mtgs., last Fri., Body, Mind & Soul Bookstore.

NCGR Astrological

Society of Austin

Contact: Donna L. Woodwell, PO Box 1292, Round Rock, TX 78689, fourmons@austin.rr.com, 512 659-5494.

TURKEY

Istanbul Chapter

Contact: Baris Ilhan, Av. Sureyya Agaoglu Sok, 12/5 Tesvikiye, Istanbul 80200, barisilhan@superonline.com; www.ncgr-turkiye.com.

VIRGINIA

Richmond Chapter

Contact: Edna Matthews, PO Box 8412, Richmond VA 23226, 804 740-1133, ematthew@mail.vak12ed.edu; Mtgs., last Sat. 1:30 pm, Jewish Community Center, 5403 Monument Avenue, Richmond.

WISCONSIN

Milwaukee Chapter

Contact: Nancy Simpson, 904 W. Heritage, #208, Menquon, WI, 262-240-0733, nancyksimpson@sbcglobal.net; Mtgs., 4th Mon., Wauwatosa Lion's Club, 7336 St. James Ave., Wauwatosa WI.

CALIFORNIA

Los Osos, CA (Moro Bay Area)

Contact: Curtis Williams, 757 Woodland Dr., Los Osos CA 93402, 805 528-2916, chsc@charter.net.

Morongo Valley (Palm Sprs. Area)

Contact: Johnny & Jan Mirehiel, 1128 Vale Dr., Morongo Valley, CA 92256, 760 363-6657, mirehiel@harmonicconcordance.com.

MARYLAND

Cumberland NCGR

Contact: Nick Dagan Best, Vice-president, stellardweller@yahoo.ca; 301 722-0649; Meredith Garstin, Sec./Tres., merre7@gmail.com; website: www.cumberlandncgr.com.

MICHIGAN

Southeast Michigan Astrologer's Round Table (SMART)

Contact: Bon Rose Fine, 734 434-4555, Ypsilanti MI, bonrosefine@comcast.net, asgowc@aol.com; Mtgs., Sun. 3 pm, Café Luwak, Ypsilanti.

WISCONSIN

Madison WI

Jacquelyn Archer, 608-442-5156, 6701 Seyfield Rd, Suite 119, Madison WI 53719.

SIGS (Special Interest Groups)

AST SIG (Asteroids)

Contact: Nona Gwynn Press, 77-35 113th St. #4A, Forest Hills NY 11375, 718-263-8084; dues \$15; \$24 overseas synona@earthlink.net.

DECL SIG (Declination)

Contact: Nelda Tanner, PO Box 153, Chino Valley AZ 86323, rlg@earthlink.net; subscription to quarterly newsletter: \$18 US, \$20 Canada, \$25 elsewhere;

Starwalks (Fixed Stars)

Contact: Thea Marshall, HC 65, Box 110, Pie Town NM 87827, 505-877-9284, khutmau@thuntek.net.

Uranian Society (Uranian)

Contact: Liane Thomas Wade, 531 Main St. #1612, New York NY 10044, 917-855-8824, liane@panix.com; dues: \$35 - U.S., \$35 - elsewhere.

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NCGR CHAPTER CONTACTS

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Bay Area Chapter

Contact: Steve Pincus, PO Box 4834, Mountain View CA 94040, 415-558-9614, stardial@earthlink.net. Mtgs., TBA 7:30 pm, Fort Mason Center, Building C, San Francisco.

Los Angeles County Chapter

Contact: Jack Taube, 6333 Canoga Avenue #391, Woodland Hills CA 91367, 818-716-1765; Arlene Kramer, arlenekr@aol.com; Mtgs. 3rd Thurs., 6:30 pm, Carrow's Restaurant, 18355 Ventura Blvd., Encino.

San Diego Chapter

Contact: Linda Berry, 4710 Hillcrest Ave., La Mesa, CA, 619 507-6395, lindaberry@spiritualdiscovery.org; Spiritual Discovery Trng. Center at above address; Study Group: 4th Sun.

COLORADO

Rocky Mountain Chapter

Contact: Karen Anderson, PO Box 328, Rollinsville CO 80474, 303-258-7258, DistantStarkA@cs.com. Mtgs., 1st Fri., 7 pm, Nic Nac Nook, 4280 Morrison Road, Denver.

CONNECTICUT

Berkshire-Fairfield Chapter

Contact: Veronica Willson, 297 Nod Hill Road, Wilton CT 06897, 203-762-7408, harrcox@earthlink.net; Mtgs., 2nd Sun., 2 pm., Westport Woman's Club, 44 Imperial Ave.

FLORIDA

Jupiter Connection Chapter

Contact: Artemiss, PO Box 4991, Deerfield Beach FL 33442, 954-419-9621, artemiss@att.net; www.ncgr-florida.com; Mtgs., TBA.

ILLINOIS

Northern Illinois Chapter

Contact: Judy Johnson, 7807 Eleanor Pl. Willowbrook IL 60527, 630 303-3187, judyjohnson7807@aol.com; Mtgs., Unity Northwest Church, 259 E. Central Rd, Des Plaines, IL.

Southwest Suburban Chapter

Contact: Pat Hanus-Dussman, 16963 Page Ave., Hazelcrest IL 60429, 708-335-2277, patriciahanus@aol.com. Mtgs., 1st Fri., 7 pm., Palos Heights Recreation Center, 6601 W. 127th St., Palos Heights.

MARYLAND

Annapolis Chapter

Contact: Lynn Koiner, 301 589-2074, koiner@starpower.net; Mtgs., 2nd Sat. 10:30 am, Annapolis Hall for the Creative Arts, Greenfield Street, Room 205.

Baltimore Chapter

Contact: Kitty Hatcher
410 433-5064 kittyhatcher@comcast.net; .info; Mtgs., 3rd Tues. 7 pm, First Christian Church, 5802 Roland Ave., Baltimore, 21210.

MASSACHUSETTS

Boston Chapter

Contact: Frances McEvoy, 617 484-1882, fcomanme@aol.com; Mtgs., Sat. 10 am, Belmont Town Library, 336 Concord Avenue, Belmont.

MEXICO

AstroMexico Chapter

Contact: Monica Escalante Ochoa, Cerrada de Miguel Norena, #23 casa 2, Col. San Jose Insurgentes C.P. 03900, Mexico, D.F., (52) 5651-6598; astromonica@yahoo.com.

Mexico City Chapter

Contact: Louis Lesur, Montezuma 105-102, Col. Del. Carmen, Mexico D.F. 01040; 658 99-11; luislesur@msn.com.

MINNESOTA

Minnesota STARS Chapter

Contact: Sally Blumenfeld, sblumen@yahoo.com; 651 771-4477; Mtgs., 4th Sun. 3 pm, Twin Cities Friends Meeting House, 1725 Grand Avenue, St. Paul.

MONTANA

Big Sky Chapter

Contact: Lisa Allen, 406 552-4477, eclipseastrology@excite.com; Mtgs., Feb., May, Aug. and Nov.

NEVADA

Las Vegas Stargazers Chapter

Contact: Gayle Kirk, 702-558-6594, lasvegastargazers@yahoo.com. Mtgs., last Thurs. 7 pm, Marie Callendar's, Flamingo and Decatur.

Sierra Nevada Chapter

Contact: Diane Ronngren, 1730 Hunter Lake Dr., Reno NV 89509, 775 828-0253, diane@etcpublishing.com; Mtgs., 3rd Mon, 7 pm, The Odyssey Bookstore, 1557 S. Virginia St., Reno.

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