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The Ohio Valley Chapter offers the same lovely design as greeting cards that you can order: 5 for \$9, 10 for \$15.00 (includes shipping within the US) by check or money order, made out to NCGR Ohio Valley and sent to Karen Neuhaus, 1911 Mentor Avenue, Norwood, Ohio 45212. Proceeds fund the Chapter's Education Program.

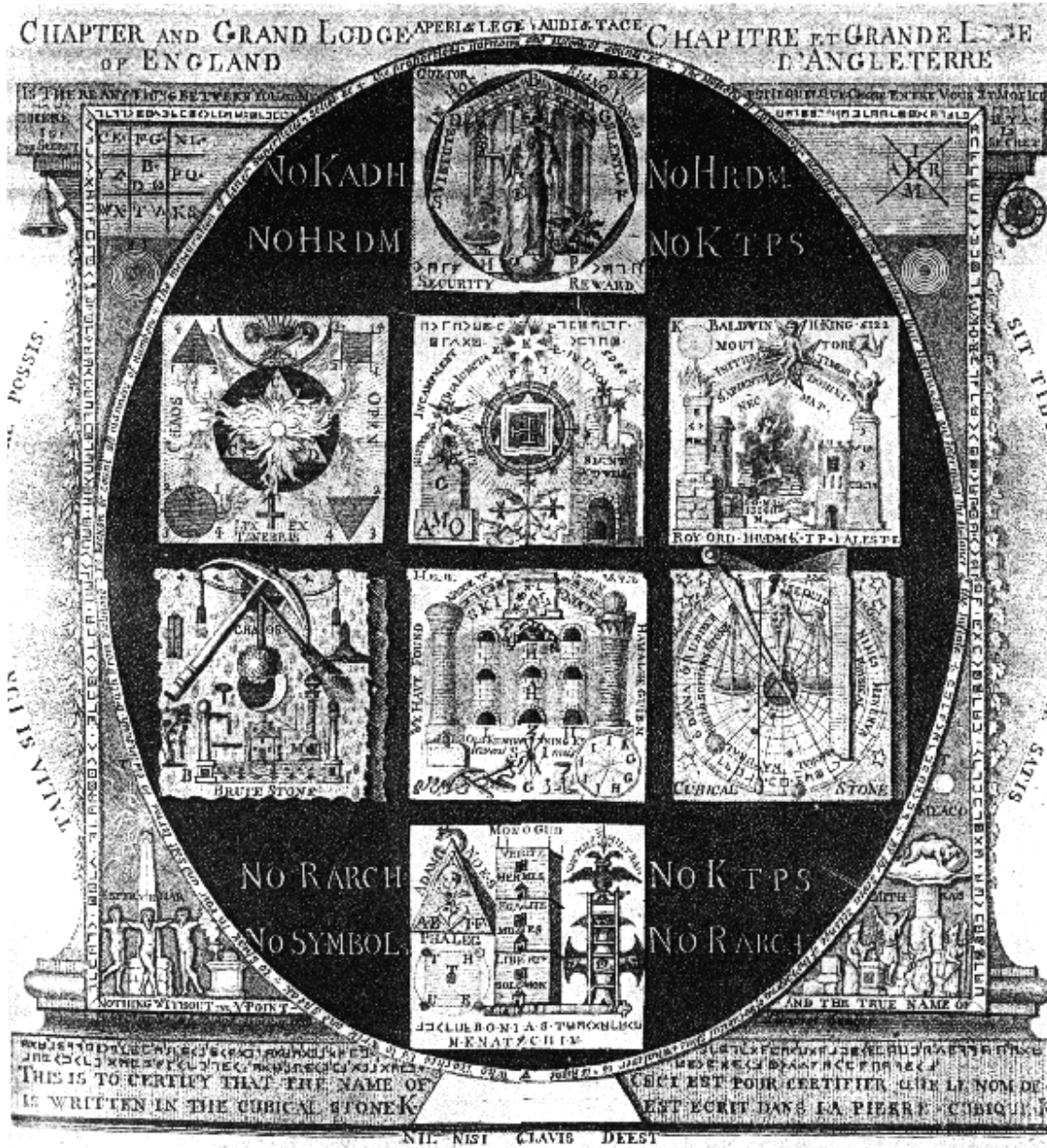
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... a copperplate engraving of hermetic ideas and Masonic symbolism
by P. Lambert published in London in 1789...



The more one studies the engraving, the more meaning comes forth. Though the focus is on the primordial egg-shape with eight squares, the two squares on the lower right and left are dimensional, thus convey a difference from the other six. The one on the right labeled, Cubical Stone, consists of stars, spheres, square, compass, plumb line and scales, suggesting spiritual knowledge; this is the only square without pillars or columns. The dimensional square on the left labeled, Brute Stone, implies the earthly realm with the Tree of Life, its roots in the Sun, branching through the Moon to Earth. The remaining six squares form a cross shape that could be folded into a cube; the upper most square, labeled HP, suggests the High Priest. Though much writing is in cipher, the square directly below the uppermost reads, *Encampment in Union, Morality and Support*, and *AMO* for love.

Si tatlia jungere possis sit tibi scire posse (on either side) — *If you canst comprehend these things, thou knowest enough.*
Nil nisi clavis deest (at the very bottom) — *Nothing is wanting but the Key.*

Editorial Commentary

At the NCGR Board meeting in the Spring of 2006, we spent a good deal of time exploring titles and themes for our upcoming conference in 2007. It had been a while since NCGR held a national conference and we very much wanted this conference to attract a large attendance and create an atmosphere that matched our mission statement: *Building Community through Astrological Research and Education*.

We knew that with Pluto at the Galactic Center, we should focus on personal and global transformation. But, we didn't want to use those exact words. As with all brainstorming sessions, there were different opinions, a bit of silliness and some uncertainty. But, finally, the title emerged: *Geocosmic Alchemy*. If the truth be told, I wasn't convinced it would play well. But, everyone else seemed to love it and it did dovetail nicely with our venue, Baltimore's Tremont Grand, a restored Masonic Lodge that had been converted into a high-tech conference center. So, together we embarked on the incredible experience of creating *Geocosmic Alchemy*.

One of the first elements that was needed was a brochure. Enter Sarah Gallant of the NCGR Ohio Valley Chapter. She sent me a variety of images and I chose the one that appears on the cover of this Journal. It reminded me of the Tarot card, 'The Star,' which symbolized for me 'fulfillment of potential.' But, I also remembered reading somewhere that because the Star followed the Tower, it also symbolized revitalization after a time of upheaval and turmoil.

Choosing speakers was definitely a group effort, though Joyce Levine was the Program Chair. Our goal was to create a solid program built around intermediate to advanced topics in astrology. We wanted the speakers to represent not only *star power*, but the local community as well. At one point, we made a list of those we had already invited and those we thought we should add. Leigh Westin noted that there were 33 names on the list and, of course, the 33rd degree was the highest rank one could receive in Freemasonry. Ah, the alchemy was already at work!

If you attended the conference in Baltimore, you know that there was something magical about the gathering. Even though many were confused by the fact that floor 5 in one building equaled floor 2 in the other, everyone was enchanted by the beauty of the architecture. As Mark Kuenzel said when we looked at the hotel, the space was just crying out for an astrology conference—and as he said at the Secret Zodiac Slide Show, our voices were now forever a part of that beautiful space.

Putting together a successful conference is a bit like alchemy—finding just the right combination of elements to create a whole that is greater than its parts. Thanks to all who made *Geocosmic Alchemy* happen for those five days in Baltimore—the attendees, speakers, conference committee, volunteers and the Board. This issue of the Journal is not only a recap of what occurred, but a glimpse into the magic that occurs when like minds come together for a higher purpose.✽

—*Madalyn Hillis-Dineen*

"In several early Masonic manuscripts ... it is stated that the craft of initiated builders existed before the Deluge, and that its members were employed in the building of the Tower of Babel."

~Manly P. Hall, *The Secret Teachings of all Ages*

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Operation of the Sun: Astrology and the Alchemical Myth

by Donna Woodwell

*"If the doors of perception were cleansed, everything
would appear as it is: Infinite."*

~William Blake,

The Marriage of Heaven and Hell, 1793

For years, a woman has had a successful career at a well-known advertising agency. But for the last six months, she has been plagued by a deep sense that her life is meaningless. She has recently quit her job, but is uncertain about the direction she would like her life to take. She feels confused and depressed, and wants to understand what is happening.

On the advice of a friend, she booked an appointment with a well regarded astrologer. After casting a chart, the astrologer saw that Pluto has been transiting across the woman's Ascendant. The astrologer told the woman the story of Pluto, sharing with her the archetypes associated with god of the underworld. In short, the astrologer has given the client a narrative, an astrological mythology with which to understand her own experiences.

Communication scholar Walter Fischer proposed that human beings are essentially story-telling animals – "*Homo Narrans*." According to Fischer, ". . . symbols are created and communicated ultimately as stories meant to give order to human experience." Narratives connect past, present and future into a continuous whole, allowing listeners to recognize patterns and continuity of experience. A sense of existential order, meaning and wholeness is a prerequisite for what some have called *self-actualization*—the desire to find one's path in life and to reach one's full potential.²

This quest for self-knowledge is deeply woven into the fabric of human history. Inscribed on the threshold at the Oracle of Delphi, *Know Thyself* was a touchstone for the classical Greek philosophers.³ This

search has permeated the Western esoteric tradition, leaving its indelible mark on the Hermetic arts of alchemy and astrology.

The Search for Gnosis

Greek philosophers from Pythagoras to Plato to Plotinus speculated on the nature of the cosmos and the interaction of human consciousness with the material world. Plato divided existence into two broad categories—the timeless realm of ideas where the prototypes of manifested things exist and the time-bound realm of the manifest world.⁴

If this cosmic model is true, how, then would existence proceed from the world *above* to the world *below*? Various Greek philosophers presented their unique theories of a step-by-step process to move from a world of ideas to a world of physical manifestations. For Plotinus, *The One* was symbolized by *Light*, which was said to emanate through various stages of existence, eventually manifesting in physical form.⁵

However such cosmological theories only tell half the story of creation. If these models accurately describe the descent of human consciousness into the material realm, what do they say about the reverse process, the ascent into the realm above? In other words, if one climbed down the chain of being to enter the material world, then if one climbed up the chain of being, one would become more god-like, infused with the Light.

It is exactly this process of enlightenment that captivated the attention of the Mystery Schools of the Mediterranean region. At the time of the Pythagoras and Plato, Mystery Schools operated from Babylon to Greece to Egypt.⁶ Through a series of initiations and other practices, followers participated in the reenactment of mythic journeys, which served as an allegory

for the initiate's own search for enlightenment. Joseph Campbell found examples of this quest for redemption, which he called the "*Hero's Journey*," in numerous mythologies of the ancient world.⁷

In each version of the mythic story, the Hero is transformed by the quest. The Greek word for this type of understanding based on personal experience is *gnosis*. The word *gnosis* applies to any type of experiential understanding. For example, a technical description of the nerves and neural pathways stimulated, or even a poetry-laden metaphor cannot substitute for the *gnosis* of an orgasm. In the same way, by acting out a mythological narrative, initiates of the Mystery Schools sought to move beyond theory and analysis and experience an ecstatic union with the Light.

The Hero's Journey

In Sumerian and Babylonian mythology, the goddess, Innana (Ishtar), descends through seven gates (planetary spheres) into the underworld where she is killed.

After three days and three nights, she is resurrected through the intervention of other gods and journeys back to her place in the heavens.

In the Egyptian tale of Isis and Osiris, Osiris was killed and dismembered by his brother, Set. Isis searched Egypt for Osiris' parts and resurrected him with her magic.

In Greek mythology, Orpheus descended into Hades to free his wife, Eurydice; in the Eleusinian mysteries, Demeter's daughter, Persephone, was trapped in Hades until Hermes was sent to retrieve her

Krishna, avatar of the Hindu god Vishnu, descended into the underworld to find the six sons of Devaki. Devaki's love and rejoicing at the return of her children restored them back to their rightful place in the planetary realms.

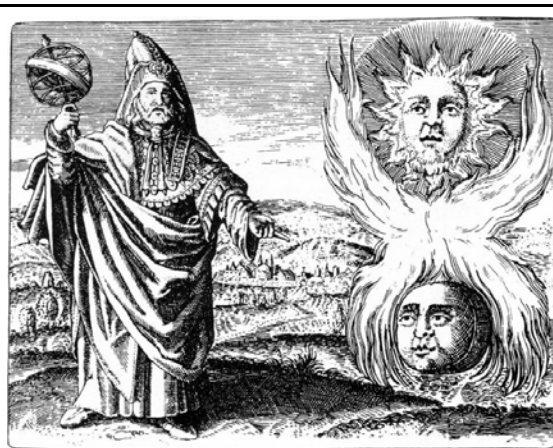
In Christian mythology, after Christ's death, he descended into hell, the realm of Satan (Saturn), for three days to redeem the souls of Adam.

Alexandria and Hermeticism

While the initiates of the ancient world likely had some contact with one another, the march of Alexander's armies into Egypt in 331 BCE set in motion new levels of religious and philosophical syncretism. On the western edge of the Nile delta, the Greeks founded Alexandria, a city which would one day become home to the greatest library of the ancient world. Towering over the city was the Pharos, a lighthouse once named one of the Seven Wonders of the World.⁸ The Pharos' light served as a beacon to sailors as well as to seekers of knowledge and wisdom. This cosmopolitan crossroads of cultures became a melting pot for the philosophical and metaphysical ideas of the ancient world.

In Alexandria, the yearning for gnostic revelations found expression in the contemporary cultures of the region. The Jewish theory of emanations became known as the *Kabbalah*. Christian Gnostic sects were prevalent in the early Christian movement, and, though deemed heretical by the Church, survived in small communities even into Renaissance times. Centuries later, gnosticism would even reach into Islam in the form of the Sufis.

Hellenistic philosophy and the Mystery Schools of ancient Greece found a compatible cousin in the Egyptian esoteric tradition. In the 1st to 4th century CE, this Hellenistic-Egyptian syncretism gave birth to a form of gnosticism known as Hermeticism. The Greek god Hermes was blended with the Egyptian god, Thoth, creating a new archetypal figure known as Thrice-Great Hermes or Hermes Trismegistos.⁹ As a god of wisdom and learning, Hermes Trismegistos was well-matched to the scholarly Alexandrian *psyche*.



—*Hermes Trismegistos*,
by D. Stolcilus von Stolcenberg
from *Viridarium Chymicum*, 1524.

For Hermeticists, the One unified essence of the Cosmos expresses itself in the myriad forms of the natural world. So, by studying Nature, by observing how things move and transform, Hermeticists believed they could discover how to transform the self. The surviving books included in the *Corpus Hermeticum* blended the philosophies of the time—Platonism, Neo-Platonism and gnosticism—as well as natural sciences such as alchemy and astrology—to chart a course for the seeker of enlightenment.¹⁰

The Spaygric Art

Alchemy draws imagery from the science of metallurgy. The first known instance of refining ore (copper) occurred in Mesopotamia as early as 3800 BCE; by the Common Era the refining of ore was widely known throughout the Mediterranean region. The Arabic word for alchemy, *al-kimiya*, may derive from the ancient Egyptian, *kême*. Meaning black earth, *kême* is the rich, dark alluvial soil deposited by the annual flooding of the Nile for which Egypt was named.¹¹

The metallurgical process for refining ore is called smelting. Smelting breaks down the ore and removes impurities through various chemical processes (heating, dissolution, evaporation, etc.). The recombined substance results in a purer form of the desired metal. The metal becomes more refined with each additional smelting cycle. Alchemy's mottos—*Solve et Coagula* (disintegrate and coagulate) *Separatio et Coniunctio* (separate and join)—describe the act of transformation from one thing into another through this dance of construction, destruction and reconstruction. For this reason, alchemy has been called the *spaygric* art, from the Greek words *σπαιω* and *αγειρω*, which translate as divide and unite.¹²

In the Hermetic tradition, everything in the material realm manifests a dual existence—ideal and material, active and receptive, male and female principles. Human consciousness is no exception, expressing itself as a fiery, active principle, an illuminating spark of Light or intellect; and a watery, receptive principle that receives and reflects the Light to the everyday, egocentric mind. The active principle is sometimes translated as *nous* or spirit, while the receptive principle has been called *psyche* or soul.¹³

Hermeticism posits that for most humans, consciousness remains entranced by the concerns of the material world. The soul chained to these material concerns is obscured, unable to reflect the Light of the spirit. Alchemy involves the purification of the soul so that it is once again in harmony with the spirit. The alchemical Great Work is the *hierosgamos*, or sacred

The Emerald Tablet

Truly, without deceit,
certain and most verifiable,
That which is Below corresponds
to that which is Above,
and that which is Above
corresponds to that which is Below
to accomplish the miracles of the One Thing.

And just as all things come from this One Thing
through the meditation of the One Mind,
so do all created things originate from
this One Thing through Transformation.

Its father is the Sun;
Its mother the Moon.
The Wind carried it in its belly.
Its nurse is the Earth.
It is the origin of all,
the consecration of the Universe.
Its inherent Strength is perfected
if it is turned into Earth

Separate the Earth from Heaven,
the Subtle from the Gross,
gently and with great ingenuity.
It rises from Earth to Heaven
And descends again to Earth,
Thereby combining within it the
powers of both the Above and the Below.

Thus you will obtain the Glory
of the Whole Universe.
All Obscurity will be clear to you.
This is the greatest Force of all powers,
because it overcomes every Subtle thing
and penetrates every Solid thing.

In this way was the Universe created
From this will come many wondrous Applications,
Because this is the Pattern.

Therefore I am called Thrice Great Hermes,
Having all three parts of the wisdom
of the Whole Universe.
Herein have I completely explained
the Operation of the Sun.

Translation from:
http://www.alchemylab.com/emerald_tablet.htm

marriage, of soul and spirit, so that human consciousness merges with the Light.

Following the metallurgical analogy, the transformation of the *psyche* requires a kind of psychological smelting. In order to transform itself, the *psyche* must descend into the metaphorical underworld in order to be reborn with a new understanding and perspective. This alchemical process is circular, alternating between *solve* and *coagula* on the path towards perfection until base consciousness is rendered noble. Each descent to the depths and ascent to the heights marks another cycle of psychic initiation.

Astrology, Language of Alchemy

As another ancient science exploring *how things change*, astrological symbolism was a natural fit for alchemy. In the Emerald Tablet, an 8th century Arabic text following in the Hermetic tradition, alchemy is referred to as the *Operation of the Sun*. Its counterpart, the *Operation of the Moon*, is astrology.¹⁴

Since both alchemy and astrology were part of the Hermetic tradition, it's not surprising that alchemists saw the basic building blocks of their cosmological understanding in the symbols of astrology. For example:

| | |
|---|---|
| ○ | The circle represents <i>nous</i> , the Light within spirit |
| ☾ | The crescent represents <i>psyche</i> , the reflective transmutable soul. |
| + | The cross represents matter or material egocentric consciousness. |

Using these basic elements, the glyphs for the alchemical metals correspond precisely to the glyphs for the classical planets. Echoing the philosophy of Aristotle, the alchemist saw nature as striving towards perfection. Seeing the One as both immanent and transcendent, the Hermetic tradition shares some ideas with Animism. Metals were seen as alive in some sense; over millennia, they too would evolve toward perfection, from the base lead to noble gold.

This evolution is paralleled in the *ascent* though the planetary realms. In the 2nd century CE, an Alexandrian named Claudius Ptolemy wrote his astrological treatise, *Tetrabiblos*. In Ptolemy's description, the ruling planets of the zodiacal signs form a kind of ladder, with rungs for Saturn, Jupiter, Mars, Venus, Mercury and the Moon and Sun.¹⁵

As a description of the alchemist's quest to transform lead into gold, this *Stairway to Heaven* (or Planetary Ladder, see drawing next page) has become one of the primary alchemical metaphors for the transmutation of the soul in the quest for enlightenment.

| <h1>Planetary Alchemy</h1> | |
|----------------------------|---|
| ♄ Lead | Lead is represented by Saturn, the slowest moving planet out from the Light of the Sun. At this level the psyche is submerged in the concerns of the material realm. The cross of matter reigns above the crescent of soul. |
| ♃ Tin | Jupiter symbolizes tin. Lighter and more malleable than lead, tin represents the loosening of bonds chaining the psyche to the physical realm. The crescent of soul has begun to free itself from the cross of matter. |
| ♂ or ♀ Iron | Iron shares its glyph with the red planet, Mars. Iron symbolizes the courage and strength of will necessary to undergo the difficult work of psychological transformation. The circle of spirit struggles for mastery over matter. |
| ♀ Copper | The glyph for Venus corresponds to Copper. Copper's orange hue resembles gold, but in an unrefined state. Spiritual love and compassion have quenched material desires. |
| ☿ Mercury | Quicksilver, or Mercury, is both a metal as well as an agent, activating the process of transformation. As such, Mercury represents the bridge between <i>above</i> and <i>below</i> , both as the messenger of the gods and as the divine child. The circle of spirit is linked to both the soul and matter. |
| ☾ Silver | The silver Moon reflects the receptive nature of the <i>psyche</i> . The crescent of soul. |
| ☼ Gold | The Sun is linked to Gold; both evoke the Light of the <i>nous</i> . The circle of spirit. |

Descent of the Sun

Another allegory from the natural world for the Hero's quest is found in the seasonal changes of the Earth. In autumn and winter days grow shorter as the Sun descends into the Earth. At Winter Solstice the Sun is reborn to ascend back into the heavens through the spring and summer. The Sun itself becomes the Hero of the seasonal journey.

The constellations were established around 3000 BCE in the Age of Taurus.¹⁶ At this time when the ecliptic was aligned so that the Summer Solstice fell on the cusp of Leo, the zodiacal archetypes encoded the same elements of the descent-ascent cycle of the ancient mythologies of the Mystery Schools. In fact, scholars such as Archarya S went so far as to propose that the astrological myth was actually the prototype for the later religions of the region.¹⁷

The Hero's journey begins at the cusp of Leo and Cancer. Here the divine masculine and feminine principles, symbolized by the Sun and Moon, meet in the heavens. When Summer Solstice falls here, their union corresponds with the moment of greatest light in the northern hemisphere.

From the union of Sun and Moon, comes the divine child, signified by the planet Mercury. Mercury is born into the arms of the Virgin (Virgo), the sign following Leo on the ecliptic. The child realizes itself as a separate entity from its mother, recognizing a distinction between self and other. The analytical mind begins to ponder and categorize its new existence. The spirit has become flesh.

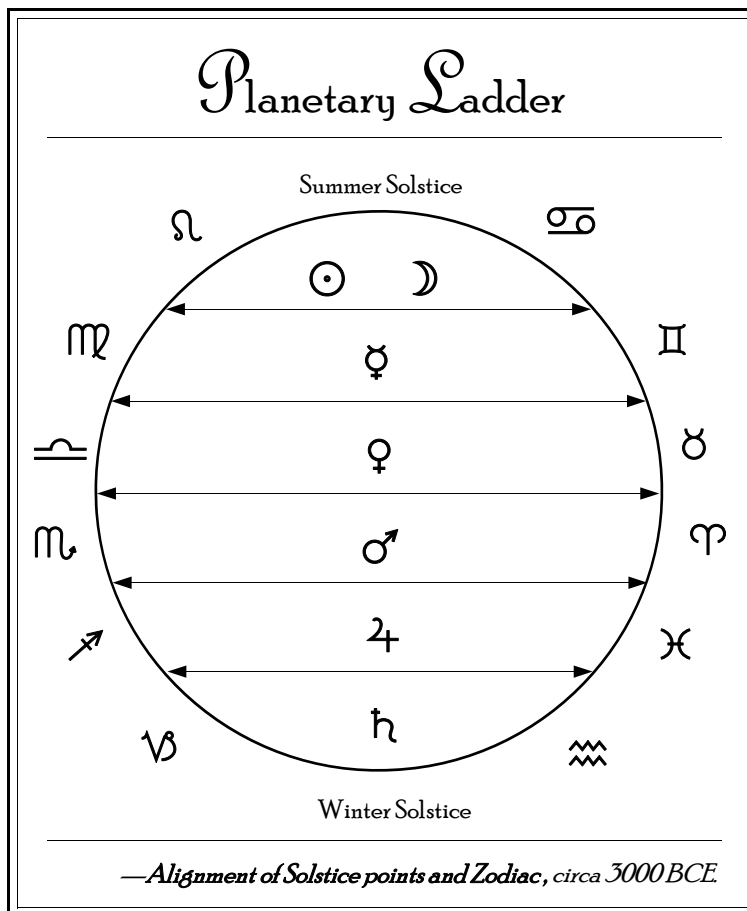
But the duality of material existence ensnares the Son of the Sun. In Venus-ruled Libra, the Lightbringer (Lucifer, a Roman name for Venus as the morning star) is trapped by his own desires for the other. The scales of Libra are invoked when Inanna's lover, the shepherd-king, Dumuzi, brings a wedding gift of milk in pails, yoked across his shoulders.¹⁸

When the Summer Solstice falls on the cusp of Leo, or the midheaven of a chart, the Autumnal Equinox or the cusp of Scorpio falls on the Ascendant. The gateway to the alchemical work of transformation and redemption also lies in Scorpio, sign of the Scorpion and the Phoenix. This first stage is called the *Nigredo*, or blackness. It requires an encounter with what Jung called the *Shadow*.

The call to embark on the Hero's journey begins with the sense that something in life is amiss. The movie, *The Matrix*, a modern retelling of the ancient cycle, opens with Neo (the New) sitting at his computer looking for something, compelled by a deep sense that his understanding of reality is not quite right. The seeker begins to ponder such questions as *Who am I? Why am I here?* The courage of Mars (Scorpio) is needed to set out on the Quest.

After the Hero has made the choice to undertake the quest, a teacher (Jupiter) often appears. This sage equips the Hero for the journey, by teaching him new skills or providing him with a magical weapon. The young Hercules is taught by the centaur Chiron (Sagittarius). Neo's search leads him to Morpheus (Greek god of dreams and nephew of Thanatos, god of Death), who shows him how to view his world in a new way. In Star Wars, Luke Skywalker meets Obi Wan who helps him discover the Force, and provides him with a light-saber (arrows of the archer). Now the Hero is ready to meet the Shadow.

The Christian mystic St. John of the Cross called this phase of the alchemical process the "*Dark Night of the Senses*,"¹⁹ the time when the mind realizes that the ego's habits and behaviors are no longer serving.



In terms of modern psychology, the underworld represents our unconscious mind, the home of repressed memories and their defense mechanisms. Descending into this shadowing realm can result in internal conflict, chaos and confusion, leading to fear, frustration, anger, or a desire to run away from everything.

For the alchemists, Saturn represented the metal lead: dull and heavy. Saturn rules Capricorn, the winter sign of increasing darkness. As Carl Jung wrote:

*He who looks in the mirror of the water, first sees his own image. He who looks at himself, risks to meet himself. The mirror does not flatter, it shows accurately what is reflected in it, namely that face that we never show the world because we hide it by the persona, the mask of the actor.*²⁰

Facing the hidden and repressed parts of the self can be terrifying and depressing (Saturn). It seems light has fled the world (winter). Saturn's lead poisoning causes mental instability. Following the path through the unconscious cannot be intellectualized, only experienced, fumbling blindly through inner darkness.

The Winter Solstice marks the point when the Sun has reached its maximum extreme of southern declination. For three days, the Sun appears to stand still, until its return to a northerly trek is visible along the horizon line and the days become longer once again. In alchemy, this return to the light is called the *Albedo*, the beginning of the unification of opposites and the transcendence of duality.

As the sign on the cusp of the Winter Solstice, Aquarius marks the beginning of the *Albedo*. Psychologically speaking, eventually the *psyche* in crisis hits bottom—internal pressure builds to a point where change is *demand*ed. The psychic charge is so great that it attracts a lightning flash of illumination (Aquarius) that destroys the old to make way for the new.

To use another alchemical metaphor, enlightenment is like turning coal into diamonds; it takes tremendous weight and pressure (Saturn) for the transformation to occur. Here is where modern minds often get stuck. With no initiatory traditions to give meaning to the process, many seek to avoid the unpleasant symptoms. When the Hero resorts to anti-depressants to skip the saturnine stage, the alchemical process is halted and the date with the soul is postponed. Here again, courage and will (Mars exalted in Capricorn) are required to complete the journey.

However, if the Hero has endured long enough for the Aquarian breakthrough to occur, the result is a new perspective free of the previous limiting psychological structures. Pisces follows on the zodiacal path;

after the confines of the old psychic structures are destroyed, the seeker experiences a sense of mystical expansion. The world is seen with new eyes. Some alchemists have called this phase the *Peacock's Tail*. This royal bird was Juno's (Jupiter's) sacred bird. Its iridescent hues are reminiscent of Iris, the rainbow messenger of Jupiter who signified the passing of the storm.²¹

But the alchemists also warned of the dangers of clinging to these mystical feelings. The expansiveness can lead to ego-inflation and a sense of grandeur. False visions can be distractions from the work. Buddhism teaches that seekers may also develop psychic powers called *siddhis*, as a result of their practice, but warn that these should not become a distraction from the goal of true enlightenment.

Mars-ruled Aires suggests that an act of will is required to take the next step on the alchemical journey. The seeker must turn away from distractions and stay on the path. But the seeker who developed a messianic complex might be tempted to employ the martial energies of Aires for imposing his way on others.

At this stage of his journey, the alchemist encounters a guide. Venus, ruler of Taurus, is born from the foam of the sea, another image of the unconscious. In Renaissance mythology, the guide is symbolized in Dante's Beatrice, who comes to him after he has traveled through the Inferno and Purgatory to help him on the last stage of his journey. In the modern myth, the guide is Trinity, who leads Neo to his own place of transformation.

The guide is a representation of the alchemist's own *psyche*; awareness has reached the level where conscious cooperation with the unconscious is possible. The seeker begins to learn a new way to relate to the self. Rather than relying on force to repress the urges of the unconscious, the alchemist discovers how the Goddess of Love soothes the savage beast. One can imagine ritual bull dancers of the Bronze-age Minoans celebrating the dance of human and animal, psychic and material.

The final stage of the alchemical process is called the *Rubedo*, the *Reddening* (sometimes the *Citronitas* and the *Rubedo*). The Twins, the hermaphrodite, and the messenger of the gods symbolize the sign of Gemini. Here the alchemist begins to understand the paradox of existence, transcending the duality of self and other, male and female, spirit and matter. This knowledge, or gnosis, comes from the direct perception of reality.

The reunification of opposites is symbolized by the Sacred Marriage of the White Queen and the Red King. By marrying the purified *psyche* to the *nous*,

the seeker achieves enlightenment, or a new level of mastery over the self.

Thus, the astrological cycle has come full circle. By traveling from the realm of Saturn to the Sun, the alchemist has succeeded in turning lead into gold. The astrological marriage is reflected in the mystery of the Sphinx, the head of a woman (Moon in Cancer) on the body of a Lion (Sun in Leo). The two snakes of the caduceus, representing the two opposing forces of our nature, joining together at the head, correspond to the Moon and Sun of the Planetary Ladder.

For the alchemists, however, enlightenment is not an end state. Just as a metal is refined again and again to reach increasingly pure states, the transformation of the soul is not the same as being done once for all time. Rather, after each cycle, the seeker returns with new understanding to begin the journey again.

The final stage of the *Rubedo* is the rebirth of the divine child. The illuminated *psyche* returns to integrate its experiences into a new life. In Buddhist terms, the *Bodhisattva* returns to Earth to be of service to others. Astrologically, the divine child reborn in the arms of the Virgin, is once again entranced by the cosmic mirror. At Scorpio, the Ouroboros consumes its tail, and the cycle of death and rebirth begins again.

Experiential Astrology

For Plotinus and the Gnostics, as one descended the Planetary Ladder, one acquired certain traits from each planetary realm. As one ascended the ladder, one was required to release those traits in the quest for enlightenment. An alchemist may also view this as the transformation of the base expression of planetary archetypes into more noble expression. For example, the Martian will to dominate others is transmuted into self-discipline.

The practical side of alchemy has been called *Theurgy*, or the *Operation of the Stars*.²² Alchemists accomplished their work by the planetary hours, phases of the Moon and seasonal cycles. They used these techniques to find the most efficacious time for their work. For example, Renaissance alchemist, Cornelius Agrippa, gave directions for making planetary talismans to induce revelatory dreams drawing on the planetary archetypes.²³

Modern astrologers have also suggested using this kind of sympathetic magic when one is experiencing challenging planetary aspects. For example, if Mars were conjoining Pluto, instead of cowering in the proverbial closet, one could plan to apply Martian energies to something Plutonic, such as refinishing furniture, fixing plumbing, taking out recycling or shoveling compost.²⁴

Archetypes can also be contacted through what has been called sacred theater. Just as the initiates of the Mystery Schools ritually dramatized the mythology of their unique tradition, alchemists used the paraphernalia of their art—alembic, retort, crucible and furnace—to act out their own allegory of self transformation.

Ritual drama provides a structure to consciously engage the forces of the unconscious. According to drama therapist, Paul Rebillot:

*The Buddhists say that one of the basic fears is the fear of unusual states of mind. We fear these in ourselves, and we fear them in others. One way to deal with that fundamental fear is to experience an unusual state of mind in a safe situation. . . . The value of [ritual drama] is that it allows people to realize that they can both enter into and come out of an extraordinary state with full consciousness.*²⁵

In the alchemist's laboratory, the dross could be burned away in the crucible, leaving a more pure form of the metal. But through his experiments, the alchemist also participated symbolically in the burning away of the impurities of the *psyche*.

Some modern astrologers have suggested using ritual dramas in conjunction with the active imagination to work directly with the planetary archetypes. Like the descent-ascent mythos of the ancient Mystery Schools, astrology has its own version of the Hero's Journey in the form of the seasonal journey of the Sun along the path of the ecliptic. The archetypes of the zodiac and the planets resonate well with the *psyche*'s sub-personalities, providing a way for conflicting psychological forces to enter into a dialog with one another.²⁶ Astrologer Babs Kirby called this use of creative visualization "*experiential astrology*," and found it to be a powerful tool for healing and self understanding.²⁷

Astrologer as Storyteller

Our modern world is facing a crisis of perception. In the words of Joseph Campbell: "*All the old mythic notions of the nature of the cosmos [have] gone to pieces.*"²⁸ No longer are there rites of passage to help those in the chaos of crisis understand the nature of their experiences. This lack of a mythic narrative has led to a plague of meaningless and existential angst in the modern *psyche*.

The client who seeks the counsel of an astrologer when Pluto is crossing her ascendant is looking for something more than the answer to the *When is this going to be over* question. She is looking for a way to understand herself and her experiences—in short, a seeking to comprehend her own mythic journey. As the Operation of the Moon, astrology provides a

mirror for the journey, reflected in the guise of astrological archetypes. In this way, the astrologer takes a role in the client's personal quest. The astrologer may assume the guise of the counselor or *psychopomp*, a mediator between heaven and earth, to help clients in crisis re-weave the tattered threads of their own story into a new narrative that promotes healing and wholeness. Or the astrologer may evoke fear in clients, creating a story that limits the creative potential of the client, thus donning the mask of the underworld monster who bars the path forward.

Hermeticists recognize that both characters have a place in the process. But it remains up to astrologers to decide which story they wish to tell. ✨

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*"Ma'at-neb-men-aa, Ma'at-ba-aa" ...
[are] ancient Egyptian syllables stated in open Lodge meetings, meaning:
great is the established Ma'at, great is the spirit of Ma'at."
(Source: *The Hiram Key* by Knight & Lomas.)*

*"In ancient Egypt, justice was recognized as a good so fundamental that it was part of the natural order of things ... Ma'at, signified something more comprehensive than fairness. Originally the word was a physical term; it meant level, ordered, and symmetrical like the foundation plane of a temple. Later it came to mean righteousness, truth and justice."
[emphasis added] (Source: *Warrior Pharaohs* by P.H. Newby.)*

Archaeoastronomy: Stonehenge and Newgrange

by Judith Goldberg

*“Something in us recognizes the Cosmos as home.
We are made of stellar ash. . . . We are the children
equally of the sky and the earth.”*
Carl Sagan¹

Sky watching was prevalent in all ancient cultures. Astronomical-astrological information formed the basis for their cosmologies, mythologies and sacred rituals, and while the cultural manifestations of these complexes exhibited universal archetypal commonalities, their unique expressions varied widely. The relatively new cross-disciplinary science of Archaeoastronomy is dedicated to exploring and interpreting data from both the astronomical and archaeological records to give us a more complete understanding of the mindset and motives of the builders of ancient Sun temples. Thanks to many teams of dedicated researchers, Stonehenge and Newgrange, two archaeological crown jewels of the British Isles, have yielded their secrets.

Skywatch

Ever since man emerged from his primordial sleep in Eden, he has been watching the skies. The predictable turning of day into night was his first introduction to time. Observations of the cycle of the Moon extended his temporal consciousness, as did awareness of the changing seasons. The annual journey of the Sun was a predictor of the availability of food and game and the need for warm clothing and shelter. The continuity of natural cycles was essential to human survival, both before and since the development of agriculture. Small wonder that the lights in the skies became gods. In concert with Earth, the Great Mother, they were to be loved, honored, feared and obeyed.

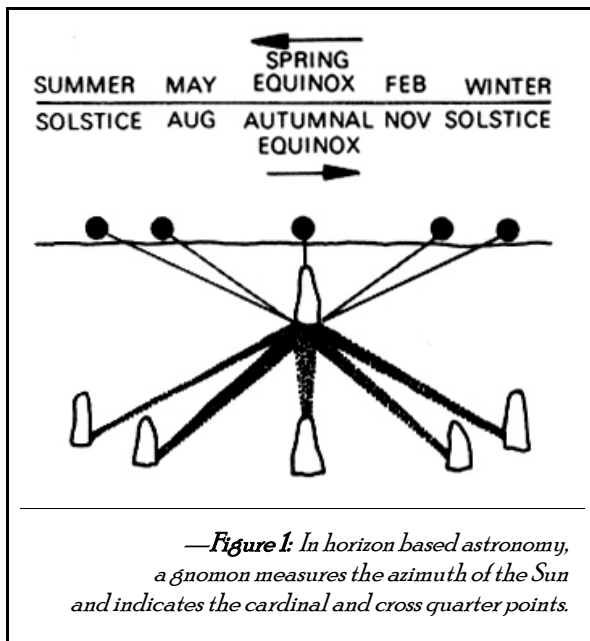
Sky watching is the common ancestor of both astronomy and astrology, sciences which were

indistinguishable until the emergence of Newtonian hard science assigned each separate roles and identities. Sky watching is etched in the archaeological record. Animal bones and crescent shaped horns with notches used as lunar calendars, dating from the Paleolithic period (30,000-10,000 BCE) have been found all over Europe. In the famous caves in Lascaux, France (15,000 BCE), a representation of the constellation of Taurus, along with the Pleiades star cluster, has been identified. The caves also purportedly contain an ancient star map that includes the constellations of Cygnus, Lyra and Aquila.²

Marking Time

Once humans gathered in tribal communities and made permanent settlements, sky watching became the official profession of priests. Cumulative data from daily observations over extended periods of time allowed for the tracking of longer and more complex cycles. Shaman stargazers in cultures across the globe preserved celestial information and passed it down through the generations, embodying it in stories and myths. Sacred animals came to inhabit the constellations as well as the dark spaces in the Milky Way, considered by many cultures to be the *River of Heaven*.³ The local landscape was an earthly mirror of the sky, whereon the territories of star gods could be marked out, often with sticks and stones.

Sundials were the first clocks as well as the first calendrical devices. The direction and length of the shadow from a gnomon could indicate the changing azimuth of the sun on the horizon, charting the length of days and the progression of the year. The equinoctial and solstitial points and cross quarter days were thus determined (Figure 1, next page). Natural features in the landscape often served as sighting posts for sunrises and sunsets at these significant junctures



and sacred architecture emulated and incorporated the features of sacred time.

Stonehenge

By the late Stone Age, some soli-lunar architecture had reached epic proportions. The giant megaliths of Stonehenge, a testament to the sophistication of their Neolithic builders, have stood for millennia on the great open plain of Salisbury in the British Isles (Figure 2 and 3). As silent sentinels, the stones finally began to speak in 1963, when their long held mystery was revealed by astronomer, Gerald Hawkins. Using an early computer, Hawkins demonstrated that Stonehenge was an ancient astronomical observatory. He published the results of his research in the October 26, 1963 issue of *Nature* magazine and followed eight months later with a book, *Stonehenge Decoded*.⁴ The two dozen or so alignments he discovered, including rising and setting points of the Sun and Moon as well as lunar standstill points, revealed a level of astronomical knowledge that astonished anthropologists, who up to that point had considered the early inhabitants of Britain to be illiterate savages. Hawkins also believed Stonehenge could be used as an eclipse calculator. Stonehenge is significant not only because it is the largest and most renowned of all megalithic structures, but because the pioneering work that went on there opened the door to countless future discoveries all across the globe.

Hawkins's work was initially greeted with mixed collegial reviews, but eventually gained ground and vindicated earlier discoverers.⁵ In 1880 Sir Flinders Petrie (famed for his studies of the pyramids) had surveyed Stonehenge and first proposed the Winter

Solstice sunrise theory.⁶ In 1894 Sir Norman Lockyer published *The Dawn of Astronomy* in which he theorized that Stonehenge, as well as dozens of ancient Egyptian temples, were aligned with celestial bodies.⁷ Both men were ridiculed and ostracized by the scientific establishments of their day.⁸

Hawkins, however, found a compatriot in Scottish engineer, Alexander Thom, who had been conducting similar studies at dozens of megalithic sites throughout the British Isles since the 1930s. Thom's work supported Hawkins's research by demonstrating that his findings were not an isolated anomaly. Their discoveries inspired many others and gave rise to the fledgling cross-disciplinary science variously referred to as *Astroarchaeology* or *Archaeoastronomy*.⁹

A more comprehensive approach to exploration was mandated because astronomers without knowledge of the ethno-cultural contexts in which monuments were constructed, often stretched the fabric of reliability and archaeologists ignorant of astronomy were destroying astronomical evidence during excavation and reconstruction.¹⁰ With corroboration each field can augment the other. For example, in dating a structure, radio carbon tests can be correlated with astronomical information, which due to the effects of precession, is relevant only to a certain window of time.¹¹

Irish Megaliths

Stonehenge is not singular. Similar structures have been found in areas as diverse as Egypt and Brazil. In



1748, astronomer and draughtsman, Thomas Wright, in his survey of County Louth, Ireland, recorded a giant ring of stones near Ballynahattin. Dubbed the *Irish Stonehenge*, 100 years later, it had completely vanished.¹² Nevertheless, Ireland contains a vast wealth of megalithic architecture and art, unrivaled anywhere in the world. The Boyne River Valley, declared a UNESCO World Heritage Site in 1993, is home to some 52 sites¹³ — and not without reason. (See map, Figure 4 and legend of the Boyne under *Moon River*, next page.) The river was regarded by the ancients as the earthly counterpart of the Milky Way and along its banks lay some of the Neolithic world's most sacred real estate.¹⁴

The Big Three

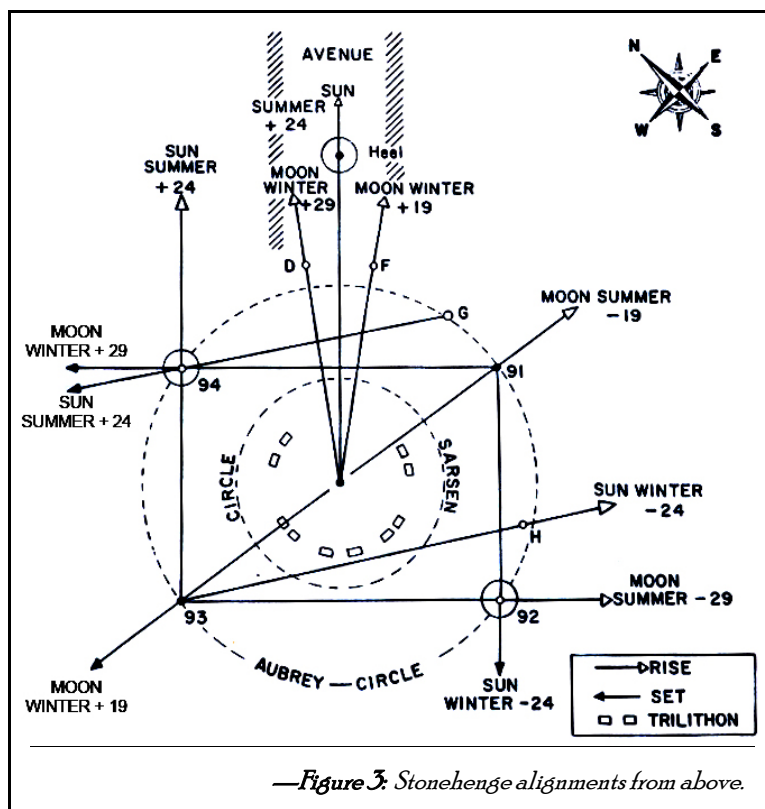
Chief among the Boyne Valley megaliths are the *Big Three* passage mounds at Newgrange, Knowth and Dowth (see Figure 4, next page), or as they were known in Gaelic, *Bru na Boinne*, *Gnogba* and *Dubbadh*, respectively.¹⁵ The original names are significant because encoded within them are ancient astronomical myths associated with the sites. These legends, passed down through oral tradition from pre-literate times, were written down in the 11th century in a compilation called *The Metrical Dindshenchas* or *Lore of Places*. Their astrological implications have only recently been understood, thanks to the painstaking research of amateur astronomer, photographer and writer, Anthony Murphy, and artist Richard Moore, co-authors of *Island of the Setting Sun* and creators of one of Sacred Ireland's most popular web-sites, www.mythicalireland.com.

According to Murphy and Moore, *Brug na Boinde* as it is written in the *Dindshenchas*, has traditionally been translated as *house, mansion or palace of the Boyne*; but *Bru*, a different form of the word, can mean *womb, belly or breast*.¹⁶ Newgrange (*Bru na Boinne*) is variously described as the *womb of the River Goddess Boann* or the cairn of her divine son Oengus. *Gnogba*, (Knowth) derived from *Cnoc Bui* is

associated with the hag goddess of the Moon. The name, *Dubbadh* (Dowth) or *darkness* is believed to commemorate a rare solar eclipse enshrined in a legend of incest and deceit which took place during its construction,¹⁷ Mythology sheds important light on the ritual functions of these star temples. A complete picture of the megalithic mindset emerges only where astronomy, archaeology, anthropology, mythology, culture, art and architecture intersect.

The Goddess Enshrined

The Neolithic period, or *New Stone Age*, arrived in Ireland, circa 4000 BC to 2000 BC, the time frame during which these monuments were constructed. This period corresponds to the Precessional Age of Taurus. Earth was the Great Mother or Great Goddess. Features of the landscape were allegorical manifestations of her body, the hills and mountains were her breasts and belly, the lake, sea and river waters “symbolized the waters of life—the goddess’ watery womb, the milk that flows from her breasts and the ghee—a symbol of her fecundity”¹⁸ How fitting, in this context, that sacred architecture was built of the earth herself. The sacred mounds were doubtless meant to emulate her pregnant belly, the dark interior passages leading to a uterine-like cave. Despite the insistence of generations of archaeologists, many of whom still persist in referring to them as passage tombs (even though human skeletons contemporaneous with their use are rarely found within), the mounds are primarily wombs, not tombs. Shamans did perform astral funerary rites in the mounds, a form of participatory magic that played an important role in immortalizing the souls of the dead. “Like the seed buried in the soil, the bones of the dead were placed in the womb of the goddess. When the sun penetrated . . . it was believed life would be regenerated.”¹⁹

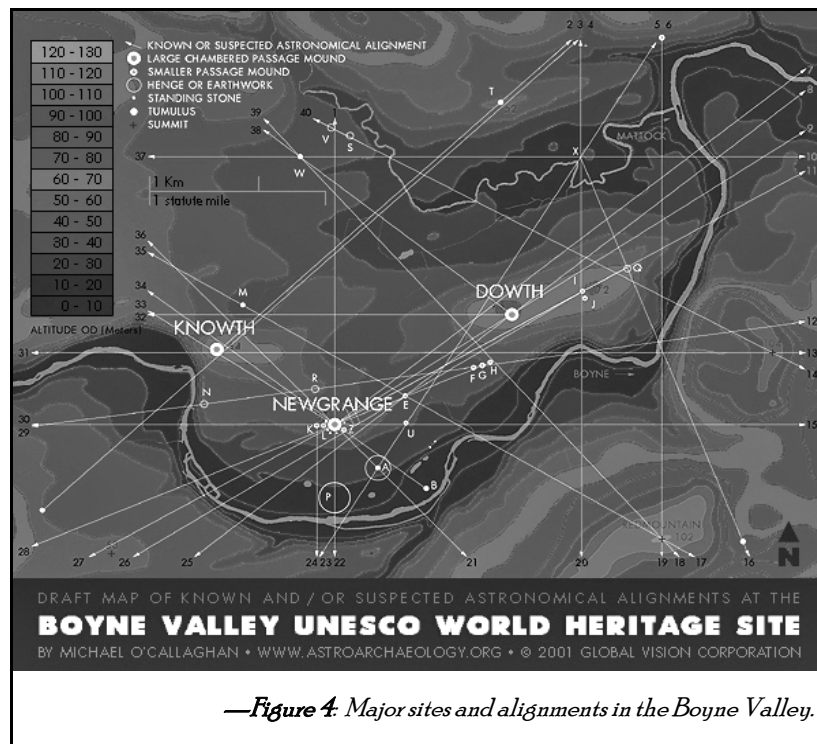


—Figure 3. Stonehenge alignments from above.

Pagan Cosmology²⁰

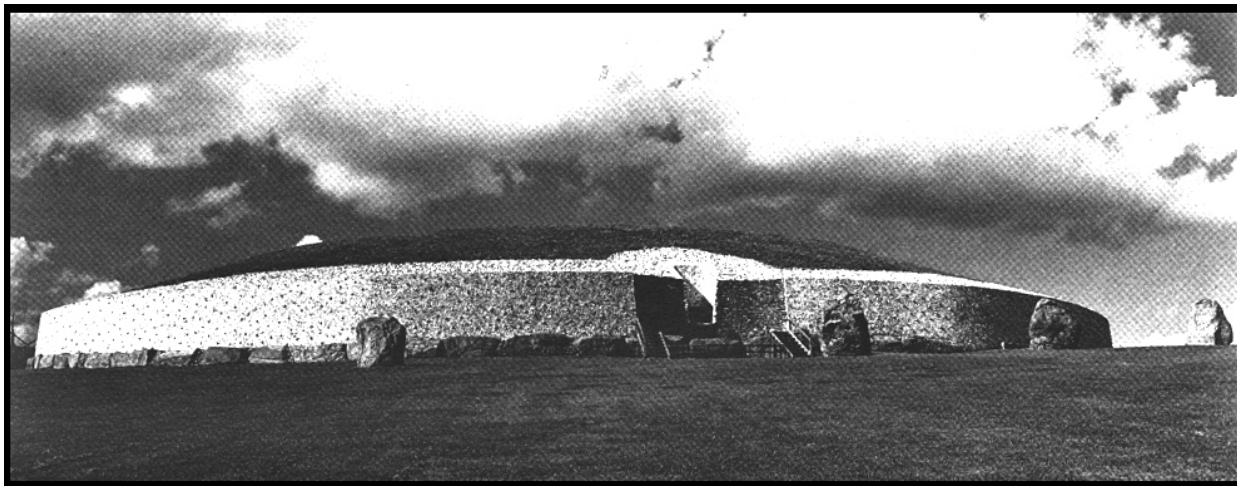
To ancient peoples, the rising and setting of the Sun, Moon and stars, the lunar phases and the annual cycle of growth and diminishment of the Sun were primary models for a death-rebirth paradigm and a powerful metaphor for the human life cycle. When heavenly bodies disappeared from the sky, they were understood to be journeying in the underworld from which they would subsequently be reborn. The regular and continuous manifestation of this divine order reassured man that the revolving door between heaven and earth would also remain open for him. In keeping with ancient beliefs, man must preserve this order by communing with cosmic forces through ritual, supplication, offertory and sacrifice.

In the cosmologies of so-called pagan religions no division existed between the divine and the mundane; the entire cosmos was ensouled and all time was sacred. Time could be measured



—Figure 4 Major sites and alignments in the Boyne Valley.

by placing sticks in the sand (Figure 1), so why did men build Stonehenge and Newgrange? From our modern perspective, if we simply label these monuments as calendrical devices, we are missing the mark. Obviously, they served a greater purpose as ritual sites. At the cardinal points in the year, the *stations of the cross*, so to speak, in the life of the Sun, large groups gathered at the appropriate locations to participate in sacred rites, many involving the lighting of huge bonfires.



—Figure 5: Newgrange after reconstruction.

“This was my palace... And even as he spoke, a light began to glow and to pervade the cave, and to obliterate the stone walls and the antique hieroglyphics engraven thereon, and to melt the earthen floor into itself like a fiery sun suddenly uprisen within the world, and there was everywhere a wandering ecstasy of sound; light and sound were one; light had a voice... I am Aengus... I am the sunlight in the heart, moonlight in the mind; I am the light at the end of every dream. ... I will make you immortal; for my palace opens into the Gardens of the Sun.”²¹
 (From “A Dream of Angus Og” by George Russell, 1897.)

Ancient rituals had four major foci which were closely interrelated: *Integrity* or wholeness, i.e. the union of heaven and earth; *Security*, insuring the continuity of natural cycles; *Fertility*, of the land, women, crops and livestock; and *Immortality*, the transmigration of souls into the spirit world. The symbolic joining of Heaven and Earth also balanced the polarities—male and female, sky and ground, spirit and matter, darkness and light. These concerns spoke to the essential pre-conditions for our ancestors to feel at home in the cosmos. The passage mound at Newgrange was a multi-functional masterpiece, exquisitely designed to promote all of these sacred purposes.

Newgrange

Newgrange, Cairn of Angus Og (Oengus), was built about 3200 BC, by a pre-Celtic people, the Tuatha De Danaan, purportedly a divine race of giants. “*They are described as the Lords of Light a race of wizards who descended from the sky in magical ships, carrying great astronomical knowledge, love of music and the secret to immortality.*”²² The mound was said to have been built by their chief, the Dagda, and to have been his residence until it was won away from him by his son, Oengus.

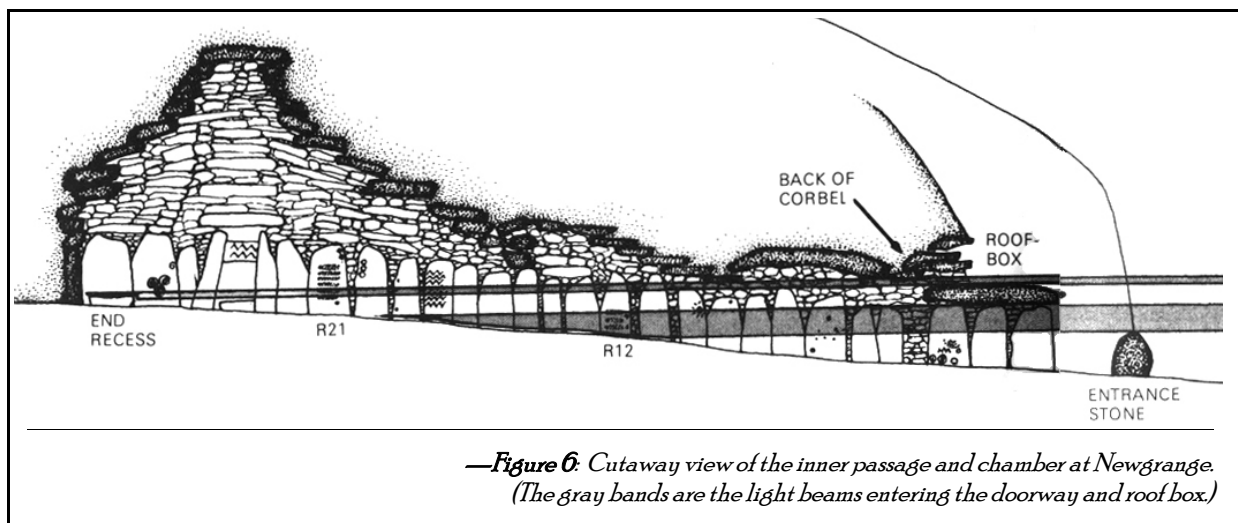
Newgrange is located on a ley line which connects it to both Stonehenge and the Great Pyramid at Giza.²³ Its oval shape recalls the cosmic egg, a symbol of the creation of the Universe. Newgrange is massive—about 280 feet in diameter and 50 feet high—contains over 280,000 tons of rock and earth, covers an area of over an acre and is surrounded by 97 stones, some decorated with megalithic art containing solar motifs.²⁴ It is estimated that the construction of Newgrange would have taken a work force of 300 laborers about 30 years, or several generations, to complete.²⁵

When the Celts invaded Ireland in the Bronze Age, the *New Age* of Aries, they easily defeated the Tuatha De Danaan who had only stone weapons. According to legend, the divine race disappeared underground to become the Sidhe, the *little people* or faeries. The Celts appropriated some of the old culture and continued to use megalithic sites for their own Druidic rituals.²⁶

Light at the End of the Tunnel

After lying undisturbed for centuries, the entrance to Newgrange’s 62-foot long interior passage was uncovered in 1699 by servants of landowner, Charles Campbell. His report to authorities brought to the site Welsh antiquarian, Edward Lhuyd, who was credited with the discovery.²⁷ Newgrange, sometimes called the *Cave of the Sun*,²⁸ is illuminated by the Winter Solstice sunrise, a fact pointed out in 1909 by Sir Norman Lockyer (of Stonehenge repute),²⁹ but discounted until re-discovered by archaeologist, Professor Michael O’Kelly, in 1967.³⁰ Excavation at Newgrange began in 1962, creating an opportunity for confirmation of the solstice sunrise theory.

At the exact moment of sunrise, a shaft of light shines through a specially constructed roof box over the entrance, penetrates the passage and floods a 20-foot tall corbelled inner chamber. The passageway is inclined to prevent ambient light from the doorway penetrating the interior (Figure 6). The solar beam from the roof box is thus isolated, intensified and focused, increasing the dramatic effect of this Neolithic light show. The event lasts for 17 minutes at dawn each day (providing visibility in a cloudy environment) from the 19th to the 23rd of December³¹ (Figure 7). The passage and chamber are lined with stones containing carved petroglyphs that are lit sequentially by the intruding beacon until it finally illuminates the stone basin at the end of the passage.



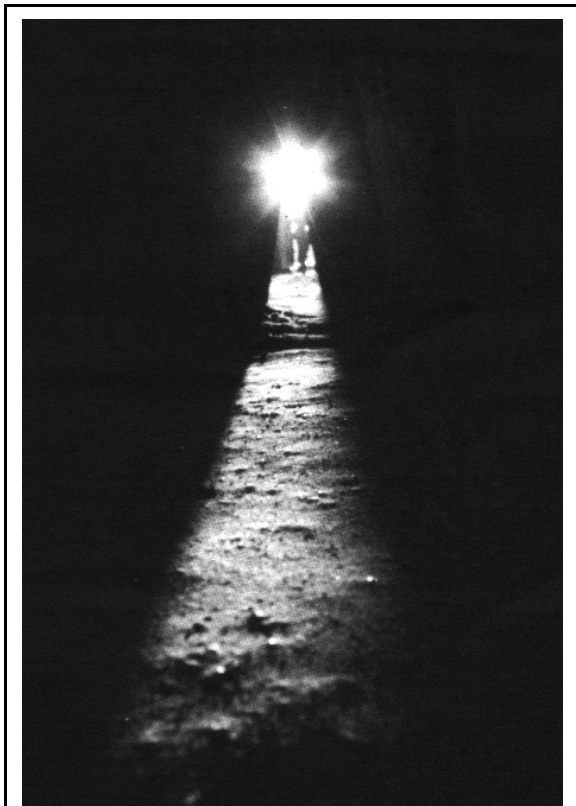
—**Figure 6:** Cutaway view of the inner passage and chamber at Newgrange. (The gray bands are the light beams entering the doorway and roof box.)

The Holy Family

As sacred architecture, Newgrange was the Notre Dame of its day. In fact, it is here that we meet Neolithic Ireland's holy family, the astrological personifications of a deific father, a virgin mother and a divine child. The characters are the Dagda, Chief of the Tuatha De Danaan, described as both a *Father God*³² and a Sun deity;³³ Boann, the Moon Goddess; and their son, Oengus, the God of Love and embodiment of Venus. Even the family dog (Dabilla) is represented by the bright star Sirius. At the time of construction, Sirius shared the same declination as the Sun at Winter Solstice and rose and set at the same place on the horizon, so it would have been visible from within the monument. Professor Kelly found three dog skeletons in the chamber, one in each of the recesses, suggesting possible sacrificial rites.³⁴

Moon River

According to legend, the Boyne River was formed because the Goddess Boann trespassed at the mystical well of her husband, the first Tuatha De Danaan high king, Nechtain. The waters rose up, injuring her hand and foot, and washing her out to the Irish Sea along



—Figure 7: Light entering the passage at Newgrange on Winter Solstice.

with her lap dog, Dabilla. The well waters created the river; Boann gave it her name—*Boinne*. It shares this name with the Milky Way to which it is the earthly corollary, *as above, so below*. *Boann* literally means *illuminated cow*, a reference to the moon, derived from an earlier form, *buo-vinda*, meaning a goddess in bovine shape.³⁵ Boann is thus a Moon-river-cow goddess. In the Irish language, the Milky Way is called the *bealach na Bo Finne*, or *the road of the illuminated cow*.³⁶ In Neolithic times the Milky Way sat just above the horizon and formed a 360° band that was visible around the whole of the sky. Newgrange is located in the bend of the Boyne (see map, Figure 4), surrounded on three sides by the river. It has a wrap-around, semi-circular façade of milky quartz stones (Figure 5) which echoes the starry celestial waterway. Aboriginal Irish phrases describe quartz as the *reflection stone*³⁷ or *Grian Cloch*, meaning *Sun Stone*.³⁸ The name, *Bru na Boinne*, is also highly descriptive and translates as either *womb of the illuminated cow*, or *womb of the Moon*.³⁹

The Cow and the Calf

Another ancient Irish legend forges an important link between the Moon and Venus. It tells of a magical cow, *Glas Ghoibhneann*, that gave unlimited amounts of milk. The Milky Way is said to be the droplets of her milk. She (the Moon), and her calf (Venus) are stolen by the Fomorian (an enemy of the Tuatha De Danaan) Sun god, Bal, a giant Cyclops whose evil eye shoots rays that turn everything it looks upon to stone. Such was the fate of the cow and calf, as they were transformed into the Rockabill Islands. Murphy interprets this story as a description of a conjunction between Venus and the Moon at Winter Solstice.⁴⁰ This conjunction was commemorated at Newgrange. (see *Venus and Moon Cycles*, next page). Cows were plentiful in the Irish Neolithic sky. The Pleiades, known as the *seven cows*, sit on the shoulder of the bull constellation, called in Irish, *Targh*, quite similar to the later classical name, Taurus. Stone Age astronomers recognized that the vernal equinox Sun rose in this constellation and were quite aware of the cycle of precession.

The Birth of Oengus

Central to understanding the ritual significance of Newgrange, “. . . *that glorious dome that stands; By the dark rolling waters of the Boyne; Where Oengus Og magnificently dwells . . .*”⁴¹ is the story of Oengus' conception and birth. A Dindsenchas poem about Bru na Boinne opens thus: “*Bright it is here, O plain of Mac ind Oc.*”⁴² According to Murphy, *Mac ind Oc*, a reference to Oengus Og, may have meant “*son of the virgin.*”⁴³ Oengus was the issue of an

adulterous affair between Boann, the Moon goddess and the Dagda, the Sun god. To hide her indiscretion, she cast a spell making the night disappear, and nine months pass in a single day. Oengus' name, *Mac Og*, indicates he was conceived early in the day and born before evening.⁴⁴

The Womb of the Moon

The cardinal function of Newgrange is as the *house of the rising Sun* at Winter Solstice. Through a symbolic act of fertilization, the entrance of a shaft of sunlight (male, phallus) into Boann's womb (the womb of the Moon) every Winter Solstice, a new Sun (son) is conceived and then born within a day's time. This astrological ritual birth of the Sun is a mystical reenactment of the conception and birth of Oengus. The sacred rite occurs at the time of year when the night is longest—in the hope that the darkness might disappear, and the day might magically lengthen, as it did under Boann's spell.

The Secret to Immortality

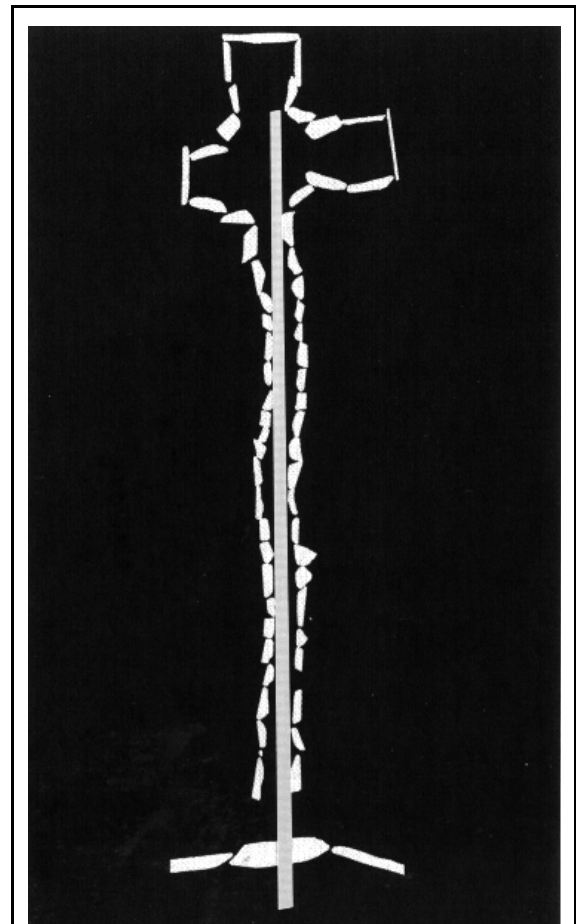
Newgrange also served a ritual funerary and fertility function. Offertory tokens were placed inside the chamber by women of the community who were hoping to become pregnant. The land itself was symbolically fertilized by the union of Sun and Earth. While bodies were generally not interred in the monument, the de-fleshed bones of the dead were brought in and laid in a cistern in the central chamber. They could lie there for up to a year, akin to placing them in the goddess' womb in order to be reborn. When the light from the solstice Sun finally touches the bones, the spirits of the dead are *beamed up*. The time when the Sun sits on the horizon, rising or setting, is thought to open a gateway between the worlds, providing a passage for souls into the other world and assuring the continuation of the cycle of life. This motif of inter-dimensional travel is universal to shamanic cultures. In Ireland such journeys were no doubt facilitated by the use of the native and widely available psilocybin liberty cap mushroom.⁴⁵

The interior of Newgrange, from which the dead are resurrected to immortality, is cruciform in shape⁴⁶ (Figure 8), another haunting precursor to later Christian iconography, the virgin birth of the divine son being paramount. It also mimics the female reproductive system: "*The interior of Newgrange is anthropomorphic—shaped like the female generative organs: a long narrow passage resembles the birth canal, leading into the main chamber, like the womb with the two side chambers to resemble the ovaries.*"⁴⁷ The cross form is also reminiscent of the swan constellation, Cygnus, important to this site because Oengus falls in

love with an other-worldly swan maiden, Caer. Newgrange is also a wintering ground for whooper swans (*Cygnus*) from Iceland.⁴⁸

Venus and Moon Cycles

The stone at the entrance doorway is heavily engraved with spiral petroglyphs (Figure 9). The spiral is an archetypal symbol, ubiquitous in all shamanic cultures and having many layers of meaning. It denotes cycles, which can be inward or outward winding, waxing or waning, growing or diminishing, ascending or descending. "*Triple spiral snake coils at the entrance stone may [also] denote the changing energies of life and the threefold aspect of the goddess, maiden, mother, crone, birth, maturity and death, the generative force of nature, the destructive force and the regenerative force.*"⁴⁹ Newgrange's spiral motif, which also appears on a stone inside the passage, is believed to represent a rare conjunction of the Moon and Venus at the time of Winter Solstice. Venus shines into the chamber just before the Winter



—Figure 8: The cruciform passage, central and side interior chambers of Newgrange, showing the path of a beam of light.

Solstice sunrise once in its eight-year cycle. During the time Newgrange was operational, this event occurred in conjunction with the Moon in 3107, 3099 and 3091 BC.⁵⁰ Since Venus is the calf of the Moon, the three spirals could well be a representation of the holy trinity. For Boann, the Dagda and Oengus, these events were occasions for a family reunion.

There is a theory that suggests the kerbstones (curbstones) surrounding Newgrange can be counted in such a way as to represent the eight-year cycle of Venus. While Venus may not be powerful enough to shine light into the chamber, an observer sitting on the floor would be able to see it through the roof box. Scholars have speculated that some rituals involved the belief that the souls of the dead were transferred into the bodies of the newborn by the light of Venus.⁵¹ Venus' cycle ties in neatly with the Moon's Metonic cycle. Both are recorded in the stones of the sacred mounds. At certain times the Moon occupies the same declination as the Winter Solstice Sun, so it too would shine into the roof box. Minute changes in the declination of the Moon could be noted by observations from the chamber during daylight, aiding in calculating during the 18.6 year cycle when the full Moon is near its nodes in order to predict eclipses at that time.



—Figure 9. The entrance to Newgrange, showing the doorway, roof box and entrance stone with the triple spiral design.

Conclusion

The mounds at Knowth and Dowth are centered on other astral phenomenon, each with their ancillary mythologies. Doubtless, these same kinds of complexes existed worldwide in all societies which possessed astral knowledge and practiced participatory magic. The Egyptians, Inca and Maya come to mind. The names may change, but the stories are archetypal, as everywhere “*the children equally of the sky and the Earth*”⁵² seek after their place in the cosmos.✽

Endnotes

- ¹ Sagan, Carl, (1995) *Cosmos*, Wings Books, p. 318.
- ² Murphy, Anthony & Moore, Richard, *Island of the Setting Sun*, p. 147.
- ³ The Chinese, Korean, and Japanese believed the hazy band of stars was the *Silvery River* of Heaven. In Hindu mythology, *Akasaganga* means *Ganges River of the Sky*. http://en.wikipedia.org/wiki/List_of_names_for_the_Milky_Way. In ancient Egypt, the Milky Way was called the *Nile in the Heaven*. <http://astro.ysc.go.jp/ysc/story/pla0204-e.html>. The Incas called it *Mayu*, the Celestial River, thought to be a mirror image of the great Vilcanota that runs across Peru. <http://trailingincas.info/astronomy.php>.
- ⁴ Hawkins, Gerald, *Stonehenge Decoded*. Doubleday, 1965.
- ⁵ A scathing review appeared in the British archeological journal *antiquity*. R.J. Atkinson “Moonshine on Stonehenge.” *Antiquity* 40:212-216. 1966. “*Much of the scientific community responded positively to Hawkin’s bombshell*”. Source: Aveni, Anthony. *Stairways to the Stars; Skywatching in Three Ancient Cultures*. John Wiley & Sons, Inc. NY, 1997. p.71.
- ⁶ Cornell, James. *The First Stargazers, An Introduction to the Origins of Astronomy*. Scribners, NY, 1981. p. 57.
- ⁷ J.N. Lockyer, *The Dawn of Astronomy*. London: Cassell, 1894; from Aveni p. 65.
- ⁸ “*Lockyer, [an astronomer] received a harsh response from the archeologists and historians of his day.*” From Aveni p. 65; also described in Cornell, pp. 59-60.
- ⁹ Info on the birth of Archaeoastronomy can be found in Aveni, Chapter 3.
- ¹⁰ “*The ancient megalithic monuments of Ireland are under threat by the authorities in charge of their protection...where some of the reconstruction [by government funded archaeologists] is nothing less than vandalism.*” (<http://www.global-vision.org/ireland/stones/>).
- ¹¹ There is a description of this process in “*The winter solstice phenomenon at Newgrange, Ireland: accident or design?*” by Tom. P. Ray, School of Cosmic Physics, Dublin Institute for Advanced Studies. “*The question then arises as to what would have been the solar alignment when the monument was built. Carbon dating of two charcoal samples from between the roof-slabs yielded radiocarbon ages of 4,450 +/-40 and 4,460 +/-45 BP’. To convert this to a calendar date, we have used the dendrochronological record provided by samples of Irish Oak. This indicates that the probable construction period for the site is 3,150 +/- 100 BC. For these dates the obliquity of the ecliptic would have been 24°2’ +/-1’ and the midwinter Sun would rise at an azimuth of 133°54’ +/-4’.* Read more on Martin Byrne’s website: <http://www.carrowkeel.com/files/articles/tomray.html>.
- ¹² Murphy, p. 101. Wright’s illustration can be found on p.102.
- ¹³ <http://www.astroarchaeology.org/boynevalley.html>
- ¹⁴ Much information in this article was gleaned through personal observations on my 2006 trip to Newgrange, Knowth, Dowth, Loughcrew, Tara, stone circles and henges in Meath County, archeological exhibitions in the Cavan Museum, the National

Museum in Dublin and the Bru na Boinne Visitor Center. I learned about the mythology and history of the sites from the knowledgeable guide who conducted my private tour (www.goddesstours.de). Where additional reading augmented experience, I have included references.

15. All Irish names used in this article, their translations as well as the attenuate mythology can be found in Murphy and Moore.
16. Murphy. p.172.
17. Ibid. Chapters on Newgrange, Knowth and Dowth.
18. Concannon, Maureen. *The Sacred Whore, Sheela Goddess of the Celts*. Collins Press, Cork, 2004. p.21.
19. Ibid. p.31.
20. Ken Wilber has been a primary influence in formulating my understanding of the mythic-magic cosmology of early cultures. I recommend his book, *Up From Eden: A Transpersonal View of Human Evolution*. Quest Books, 1981.
21. George William Russell (1867-1935), the author, was a critic, poet and painter. A mystical writer, he was a friend of Yeats and a follower of theosophy in Dublin. Poem found at www.carrowkeel.com/sites/boyne/newgrange/index.html.
22. www.global-vision.org/Ireland/stones/history.html
23. Concannon. p.31.
24. <http://www.sacredsites.com/europe/ireland/newgrange.html>
25. <http://www.mythicalireland.com/ancientsites/newgrange-facts/construction.php>
26. <http://www.global-vision.org/ireland/stones/history.html>
27. Brennan. pp. 18-19.
28. Ibid. pp.19-24. The name was given by General Charles Vallancey, a professional surveyor who entered the passage in the 18th century. He identified soli-lunar symbols in the rock carvings and speculated about an astronomical connection. After his death in 1804 his ideas were abandoned as *mystical speculation*.
29. Brennan p. 32. J. N. Lockyer, *Stonehenge and Other British Monuments Astronomically Considered*. London, 1909.
30. Murphy. p.139.
31. <http://www.sacredsites.com/europe/ireland/newgrange.html>
32. <http://www.carrowkeel.com/files/cairns/ccwho.html>
33. According to Martin Brennan: "In his book, *Early Irish History and Mythology (1946)*, T. F. O'Rahilly states that the question of the Dagda's identity is fully answered if we say that he was the god of the sun."
34. Murphy pp.178-79.
35. Ibid. p.17. All translations are from Ó hÓgáin, Dr. Daithi, *Myth Legend and Romance, An Encyclopedia of the Irish Folk Traditions*, Ryan Publishing, 1990.
36. Ibid. p.18.
37. Ibid. p.164.
38. <http://www.carrowkeel.com/files/cairns/quartz.html>
39. Murphy. p.172.
40. Ibid. p. 167.
41. Ibid. p. 138. Quoted from "Clarence in Dublin," *Penney Journal*, Vol. 1 p.132.
42. Ibid. p. 174.
43. Ibid. p. 175.
44. Ibid. Source is Ó hÓgáin.
45. www.global-vision.org/Ireland/stones/history.html
46. "The symbol of the cross is as old as this type of monument, as is the repetition of the number three and the alignment or orientation to the movement of a heavenly aspect." Martin Byrne: <http://www.carrowkeel.com/files/cairns/ccwhy.html>.
47. Concannon. p.32.
48. Swan legend in Murphy, p.143-46.
49. Concannon, p.33.
50. Murphy. p. 169.
51. Ibid. p.165. Quoted from Knight, Christopher & Lomas, Robert, *Uriel's Machine: The Prehistoric Technology that Survived the Flood*. Century, 1999. pp. 291-294.
52. Sagan, Carl, (1995) *Cosmos*, Wings Books, p. 318.

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—*A Knights Templar Seal, two knights on a single horse, a symbol of the warrior-monk duality and reflecting the duality in gnostic thought.*

... a prelude to Freemasonry,
the Order of the Knights Templar ...

1118 Guillaume of Tyre, wrote late in the 12th century that the Order of the Knights Templar was founded in 1118 in Jerusalem when Hughes de Payne, Andre de Montbard and seven other knights, taking vows of chastity and to hold all property in common, declared themselves an order of warrior monks (a great duality in itself). The group visited King Baudoin I of Jerusalem under the letter of introduction and protection of St Bernard of Clairvaux, one of the most influential men in Europe. Though their aim was touted as protection for pilgrims to the Holy Land, for at least nine years, they excavated under the structure in which they were granted quarter—reportedly the Temple of Solomon.

1127 With their secret findings, the group returned to France, gaining at the Council of Troyes, legal autonomy beyond kings and bishops, responsible to the Pope alone. Their rule was the duel discipline of peaceful monk and fierce warrior, while their reputation became: first in battle, last to retreat, never ransomed, often martyred. Shortly afterward returning to France, de Payen and Montbard visited Scotland where the St Clairs, related by marriage to de Payen, made the first Templar land grant at Ballontrodoch. Numerous land grants from noble families followed, quickly giving a stable base for a multitude of enterprises. Within 50 years the Templars had become a commercial conglomerate on land and sea as great as many states. Within 100 years they were an international diplomatic power and wealthier than any European kingdom.

Templar endeavours financed the soaring Gothic cathedrals, a form of geometric architecture that can only be explained as coming into being after the Templar return from the Holy Land. They laid the financial foundations that later became the basis of capitalism; they set the gold and silver standard for coin weight; introduced the bankers check and the *note of hand* (precursor of the credit card), called interest on money, *rent*, to avoid usury; and policed and financed the pilgrim trade, a similarity to the modern day tour industry.

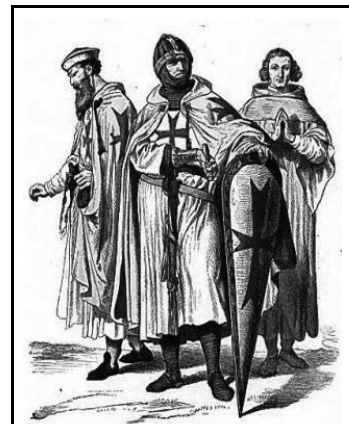
Under its immense freedom, the Order provided financial security and safe travel that skilfully led to a prosperous merchant class, destined to change the balance of power from feudal serfdom to centralized cities, thus beginning the path for a transformed Europe. As often happens, power, wealth and success generated jealousy in the Order's hierarchy and resentment from those in financial debt as was King Phillippe IV of France.

1307 Under the guise of heresy and Phillippe's control of Pope Clement V, whose election the monarch himself had manipulated, Phillippe sent sealed orders throughout France to be opened simultaneously on October 12 for the arrest of the Order. On Friday, October 13, in Paris alone, 60 senior Knights and Grand Master, Jacques de Molay, age 70, were imprisoned. In this era of overt repression with the power of a few over the many, hundreds of Templars were brutally tortured and killed under the Inquisition.

1312 On March 22, 1312, at the Council of Vienne, Pope Clement V, *without* a ruling on any guilt, officially dissolved the Order.

1314 On March 14, 1314, Phillippe convened his secular council and condemned de Molay and Geoffroi de Charney, the Preceptor of Normandy, to burn at the stake. As he was dying, de Molay prophesied that both Phillippe and Clement would appear before the Supreme Judge in heaven within a year. On April 20, Clement V died from an intestinal disease; three months later, Phillippe IV died in a hunting accident.

Yet, ultimately Phillippe was foiled. The Templar fleet in port at La Rochelle, France on October 12—by the 13th, had vanished, as had all their records in France, *and*, to Phillippe's utter chagrin, the Templar treasury.



—*The Croix Patte*
In 1147, Pope Eugenius III initiated the famous tradition of the splayed red cross.

“... *The Templars took the ancient Ma'at-inspired, speculative Masonic secrets ... and proceeded to give the world a new, supreme level of operative masonry ... [then] a remnant of the order transformed itself into something that became modern Freemasonry.*”

(continued on page 48)

(Source of the above information and quote: *The Hiram Key* by Christopher Knight & Robert Lomas.)

The Katarchē of Horary

by Chris Brennan

“The hypothesis cannot be accepted in the total absence of corroborative evidence.”¹

~ David Pingree

The question of the origin of horary astrology is one that has eluded the astrological community for some time now. Several prominent astrologers and historians of astrology have made explicit statements over the past couple of decades claiming that horary was a Hellenistic innovation that goes back to the earliest strata of the horoscopic astrological tradition. Indeed, this appears to be the prevailing view within the astrological community at the present time.

The evidence for this claim relies almost entirely on a translation of an ancient astrological text that appears to point to the use of horary as early as the 1st century of the Common Era. This text is that of Dorotheus of Sidon (c. 75 CE), who wrote one of the earliest works on Hellenistic astrology to have survived largely intact to the present day. The extant text is not written in its original language however, but rather the text as we have it today is an English translation of an Arabic translation of a Pahlavī (Sasanian Persian) translation of Dorotheus’ original Greek work, which was originally written in the form of a didactic poem. This English translation, which was published in 1976 by the noted historian of science, David Pingree, has been the primary source of this controversy because it makes several apparent references to interrogational (i.e. horary) astrology in the last book of the five book series, which is collectively known in Greek as the *Pentateuch* or in Latin as the *Carmen Astrologicum*.

This paper addresses the general question of the existence of interrogational astrology in the Hellenistic tradition, as well as the specific sections in the Arabic translation of Dorotheus’ work where explicit references are made to interrogational astrology in an effort to determine their legitimacy. This may be accomplished by studying the internal textual evidence and consistency within Pingree’s English translation of the Arabic, as well as by comparing this translation to other surviving Dorotheus fragments, including the lengthy quotation of Dorotheus’ fifth book by the early 4th century astrologer Hephaistio of Thebes (b.380). While Pingree’s English translation of the Arabic version of Dorotheus contains many clues which clearly indicate that there are major problems with the surviving text, the ultimate confirmation of the extent of these issues becomes undeniably clear once the questionable areas of the text are compared with the excerpts of Dorotheus’ fifth book by Hephaistio which still survive in something very close to the original Greek poetical form.

The point of this analysis is to dispel a persistent historical myth about a major branch of the tradition, which, although superficially plausible, does not hold up under close examination. The result will be to

... this analysis is to dispel a persistent historical myth ... which ... does not hold up under close examination.

gain a greater understanding of the historical development of horoscopic astrology in classical antiquity, as well as to clarify and mend some of the technical terminology that has recently begun to

corrode due to a significant misunderstanding that has occurred in recent times.

Interrogational astrology, also known as horary astrology, is the study of determining the answer to specific questions through the examination and interpretation of a horoscopic chart cast for the moment that a question is posed to an astrologer.² The theory is that

since the question exists and is formulated and posed at a specific moment in time, then the answer must also exist at that moment and is reflected by the alignment of certain celestial bodies in a horoscopic chart cast for that point in time. By following a very specific set of rules and adhering to the logic that is inherent in the system, the answer to the question is sought to be derived primarily, if not exclusively, based upon the chart of the question itself.

Interrogational astrology is one of the four main branches of horoscopic astrology,³ and it is from these

four branches that almost all other applications, techniques and practices are derived. The first branch is genethliology or natal astrology: the practice of casting and interpreting astrological charts for the moment of the birth of an individual in the attempt to ascertain specific information about their life. The second branch is general or mundane astrology: the application of astrological principles to groups of people such as cities and nations, and to natural phenomena such as weather and earthquakes. The third branch is katarchic astrology: the application of astrological principles to determine an auspicious moment to begin a venture or undertaking, as well as to interpret the auspiciousness of an inception that has already taken place. The latter application is more commonly referred to as ‘inceptional astrology’ in modern times, although in the Hellenistic and Byzantine traditions the term, *katarchē*, was used to refer to both electional astrology as well as what modern astrologers refer to as inceptional astrology. For example, a passage from Serapio titled “*Peri Katarchē*” or “Concerning Inceptions” in the *Catalogus Codicum Astrologorum Graecorum*, begins:

*For every inception [katarchē] of those things which have already had a beginning and those that are about to begin, it will be necessary to see . . .*⁴

The term, *katarchē*, is used in this paper so as to retain the original fluidity of the application of the term to both ‘elections’ as well as ‘inceptions,’ although the word ‘inception’ would, and has, served as a reasonable English translation for the term, *katarchē*.

While each of the four branches are related inasmuch as they are all based upon the same fundamental premise of horoscopic astrology and operate largely within the same basic technical framework, each are quite distinct in their specific application and scope. The technical terminology used to define the separate branches serves an important role in reflecting the differentiation in application between them. The

distinction becomes especially important when dealing with specific theoretical and philosophical issues, or when pursuing comparative studies between different traditions.

However, in the past 20 years the distinction between two of these branches, katarchic and interrogational astrology, has been treated with a large degree of flu-

idity to the point that the terms are said to be interchangeable in many modern astrological texts today, even though the scope and application of the two, as well as the ancient usage of

the terms, is clearly very different. In order to understand the origin of this problem and the manner in which it may be corrected, we must first examine the history behind the current state of affairs.

Modern Developments

Although interrogational astrology was not a major part of the 20th century astrological tradition in the west because the focus and technical structure of modern astrology did not sustain it, this branch of astrology has seen a major resurgence over the past 20 years, largely due to the revival of traditional methodologies and techniques that has taken place, the so-called post-modernist movement. Indeed, one of the most influential events in the formulation of this movement was the reintroduction of traditional (i.e. pre-18th century) horary astrology into the modern astrological community in the 1980’s. Nick Campion pointed out in his article “The Traditional Revival in Modern Astrology: A Preliminary History” that

*The origins of the traditional revival proper, as an influential movement in late twentieth-century astrology, lie in the UK, chiefly with Olivia Barclay.*⁵

One of the most crucial events in this recent revival was the acquisition of a copy of William Lilly’s *Christian Astrology* by Olivia Barclay in 1980, and her subsequent efforts to circulate it that led to its eventual republication in 1985. During the same period, Geoffrey Cornelius and Maggie Hyde founded an organization called The Company of Astrologers in 1983 which took an active role in teaching and promoting a more traditional style of horary astrology that was derived partially from Lilly, and delved into the subject’s philosophical implications. Ms. Barclay eventually started a correspondence course which mainly focused on methods derived from Lilly. This directly influenced many other astrologers such as Lee Lehman, Deborah Houlding, Anthony Louis and John Frawley, who would later go on to play major roles in

.. the distinction between two of these branches, katarchic and interrogational astrology . . . is clearly very different.

spurring the traditional revival across the west through their popularization of traditional techniques and methodologies. This proliferation of interrogational astrology, and traditional forms of horoscopy in general, helped to pave the way for the further expansion of the traditional movement with the establishment of Project Hindsight by Robert Zoller, Robert Hand, and Robert Schmidt in 1992, then the subsequent separation of A.R.H.A.T.⁶ and its establishment as a distinct entity in 1997. It is important to note that the initial zeitgeist of the traditional revival was largely centered on interrogational astrology, specifically of the type practiced in the 17th century; and it is still a major part of the focus of those within this movement at the present time.

Pingree

By far the most towering figure in the field of the history and transmission of astrology in the 20th century was David E. Pingree. In one biographical article, it was noted that Pingree had

*... devoted his life's work to understanding the transmission of mathematics, astronomy and astrology from the cultures of ancient Mesopotamia through Renaissance Europe, and the ways the recipient culture would alter the ideas to render them accessible to their people. 'Each time there is a transmission there is a transformation,' he said. 'It is only in modern times that Western science is transmitted without being changed.'*⁷

Pingree was fluent in ancient Greek, Arabic, Sanskrit, Latin, Persian, and Akkadian, as well as several other languages. He directed a major portion of his career to studying, cataloging and translating ancient astrological and astronomical texts and produced numerous books and articles over the years on various eastern and western astrological traditions including the Babylonian, Hellenistic, Indian, Persian, Arabic and Latin traditions ranging from the 3rd millennium BCE to the 18th century CE. Although Pingree did not believe in astrology,⁸ he did acknowledge its place as a legitimate science in the ancient world that is deserving of serious academic study. In reference to astral omens and astrology, he once wrote that

All of these subjects, I would argue, were or are sciences within the contexts of the cultures in which they once flourished or now are practiced. As such they deserve to be studied by historians of science with as serious and thorough a purpose as are the topics that we usually find discussed in

*history of science classrooms or in the pages of Isis. This means that their intellectual content must be probed deeply, and not simply dismissed as rubbish or interpreted in the light of modern historical mythology; and that the intellectual content must be related to the culture that produced and nourished each, and to the social context within which each arose and developed.*⁹

Pingree arguably did more than any other person perhaps in the history of the subject of astrology to investigate and reconstruct its history. His expertise in ancient languages and his exposure to all of the ancient astrological traditions ensures that his opinions on matters concerning the history and transmission of astrology are not to be taken lightly.

It could be argued that Pingree's disbelief in astrology as a legitimate phenomenon actually reinforced his work and many of his conclusions because his lack of emotional investment in the subject freed him from making mistakes of interpretation which could have occurred by projecting his own ideas, beliefs and desires onto the subject matter. Instead his main focus was on philological issues concerning the variations in manuscripts and the transformation of specific concepts as they were transmitted to different cultures and as they passed through different languages. This would be in contrast with someone who actually believed in astrology as a legitimate phenomenon and perhaps would approach the ancient texts and authors with preconceived notions about what *should* be there. Such an approach could incline a person more

towards making mistakes of interpretation in regards to the ancient material, especially if attention was not paid to the philological content or history of the texts and there was a lack of familiarity with the ancient languages in which they were written. Robin Waterfield summarized one aspect of this tendency aptly in his article, "The Evidence for Astrology in Classical Greece," by stating that

*... there is always a tendency for enthusiasts in any subject to want to trace their interests as far back in history as possible, to give them an aura of respectability.*¹⁰

Ultimately it would seem that Pingree's objectivity freed him from making some of the anachronistic mistakes that were made over the past 20 years by astrologers whose subjective opinions colored their perception of the material.

Pingree appears to have initially assumed that interrogational astrology existed in the Hellenistic tradition

Pingree arguably, did more than any other person perhaps in the history of... astrology to investigate and reconstruct its history.

largely due to the apparent references to it in the fifth book of the Arabic versions of Dorotheus. In 1969 he wrote in the *Dictionary of the History of Ideas* that

*... in the West interrogations seem to have developed naturally from catarchic astrology ... [and that the] primary text is Dorotheus' fifth book ... [although] interrogations are fairly infrequent before the Byzantine period.*¹¹

This was actually a bit of an understatement because what Pingree meant by “*fairly infrequent before the Byzantine period*” is that outside of Dorotheus’ supposed references to the subject, the list of Hellenistic authors who made no references to interrogational astrology in any of their surviving works, runs the entire gambit of the early western astrological tradition from its mythical founders, through the early expositors, all the way to the later compilers and commentators.

A list of the authors who do not mention interrogational astrology anywhere in their surviving works would include such Hellenistic authors as Hermes, Asclepius, Nechepso, Petosiris, Abram, Orpheus, Critodemus, Serapio, Timaeus, Antiochus of Athens, Marcus Manilius, Thrasyllus, Teucer of Babylon, Balbillus, Claudius Ptolemy, Vettius Valens, Anubio, Antigonus of Nicaea, Manetho, Porphyry, Pancharius, Maximus, Paulus Alexandrinus, Anonymous of 379, Firmicus Maternus, Hephaistio of Thebes, Olympiodoros and Rhetorius of Egypt. The sheer number of Hellenistic astrologers who did not make any references to interrogational astrology should be enough to elicit a certain degree of suspicion about the “*infrequent*” sources that allegedly did.

Aside from the astrologers themselves, it should be noted that not even the critics and the skeptics such as Cicero (106-43 BCE), Sextus Empiricus (late 2nd to early 3rd century CE) and Saint Augustine (354-430 CE)—who all wrote sharp polemics against astrology—mentioned interrogations, even though they made explicit references to genethliology, mundane and katarchic astrology.

Cicero’s polemic was mainly directed against genethliology, although towards the end he mentioned mundane and katarchic astrology in reference to an astrologer who predicted the future of Rome based upon a “*starting point*” when “*Romulus laid the first stone*”.¹² He dismissed both by saying,

Even if it is admitted that lunar and stellar groupings at the moment a baby draws the first breath

of life are of vital import, must we allow that they actually wield a certain power over the brick and stone of which the city was constructed?^{12a}

Sextus Empiricus, who seemed to be the most familiar with the technical apparatus of Hellenistic astrology out of the three critics, focused almost entirely on disputing genethliology largely due to issues relating to the accuracy of horoscopic charts, which resulted from astronomical and timekeeping issues during that period.¹³

Augustine, who gave the most interesting and extensive disputation of astrology between the three critics, criticized genethliology specifically in relation to the issue of twins; but he also attacked katarchic astrology saying,

*Now who could tolerate the assumption that in choosing lucky days people manufacture new destinies by their own acts? ... Can a man by the choice of a day change the destiny already decreed for him?*¹⁴

It is extremely significant that none of these men mentioned this particular branch of astrology, which

... the list of Hellenistic authors who made no references to interrogational astrology ... runs the entire gambit of the early western astrological tradition ...

would later become the focus of numerous attacks by both skeptics and astrologers alike during the Middle Ages and even into modern times. The popularity of interrogational astrology has waxed and waned in astro-

logical circles throughout history due to changing philosophical and religious trends; but the assaults upon it by skeptics have generally stayed constant since it is a relatively easy target with no immediately apparent theoretical foundation in the natural sciences with which to establish itself. Historically, the practice of interrogational astrology has often been seen as a divinatory application of astrology, which often elicits objections both on scientific and religious grounds. The silence of the skeptics in this area is quite telling.

What Pingree would later realize was that references to interrogations were not merely infrequent in the Hellenistic tradition of astrology, but they were actually non-existent.

Dorotheus

In 1976 Pingree published his translation of Dorotheus’ text from an Arabic original that was translated from Pahlavī by ‘Umar ibn al-Farrukhān al-Ṭabari (d. c. 815) sometime around the year 800. Another prior Arabic translation of the Pahlavī work of Dorotheus had been carried out by Māshā’ allāh sometime in the

770's, but it only survives in fragments. The purpose of Pingree's English translation of 'Umar's edition of Dorotheus was to make that specific version available for the first time so that it could be used as a control in further comparisons, and not to attempt to recreate the archetype of Dorotheus' original manuscript. That is why he included other Greek and Latin fragments from different versions of Dorotheus' text in the original 1976 publication along with his English translation of the Arabic, so that they could be compared with one another in order to study the variations in the transmission of the text. The inclusion of these other fragments was not done arbitrarily because, as he would later note:

*'Umar's version is not a complete translation of the Pahlavī, for fragments of Māshā'allāh's correspond to citations by Hephæstio of Thebes of Dorotheus' views that are omitted by 'Umar; and it represents a contaminated version, contaminated, most noticeably by two horoscopes introduced into the text by Sasanian redactors . . . [in addition to other] added materials . . . including . . . references to Hermes, Valens, and Qītrīnūs al-Sadwālī, and a few Indian concepts, as usual.'*¹⁵

What Pingree eventually realized was that a major revision had been made to the text in addition to the obvious interpolations by the Persian translators before it even reached the Arabic era astrologers in the late 8th and early 9th century.

Sometime after the foundation of the Sasanian Empire in 226 CE, there was a transmission of Greek and Sanskrit astrological texts into Iran, which were subsequently translated into Persian. These texts included Dorotheus' *Pentateuch* and the *Anthology* of Vettius Valens; as well as works by Hermes, Ptolemy; a one Quīdrūs (likely Qītrīnūs), an author referred to as Farmāsb, the Indian; and eventually some works by the renowned 6th century Indian astrologer, Varāhamihra.¹⁶ Pingree dated the early transmission of texts into Persia to the 3rd or 4th century, partially due to the inclusion of two charts in the third book of the Arabic version of Dorotheus which he dated to October 20, 281 and February 26, 381.¹⁷ It should be noted that James Holden has disputed Pingree's dating of the October 281 chart and put forward a plausible date of October 2, 44 CE.¹⁸ If accurate, this would serve to place the date of the transmission of Dorotheus' text more firmly in the late 4th or early 5th century, around the time of the second chart which Pingree securely dated to 381. According to Pingree, this period of

*. . . initial translations from Greek and Sanskrit in the early Sasanian period . . . [was followed by a program of] massive revisions of the texts under Khusrō Anūshīrwān (531-578) in the 6th century.*¹⁹

This program of revisions in the 6th century accounts for the out-of-place references to Valens, Hermes, and Qītrīnūs in the Arabic version of Dorotheus, as well as other interpolations, such as the references to navāṃśas and the additional horoscope(s) placed in the third book. Most importantly, the revisions account for the references to interrogations that occur in several places in the fifth book of the *Pentateuch*, which even in its corrupted form, clearly focuses on katarthic astrology, despite the few scattered references that seem to say otherwise. Pingree pointed out that

*Already Māshā'allāh repeats these same katarthic subjects and astrological techniques [in his translation of Dorotheus] transformed into interrogations: for example, chapters in Dorotheus on choosing the time to launch a ship or buy land become in Māshā'allāh chapters answering the question of whether or not someone will do these things.*²⁰

This process of transforming works on katarthic astrology into interrogations is one that Pingree thought to have "run its course in Sasanian times,"²¹ for example with the Pahlavī version of Dorotheus' text; but it was also one that was still in the process of being carried out in the 8th and early 9th centuries and even as late as the 14th century.

The Yavanajataka

Two years after completing his publication of Dorotheus and the accompanying fragments in 1976, Pingree published his translation and commentary of another immensely important astrological work known as the *Yavanajātaka* of Sphujidhvaja. The *Yavanajātaka* or *Horoscopy of the Greeks* is a Sanskrit astrological text that was written in verse in 269-270 CE. It was based on a prose translation of a Greek text on horoscopic astrology that was probably written in Egypt sometime around the early 2nd century CE and then translated into Sanskrit by someone known as Yavaneśvara or 'Lord of the Greeks' in 149-150 CE. Pingree was convinced that not only was the translation of the original Greek text into Sanskrit, which was carried out in the mid 2nd century, "the basis of all later Indian developments in horoscopy,"²² but that the versified text made by Sphujidhvaja in 269-270 CE was also the point in which "the transformation of Greek katarthic [astrology] into interrogational astrology took place . . ." ²³ According to Pingree,

This branch of astrology was an Indian invention, drawing upon both jātaka, for the subjects of the query, and Greek katarthic astrology, for the answer; if not devised by Sphujidhvaja himself, he

must have been able to derive it from some Indian astrologer writing in the century before he composed the *Yavanajātaka*.²⁴

Thus, according to Pingree's later opinion, not only did Dorotheus not practice interrogational astrology, but the branch was not even devised until two centuries after he lived; and the innovation took place not in the Hellenistic tradition, but in India.

The material that Pingree identified as interrogational astrology, or *praśna*, which is presented in the *Yavanajātaka*, appears to be somewhat rudimentary when compared with what would later develop in the Medieval Persian, Arabic and Indian traditions of interrogations; but such is to be expected of a recently developed application of astrology that was perhaps not even a century old when Sphujidhvaja appended it to the *Yavanajātaka* in the 3rd century.

The treatment began directly after the completion of the main portion of the work on genethliology, and comprised 20 short chapters, or about 40 pages in Pingree's translation, on different delineations of planets, angles, signs, *navāṃśas*, *dvādaśāṃśas*, *vargas* and *decans* at the time that a client approaches an astrologer, but not necessarily when a question is actually posed to an astrologer. The main emphasis of this section of the work was on determining the thoughts of the person approaching the astrologer through an examination of placements in the angles at the time of a consultation. There appears to be little attention paid to determining the actual *outcome* of any specific question itself. As such, the vast majority of the so-called 'interrogational' section of the *Yavanajātaka* consists of straightforward delineations that read:

*If the Sun is in mid-heaven, he **thinks** of authority, starting enterprises, or the money pertaining to business...*²⁵ [emphasis added].

*If a *navāṃśa* of Aries is in the ascendant, he is **thinking** of lands or gold because of the strength of Mars; if a *navāṃśa* of Taurus, of quadrupeds or women . . .*²⁶ [emphasis added].

These delineations and instructions in the 'interrogational' portion of the *Yavanajātaka* seem to be more reminiscent of what modern astrologers refer to as a 'consultation chart'—a chart that is drawn up for the moment that a consultation between an astrologer and a client begins. It seems likely that this was this basic concept which eventually led later astrologers to develop an independent branch of interrogations. This is why the delineation material in this portion of the

Yavanajātaka seems to focus on determining the thoughts of the querent at the time of the query, because the fundamental theoretical basis for this proto-interrogational astrology at this early stage, and in later interrogational astrology in general—it is here argued—seems to be closely associated with the inception of the consultation itself.

This would be in contrast to the more modern conceptualization of interrogational astrology, for example in Geoffrey Cornelius' position which rejects the notion of 'moments of origin' or inceptions as the conceptual basis for interrogations, as well as for astrology in general.²⁷ Note that this new conceptualization of interrogational astrology, as presented here, which approaches the question itself as being a derivative of the inceptional chart of the consultation, still acknowledges the participatory nature of the subject and does not require some sort of causal model in order to explain its mode of operation.²⁸

This close association with the inception of the consultation is the reason that the moment of importance in later interrogational astrology is not simply the abstract 'birth' of a question as

it occurs to an individual; but rather it is when the question is actually posed to an astrologer with the specific intent of learning the answer, *and* is accepted by that astrologer, thus initiating

the consultation. The participatory nature of horary astrology is actually inherent in the basic technical framework; and traces of this are still apparent even in modern times with statements associating the 7th house in a horary chart with the astrologer to whom the question has been posed.²⁹ It would appear that later astrologers in the west to some degree, held this conceptualization as well; and it explains the Medieval era injunction by Māshā'allāh that

*It is not suitable for a sage to look on his own behalf. It is necessary that he asks of another.*³⁰

It also explains Guido Bonatti's later insistence that

*Whenever you are asked about something concerning which a questioner wishes to question . . . [you should determine the time] as exactly as possible, immediately without any delay or any intervening interval when the word goes forth from the mouth of the one asking the question. And beware lest you should deviate in some way, lest some error should fall into the matter about which there is a question for you because of delay.*³¹

Such a conceptualization explains the way in which interrogational astrology was able to evolve from

... not only did Dorotheus not practice interrogational astrology, but the branch was not even devised until two centuries after he lived ...

genethliology and katarthic astrology to form a distinct branch of the tradition—not through casting charts for some sort of abstract moment in time when a question occurs, but rather through a very specific application of horoscopic principles to render the thoughts of the client at the time of a consultation into an external medium. Once this basic premise had been established—where the thoughts of a person could be determined from a horoscopic chart, cast for the moment that the astrologer was approached—it was possible for later astrologers to make a bit of a conceptual leap in order to develop a specific technical structure around this framework so that they could establish the eventuation of a specific question at hand.

However, contrary to Pingree’s assertions, it is not particularly evident that this was a step made by the early Indian astrologers, particularly given the fact that the majority of the delineations in the *Yavanajātaka* were focused on this ‘consultation chart’ framework, where the focus was *not* on how to determine the outcome or answer to a specific question, but instead, the emphasis was simply on determining the thoughts of the person approaching the astrologer at the time of a consultation.

It is unclear as to what Pingree thought was particularly interrogational about this text, given that the focus is not on determining the outcome of specific questions. Indeed, this distinction between the ‘consultation chart’ framework and the more specific conceptual and technical framework of interrogational astrology is an important one because without it, we would have no way of determining what sets the *Yavanajātaka* apart from other texts in the Hellenistic tradition which display the same ‘consultation chart’ framework (for example, in the introduction to the third book of Hephaistio of Thebes’ *Apotelesmatics* on ‘the divination of thoughts’³²). For this we can only look to the *Yavanajātaka* itself in order to attempt to distinguish between the ‘consultation chart’ framework that was apparently common to both the Hellenistic and Indian traditions, and the later development of this framework with its specific application to interrogations or questions.

In trying to determine if the *Yavanajātaka* does indeed show evidence of interrogational astrology proper—that is, the answering of specific questions, as Pingree argues—it is important to point out that there is no elaborate system of applications and separations as was used in the later Arabic tradition in order to determine the answer to a question. Indeed, the only explicit reference that we have in this text, which may deal with the eventuation of the thoughts of the client, is a brief passage that somewhat inadequately outlines a mathematical technique which is

used to affirm or deny the eventuation of the thoughts of the querent by selecting a specific planet: If this planet is a benefic, then the eventuation of the client’s thoughts are positive or affirmative; if a malefic, then the eventuation of the clients thoughts are negative.³³

However, in reconstructing this section of the *Yavanajātaka*, Pingree was forced to rely on a comparison with a later interrogational text in order to reconstruct the “rather obscure verses,” and he was forced to admit that “the exact meaning of much of *Sphujidhvaja* [in this section] remains obscure.”³⁴ *Sphujidhvaja* does appear to indicate that there was some fermentation occurring in the astrological community in India at the time when he noted that some astrologers thought that simply having a planet in its own varga and in an angle was enough to indicate the fruition of the client’s thoughts.

*Some (astrologers) desire that a planet in its own varga in a cardine should cause the fruition of such things as thoughts . . .*³⁵

Ultimately while the fundamental framework of the proto-interrogational astrology that appears in the *Yavanajātaka* relied on the basic principles of Hellenistic katarthic and genethliacal astrology, the apparent intimations towards the eventuation of the thoughts of the client appeared to be somewhat unique to the Indian tradition. This approach is also somewhat unusual when compared to the more mature forms of interrogational astrology that would later develop in the Persian, Arabic and Tajika traditions; but in this regard, it may be very much in the sense that the *Yavanajātaka* was a precursor to what would later develop. According to Pingree, from this point forward, *praśna* (interrogational astrology) was practiced and developed in India as a distinct branch of horoscopic astrology, in addition to *jātaka* (genethliology), *muhūrta* (katarthic astrology) and *saṃhitā* (mundane astrology), as well as other subsets of astrology that are unique to the Indian tradition.

However, the full development and widespread use of the system of interrogations did not become apparent in India until the 6th century with the works of the well-known Indian astrologer, Varāhamihra, and particularly his son, Prithuyasas. Unfortunately this was during the same time period that interrogational astrology began to appear in the Persian tradition;³⁶ and the fact that trading was occurring between the Indians and the Persians at this time, raises questions about which culture actually developed interrogational astrology as a complex and clearly defined branch of horoscopic astrology. At the present time, the lack of extant texts from the Persian tradition and the lack of translations of the relevant Sanskrit authors from this period, leaves this issue unresolved,

and makes Pingree's argument of an Indian development as the only tenable argument, although it may be subject to future revisions.

Persian and Arabic Developments

According to Pingree, the concept of interrogations was eventually transmitted from India to the Persians at some point during the Sasanian period along with other materials that were gathered from Indian and Hellenistic sources. Although astrological texts in Pahlavī are scarce because so many were destroyed by the invading armies of the rapidly expanding Islamic empire in the 7th century, Pingree was able to determine that

*... references to astrology in Pahlavi literature assure us that that science was widely practiced in Sasanian Iran; and those examples I have been able to examine indicate that among the types of astrology then in use was that of interrogations ...*³⁷

It is possible that it was at this point during the Sasanian period in Persia that the theory and practice of interrogations, as apparently initially developed in India, was merged with the Hellenistic concepts that were derived from the Pahlavī translations of Greek sources such as Dorotheus and Valens, and the more recognizable formulation of interrogational astrology was developed. As Pingree pointed out,³⁸ it is notable that almost all of the major astrologers of the early Arabic period such as Abū Sahl ibn Nawbakht, Māshā'allāh, 'Umar ibn al-Farrukhān al-Ṭabari and Abū Ma'shar were Iranians because they were able to draw on Persian sources and traditions in their works either directly or indirectly. Of course, by the time that the Pahlavi translations of Dorotheus and Valens reached the early Arabic era astrologers, they had already been revised, likely in the 6th century under Khusrō Anūshirwān, to include material on interrogations.

The result of these revisions was a synthesis of Hellenistic and Persian techniques that becomes evident in the early Arabic era works such as Māshā'allāh's text on interrogations known as *On Reception*. This work shows a distinctly Hellenistic framework, for example with its use of whole sign houses, its focus on 'reception' and the use of whole sign aspects; but it is one which has been elaborated with the inclusion of what may be a Persian refinement of the aspect doctrine. It is possible that the Sasanian astrologers were responsible for this innovation of the interrogational aspect doctrine with its particular focus on the applications and separations between the planets, due to

the invention of historical astrology³⁹ with its focus on the periodic conjunctions of the superior planets.

This new synthesis of Persian and Hellenistic techniques into what was then a budding medieval horary doctrine, is so markedly different from the genethliology that is presented by Māshā'allāh in his, *Book of Nativities*, that it led Rob Hand to state in the introduction to his translation of *On Reception* that

*... anyone who looks at the two texts would have a hard time believing that these two books were written by the same person. I for one do not believe that they were! The methods used in the two texts are so different that it is hard to believe that they even came from the same school of astrology, let alone the same author.*⁴⁰

Hand may actually be inadvertently correct in saying that these two works were not derived from the same tradition. The discrepancy between the newly formed synthesis of Persian and Hellenistic techniques in the interrogational branch of astrology that is presented in *On Reception* and the natal doctrine in the *Book of Nativities*, is easily accounted for once it is recognized that this was in fact, a new addition to the western tradition of horoscopic astrology which simply hadn't yet become fully matured and integrated into the tradition. While in questioning the authenticity of the authorship of the text, Hand was correct in pointing out that

*... in other texts from the medieval period, there is no such major gap between the methods of natal astrology and those of horary (except of course for whatever difference which would naturally arise because of the differences in the two applications of astrology) ...*⁴¹

This objection is only correct inasmuch as this branch had not been fully integrated into the medieval tradition at this early period of Arabic era astrology as it would become in later authors such as Abū Ma'shar and then eventually Ibn Ezra and Bonatti, and not likely, at least in this respect, because it was written by a different author.

Pingree demonstrated that Māshā'allāh was able to draw directly on later Hellenistic sources, such as Hephaistio of Thebes and Rhetorius of Egypt, in addition to the indirect sources that were available in Pahlavī translations, such as Dorotheus and Valens, and through manuscripts that were provided to him by an older contemporary of his in the Baghdād court named Theophilus of Edessa (c. 695-785).⁴²

Theophilus was an astrological advisor to the 'Abbāsīd caliphate in the second half of the 8th century who knew Greek and Pahlavī as well as his native Syriac and was able to quote several Hellenistic

astrologers from their original Greek works, such as Dorotheus, Valens, Ptolemy, Hephaistio and Rhetorius. He also appears to have been familiar with the work of the Indian astrologer, Varāhamihra, likely through Pahlavi translations, particularly his work on military astrology, the *Bṛhadyātrā*.⁴³ Theophilus wrote works in Greek on genethliology, katarchic astrology, and military astrology as well as works on interrogations. It is with him that we see some of the first applications of the concept of interrogations in the Greek language. He appears to have played a major role in synthesizing the Hellenistic and Persian traditions, although he does not appear to have been concerned with creating a new technical vocabulary in Greek in order to express this synthesis as would later Byzantine astrologers.⁴⁴ Part of this synthesis involved the re-conceptualization of certain katarchic doctrines into interrogations and Pingree pointed out that a chapter of one of Theophilus' works

*... on whether an interrogation will concern a man or an animal, is a re-interpretation of a statement by Hephaestio about which astrological factors lead to the birth of a monster.*⁴⁵

Thus, Theophilus' work was to some extent a continuation of his Persian predecessors who revised Dorotheus in that it is partially characterized by

*... continuing and expanding the Indian and Sasanian habit of transforming katarchic into interrogational astrology.*⁴⁶

Ultimately Theophilus' synthesis exercised a considerable influence on early Arabic era astrologers, such as Māshā'al-lāh, Abū 'Alī al-Kayyāt, Sahl ibn Bishr, 'Umar ibn al-Farrukhān al-Ṭabari and al-Qaṣrānī. Within the next few decades, the integration and maturation of the fourth branch of horoscopy had been accomplished, thus establishing the fourfold division of horoscopic astrology in the Arabic tradition; *mawālīd* (genethliology), *ikhtiyārāt* (katarchic astrology), *taḥāwīl sinī al-'ālam* (mundane astrology), and *masā'il* (interrogational astrology).

The Byzantine Transmission

When Theophilus' student, Stephanus, the Philosopher, moved from Baghdād to Constantinople in 775 CE, he brought with him several manuscripts written in Greek by his teacher, along with others manuscripts from various Greek and Arabic sources. This brought an influx of Hellenistic, Persian and Arabic astrology into the Byzantine Empire. This was likely the first introduction of the interrogational

branch of astrology to the Byzantine Empire, where it became known as ἐρωτήσεις or 'interrogations'.

Aside from the alleged existence of interrogational astrology in Dorotheus, several astrologers and historians have pointed to a selection of horoscopes from a mysterious source known as 'Palchus' as evidence to affirm the idea that interrogational astrology existed at least by the late Hellenistic tradition, as well as that the term, *katarchē*, was used in the Hellenistic tradition to refer to interrogations.⁴⁷ However, the nature of the 'Palchus' delineations in Neugebauer and Van Hoesen's *Greek Horoscopes* were mainly inceptional, and followed closely along the same lines as the katarchic delineations given in Dorotheus and other Hellenistic authors, even to the point of covering the same topics such as "*About a small lion, whether he will be tamed.*"⁴⁸

The problem with this usage of the 'Palchus' passages in order to argue for interrogational astrology in the late Hellenistic tradition, is not so much whether or not those charts are genuinely interrogational in nature, but rather, as Pingree pointed out, that 'Palchus' was a pseudonym for a 14th century Byzantine astrologer-scribe named Eleutherius Zebelenus of Elis (b. 1343), who was associated with the astrological school of John Abramius (fl. c. 1370-1390). This school was important because its members copied and preserved many rare and important astrological and astronomical treatises such as Ptolemy's

Tetrabiblos, the pseudo-Ptolemaic *Centiloquy*, Hephaistio's *Apotelesmatica*, and the *Mysteria* of Abū Ma'shar, as well as "a number of fragments of Hellenistic astrological texts mixed in with material derived from Arabic."⁴⁹

However, Pingree has

shown that many of the manuscripts handled by Abramius and Eleutherius

*... represent peculiar recensions in which both the grammar and the logic of the order of the presentation of technical material has been subjected to alteration, and in which some interpolations appear.*⁵⁰

In the case of the *Tetrabiblos* and the *Centiloquy*

... the editor of these recensions appears to be John Abramius himself...⁵¹ [and] a comparison of the excerpts from Hephaestio with the original text of that author demonstrates that Abramius has felt free to make extensive changes, omitting long passages, adding many others, and altering

The problem with ... the Palchus' passages in order to argue for interrogational astrology in the late Hellenistic tradition, is ... that 'Palchus' was a pseudonym for a 14th century Byzantine astrologer-scribe ...

both the expression and sometimes the content of a large number of passages.⁵²

Eleutherius has also been shown to have been directly involved in the altering of texts as well, for example in the case of one manuscript from Rhetorius where he “. . . copied his own compendium which he falsely ascribed to Palchus . . .” and “. . . changed much in the chapters he copied.”⁵³ As Pingree emphasized as early as 1971,

*The Psuedo-Palchus has been regarded as one of our most important sources for the history of Greek astrology under the Roman Empire; it is now apparent that its information must be treated with extreme skepticism until Eleutherius' sources and methods of editing can be fully studied.*⁵⁴

Pingree also specifically called some of his predecessors to task for taking some of the ‘Palchus’ fragments at face value, and not acknowledging or realizing the issues surrounding them. For example, in discussing one manuscript from ‘Palchus’ which previous historians had used in historical reconstructions, Pingree stated that

*The main problem with the historical reconstruction offered by Bidez and Cumont is that they mistook the fourteenth-century form of the text for one of the early sixth century reflecting one of the Hellenistic period.*⁵⁵

Thus, not only should we be wary of the supposed references to interrogations attributed to ‘Palchus’ that appeared in a few 5th century charts contained in the often cited 1959 work, *Greek Horoscopes*, but we shouldn’t attempt to deduct information about the use of Greek technical terminology in Hellenistic astrology from them, and we certainly should not construct entire theoretical and philosophical arguments which are largely dependant upon those literary horoscopes.

Nonetheless, it was likely with the reintroduction of astrology to the Byzantine Empire by Stephanus that the spread of interrogational astrology, from its probable origins in India through Sasanian Iran to Baghdād and then to Constantinople, was accomplished.

Conclusions

Aside from the misleading Arabic title and a few scattered references to interrogational astrology in only six of the 43 chapters of the 5th book of the *Pentateuch*, the explicit prefatory statements and actual content of the vast majority of Dorotheus’ 5th book is clearly electional and inceptional in nature. The one researcher who was qualified and able to read all of the necessary languages and who dedicated a large portion of his life to studying the history and transmission of

astrology, argued that Dorotheus’ work was not interrogational in nature, and that this branch of astrology was developed later in the Indian tradition of horoscopic astrology. Other alleged evidence for the existence of interrogational astrology by the 5th century is easily disputed due to the serious issues surrounding the reliability of the source.

Although there are still a number of unanswered questions surrounding the interplay between the Indian and Persian traditions around the 6th century and as to which culture fully developed the techniques and concepts of interrogational astrology, the complete lack of evidence that this branch of astrology existed in the Hellenistic tradition inevitably leads to the likely conclusion that it did not.

While an absence of extant evidence is not necessarily conclusive proof that interrogational astrology did not exist in the Hellenistic tradition, it is enough to seriously bring into question the current historical narrative which has almost universally accepted that the origins of interrogational astrology date back to at least the 1st century CE with the work of Dorotheus.

At best this is a weakly supported speculation; at worst it is simply a myth that resulted from the careless perpetuation of a mistake. In either case the path forward at this point, is through the investigation and critical examination of the astrological texts themselves, and more texts need yet to be translated before definitive conclusions can be made. This is a task that will still take many years to complete, and will require astrologers well versed in ancient languages such as Sanskrit, Persian, Arabic, Latin and Greek. With additional research, we should be able to develop a better understanding and answer the question of the origins of horary astrology, as well as the historical development of horoscopic astrology itself.✧

Endnotes

- ¹ David Pingree, *Astronomy and Astrology in India and Iran*, Isis, The University of Chicago Press, 1963, p. 230.
- ² For a definition see D. Pingree, *From Astral Omens to Astrology, From Babylon to Bikaner*, Istituto Italiano Per L’Africa E L’Oriente, 1997, [hereafter Pingree, *From Astral Omens*] p. 63.
- ³ For the four main branches see D. Pingree’s entry on “Astrology” in the *Dictionary of the History of Ideas*, ed. Philip P. Wiener, NY, Charles Scribner’s Sons, 1969, [henceforth Pingree, *Astrology*] pp.118-126.
- ⁴ Passage taken from *The Astrological Record of the Early Sages in Greek*, trans. Robert Schmidt, Ed. Robert Hand, The Golden Hind Press, 1995, pp. 45.
- ⁵ Nicholas Campion, “The Traditional Revival in Modern Astrology: A Preliminary History,” *The Astrology Quarterly*, Volume 74, No. 1, Winter 2003.
- ⁶ A.R.H.A.T. is an acronym for the Archive for the Retrieval of Historical Astrological Texts and is headed by Rob Hand.
- ⁷ Richard P. Morin, “One of a Kind,” Oct. 7, 1996, internet article from the Brown University News Bureau at http://www.brown.edu/Administration/News_Bureau/1996-97/96-033i.html.
- ⁸ “It pains me not because I believe that astrology is true; on the

contrary, I believe it to be totally false.” Pingree, *Hellenophilia versus the History of Science*, ISIS, 1992, 83: 554-563, 1992, p. 559.

⁹ Ibid, pg. 554.

¹⁰ Robin Waterfield, “The Evidence for Astrology in Classical Greece,” *Culture and Cosmos*, Vol. 3 no 2, Autumn/Winter 1999.

¹¹ Pingree, *History of Ideas*, pg. 124.

¹² Marcus Tullius Cicero, *Brutus; On the Nature of the Gods; On Divination; On Duties*, trans. Hubert M Poteat, University of Chicago Press, Chicago, IL, 1950, pp. 434-439.

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¹³ For his work see *Sextus Empiricus IV: Against the Professors*, trans. R. G. Bury, Harvard University Press, Cambridge, MA, 1949. Specifically book V titled, *Against the Astrologers*, pp. 322-371.

¹⁴ See Saint Augustine, *The City of God Against The Pagans*, Volume II, Books V-VII, Loeb Classical Library, Harvard University Press, 1963, pp. 133-189, pp. 159.

¹⁵ Pingree, *From Astral Omens*, p. 46.

¹⁶ Pingree, *From Astral Omens*, pp. 49-50.

¹⁷ Dorotheus of Sidon, *Carmen Astrologicum*, trans. David Pingree, republished by Astrology Classics, Abingdom, MD, 2005, with translation of Pingree’s Latin preface by Dorian Gieseler Greenbaum, [hereafter Dorotheus, *Carmen Astrologicum*] preface, p. xiii.

¹⁸ James Holden, *A History of Horoscopic Astrology*, American Federation of Astrologers, Tempe, AZ, 1996, pp. 34 & 37.

¹⁹ Pingree, *From Astral Omens*, p. 49.

²⁰ Ibid, p. 47.

²¹ Ibid.

²² Pingree, *The Yavanajataka of Sphujidhvaja*, 2 Volumes, Harvard Oriental Series, 1978, [henceforth Pingree, *Yavanajataka*] Vol. I, pp. 5.

²³ Pingree, *From Astral Omens*, pg. 47.

²⁴ Ibid.

²⁵ Pingree, *Yavanajātaka*, Vol. II, p. 135.

²⁶ Pingree, *Yavanajātaka*, Vol. II, p. 145.

²⁷ See Geoffrey Cornelius, *The Moment of Astrology, Origins in Divination*, The Wessex Astrologer Ltd., Bournemouth, England, 2003. [Henceforth, Cornelius, *The Moment of Astrology*].

²⁸ A discussion of the implications of this model of interrogations is somewhat outside of the scope of this paper, but it will be taken up in another that is currently in preparation, tentatively titled, *The Astrology of Moments, Divination in Origins*.

²⁹ See Lee Lehman, *The Martial Art of Horary Astrology*, Whitford Press, 2002, p. 28.

³⁰ Masha’allah, *On Reception*, trans. Rob Hand, A.R.H.A.T. Publications, Second Printing 1999, p. 6.

³¹ Guido Bonatti, *Liber Astronomiae, Part IV On Horary, First Part*, trans. Rob Hand & ed. Rob Schmidt, The Golden Hind Press, 1996, p. 21.

³² Hephaestionis Thebani Apotelesmaticorum libri tres, edidit D. Pingree, Lipsiae 1973. Book 3, chapter 4.

³³ See Pingree, *Yavanajātaka*, Vol. II, chapter 63.

³⁴ Ibid, p. 378.

³⁵ Ibid, p. 163.

³⁶ Pingree, *From Astral Omens*, p. 40.

³⁷ Ibid.

³⁸ Ibid, p. 41.

³⁹ Ibid, p. 49.

⁴⁰ Rob Hand, *On Reception*, A.R.H.A.T Publications, 1998, p. ii.

⁴¹ Ibid, p. iii.

⁴² See Pingree’s article “From Alexandria to Baghdad to Byzantium. The Transmission of Astrology,” *International Journal of the Classical Tradition*, Vol. 8, No. 1, Summer 2001, [henceforth Pingree, *From Alexandria*] pp. 3-37.

⁴³ Ibid, p. 15.

⁴⁴ Ibid, p. 20.

⁴⁵ Ibid.

⁴⁶ Ibid.

⁴⁷ See Cornelius, *The Moment of Astrology*, pg. 125; Jim Tester, *A History of Western Astrology*, pg. 91; Lee Lehman’s entry on ‘horary astrology’ in James R. Lewis’, *The Astrology Book*, Visible Ink, Detroit, 2003.

⁴⁸ Neugebauer & Van Hoesen, *Greek Horoscopes*, The American Philosophical Society, Philadelphia, PA, 1959, pg. 146. Compare with book 5, chapter 12 of Dorotheus on “The buying of animals.”

⁴⁹ David Pingree, “The Astrological School of John Abramius,” *Dumbarton Oaks Papers*, Vol. 25, 1971 [henceforth Pingree, *The Astrological School*], pp. 203-204.

⁵⁰ Ibid, pp. 202.

⁵¹ Ibid.

⁵² Ibid.

⁵³ Pingree, *From Alexandria*, p. 11.

⁵⁴ Pingree, *The Astrological School*, p. 204.

⁵⁵ Pingree, “Classical and Byzantine Astrology in Sassanian Persia,” *Dumbarton Oaks Papers*, Vol. 43, 1989, pp. 227-239.

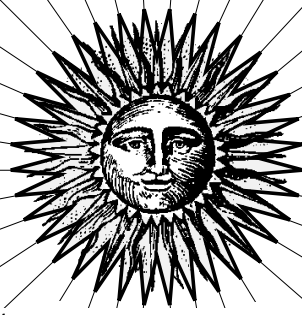
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—Engraving from the *Azoth Philosophorum* by Basil Valentine, a 17th century philosopher, showing Egyptian evolution through gnosticism to Masonic symbolism. On the dragon stands a human figure with two heads, surrounded by the Sun, Moon, and stars. One hand holds a square, the other holds a compass. (Source: The Illustrated History of Freemasonry by Moses W. Redding, 1892.)

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Astrology in the Ottoman Empire

by Baris Ilhan

In almost all the books written about the history of astrology, the sections on Islamic astrology end with the 10-11th centuries. Very little information exists about the 13-14th centuries, and nothing is written about the Ottoman Empire. The main reason for this is the language problem. Recently, with advancements in the history of science, it became possible to reach some objective knowledge. With the help of Yavuz Unat, a historian of science, I came across the Turkish version of an astrological treatise of Nasir al-Din al-Tusi. This work led to other works, which were in Persian and Arabic. With the help of one of my students, I met some professors from Istanbul University who accepted to translate some of these works for me. Now a team of four or five scholars are working on these translations.

In the Ottoman Empire and other Islamic countries, the languages of the culture and science were Persian, Arabic and Ottoman; and the works were written with Arabic alphabet. Since the Western astrologers naturally don't know these languages, the historians of science were filling the gap. In the East, we have no information about the astrological activities in other Islamic countries; but in Turkey since 1990s, the astrological atmosphere has been very active. As one of the pioneers of this activity, I felt the responsibility of doing research about the astrology of the Ottomans. Here the language was a problem for me too, because in 1928, the alphabet in Turkey was changed into Latin from Arabic. As a result it was not possible to read the old documents and books. In modern Turkey, astrology is usually treated as a pseudo-science without respect. Since everybody wants to forget the contribution of astrology to the development of sciences of all kinds, mostly the historians don't mention it, or they call the astrologers, astronomers; and it was very hard to reach the objective information. Recently with

the advancement in the history of science, it became possible to reach the objective knowledge.

This research about the astrology of the Ottoman Empire is only an introduction to the subject. It doesn't present the techniques that the Ottoman astrologers were using. These will be presented when the translation work is finished. This article, shortened from the research, describes astronomy and astrology in the Ottoman Empire (1300-1923), the astrological atmosphere of the palace, and introduces some noteworthy astrologers.

Today, only two astrology books of ancient astrologers are present in Turkey in the Turkish language. One is al-Tusi's book, *Si Fasl fi'l-Taqwim (Thirty Sections on the Calendar)*; the other is Takiyuddin Rasid's *Ceridetu'd-Durer*. The books of El-Biruni, Abu Mashar and Mashallah are not translated into Turkish. This shows that until the 20th century, astrologers in Turkey were all using the knowledge of the ancient Islamic astrologers. Then with the alphabet reform, that knowledge was forgotten and a new astrology entered Turkey from Western sources. Now is the time to meet our ancient knowledge, and combine the two.

Ottoman Empire

At the turn of the 14th century, the Anatolian Seljuk State, which made Anatolia (Asia Minor) a land of Turks and Muslims, declined and the tribes of other Turcomans gained their independence and created Anatolian *begliks* (emirates) of their own. One of those *begliks* was the Ottoman Turks. Ottomans gradually expanded into the lands of the Byzantine Empire both in Anatolia and the Balkans. In May 29, 1453, Fatih, the Conqueror, conquered Constantinople (Istanbul) and brought an end to the Byzantine Empire. Istanbul became the capital. The sovereignty

of the Ottoman Empire reached the Arab world after 1517. It became the most powerful state of the Islamic world in a vast area extending from Central Europe to the Indian Ocean. Following its defeat in World War I, the Ottoman Empire disintegrated in 1923.

Before the Ottoman Empire, at the palaces of most of the Muslim Turkish and Mongol states, as a custom, the rulers, ministers and high officials, had astrologers at their services. For almost all of their actions, almost all of the time, whichever religion they accepted, the nomadic Turks and Mongols were used to looking at the stars for the fortunate time. The rulers were crowned and migration and wars were started according to the stars. Even after they had accepted Islam as their religion, this tradition somehow lasted till the 20th century.

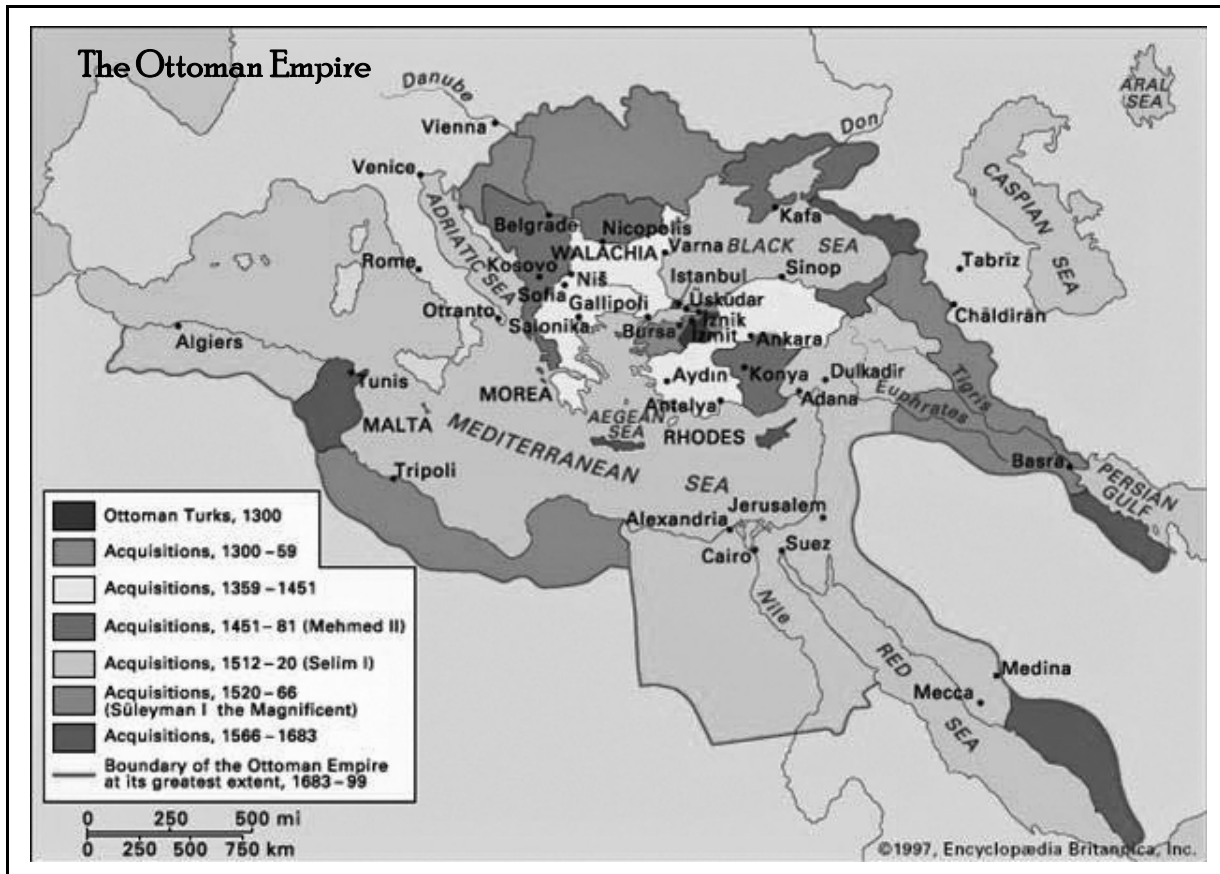
The old Turkic literary monument, *Qutadgu Bilig*, written by Yusuf Khas Hajib in 1069-70, reflects the author's and his Turkish society's beliefs. This passage may be of interest, because it advocates a milder and favorable attitude toward the astrologer and the sciences in general, than that which had come to be prevalent among the circles of the learned in Islam¹ with the influence of al-Ghazali (1058- 1111), who was fighting sharply against philosophy.

When you wish to start doing anything, it is first necessary to inquire whether the time is favorable for it or not. There are lucky as well as unlucky days and months. Inquire about them and choose the lucky ones, oh good-natured man. The learned and experienced old man expressed it very well. He said, 'Always consult knowledge and act accordingly.'

Accept it as true that if one starts with knowledge one will succeed in all undertakings. It is useful to always acquire knowledge beforehand in every affair. If this knowledge follows one's affairs instead of preceding them, one will not succeed in his undertakings.

Ask the advice of the astrologers, but do not be hasty in believing in them. It is God who knows everything, and it is only in him that one should have strong trust. Treat the astronomers/astrologers kindly, however, and be in good terms with them. Do not scold them, and do not hurt their feelings by harsh words.

Later, in the 13th century, we come across a famous woman astrologer, Bibi Muneccime, who is mentioned in many history books during the Anatolian Seljuk State. I don't mention any women astrologers during the Ottoman Empire, because this article is



about the palace, and in the palace only men worked. The physicians, astrologers, even the cook of the palace were men. This doesn't prove that the women in Anatolia were not practicing astrology. On the contrary, the towns and villages of Anatolia were full of woman astrologers; but that astrology was different than the astrology with which we are familiar. They were using the knowledge of letters and numbers to reach astrological information. This might be the subject of another article, so that area will not be approached in this particular writing.

Astronomy and Astrology in the Ottoman Empire

In the Ottoman Empire, *madrasahs* (meaning, *school* in common English usage; *madrasah* usually refers to a Sunni Islamic religious school) were the most important institutions of learning. The scholars of the *madrasahs* knew Arabic, Ottoman Turkish and Persian. Till the reign of Fatih, the Conqueror, mainly religious sciences were taught at the *madrasahs*.

There wasn't much interest in the rational sciences such as mathematics, astronomy, medicine and physics. But with Fatih, rational sciences started to take their place in the education system. He called Muslim scientists and artists to his court. Scholars came from Egypt, Syria, Iran and Turkestan, which were the most important scientific and cultural centers of the time. Besides that, the Ottomans protected the Muslim and Jewish scientists that were fleeing from the persecution that took place after the fall of Granada in 1492, providing them shelter in Ottoman lands. Thus, the Islamic scientific tradition reached its climax in the 16th century.²

When the scientific and industrial revolutions occurred in Europe, a gap emerged between them and the Western world. Thus, Ottomans began to make some selective transfers from Western science, and gradually the scientific tradition began to change from Islamic to Western.

The first contact with Copernican astronomy in the Islamic world occurred around the mid-17th century, when the Ottoman scholar, Tezkereci Kose Ibrahim Efendi of Szigetvar, translated a work by the French astronomer, Noel Durret (d. 1650). The introduction and spread of Copernicus' new heliocentric concept into the Ottoman world did not cause a conflict between religion and science, contrary to the case in Europe. This concept, which was first seen as a technical detail, was later preferred to Ptolemy's geocentric system. However, the conflict between religion and science entered into Ottoman Turkish intellectual life around the end of the 19th century, together with

Western trends of thought such as positivism and biological materialism.³

Besides *madrasahs*, there were some other institutions where science of stars was taught by apprenticeship. These were the office of *munajjim-bashi* (chief astrologer-astronomer) and the *muvakkithanes* (time keeping houses). *Muvakkithanes* were small buildings in the courtyards of the mosques in almost every town. The people who worked in the *muvakkithanes* were named, *muvakkit*, meaning the person who keeps the time, especially for the prayer hours. Depending on the level of knowledge of the timekeepers, the *muvakkithanes* were also functioning as simple observatories.

The first Ottoman astronomer who was a well-known and knowledgeable person was Qadi-zada al-Rumi (d.1440). He was born and educated in Anatolia. Then moved to Samarkand as the director of the Samarkand Observatory and the chief instructor of the *madrasah* there. He was the co-author of the *Zij-i Ulugh Beg*.

Two of his students, Ali Qushji (d.1474) and Fathullah al-Shirwani (d.1486), carried their knowledge of mathematics and astronomy from Samarkand to the Ottoman Empire and served as instructors at the *madrasahs*. Those three scholars, who had influenced the Ottoman science, were astronomers. Like all of the astronomers of that time, they knew astrology, but they didn't write anything about it. This couplet of al-Qushji shows his astrological knowledge:

I am astonished by the form of this grocer, who holds the scale. O! Musteri [Jupiter] come here and see the Kamer [Moon] in the sign Mizan [Libra] . . .

*Here Musteri has two meanings. One is the customer in shopping, the other is the planet Jupiter. Musteri is the star of judges, scholars, people at high positions and the rich. Kamer (Moon) symbolizes a beautiful form and the young. And Mizan is the scale. In most of the pictures of this sign, we see a young person holding a scale in his hand."*⁴

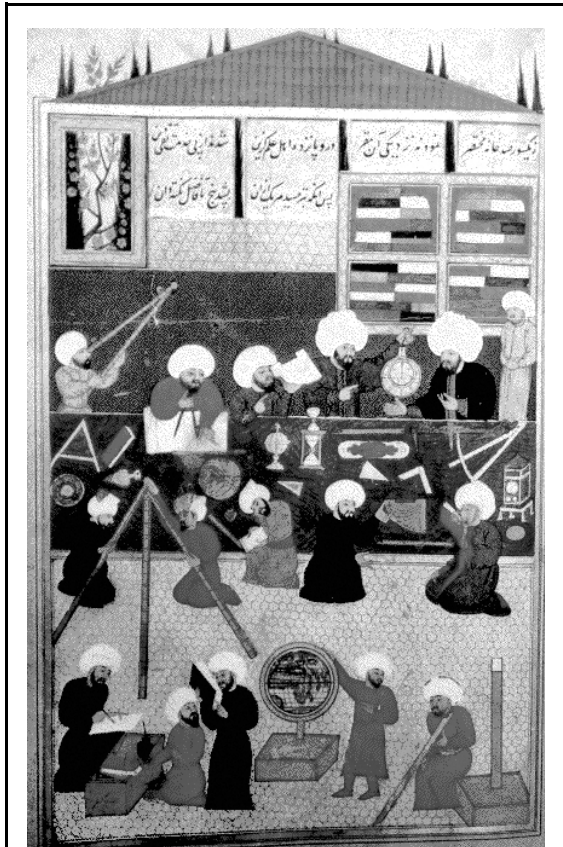
So, he is saying, *Hey, rich man come and see the fresh and beautiful in the scale.*

In the Ottoman Empire, until the end of 19th century, astrology and astronomy were considered as one science under the name *ilm-i nucum* (the knowledge of stars—mathematics, astronomy and astrology) and the scholars who were practicing this science were named as *munajjim*. From the name, *munajjim*, it is not possible to understand if the astrologer is meant or the astronomer. But in the literature of Islamic science, astrology by itself was usually referred to as

ilm-i ahkâm-ı nucûm (the knowledge of the judgments of the stars), *sanaat-i ahkâm-ı nucûm* (the art of the judgments of the stars), or *ilm-i nucûm*, while astronomy was referred as *ilm-i heyet* and *ilm-i eflak* (the knowledge of the heavens). As said earlier, the *munajjims* were studying and practicing astronomy and astrology together; but the main interest of some *munajjims* was only astrology, while some *munajjims* were only interested in astronomy.

The Astrological Atmosphere of the Palace⁵

In the Ottoman Empire, although the Sultans had been consulting the astrologers before that, the office of *munajjim-bashi* (chief astrologer-astronomer) was established sometime between the late 15th and early 16th centuries. The *munajjim-bashis* were selected from the scholars who had graduated from the *madrasahs*. From the 16th century on, they officially started to prepare calendars, fasting timetables, and horoscopes (*zayice*) for the palace and statesmen. They were calculating the most auspicious hour for important events



—*Istanbul Observatory*,
established by *Takiyuddin Rasid* in the 1500s.
(Source: *Islamic Science—An Illustrated Study*
by *Seyyed Hossein Nasr, Insan.*)

such as imperial accessions, wars, imperial births, etc. Moreover, they were following astronomical events such as passages of comets, as well as solar and lunar eclipses, and passing this information on to the palace with related interpretations.⁶ During the Ottoman Empire, in total, 37 *munajjim-bashis* served the palace until the end of 1924.

The first calendars in the form of almanacs for the palace could be found during the reign of Murad II (1421-1451). From two history books, *Mahruse-i Istanbul Fetihnamesi* and *Tarihi Ata*, it is known that Fatih Sultan Mehmed, the Conqueror (1451–1481), had consulted *munajjims*. During the reign of Sultan Beyazid II (1481-1512), a great importance was given to the science of stars; so there was an increase in the number of *munajjims*, astronomical and astrological books and the calendars. During that time, the *munajjims* started to work at the palace.

The *munajjim-bashis* in the Ottoman palace were in charge of directing the *munajjims*. They were also working as teachers, and some of them were judges and physicians. The position of the *munajjim-bashi* was a prominent one in the palace. The highest position for a man graduated from the *madrasah* was to become a *kazasker*, and we see that some *munajjim-bashis* had worked as *kazaskers*. In the office of the *munajjim-bashi* there were four or five *munajjims* (trainees) and one *munajjim-i sani* (second *munajjim*). The *munajjims* were in charge of making copies of the calendars and some astronomical and astrological books. The second *munajjim* was helping the *munajjim-bashi* in the preparation of the calendars. Besides this, he was free to prepare his own calendars. He could write his judgments and cast horoscopes (*zayice*) for the sultan and important statesmen. For some critical events, the palace would ask both the *munajjim-bashi* and the second *munajjim* to cast a horoscope for the auspicious time. If the times they suggested were the same, there was no problem. But if they suggested different times, then the sultan would make the decision.

Asking for the auspicious hour was an indispensable tradition, so all of the sultans had to do that. But it is said that, some sultans were suspicious of these auspicious times. For example, in some of the books about history of science, it is written that Sultan Abdulhamid I (1774-1789) was not trusting of the *munajjims*. They based their arguments to an event. During the seal concession of his grand vizier, the *munajjim-bashi* and the second *munajjim* had suggested two different times, so he had to make the decision. He said, “Which ever is more expert, apply his time. Otherwise only God knows the reality of the unknown.”⁷

However, Fikret Sarıcaoglu, in his book about Sultan Abdulhamid I, said the sultan’s attitude towards *esref*

hour (opportune time) was not completely accepting or rejecting. Sometimes he welcomed these offers, sometimes he appeared very determined to reject them. His statements like “*All munajjims are liars*” or “*only God knows the reality of the unknown.*”⁸ show his unwillingness to give credit to these times; but this was not valid in every condition. He said that an auspicious time for the official activities was necessary. For example, in order to give the new grand vizier his seal, he had chosen the opportune time and gave it when he was still on his way. He also asked for the opportune time for his private affairs, like his son’s shaving. But these were presented to him in private.

Regarding astrology, he was more interested in the *tali*’ (fortune or nativity). When someone coming from Fas was praised, the Sultan asked for his nativity in secret. But sometimes he acted the opposite. Once, they were about to start a war. When the Sultan heard that the *munajjims* said Thursday when the Moon is in Scorpio was a good day for the expedition, he ordered the army to move before Tuesday, and said “*if we ask for the opportune time for every step, we can’t reach there in two months.*”⁹

The *munajjim-bashis* had five major duties: preparing the calendar, preparing *Imsakiye* (hour at which the daily Ramadan fast begins), preparing horoscopes (*zayice*), informing the palace beforehand about terrestrial and celestial phenomena with their interpretation and management of the time keeping houses (*muvaakkithane*).

One of the most important jobs of the *munajjim-bashi* was to prepare the calendar of the coming year. These calendars were prepared based on the data in the *zijs* (astronomical tables). In the Ottoman Empire, the *Zij-i Ulugh Beg* that was prepared in Samarkand Observatory, had been used for a long time. With time, this *zij* became insufficient because of its errors and was replaced by the *zijs* prepared in European observatories. Ottomans, who also used Noel Durret’s *zij* for a while (especially after 1648), started using French astronomer Jack Dominic Cassini’s *zij* after 1800. Since Cassini’s *zij* was not sufficient enough either, from 1832, the *Lalande Zij* began to be used. At the end of the first half of 19th century, the Ottoman *munajjims* put aside all these *zijs* and used the *zijs* published annually by French Observatory.

The ceremony of the *munajjim-bashi*’s calendar presentation was held every year on 21st of March together with the chief physician’s *nevruzziye* ceremony. At this ceremony, the chief physician prepared a red colored and aromatic paste made of various aromatic herbs. Then on the night of *nevrüz* (new day) at the hour determined by *munajjim-bashi*, this paste, called *nevruzziye*, was first served to the sultan, then to the

prominent people of the palace. Later the calendar of the new-year was presented by the *munajjim-bashi*.

There were two types of calendars: Numeral Calendar and Judgments Calendar. The Numeral Calendar gave the months and the days of the year. Essentially the *Hicri* (Islamic) and *Rumi* (Julian) calendars were used. Predictions about the events of the coming year and the times that were appropriate for certain activities were written in the Judgments Calendar.

Calendars were composed of three main sections. In the first section some brief, but significant historical information and astrological evaluations were given; the second section was the main section of the calendar. Information about the solar and lunar eclipses, whether they would be seen in the sky or not, how long a comet would stay in the sky, together with their interpretations were in the third section. Besides that, especially since Istanbul is on the seismic belt, interpretations about earthquakes were also stated.

The first known treatise on judgments was the *Takvim ve Ahkâm-ı nucum (F)*, prepared in 895 to 1489-90 for Sultan II, Beyazîd. But there is no evidence that shows that the author of this first treatise was the official palace *munajjim*. The first judgments calendar that was known to be written by a *munajjim-bashi* was the *Year 1026/1617 Ahkam-ı Sâl* by *Munajjim-bashi Mehmet Efendi Chelebi*. In that calendar, Mehmet Chelebi predicted the death of Sultan I, Ahmed. While the calendars prepared during the reign of Sultan II, Beyazîd, were in Persian, from 17th century on, they began to be written in Turkish.

Astrologically, the *munajjim-bashis*, besides preparing the Judgments Calendar, also prepared the birth treatises (nativities) called as *tali’-i mevlud*. In those treatises, horoscopes (*zayice*) were interpreted for the sultans and their sons according to their birth dates.

Another duty of the *munajjim-bashis* was preparing the *Imsakiye* 15 days before Ramadan. This was first presented to the sultan and grand vizier, then to the prominent people.

Determining the auspicious hour for the requests by the sultan and the statesmen was one of their most important duties. Auspicious hour is also called the *esref* hour (opportune time). These hours were calculated by applying the techniques of *ihitiyarat* (electoral astrology). The sultan and the statesmen considered acting according to the auspicious hour as an indispensable tradition and tried to carry it out in every important case. These were: imperial accessions, seal concession of grand vizier, moving the army, putting the navy to the sea, navy getting into the Golden Horn after the expedition, launching of ships, laying foundation and openings of the state

buildings, trial shots of the artillery, and the declaration of war.

Horoscopes were also prepared for all kinds of private issues of the sultan and statesmen. For instance, the sultan's journey to the summer palace, the sultan's wedding, birth of children, turning out the royal palace horses to grass, the sultan's traveling from one place to another, the sultan's common banqueting. Dates and hours were all arranged according to these horoscopes. In addition to these, the auspicious hour was also determined for such things as buying slaves, wearing new clothes; signing an agreement; traveling; engagement; departure; beginning an important task, and starting education.

As their fifth responsibility, the *munajjim-bashis* managed the *muvakkithanes* (time keeping houses, especially for the prayer hours). Besides *muvakkithanes*, they were also in charge of the Istanbul Observatory and *Mekteb-i Fenni Nucum* (The School of the Science of Stars).

Some Noteworthy Munajjim-bashis

Among the 37 *munajjim-bashis* of the Ottoman palace, the most important one was Takiyuddin Rasid. Some other *munajjim-bashis* have interesting stories. Here, some of them are listed.

Takiyuddin Rasid (1521 or 1526 – Feb. 18, 1585) was the great astronomer, who had founded the Istanbul Observatory, which was the last observatory of the Turkish-Islamic community and the first and last observatory of the Ottoman Empire. He was very well educated. Considering that *Zij-i Ulugh Beg* was insufficient and had to be corrected by new observations, he had made an attempt for the foundation of a new observatory.

He started observations in 1574 and gathered many astronomers. He had produced classical observatory tools, and also designed new tools. He constituted a rich library. Some months later, in November, the famous comet of 1577 appeared, and Takiyuddin Rasid prepared a prediction for Sultan III, Murad, on this occasion. He predicted it to be a harbinger of good tidings and a sign of the success of the Turkish army against Persia. Although Persia was defeated in this way, the Turkish army too, experienced certain reverses in the course of the war, and there was also a plague that year. In addition, deaths of several important people occurred within short intervals. These seemed to have created a negative attitude towards the observatory, and stirred the rivalry of some *ulema* (Muslim theologians) and statesmen.¹⁰ These people,

because of their opposition to other statesmen who were friendly to Takiyuddin Rasid, could not put up with such activity and, joining forces with Sheikh ul-Islam (the chief religious official in the Ottoman empire), laid a complaint to the sultan against the observatory. Sheikh ul-Islam claimed that wherever observatories were constructed and men dared to pry into the secrets of the heavens, divine punishment resulted in the form of natural disasters, epidemics, or wars. In the beginning of 1580, the Sultan ordered the observatory to be demolished.

The Istanbul Observatory was the last great observatory in Islam. With its demolition, leadership in astronomy passed completely to Europe. The observations made and the works written by Takiyuddin were undervalued by some people, and slandered by others; moreover it was rumored that he had been educated by a Jewish astrologer. In Western and Eastern sources, it was claimed that he was an imitator and had taken the information from someone else. Recent researches have proven the contrary. His observations were more precise and exact than the observations of Tycho Brahe, and their devices were very similar, but he couldn't complete his observations.¹¹

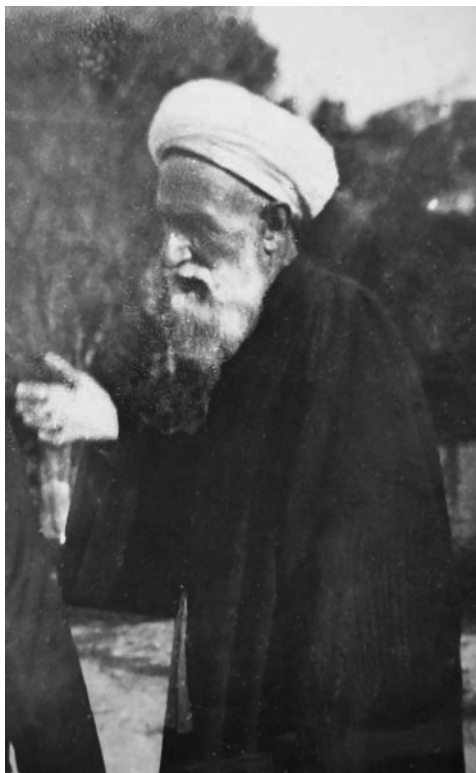
Takiyuddin wrote original works on several subjects. One of his *zijs*, *Ceridetu'd-Durer and Haridetu'l-Fiker* (1584), was translated into Turkish from Arabic, by a historian of science, Remzi Demir. In his work, Demir wrote, ". . . until today it was usually claimed that there wasn't a clue that shows Takiyuddin's interest in astrology, but a great portion of Ceridetu'd-Durer is assigned to astrological issues. Takiyuddin had benefited from the works of Hermes, Ptolemy, el-Biruni, Kusyar ibn Lebban, Ibn Farrukhan, and Sened ibn 'Ali."¹²

Mehmed Chelebi Saati (? – 1630/31)

was untrained in his youth, then started to deal with *ilm-i nucum* (art of the judgment of the stars) and mathematics. He first worked as a timekeeper, later became the *munajjim-bashi*. He knew Arabic, Persian, and some of the European languages. Benefiting from the astronomy and astrology books written in these languages, he wrote a work named *Ahkam-ı Sal-i Alem*. Later timekeepers and *munajjims* studied this work as a textbook. In his time, his calendars were very famous. He was especially known for his skill in predictions, and predicted the deaths of Sultan I, Ahmed and Sultan II, Osman. When asked how he knew Sultan II, Osman's death, he answered, "*On the day of his birth, there was an eclipse. According to the science of stars, this was predestined.*"¹³

Huseyin Efendi (1630-1650)

was born and educated in Istanbul, and was famous for his astrological predictions like his master, Mehmed Chelebi. After he was appointed as *munajjim-bashi*, Sultan IV tested his skill on *ilm-i nucum*. Upon his unerring calculations, he was rewarded and his reputation became well known in the public. He had predicted Sultan Murad's death in his calendar and this prediction increased his reputation. As the grand vizier, statesmen and the public were consulting him about their issues and acting upon his advice, in the course of time he became more influential and this power caused him to overstep the limits. In March 1645, together with Munajjim Hasan Kufri, Muneccimek Efendi and Sadreddin-Zade Efendi, he prepared the sailing horoscope of Crete expedition; and upon the victory of this expedition he became even more famous. When he had predicted Sultan Ibrahim's death, in his calendar in advance, he became uncontrollable and poked his nose into other government issues, which were none of his business. He placed his own people in various positions in the government and this caused many people to turn against him. Within 20 years, the number of these enemies increased. When he miscalculated the solar eclipse in the year of Sultan IV, Mehmet's accession



—*Huseyin Hilmi Efendi (1909-1924),
the last munajjim-bashi of the palace.
(Source: his granddaughter.)*

and had shown the sultan's accession as his death by mistake in the calendar, he fell from grace. Thereafter he was discharged, imprisoned and released under condition that he would go into exile in Egypt. But he fought to take his position back. So he was given death penalty.

Huseyin Efendi, who was looking at his horoscope for his every action, looked at it that night again and said, "*My fortune is reaching an inauspicious interruption tomorrow. Blind to this interruption, I stayed prisoned at this house, couldn't go somewhere else, I don't know what will happen to me. And furthermore, my heart is under the invasion of groundless fear, which supports this situation. Definitely, early in the morning I need to ask for a boat, cross the sea (Bosphorous) and with two horses waiting in Anatolia. I have to leave.*" The next morning when he left for Anatolia, the security also departed from Istanbul and caught Huseyin Efendi in the middle of the sea. The security strangled Huseyin Efendi there and threw his body to the sea.

Muneccimek Mehmed

b. Ahmed b. Mehmed (1660-1668)

attracted attention in terms of illustrating the point of view of the Ottoman intellectuals about Western science. In 1660 an Ottoman scholar had translated an astronomy book from Latin into Arabic. In the introduction of this book he tells this story about Muneccimek, ". . . one day I eagerly showed it to the *Munajjim-bashi Muneccimek*. He read it, but couldn't see anything outstanding there. He said 'These *Frenks (Europeans)* have lots of presumptions'. I humbly smiled and showed its profession. After he had applied their calendar to the *Zij-i Ulugh Beg* and other *zij*s, he was very pleased and said 'you have offered us a treasure like the treasure of Egypt'." In other words, like other scientists, Muneccimek did not like the work just because of its author without examining it thoroughly. However after he had seen the usefulness of the work, he appreciated its value.

Huseyin Husnu Efendi (1825-1840)

translated the *Lalande Zij* first into Arabic then into Turkish. He pointed out the errors on the Cassini *zij* to the sultan and asked that the *Lalande Zij* be used for the calculations, beginning from 1832. Together with Muneccim-i Sani Sadullah Efendi, he founded a school named *Mekteb-i Fenni Nucum* (The School of the Science of Stars). This school opening in 1839-40 to teach the numeral calendar preparation and educate the timekeepers, lasted for approximately five years. This was the first independent astronomy school in the Ottoman Empire.

Osman Saib Efendi (1849-1864)

was knowledgeable in philosophy and rational sciences and knew Arabic and French. He was one of the first teachers of the medical school. He especially taught anatomy lessons from his own notes that he had compiled using French medicine books. The chief physician and the director of the school of medicine considered Osman Saib as his rival, so he told the Sultan that Osman Saib was more knowledgeable on *ilm-i nucum* than medicine. As a result, Osman Saib was assigned as the second *munajjim* and even though he never liked it, he was forced to deal with astrological issues till his death.

Huseyin Hilmi Efendi (1909-1924)

was the last *munajjim* of the Ottoman palace. As O. Nuri Engin tells, during World War I, when enemy forces were pressing *Canakkale* (Gallipoli), the state was discussing moving the center of the government. Sultan V, Mehmet Resat, before making any decision, asked Huseyin Hilmi Efendi if there really was a danger of the enemy breaking into Istanbul or not. With the help of his student and director of the new observatory, Fatin Gökmen, Huseyin Hilmi Efendi cast the horoscope and informed the sultan that after three days, the star positions would change and the enemy would not be able break into Istanbul. The attack three days later, was futile once again, and the enemy withdrew from the frontiers of Canakkale.

Upon Huseyin Hilmi Efendi's death, the institution of *munajjim-bashi* was abolished, and the business of time-keeping and preparing the calendar continued to function at the time-keeping houses (*muvakkithane*); this institution was also abolished in 1952.

Conclusion

In the Ottoman Empire, 37 *munajjim-bashis* had worked for the palace. Though the *munajjim-bashis* didn't have any political power and worked as technical officials, they had a prominent position in the palace, writing mostly about how to prepare a calendar. For the judgments section, they gave all the basic astrological knowledge. But I didn't come across any book written by any *munajjim-bashi* only about horary or electional astrology. I have found astrology treatises written by al-Tusi (13th century) and Mirim Celebi (16th century). Mirim Celebi was not a *munajjim-bashi*, but he was one the most important Ottoman scholars. I have found his two treatises, *Risale fi Ahkamu'n Nucum* and *el-Makasid*. Now the scholars from the Istanbul University are translating both of them. As an introduction, it can be said that they are very detailed books on horary astrology. The translations of these treatises will be presented later as a separate work. At UAC '08, I will present al-Tusi's treatises.✱

Endnotes

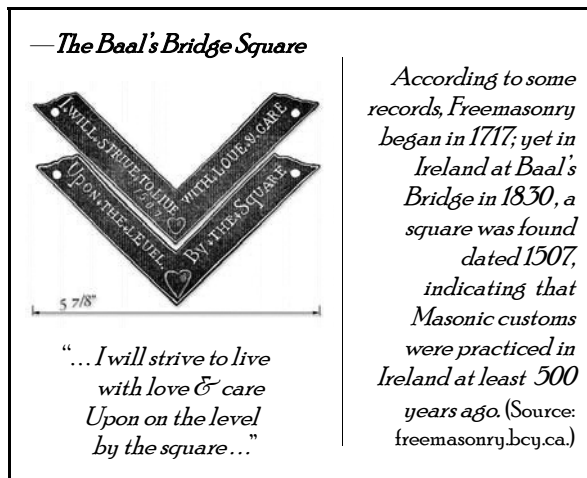
- ¹ Sayili, p. 235.
- ² Ihsanoglu, p. 26.
- ³ Ibid, p. 37.
- ⁴ Unver, p. 125.
- ⁵ The information about the *munajjim-bashis* of the palace, their official duties and their stories are taken from a Master's thesis written by Ayduz, Salim.
- ⁶ Thsanoglu, pgs. 28-29.
- ⁷ Ayduz.
- ⁸ Ibid.
- ⁹ Saricaoglu, pgs. 83-87.
- ¹⁰ Sayili, pgs. 290-292.
- ¹¹ Ihsanoglu, p. 36.
- ¹² Demir, p. 58.
- ¹³ Ayduz.

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Masonry: A Gift for Humanity

by Paula R. Gassmann

Freemasonry as a fraternity is rich in history and deep in symbolism. This article will give a brief overview of the history, and explore the value system and world view, as depicted by the symbols.

Go anywhere in the US or the world, except for totalitarian states,¹ and you will find a Masonic Temple. Go into any one of these temples, as a potential candidate or a visitor, and you will be stunned by the blue beauty and the prominence of the letter, G.

My first experience in a Masonic Temple was a spiritualist church session, held at a Masonic Temple in a local community. Most striking, in this context, was that the space held the brilliance of the metaphysical mystery with great ease and grace. As a long-time student of metaphysics, I have admired the sustained traditions of Masonry, and have been curious about the history and local implications for application to contemporary life. While access to information is sometimes met with resistance, depending on cultural milieu of the part of the US or country in which one lives, information about the fraternity is readily available for the curious. Once smitten, however, the discoveries of the interconnectedness of many ancient ideas with freedom fighters and the new world order, which are far beyond the scope of this article, are astounding.

Defined as a fraternity, the Masonic Lodge is on the surface a place for the brotherhood of men to come together. Although there are some lodges that invite men and women as members, this is not the norm; these lodges for *co-masonry*, which came to the US in 1907 after establishing a strong footing in France, are not recognized as *regular* Freemasonry institutions.² There are opportunities for females to be involved in the tradition through separate arms described later.

History

An explanation of the Masonic fraternity requires a context. Why *masonry*? Why stone-cutters? An oral tradition to some extent, the origins of Masonry find root in anything from the Temple of Solomon to the Knights Templar. The mysteries of building were ancient and revered. One story goes that men would inquire of Euclid about the direction for meaningful, lucrative work, and he would advise them to pursue masonry. Other stories trace the ideas back to Pythagoras. One written source, the “Halliwell Manuscript” or “Regius Poem,” traces back to 1390. Another is the “Cooke Manuscript,” the constitution of the German Masons, dating to 1430.³ The temples of ancient days were complex and intricate structures, often made of stone, a solid, strong, unyielding substance of Earth. Stone, then, is the first symbol. The label of *free* in Freemasonry comes from the idea that the participants were not bound by their land of birth.⁴

Skilled crafts people constituted lodge membership until the early 1600s, when the need for socializing and male fellowship was strong enough to allow a wider range of membership in London. By 1717, four small lodges came together as one, to form the Premier Grand Lodge of England, and were referred to as Moderns. The constitution of this Grand Lodge, written by James Anderson in 1723, was reprinted by Ben Franklin and adopted in 1738 as the guidelines by which the fraternity would function.⁵

At this time, there were two steps to initiation. In 1725, a third step, or degree, was added to the process of becoming a Master Mason. In 1751, also in London, a rival group was established, the Most Ancient and Honorable Society of Free and Accepted Masons. These were the purists who wanted to maintain some of the ancient traditions. There was considerable infighting between groups, as people chose affiliations

with either the old or the modern Masons.⁶ With the membership being driven by those from the cities, business oriented, and therefore out and about, the affiliations spread. Up through the 19th century, there were a variety of rituals throughout the world, adjusted and modified to meet the needs of members.

The first acknowledged appearance of Freemasonry in the US was in 1733 in Boston. By 1826, William Morgan of New York threatened to expose the secrets of the organization, and he disappeared. This raised speculation that he was murdered by the Masons, sparking protest against Freemasonry in the US, promoting an anti-mason political party in 1828 and denouncement by prominent and respected John Quincy Adams. Yet many Masons were involved in important political events at the time.⁷

Contemporary Freemasonry grew out of English and Scottish guilds or men's clubs. The idealism of these guilds resonated with the various political movements, including political subversiveness and liberal bourgeois movements. Over time members were viewed politically as pro-democratic, egalitarian, and somewhat revolutionary, full of ideological purity. With tenets that included moral improvement, religious tolerance, and universal brotherhood, there is evidence of the influence from the Enlightenment Period which fostered a connection to a higher wisdom. This attitude transferred spiritually, personally, and politically to daily living, and challenged the social order.

It is interesting to note that a prominent Freemason was our very own astrologer, Elias Ashmole (1617-1692), who served in the court of Charles II.⁸ He and his contemporaries helped to spread an awareness of gnosticism through Rosicrucianism. The overlaps in various philosophical viewpoints were obvious—religious ideas, ideals, politics, daily life, revolution. A movement grew over time, through low key secrecy that was sustained.

The movement of Masonry was often viewed as a method of condoned dissent. Many people in prominent positions were initiated into the fraternity. In both France and the US, prominent leaders continued to bring the world view of the tradition to their daily work, and led in some ways to revolution and free thought. Interestingly, this free thought conflicted with the politics of large political machines, including the Roman Catholic Church.⁹ By 1917, those who practiced Masonry were excommunicated. Anti-masonry sentiment by the Church continues. As recently as 1983, Joseph Ratzinger, now Pope Benedict XVI, maintained the Church's negative judgment of Masonry, noting that irreconcilable differences in principles forbids a Catholic from holding membership in Masonry.¹⁰ The political influence of the

organization was viewed as a threat because of its secrecy, its esoteric nature, and its spread.

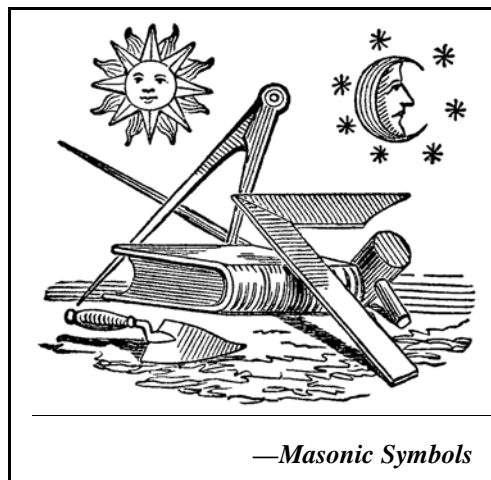
Organization

Today there are an estimated five million members worldwide, with areas assigned for jurisdiction purposes, but no central authority.¹¹ The 1723 constitution is still the basic framework, and holds members to a belief in a Supreme Being, a belief in the creative principle, use of a holy book of one's religious affiliation, and a vow of secrecy relative to ceremony.¹²

Additionally, the belief in the 'Glorious Architect of Heaven and Earth,' and the practice of sacred duties of morality are inherent in the practice. Liberal principles, and democracy, religious tolerance, loyalty to local government, and political compromise are prominent values. To promote brotherhood and harmony, there is the strong suggestion that political and religious opinions be kept to oneself. This is curious, given the prominence of some members in leadership roles related to revolution.¹³

The symbols of the Masons involve the plumb, the square, the level, and the compass, as well as reenactment of events related to the building of King Solomon's temple, which provide the allegory for learning. The often well-endowed Masonic Temple, found in local communities, is called the Basic Blue Lodge. There are three craft degrees of initiation: Entered Apprentice, Fellow Craft and Master Mason.

These are respectively the first, second, and third degrees, and are aligned with the stages of skill development in the trade of masonry: apprenticeship, journeyman and master mason. Specific details are given to the candidates during these stages through lectures by senior members. In the first degree, the candidate is admitted into the lodge, and asked about his suitability. He learns obligations, signs, grips and words. He is taught the tools and implements and their meanings,



—Masonic Symbols

as well as given a lecture on the four cardinal virtues (temperance, fortitude, prudence and justice). The second degree work continues the check on credentials. New steps and signs show evidence that the candidate has learned material from the first degree, then is given the Middle Chamber lecture. This lecture relates to a description of the two pillars of the temple, three stairs with seven steps, the orders of architecture, the seven liberal arts, the origin of the passwords and the grip, and learns about the significance of the letter G. The third degree involves a drama, a reenactment of the ritual of Hiram Abiff, one of the three masons involved in the building of Solomon's Temple. Most of this involves a passive participation of learning, with exemplification quizzes to demonstrate what was learned. The initiate is an active participant in the third degree drama. The more experienced members who deliver the lectures must memorize them, as an actor would, for clear delivery.¹⁴

The three degrees of the Master Mason represent stages of personal development, but are open to personal interpretation, within the context of the constitution of the Masons. The idea is for members to be thoughtful and to come to their own answers about life's most important philosophical questions, which include, but are not limited to: who are we, why are we here, what is our place in the universe.

Most contemporary Masons stop at this third degree and develop within the Lodge activities, taking on a position in the organization, each with a role to play during the rituals. The hierarchy of positions is as follows: Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, Senior Steward, Junior Steward, Marshall, Chaplain, Tyler, organist, Inside Sentinel and Electrician. The first three take up position according to the directions, East, West, and South, respectively. North, traditionally the 'place of darkness' is not occupied.¹⁵

Opportunities for further ritual and enactment, which serve to keep the mind sharp for memorization and encourage play acting and collaboration, are Scottish rites (an additional 30 degrees) or the York rites (an additional 10 degrees). Offshoots of these include: Prince Hall, once exclusively for African-American members; Veiled Profits of the Enchanted Realm (a less serious order); The Ancient Arabic Order of the Nobles of the Mystic Shrine (also known as the Shriners); Eastern Star (for women); DeMolay (for boys), and Job's Daughters and Rainbow (for girls).¹⁶

Masonry is full of esoteric meaning in viewpoint, belief, and symbology. Some of the more esoteric understandings of Masonry begin to draw from the intellectual concept of space and building, and suggest the three basic degrees:

1. There is a omnipresent ineffable principle in the universe functioning according to natural law.
2. Space (for building) is a symbol of creation and of divinity, and is basic to all experience.
3. Within space is motion, representative of unconditional consciousness, manifesting as spirit and matter, two facets of the absolute

A boundless plane, potential energy, consciousness, cosmos—these are familiar concepts. Deeper developments of there being seven steps of seven planes of existence and creation, both in the universe and in each person, are ideas inherent in the viewpoint. The seven planes of existence are: atma, buddhi, manas, kama, the astral, life, and physical plane. These are the concepts upon which theosophy and modern psychological astrology were built.¹⁷

The Letter G

Masonic symbology is rich with meaning. There are literal meanings, metaphorical meanings, esoteric meanings. There is no one way to interpret symbols. Some are familiar and have become meaningfully absorbed; others are more loosely defined, such as those we tune into in dreams. The symbols of Masonry provide clues for multilevel interpretation, as applied to these concepts of space. The lessons provided through the enactment of ritual is geared to increase knowledge of the self, of others and of one's relationship to the Supreme Being within the context of life.

The Supreme Being is viewed generically as the Great Architect of the Universe, the Grand Geometer. The Letter G, then, has many possible interpretations, all of which are provocative. It is GE, the goddess of the earth. It is Gaia of the Eleusian mysteries. It is synonymous with the four points that make up the square, which we know as the grand square of fixed signs. It is God. It is the measure of justice, equality and balance. It is the symbol of just relations between men, the worker (mason) being paid for honest and good work by the employer. It is the G, the grand, the due reward for labor. It is Geometry, one of the seven liberal arts and sciences: grammar, rhetoric, logic, arithmetic, geometry, music and astronomy.

*Geometry is the most esteemed by Masons. It is that science which treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, from a superficies to a solid. A point is a position without dimensions; a line, a figure of one capacity, namely length; a superficies, a figure of two dimensions, length and breadth; a solid, a figure of three dimensions, length, breadth, and thickness.*¹⁸

Geometry is the world of the Mason. Geometry is the world of astrology.

*By this science, the architect is enabled to construct his plans and to execute his designs; the general to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer, is enabled to make his observations, and to fix the duration of times and seasons, years, and cycles. In fine, Geometry is the foundation of architecture and the root of the mathematics.*¹⁹

The G is usually above the Master's chair in the lodge, or is hung from the ceiling symbolically suspended in the east. The symbol of the G has had a change in meaning over time in Masonic usage. In the second degree work, which includes the Middle Chamber lecture, the G stands for both, Geometry and God, the Grand Geometrician of the Universe.

*By geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and view with delight the proportions of this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.*²⁰

*But the letter G has a still further and more solemn allusion. It alludes to the sacred name of God, to whom shall we all, from the youngest entered apprentice, who stands in the north east corner of the Lodge, to the worshipful master who presides in the east, most humbly and reverentially bow. Signs of this degree, brethren.*²¹

The G is often seen in a blazing star, which provokes further brainstorming: Glory, Grandeur, Geometry, Gifts, God as Geometry, Gimel. Gimel, the third letter of the Hebrew alphabet, symbolizes a rich man running after a poor man, to give charity. Gimel is the idea of the giving of a reward or giving of punishment. As a moral code, it is therefore a symbol of reward and punishment. With the free choice assured on the physical plane, there is moral choice for good or evil. The Gimel symbol looks like a person running. To run, there is stability and balance in body. One could extend this to the balance of the elements—air,

water, and fire on the earth. It represents the ability to express the power of choice and free will today, in the moment of opportunity. The symbol is also like a yod, a person in motion, struggling for stability and balance. As the third letter, it symbolizes the third degree.²²

The letter G also stands for generation, where one is impelled to balance motives of the material with the challenge of the spiritual practice found in contact with others. The letter G becomes a symbol, then, for the Mars-Venus function: constructive action, joined with benevolent kindness on one level, intense life-force attraction on the other.²³

Generativity, one result of this life-force attraction, is a function of psychological development, the seventh of the eight stages of development.²⁴ Masonry exists on some level for members to unite and become as one in a cause, with a goal. The goal can be stated as the reunion of man with the Divine Source for spiritual growth and service. One insignia of Masonry is a gold triangle representing the body, soul, ego, centered with a G in a five-pointed star. In the generativity interpretation, the intelligent man is on the climax of evolution through the function of generation through a vibratory and aware physical union, the utmost Mars-Venus connection.²⁵

Conclusion

The symbolism of Masonry is found in many familiar objects in our world. Looking deeper into the meaning enriches our understanding of ourselves and the philosophical underpinnings that have sustained generations of learned souls. The symbols are gifts to the fraternity, and remind all of us of the complexity and richness of the tapestry of esoteric studies.*

Endnotes

1. Website 1, Wikipedia, a wealth of Freemasonry information.
2. Website 2, The website of the Grand Lodge of British Columbia has much information on females involved in Masonry.
3. Website 1.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.
8. Website 3, Answers.com, a wealth of Freemasonry material.
9. Ibid.
10. Ibid.
11. Website 2.
12. Website 1.
13. Ibid.
14. Interview with Master Mason.
15. Ibid.
16. Website 2.
17. Ibid.
18. Masons, p. 91.
19. Masons, pp. 91-92.
20. Masons, p. 96.
21. Masons, pp. 97-98.
22. Website 7.
23. Zain, pp. 154, 157.



—*The Great Architect of the Universe*,
predates speculative Freemasonry;
from the Bible Moralisée, circa 1250.

- 24. Erickson
- 25. Zain, p. 217

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... so many questions ... so many threads of Ma'at ...
 ... resurfacing again and again ...



Only in France were the Templars tortured. With the Pope's dissolution of the Order without guilt, those that escaped France joined other orders—the Order of Calatreve in Spain, where they were needed to fight the Moors—or created new orders, the Knights of Christ in Portugal with the Croix Patte, blatantly depicted on sails of ships. In Germany, they openly defied their judges, threatening to rise up in arms, and joined the Teutonic Knights. Although the Pope gave Templar land holdings to the Hospitaller Order, this was not honored in Scotland, the site of the first Templar land grant. Bishop Lamberton of St Andrews openly gave his protection and the Templars were welcomed by the excommunicated and newly crowned king (1306), Robert, the Bruce, who was fighting for freedom from oppressive taxation and servile rule of England. (Source: *For Freedom Alone, The Declaration of Arbroath* by Edward Cowan.)

June 23-24, 1314—the Battle of Bannockburn, the decisive battle in Scotland's wars of independence

Bannockburn was a battle against such overwhelming odds that its victory made Robert, the Bruce a military legend. Bruce's forces were outnumbered at least three to one; by some accounts, the English army reached 20 miles. When English knights were sent to relieve their garrison at the Scot's Stirling Castle, the Scots sent spearman to block their route; the English charged, but were broken up by the pikes. As the English fled, Scot spearmen took unheard of action and counterattacked. For the first time in medieval warfare, infantry stood against heavy cavalry and won. By one account, Scot townsfolk, disguised as soldiers arrived to view the victory; the English, believing they were about to be flanked by a second army, fled in blind panic, their king reportedly barely escaping. The more likely account to cause such panic was the appearance of the Templars, known to fight to the death and to never retreat. Questions abound, too, as to how the Bruce, a homeless king with minimal resources, managed to fund a prolonged campaign against England. The rich Templars likely provided the funds to secure their Scottish home. (Source: *For Freedom Alone, The Declaration of Arbroath* by Edward Cowan.)

1320—The Declaration of Arbroath

The ideals of Ma'at ring throughout this document. *"It is not for glory, nor riches, nor honours that we are fighting, but for freedom—for that alone, which no honest man gives up but with life itself."* (from the Declaration of Arbroath shown directly below).

"... two things make the Declaration of Arbroath the most important document in Scottish history. Firstly it set the will and the wishes of the people above the King. Though they were bound to him 'both by law and by his merits,' it was so that their freedom might be maintained. If he betrayed them he would be removed and replaced. Secondly, the manifesto affirmed the nation's independence in a way no battle could, and justified it with a truth that is beyond nation and race."
 ~John Prebble, *The Lion in the North: One Thousand Years of Scotland's History*

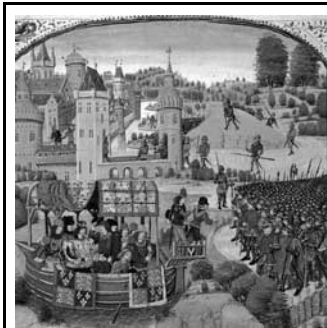


—Robert, the Bruce

June 1381—The Peasant's Revolt, the greatest rebellion in English history

Injustices: the highest poll tax to date; a statute that fixed maximum wages for labor shortages after the Black Death; and court refusal to address peasant issues. Surprising young King Richard's government, whose main forces were fighting in France, the uprising began under Wat Tyler, with 20,000 marching on London, massacring merchants and razing property. Outside London, King Richard promised rebels cheap land and abolition of serfdom and forced labor. Inside London, rebels entered the Tower of London and beheaded the hiding chancellor, Simon of Sudbury, and treasurer, Sir Robert Hales (also the preceptor of the Hospitallers), both responsible for the taxes. Although the rebellion lasted less than a month and failed as a revolution, the leaders executed, the king's promises rescinded, it did preclude further poll taxing of the poor.

Yet, questions arise. How could such a rebellion have been initiated in an era of illiteracy and servitude and involving so many well-coordinated groups all over England? Since the main London property oddly left, rebel untouched, was originally Templar owned, given to the Hospitallers 57 years prior, and with rumors of a secret society, a case was made that an organizing faction was readily available from the Scottish Templar sanction directly north. (Source: *Born in Blood* by John Robinson.)

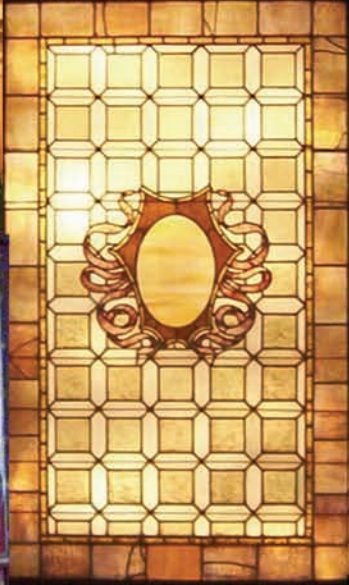
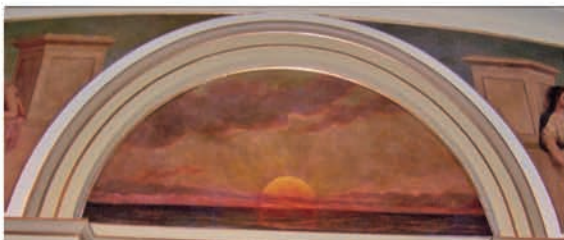


—The Peasant's Revolt, 1381

Richard II meets with rebels; from Jean Froissart's *Chronicles*.

(continued on page 90)

*The
Tremont
Grand*



*Geocosmic
Alchemy
by Day*







*Geocosmic
Alchemy
by Night*



An Interview

with Richard Tarnas, PhD

by Charles McClelland

Richard Tarnas's latest book, *Cosmos and Psyche*, has generated tremendous excitement, not just among astrologers, but also in the wider culture. Mary Hynes, a non-astrologer, called the book "*mind-exploding*" in her interview with Richard on her nationally broadcast Canadian radio program, *Tapestry*—and in the hours following the interview, *Cosmos and Psyche* was the number-one bestseller in the Amazon Canada rankings. William Van Dusen Wishard wrote, "*This will be a book for the ages. It will stand over time with the seminal expressions of the human spirit.*"

In *Cosmos and Psyche*, Richard correlates major planetary alignments with historical events and personages, extending from the great 'Axial Age' of the philosophers and prophets of the 6th century BCE to the present. He brings his encyclopedic knowledge of history to bear on the task, along with a virtuosic gift of teasing out the nuances and subtleties of planetary archetypes, individually and in combination.

Richard's earlier major work, *The Passion of the Western Mind*, is a history of the philosophy of the Western world. Joseph Campbell called it "*The most lucid and concise presentation I have read, of the grand lines of what every student should know about the history of Western thought.*" *The Passion of the Western Mind* is now being used as a textbook in many universities.

Richard's early education included the study of Greek, Latin, and the classics under the Jesuits. At Harvard he studied Western intellectual and cultural history and depth psychology. He received his Ph.D. from Saybrook Institute in 1976. For ten years he lived and worked at the Esalen Institute in Big Sur, California. He currently teaches at the California Institute of Integral Studies in San Francisco, where he founded the graduate program in Philosophy, Cosmology, and

Consciousness. He also teaches on the faculty of Pacifica Graduate Studies in Santa Barbara.

At the recent NCGR convention in Baltimore, Maryland, Richard conducted an extensive pre-conference workshop on planetary archetypes as revealed in music, and then delivered the convention's keynote address on the same day. The following conversation took place on March 10th toward the close of the convention.

(Legend:

Bold Italics: Charles McClelland

Normal Text: Richard Tarnas

Regular Italics: Kelly Lee Phipps (at the end), who filmed the interview.)

Richard, in Cosmos and Psyche, you examined planetary alignments throughout history. You focused systematic attention on four pairs of outer planets: Uranus-Pluto, Saturn-Pluto, Jupiter-Uranus, and Uranus-Neptune. You had some very interesting things to say about other planetary combinations, but not in such detail. Do you plan to do a historical study of the other six pairs of outer planets, such as Jupiter and Saturn?

Yes, actually I have several other books I hope to write before I'm done with this lifetime, and one of them is to complete the process that I began with *Cosmos & Psyche*. So I am planning a book that covers all 45 planetary combinations. Altogether there are 45 planetary pairs. Some of those, like Venus-Mars, or Moon-Mercury, or Sun-Jupiter, will not have as much relevance to the world transit cycles. They'll be much more relevant to the individual level. And for that reason, I want to present an adequate number of compelling examples from the lives of major cultural figures that everyone has a sense for—like Virginia Woolf, or Winston Churchill, or Martin Luther King—and to show how any given planetary

combination plays out in the biographies of major figures, as reflected both in their natal charts and in personal transits. But then there are the rest of the outer planet combinations, those that I did not give full attention to in *Cosmos and Psyche*, for example, the Saturn-Uranus combination. I talked about some of these, but I didn't give each one the full treatment that I gave to Uranus-Pluto or Saturn-Pluto, and so forth. So with those other outer planet combinations, I will give a more systematic, historical overview.

Astrologers are very familiar with the concept of synchronicity, and in Cosmos and Psyche you gave many illuminating examples of it. You also made use of the less familiar concept of diachrony. Would you explain diachrony as it applies to astrology, and give a favorite example or two?

Sure. The basic distinction between synchronic and diachronic is, of course, that synchronic refers to events that happen at approximately the same time, while diachronic describes something that unfolds *through* time, across time—*dia* is the Greek prefix. What I was pointing out is that if you take a major outer planet cycle, such as the Uranus-Pluto cycle, for any given conjunction or opposition you would have a period that lasts slightly more than a decade that would have a large number of events, all of which possessed a similar archetypal character reflecting the combination of the Promethean innovative, rebellious, catalyzing energies of sudden change associated with the planet Uranus, and then the Plutonic impulse that has so much to do with tremendous intensification, empowerment, power struggle, transformation, destructive energies, regeneration and so forth. When those two planets move into alignment, we observe many archetypally relevant events that occur simultaneously in many fields of human activity—women's rights, civil rights, technology, artistic development, political movements and so forth. Right across the board, you'll have many events happening at the same time that reflect that archetypal complex. That's *synchronic*. Then the word *synchronistic* brings in the added meaning that Jung introduced when he coined the term, namely, it refers to a coincidence of events that are united by their meaning, not by a causal factor, at least as we would usually understand the word cause, as linear and mechanistic.

Now *diachronic* is what happens when you look at a series of axial alignments of the same two planets, such as the conjunction, followed by the next opposition, then by the next conjunction, the next opposition, and so forth, and then you observe a coinciding sequence of archetypally relevant historical and cultural events that, within any given field, suggests a continuing historical development in successive stages that are precisely correlated with the sequence

of cyclical alignments of those specific planets. A new expression of that cultural phenomenon takes place, a new catalyzing of that same archetypal impulse within the same field, which in some sense was either lying fallow in between the two alignments, or it may have been more or less continuously developing; but then when it gets to that next alignment, it just blasts forth in a kind of quantum leap that clearly shows the relevant planetary principles have been newly activated.

So we see the synchronic pattern in the 1960s, for example, the most recent Uranus-Pluto conjunction period, with the tremendous simultaneous eruption of so many revolutionary events and emancipatory movements and creative impulses, counter-cultural rebellion, the students Free Speech movement, the civil rights movement, the women's movement, the antiwar movement, the ecology movement, all the creativity in the arts, the breakthroughs in space exploration and computers, all the revolutionary independence movements in the Third World, and so forth. And we see the *diachronic* pattern with the same two planets if we look back to the preceding conjunction of Uranus-Pluto, which happened in the late 1840s, early 1850s, when you again had a major period of revolutionary political impulses right across the board. Almost every capital in Europe had a revolution in 1848 or early 1849, and comparable political-cultural upheavals took place during that conjunction in India, China, and Japan. But again, if look at this era more closely, we can see for example that the women's movement, which emerged with such force in the 1960s, had its origins under the preceding conjunction with the 1848 gathering of the Women's Suffrage movement in upstate New York, with people like Susan B. Anthony and Elizabeth Cady Stanton, who basically initiated the women's movement that climaxed a little over a century later with the very next conjunction in the Sixties. Same thing with the Civil Rights Movement. We had Martin Luther King, Malcolm X, Nelson Mandela, and so forth, all being very active during the 1960's, with a tremendous amount of emancipatory activity; and when we look back to the preceding conjunction period, we see that this was the period when abolitionism was reaching its peak with the activities of Frederick Douglass and Harriet Tubman, Sojourner Truth, John Brown. This is when Abraham Lincoln's then very progressive Republican Party was formed, and Harriet Beecher Stowe published the immensely influential *Uncle Tom's Cabin*, all of which helped arouse abolitionist sentiment and eventually led to the emancipation of the slaves during the Civil War. The same pattern can be seen with social radicalism connecting these two eras—Marx's *Communist Manifesto* was written at this time, for example, as was Thoreau's *Essay on Civil Disobedience*. In each case we see both synchronic and diachronic patterns in correlation with

each cyclical alignment; and I set these forth more thoroughly in the book.

You deal primarily with the axial alignments of the outer planets, which are the conjunctions and oppositions. But what about the squares of the cycles? Would you characterize those for us?

The squares are often nearly as significant as the conjunctions and the oppositions. The archetypally relevant historical events and cultural phenomena seem to coincide with the square within a somewhat smaller orb than the opposition and conjunction. With the conjunction and opposition in these world transits of the outer planets, the evidence suggests that the alignment is archetypally operative within about a 15° orb—from 1960 to 1972, for example, for the Uranus-Pluto conjunction, or 1787 to 1798 for the Uranus-Pluto opposition of the French Revolutionary epoch. This number of degrees, by the way, is approximately the range within which a New Moon or Full Moon appears to us as new or full. By contrast, the square orb seems to be more like about 10° in the case of world transits.

In terms of their nature, squares are especially dynamic and challenging. It's as if the energy is itself coming at us at a right angle, or the two energies are coming at each other at a right angle, which tends to precipitate events in a very concrete way. It can be quite stressful. But at the same time the dynamism of it can be extraordinarily productive; and in *Cosmos and Psyche*, I present a number of examples of how, when a natal square alignment is well assimilated by an individual, he or she often brings forth achievements that we especially admire and that perfectly reflect that particular archetypal combination. Squares seem to demand more of us, but are also potentially very fruitful and life-enhancing in the long run.

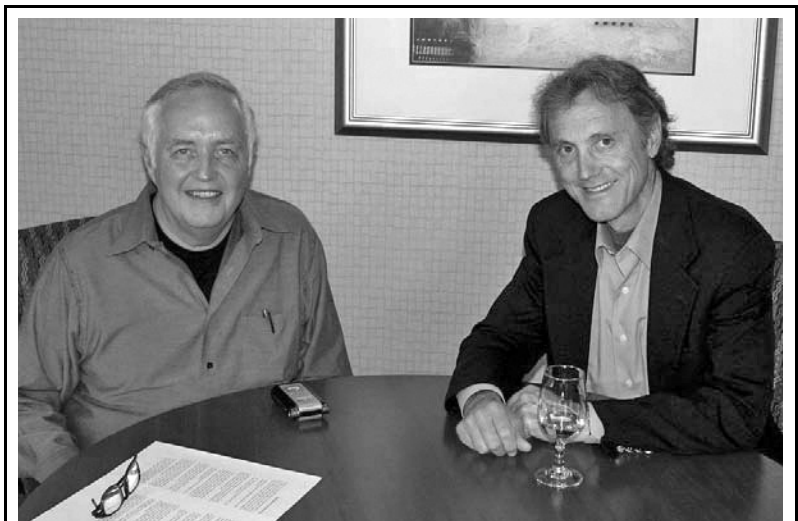
Have you been able to get a definite sense of a transitional nature between opposition and conjunction of the squares?

Yes, very much, and I give a number of examples. Often the births of major figures in a given cultural stream will coincide with the successive outer-planet conjunctions, squares, and oppositions—the 'quadrature' alignments. For example, Copernicus was born under the Uranus-Neptune conjunction at the heart of the Renaissance; then under the next opposition Galileo and Kepler were born; and then under the next conjunction Newton was born. So we see this sequence of great astronomer-visions (Uranus-Neptune), who looked at the heavens in a radically innovative way (Uranus) with a new intuitive vision of the whole, a vision that they experienced as divinely inspired (Neptune), and then they brought an entirely unexpected revolution in the cultural cosmology. Each of those births happened in a sequence—conjunction, opposition, conjunction. If we then look at the square point halfway between the opposition when Galileo and Kepler were born and the following conjunction when Newton was born—that midway point at the square is 1609-10 when Galileo first turned the telescope to the heavens, and Kepler published the first two laws of planetary motion, and the Copernican and Scientific Revolutions were powerfully catalyzed—with quite a bit of drama and stress, and yet that's really when the modern cosmological revolution began to awaken the cultural psyche—much more under the square, interestingly.

So there's something enabling about the square.

Yes, potentially enabling and concretely impelling of what had begun earlier. And then Newton consummated the whole sequence, just as Newton consummated and synthesized Copernicus, Kepler, and Galileo in one grand synthesis; and he was born under the conjunction that is one full cycle after the conjunction bringing the birth of Copernicus who started it all. So there's a marvelous kind of symmetry to it.

Right, right. It seems to me that the real obstacle to the acceptance of astrology among the scientifically inclined is not lack of evidence, but the fact that astrology cannot be made to harmonize with our still-prevailing mechanistic world view. The subtitle of *Cosmos and Psyche*



—Charles McClelland, interviewer, and Richard Tarnas.

is quite interesting in that regard: Intimations of a New World View. Would you explain?

First of all, the evidence is there. Astrologers have known for a long time, intimately, that there is a tremendous amount of evidence for the person who knows what to look for and is informed with an adequate methodology. For such a researcher, the evidence is very compelling. But scientists are like all human beings, they see the world through the lens they've been trained to see through. Some categories of evidence cannot even register through the filter of their lens. Plus there's a very human tendency to avoid data that would conflict with the structure of one's world view, the paradigm structure that one has built one's career on, one's identity, one's intellectual vision. As that prominent astronomer said, who was grappling with the Gauquelin statistical evidence, "*If statistics are used to prove astrology, then I no longer believe in statistics.*" Because as you know, the Gauquelin evidence decisively supported certain astrological principles. To his credit, Hans Eysenck, another very rigorous and skeptical scientist, said (and I'm paraphrasing), "*Emotionally, I do not want to believe the Gauquelin evidence; it makes me very uncomfortable, but intellectually I know I must. I know it stands up. It's very compelling. We need to take account of it and change our theories.*"

Now the reason I use the wording *Intimations of a New World View* is that the word *intimations* has a different ring than the word *proof*. People who are sophisticated in philosophy of science know that we never actually *prove* anything. What we actually do is, we explore a sufficient amount of data within an established theory until anomalies emerge that cannot be explained by the current frame of reference; eventually there emerges a new hypothesis and a new theory that better accommodates the full range of data; and we then engage the complexity of reality through *that* lens. We then test those hypotheses and those theories; but no matter how many times you have a particular theory seemingly confirmed by the evidence, you don't know for sure whether it will cover all data in the future; because the future is unpredictable, the fund of data is potentially unlimited and there is no causal glue that is ever observed, only observed correlations—this is true of all scientific inquiry. This is what's called the problem of induction, which David Hume first pointed out.

But I also was making a point about the kind of evidence I was setting out: ultimately, I believe that the universe in some sense gives us this extraordinarily orchestrated correspondence between the movements of the heavens and the patterns of human experience in such a way that the correlations require us to meet it halfway; that is, in order to reveal itself and be

known, the universe requires the human contribution—its truth is not something that's just going to be thrown at us with the force of a computer printout that says, in starkly quantitative black-and-white, *This is the way it is*—the same way one might get straightforward statistical results from testing a drug, to see how effective it is in relation to a particular disease. I don't think the astrological evidence is ever going to have that kind of character. And the biggest reason for that is that the basic principles of meaning that inform these orchestrated synchronicities are archetypal, which means they are fundamentally multivalent. They express themselves through a multiplicity of possible modes in different concrete ways. Saturn can express itself as tradition, or the past, or age, or old age, or maturation, or difficulties, or burdens, or discipline, or contraction, or a highly focused consciousness, or a sense of oppression or depression and so forth. There are so many ways in which Saturn can be embodied, all true to its multifold archetypal essence: Saturn is the reality principle, the facts, the structure of conventional reality, the literal and material and measurable. Saturn is also the skeleton and bones; Saturn is lead; Saturn is weightiness, heaviness, gravity and gravitas—gravity in a literal, physical, Newtonian way, but also gravitas of moral character. All those are expressive of Saturn, and every archetype has this metaphorical richness of meaning that only a poetically, imaginatively cultivated intelligence can grasp.

And trying to adduce evidence for astrology statistically is really going about it the hard way, I would think, and it's going over to the prevailing paradigm rather than treating astrology on its own terms.

Yes, you're quite right, because there's a tendency to feel that you need to prove your new ideas—or in this case, ancient ideas—against the prevailing paradigm, by using the prevailing paradigm's basic structures of assumptions, which in many cases doesn't work. Two different paradigms tend to support understanding the world in radically different ways that may well be incommensurable. One cannot test the paradigms against the same data, because paradigms don't just make sense of pre-given data, they *elicit* their own data. The statistical mode of testing works well enough for very literal, concrete variables and factors, but the astrological variables and factors are far more nuanced and complex, multivalent and multidimensional. The kind of intelligence that is capable of archetypal pattern recognition cannot be reduced to a computer algorithm, but rather must involve the whole human being, including the imaginative intelligence, the rational intelligence, the relational intelligence, the aesthetic intelligence—the capacity to recognize "*the pattern which connects,*" as Gregory Bateson used to say. Aesthetic patterning is not something that is going to be picked up readily by a computer program and

statistical methodologies. There's an unconscious psychological tendency in some members of the astrological community to feel that they need to prove and defend the validity of their insights before the Father authority, patriarchal Science, so to speak, but it's a losing game. Because it ultimately reflects psychological needs rather than intellectual competence, that strategy has long proved futile.

Ultimately the astrological community will be best served by undergoing a maturation within its own development until it gets to the point where it has assimilated the kind of rational and scholarly rigor that the scientists have had, but added to it greater metaphysical breadth and epistemological complexity, and especially a capacity for apprehending archetypal patterns, which is not something that a scientist is trained to do. But such a capacity *is* something that a depth psychologist is trained for, as in the Jungian or even Freudian psychoanalytic schools, particularly Jungian and archetypal psychologists like James Hillman. Also in the field of literature, poetry, drama and the arts or the study of mythology as with someone like Joseph Campbell—all of those fields have trained their scholars to be able to recognize archetypal patterning. This requires a different form of intelligence than is necessary to be able to analyze a black hole or the genetic code.

Yes, I was just struck by the faculties that you mentioned that we need to bring to the job—Saturn, Uranus, Neptune, Pluto . . . We have to bring all the faculties to bear on the issue.

Exactly. We need to employ all our faculties, and in a sense each of the different planetary archetypes reflects a different human faculty. Mercury is associated with the rational intelligence; Venus with the aesthetic capacity; Neptune with the intuitive and imaginative; Saturn with critical rigor and precision; Jupiter, bringing the capacity for expansive overview and philosophical breadth; and then the Uranian epiphanic capacity, the sudden awakening and insight, the breakthrough to a new horizon of comprehension and so forth.

In your history of Western philosophy, The Passion of the Western Mind, you seemed to immerse yourself in early philosophies to an extraordinary degree. Do you think that present-day philosophers of astrology can profit by revisiting earlier views of reality?

I do very much, and many contemporary astrologers have been doing exactly that. Charles Harvey and John Addey, Robert Hand, Robert Schmidt, Robert Zoller, Geoffrey Cornelius—all have entered into ancient, medieval, or Renaissance philosophical traditions, with great benefit. The Platonic tradition, for example, has so much to tell us about the archetypal ideas, giving us a very helpful metaphysical framework, also associated

with the Pythagorean tradition. Aristotle has a lot to tell us that is valuable in terms of the formal cause (involving universals and archetypal forms), and the final cause, the *telos*, the aim or purpose and end towards which anything is moving, and the immanent dynamism of formal patterns in reality. Heraclitus, Neoplatonism, Hermeticism, Ficino and Renaissance thought, all give helpful clues.

I tried to write *The Passion of the Western Mind* in such a way that it didn't simply sum up an ancient or medieval philosophical position and then just reject it, saying, "Well, we know so much better now, and they were ridiculously wrong about that," which would be more the approach taken by Bertrand Russell, for example, in his history of Western philosophy. I tried to *enter into* each philosophical, or religious, or scientific perspective, to understand it from within—to look at the world from that point of view and describe it in a way that would be comfortable and familiar to that philosopher or thinker, rather than describing it from a kind of modern, objectified and distancing way of doing it, because I don't think we understand something until we enter into it, until we see it from within.

And I found that just incredibly beautiful about your book. And friends of mine who have read it have had the same experience. It was like you were actually there.

I sometimes felt that I *was* there, you know . . . I would just immerse myself in a particular thinker or era until—I don't want to say it was like a transmission, but I did feel like I was in a close, almost permeable connection with that particular vision of reality and mode of thinking. My wife, Heather, would say in those years—this was about 25 years ago—I'd come in to dinner after a day's work out in the studio, and she said sometimes it would be like eating with Thomas Aquinas, and another evening it was like eating with Copernicus or with Martin Luther or with Nietzsche. You know, who was going to be her dinner partner that night?

That is such an admirable way of doing business. Toward the close of The Passion of Western Mind, you wrote, "For the deepest passion of the Western mind has been to be reunited with the ground of its own being." And I was interested in your quote from Aquinas, that "Man was an autonomous part of God's universe, and his very autonomy allowed him to make his return freely to the source of all." Were you connecting those?

Yes, that was in the back of my mind, because I think that Aquinas actually was that figure in the High Middle Ages who perhaps most intensely felt coming through him this new evolutionary movement that

makes possible the modern self. In his view the development of human freedom and rational intelligence and engagement with the material world and the world of history would not be seen as a negation of duty to God, but would actually be fulfilling God's Will and God's aspirations for the human being, because the human being represents that part of the divine creative principle in which a flourishing autonomy was essential to rather than a negation of the divine will. So Aquinas made that epoch-making move possible in such a powerful way, by connecting Greek philosophy and science with the Christian gospel and Scholastic theology, which helped make possible the burst of the Renaissance and the Scientific Revolution. And as we moved forward through the democratic revolutions and beyond, a development of the secular human self took place that brought a certain empowerment and emancipation, but also separated the human self from its immersion and embeddedness in the ground of being, which ultimately led to a kind of alienation, the late modern existential situation. All this seems to be part of a larger journey whereby one can go through that alienation toward a higher reunion with the ground of being.

The early pages of Cosmos and Psyche were not about astrology. They were about historically evolving views of the cosmos. You noted that, since the Copernican revolution, humanity's view of itself has gone from one of cosmic centrality and unity with the universe to that of being an insignificant speck in a meaningless void. But here's a thought: If we felt at one with the cosmos, or the 'source of all,' shouldn't we feel exalted rather than diminished by the immensity of the universe? It's an idea that borrows from the Upanishads and Schopenhauer's contemplation of the sublime.

I very much agree with that. So on the one hand, we have the vastness of the universe, and the fact that the Earth is no longer the absolute fixed center of the universe, which is interpreted by the late modern existentialist mind as an estrangement from a state of primal familiarity and comfort, of being securely at the center of the cosmic womb of meaning, something that Dante had, for example, or many of the ancients. So now we're peripheral, and this vast universe, its very vastness, is a cause for distress. Pascal said, "*I am terrified by the eternal silence of these infinite spaces.*" But what he was especially terrified by was not the infinite spaces, but the deep, unending silence of those infinite spaces. The stars and planets and heavens no longer spoke their meanings to this Earth which was just one more wandering speck of dust in the cosmic void.

But if we then reconsider and reenter the same cosmos of infinite spaces and vastness, with the same

recognition that we are not its fixed center, but are in fact, on a planet moving around one amongst billions of stars—except we see it all now with new eyes, and we recognize our Earth as being a moving center of rare life-supporting qualities, not the *only* center and not a *fixed* center, but a center of cosmic meaning, a moving center of cosmic meaning in which somehow the planets and the Sun and Moon all seem to be cosmically orchestrated in such a way to be coinciding consistently with the archetypal patterns and cycles and dramatic unfolding of human experience, we can then awaken to a re-enchanted cosmos just as vast as before, in which we're not at the literal center, and yet we can feel exalted by it. Because in this vast cosmos, somehow we are a focus of sustained infinitely detailed cosmic care for the Earth and for each of us born here, a kind of universal love, in a sense, that would give such precise and aesthetically nuanced and imaginatively creative attention to our Earth and even to individuals.

I was personally stunned by Cosmos and Psyche as a way of studying history. I think it's the way of the future for historians—it totally empowers the study of history. I've called it the greatest advance in the study of history since Herodotus. Some of my friends think that I'm teasing or using hyperbole—I am incautious, but I think there's something very, very important about the advance of the study of history through the astrological perspective.

I'm glad you see that. My original intent was to deepen and expand psychology through astrology, particularly archetypal astrology. One way I put it was, I have the feeling that psychology textbooks of the future will look back on 20th century psychologists working without the aid of astrology as resembling medieval astronomers working without the aid of the telescope. I now would add to that statement that I think that history textbooks of the future will also look back on 20th century historians working without the aid of astrology as resembling medieval astronomers working without the aid of the telescope. The astrological perspective, especially through knowledge of the outer planets, opens up human awareness to the deeper archetypal rhythms and patternings and cyclical revolutions of historical and cultural phenomena. I had a fairly good knowledge of our Western cultural and intellectual history before I started studying astrology, but once I did, it just opened up on a whole new level—as Stan Grof said, astrology is like a Rosetta Stone of the human psyche, opening up the deeper patterns that connect.

It adds such excitement to the facts. The excitement is palpable.

A doctoral student at CIIS, Rod O'Neal, has suggested the term *archetypal historiography*. He believes that the book is going to open up a new field in the discipline of history, archetypal historiography. So others are seeing this as you are.

In the year 2010, there will be a very strong T-square alignment of the outer planets Uranus, Pluto, Saturn and Jupiter. As we speak, Uranus and Pluto have entered into the 15° orb. Would you comment on how the character of the present time reflects the archetypal qualities of the alignment that is on the way?

Yes, we're just at the very, very beginning of that square that will get much stronger beginning later this year. From 2008 to 2011 it will be moving towards exact alignment, with the T-square involving Saturn; then in 2012, it becomes exact, and throughout the 2010s to 2020 that square will be happening. So we're basically looking at the next 13 years or so. Judging from the past alignments of this cycle, we're likely to see a tremendous intensification of the Promethean energies for radical change, liberation, reform and innovations, but also the liberation of the will to power, which certainly has a shadow potential. So we're looking at a sustained period of roughly a decade and a half where the social, political, ecological, and economic dynamics of the world will be undergoing a fair amount of turmoil and creative change. But there's not much question that between 2008 and 2011, when Saturn gets into the T-square—that's the eye of the needle—that's where our threshold will be, where we will need to deal most urgently with the great conflicts between change and resistance to change, conservative and liberal, reactionary versus radical, order and revolution, past and future—much like the mid-Sixties when Saturn was opposite Uranus and Pluto.

I remember it well.

Yes, the emergence in 1964-67 of the 'generation gap,' the 'culture wars,' the splitting of the country in many ways—youth, race, gender, politics, war, sexual mores, clothing, drug use, music and the arts, language, and so forth—there were many ways this schism took place in the culture. Even in the last year, there's been an intensification of movements for change that is likely to get much stronger over the next few years. We've started to see mass demonstrations, such as in the US recently by the Latino part of the population—they were themselves calling it a new 'Civil Rights Movement' like the 1960s during the conjunction of the same planets. SDS (Students for a Democratic Society) was just begun again by two college students after having been moribund since the early 1970s. You see things like this also in Paris and

France, the mass demonstrations and riots—Paris is a kind of barometer. As soon as one of those Uranus-Pluto alignments happens—as in 1798 or 1848 or 1648—they go to the barricades in Paris. They're like the canary in the gold mine, they tend to be right on the front edge for that particular cycle.

They have a script that says, "Throw up the Barricades!"

Exactly, "We've got to keep the tradition up." So we're seeing the beginning signs of it. I personally believe it will be the ecological crisis that is likely to produce some of the most significant destabilizing of other structures—economic, social, political. This destabilization will require of humankind in these next years a great change of human heart and will, as well as of its basic operating assumptions. So much will depend on how much foresight and wisdom we can muster and how well we can negotiate the legitimate claims of both sides of the Saturn-Uranus conflict that will be intensified by Pluto during the T-square: on the one hand, the impulse for change and the new, and on the other, the awareness that it's important to not just throw over everything but rather to keep certain structural foundations intact because they have value. We've got to somehow walk that tightrope with perhaps a little more balance and discernment than we were able to do during the Sixties, when both sides were more unrestrained.

I'd like to hazard a prediction—that your own work is going to come to the fore at that time. The energies will resonate with your own Jupiter-Pluto opposition. We're going to have Jupiter-Pluto and also Jupiter-Uranus connections. And in your book you referred to Jupiter-Uranus alignments as operating diachronically in your own development.

Yes, that timing could make sense. We'll see. The Jupiter-Uranus conjunction that will take place then will happen mostly in 2010, and a little into the beginning of 2011. In terms of diachronic patterns with that cycle, I wrote most of *Cosmos & Psyche* during the opposition of 2002-2004.

Right, that's what I was referring to.

What's interesting was that I experienced my initial astrological awakening during the Jupiter-Uranus opposition of 1976. The cyclical pattern continued right through to the final writing of the book.

I think this will be the big time.

We'll watch for it.

I'd like to ask a very large question. At the end of an interview on a Canadian radio broadcast, you said that you were optimistic about the human

project—that we will ‘make it.’ I’m wondering what ‘success’ for humanity would amount to.

That’s a very good question. The CBC interviewer was reflecting the anxiety that is widespread about the future of humanity, and even the apocalyptic fears. H.G. Wells once said that we are in a race between education and catastrophe. If we look at the underlying structure of this larger process that’s unfolding, we can see that it resembles the underlying structure of an initiation—that our task is not only education, but initiation into a new way of relating to the cosmos and a new way of being human—not the conventional modern view of ‘man versus nature’ and ‘man is alone in the cosmos’ with his conscious intelligence and capacity for purpose and so forth—but rather a more participatory, co-creative relationship to the whole. If we understand the human project right now as crossing an initiatory threshold, then we could modify H.G. Wells’ statement to say that we are in a race between initiation and catastrophe. Even if crises of considerable gravity happen, I think there will be a response in the human community that will attempt to meet those crises, perhaps inspired by higher sources of wisdom, which we will certainly need. Much like a person who has gone through a near-death experience, which changes their life values in fundamental ways and inspires them to live a wiser mode of life, a similar shift could very well happen to the human community.

If we think about how much the universe has lavished on the human species and on the Earth community, with such care, I don’t think humankind and the Earth would simply be abandoned. There are forces at work larger than we can see. While I have a certain amount of confidence in human beings, I also know we are fallible and can really screw up in major ways. But I have a greater confidence in the wisdom of the larger whole, which can take even great falls and great errors and turn them into potential openings to larger positive things that would not have otherwise unfolded.

That sort of segues into something that I was talking to Caroline Casey about last night. She said I might ask you about your opinions about it— it’s about the Trickster. Kierkegaard said, “Existential truths are ironic, and are true precisely in proportion as they are ironic.” That seems to resonate with the Trickster. Do you think we can find the Trickster ‘writ large’ in history, such as when we find improbable or bizarre people elevated to power, say in the late Roman Empire—Caligula, Nero—and Claudius was bizarre in his own right.

Not to mention our own time.

Well, I wasn’t going to, but if you don’t mind, I certainly don’t. All those figures seem in the longer

run of history to have had a logical place in our development. I would like to take some comfort in the face of bitter ironies in kind of an assimilation of the idea of the Trickster writ large. I would like to hear your ideas.

I think you’re putting your finger on this aspect of history quite well. When I set out to write *The Passion of the Western Mind*, which basically narrates the interior history of Western civilization, I didn’t have a pre-given program for writing it. I didn’t already know the plot, so to speak, I just wanted to do a faithful job of telling the history. But as the narrative unfolded, I noticed that it was pervaded with a sense of the paradox of things, the constant irony of how such opposite consequences unexpectedly developed from a given starting point—like the Reformation, where Luther and other early Protestant reformers represent a militantly intense religious impulse, but in the course of their succeeding in spreading the Reformation and shattering the Catholic unity of Europe, they actually produced something that they would never have wanted to have happen, namely, the birth of an unprecedented secular civilization. Or similarly, the paradox of the Scientific Revolution having started out as the fruit of mathematical mysticism but ended up bringing into dominance the mechanistic disenchanting modern cosmos.

And that’s kind of ‘tricky.’

It is a perfect expression of the Trickster. The Trickster seems to be always present at any creative moment. Creativity and the Trickster go hand-in-hand. And so, yes I think we can depend on the Trickster being very much present in the future, which is one reason why predicting the future in any concrete way is generally such a foolish task. Looking at the planetary alignments, we can get a sense for what basic archetypal dynamics will be at work; but as to how specifically it’s going to come out, perhaps a gifted prophet who has unusual clairvoyant insight into the future might be able to tell us something, and some have; but what we are given through the astrological perspective alone is extraordinary insight into the archetypal dynamics of an era, not into the specific ways those dynamics are going to concretely express themselves.

I would like to talk about Kant and Schopenhauer, and idealism. I’ve had a long, long struggle with idealism—with Berkeley and such. Well, Schopenhauer noted that in the first edition of Critique of Pure Reason, Kant wrote that if you take away the thinking subject, the whole material world must cease to exist—everything disappears! But then he deleted the passage in which that sentence occurred, much to Schopenhauer’s disappointment. Several editions

later, the passage from the first edition was restored. So Kant himself was struggling with idealism. I've made peace with the problem in my own way as follows, and I'd like your comment. The idea of removing consciousness from reality is a non-starter for a discussion. Consciousness is inextricably a part of the cosmos, as astrology seems to show, and the idea of somehow removing it from the cosmos is a non-issue, like removing circularity from a circle—you just don't go there.

That's very well put. That problem has been approached by a number of modern philosophers, but Alfred North Whitehead has been especially insightful in this respect; and what you call a non-starter, he would refer to as an example of the fallacy of misplaced concreteness. You probably are familiar with Whitehead. . . .

Just a little—he's very hard.

But if one starts with his *Science and the Modern World* and *Adventures of Ideas*, and only then goes to *Process and Reality*, it's an easier sequence for taking in Whitehead's important thought; and he's very insightful in recognizing that you simply can't abstract the subject out of the equation.

I'm interested in the roots of some of these ideas in Heraclitus, where he talked about the Logos in which all opposites were one—apparently a timeless, spaceless reality—and we find its development through Parmenides and Plato, and so forth. . . . also in Taoism. And according to Kant, time and space are not properties of the reality behind appearances, the noumenal world. And in what may or may not be a related observation, I'm impressed by the timelessness of the Now. The 'Eternal Now' is all we've ever had and all we ever will have. Sometimes this idea strikes me with tremendous force, like when I'm reading Shakespeare's 116th Sonnet under certain circumstances and I'm so moved to tears that I'm convinced that I feel the absolute immediacy across time and space of another soul—so it's like we do get to that noumenal reality behind appearances, behind opposites, behind separations. And I'd like to add that I'm especially fascinated by the fact that my most sublime moments like that are so often accompanied by tears, and that the threatening thing is the most joyous experience I could know.

What was the threatening thing?

The threatening thing . . . well, it's suggested by the tears. Sublime experiences may be related to death, like remembering my father and being moved to tears. I consider it a blessing when that sort of thing happens. The sublime is not simply beauty—and I'm thinking about Schopenhauer again—it's beauty of a

different sort. It's a beauty of a rugged or even threatening kind, when one has a special perspective on. . . .

There's a kind of awe. . . .

So for me, the noumenal world, which has been banished entirely by some later philosophers, and is something you mustn't even consider, is in fact very much available to us. I want to be a 'noumenologist,' not a phenomenologist.

You know it's interesting, there's a word that comes from a different root, the *numinous*, which Rudolf Otto coined and Jung adopted—the numinous is the holy or the sacred in terms very much like what you're talking about. The numinous is something that can move someone to tears; it can be so powerful that it can be awesome, awe-inspiring, awe-full, terrifying even, or exquisitely gentle and healing. It has different aspects. Your experience of the noumenal (the thing in itself, behind the phenomenon or appearance) allows you to see through the limitations that Kant had put on the human subject.

We can get to the Noumenon.

Yes.

We do get to the Noumenon. We live in it. It's our being.

I agree. I don't think I could have written the book without doing some of that.

Yes. One other thing. On the question of free will and such, here are some related words. First, there's determinism, which is threatening to human dignity. But on the other hand, there are words like destiny, mission, and purpose in life. These are all ennobling and elevating words. . . . destiny!

Right.

And astrology is about destiny and such. And these are kind of things not obviously chosen by the individual, and yet they're uplifting and exalting.

That's a good distinction. It's interesting how you can take fate and destiny. One's got a more Saturnian cast and the other has more of a Jupiterian cast.

Fate is kind of in between determinism and destiny for me. I wanted to coin a word for Lover of Fate, philomoir, but then I found out that Nietzsche beat me to it.

Yes. Nietzsche already did: *amor fati*. He was extraordinary in that way. I think you're right. Astrology has a shadow potential to fall into a deterministic and fatalistic mode, and it has done so in different eras and in different individuals. Even to this day I think some

astrologers are too easily prone to give readings that limit the potential of the person they're giving the reading for by saying in an overly definitive way, "This means that," or "As a result of your having this aspect, you shouldn't go in this direction," or "This relationship will never succeed with synastry like this," or comments like that. That's a deterministic and fatalistic misreading of astrology. But astrology also can help a person actualize the potential in his or her birth chart, and in that sense nourish their 'calling' and help their destiny to be fulfilled, allow their true nature to blossom—what Hillman calls "The Acorn Theory" in his excellent book, *The Soul's Code*. It's very Aristotelian.

I was about to say, it sounds like he got something from Aristotle.

Yes, this is the Aristotelian element in both astrology and Jungian-archetypal psychology—the teleological factor, the 'final cause,' the aim and purpose of each being as a flowering of the universe in a unique way.

Would you like to add anything else?

[From Kelly Lee Phipps] *Could I just ask something?*

Yes, please, by all means.

Can you say something about the great conjunction of all three outer planets in 575 BC, and what happened in the world at that time?

There was only one triple conjunction in recorded history of the outer three planets, Uranus, Neptune, and Pluto. In its wider range, that conjunction began in the 590s BCE, got closer and closer to exact alignment as it lasted throughout the 580s and 70s, and then gradually moved apart in the course of the 560s, roughly a third of a century. That is precisely the period when virtually every major civilization of antiquity underwent an enormous spiritual and cultural awakening, one whose consequences we are still experiencing and living out. The Buddha in India, Confucius and Lao-Tze and Taoism in China, Jainism

and Mahavira in India. . . . In Greece came the birth of philosophy with Thales and Pythagoras, and the beginning of Greek drama with Thespis, and the early lyric poetry of Sappho, and in the Judaic-Hebrew tradition you have this tremendous transformation of the image of God that takes place through the prophets of Ezekiel and Second Isaiah, and the compiling and redacting of the Bible itself. It's truly an extraordinary period. Even Zoroaster is placed at this time by many scholars, though this remains uncertain. Also the influential Orphic tradition was reaching an extraordinary creative moment in its development in the larger Hellenic world.

So we can understand the historically unique triple conjunction in this period as coinciding with a vast Plutonic evolutionary development and compelling of the Neptunian principle of religious experience and spiritual vision and the artistic imagination, along with the Uranian, Promethean sudden creative opening to the new and breaking through past limitations of belief and experience—a vast evolutionary spiritual awakening—all of which had this revolutionary effect on consciousness that really transformed the world from then on. For those people who have studied these cycles through history and then come upon this one time when all three of the planets came into a triple conjunction, and see what an absolutely unprecedented epoch of historical transformation took place at that time—just the experience of discovering that correlation can bring with it a kind of numinosity that many people get shivers from because it's so extraordinary.

Thank you so very much for the opportunity to talk with you.

You are most welcome.*

Charles McClelland's dominant passion has been Astrology from the moment he first discovered it in 1965. Since retiring as a Senior Editor in Mathematics for a textbook publisher, he has devoted his energies to astrological research, philosophical studies, and classical piano playing. Early on, Dane Rudhyar was the astrologer-philosopher Charles most admired. He owns a preliminary version of *The Rhythm of Wholeness* that Rudhyar gave him for review, a masterwork that Charles continues to ponder. Charles received his BA in Philosophy, magna cum laude, from the University of Colorado and attended graduate studies in Philosophy, Math and Computer Science at the University of Texas. He lives in Austin, Texas.



—*Kelly Lee Phipps, video recorder, and Richard Tarnas.*

The Key to Yeats as Alchemical Poet and Magician

by Sarah Fuhro

Conflicts and oppositions in Yeats' life and chart were healed and regarded in a new light through his experience with the channeled material that he received and recorded in *A Vision*. This was the culmination of an alchemical process of soul work. His training as astrologer and occult philosopher allowed him to read the messages of the spirits, and the reception coincided with astrological indicators. His physical marriage with Georgie Hyde-Lees provided the necessary cauldron for the alchemical work to take place.

*Where got I that truth?
Out of a medium's mouth,
Out of nothing it came,
Out of the forest loam,
Out of dark night where lay
The crowns of Ninevah.¹*

A Vision Arrives as a Wedding Present

Yeats was 52 years old, a well-established poet and playwright, when he married 25 year old Georgie Hyde-Lees in 1917. “. . . *four days after my marriage, my wife surprised me by attempting automatic writing. What came in disjointed sentences in almost illegible writing, was so exciting, sometimes so profound, that I . . . offered to spend what remained of [my] life explaining and piecing together those scattered sentences. ‘No,’ was the answer from the spirits, ‘we have come to give you metaphors for Poetry.’*”² [my emphasis].

In 1925 the Anglo-Irish poet William Butler Yeats (1865-1939) published his first edition of *A Vision*. The images and metaphors from this book can be found throughout his later poetry, some of his strongest work. This article is an attempt to show how the

astrology of Yeats' natal chart and the transits during the reception of the book illustrate the importance of what he found in *A Vision*, and how it provided integration of his life as poet, as magician and as political activist.

Astrologer and Student of Magic

Yeats, who many believe to be the greatest poet in the English language of the 20th century, was a well-trained astrologer and occultist. He gave his magical education full credit as source and inspiration for his poetry. In 1925 he wrote to his friend and fellow poet, Thomas Sturge-Moore: “*If I had not made magic my constant study I could not have written a single line. . . . The mystical life is the centre of all that I do and all that I think and all that I write.*”³

Yeats' rationalist father directed his early education. In reaction, Yeats turned to the Irish countryside and people for the imaginative and spiritual sustenance he lacked. Much of Yeats' early work as poet and playwright has to do with rediscovering the Celtic tradition of his native Ireland, and to the magical practices, which remained a part of that culture. We know Yeats was instrumental in transforming Irish theater, but his dedicated participation in the occult revival, which took place during this same period, remains in the shadows.

Yeats enrolled in the School of Art in Dublin when he was 18, and during that same period became involved in his occult studies. Throughout his lifetime, Yeats kept notebooks full of astrological charts. Many of the charts were horaries for Tarot readings. He may have begun his astrological studies as a student of theosophy when he was 18. Yeats left the Theosophical Society in 1890, soon after he became a member of the Hermetic Society of the Golden Dawn at age 25. He moved quickly through the ranks of initiations of the

Golden Dawn, and two years after he joined he became Instructor in Mystical Philosophy for the Order.

Hermetic Order of the Golden Dawn

The Golden Dawn was founded in London in 1888, with the specific intention to train people in the Western magical tradition. Rituals were modeled on the sacred rites of Egypt and Greece, and attempted to connect the participants to specific spiritual entities. Astrology was part of the Golden Dawn training, as were Kabbalah and Tarot. The Rider-Waite Tarot deck developed from their work with archetypes and divination, continues to be the most commonly used deck in the English-speaking world.

This group is particularly significant to students of the occult when we consider that, perhaps for the first time since Christianity had separated them, men and women came together as equals in magical ceremonies. Alchemy was once more seen as a mystical process reflected in the mixture of male and female energies, rather than a foolish experiment in chemical transformation. Yeats dedicated the first edition of *A Vision* to Moina Mathers, a mystical artist, a founding member of the Golden Dawn, and sister to the philosopher Henri Bergson. He wrote in his dedication:

*Perhaps this book has been written because a number of young men and women, you and I among the number, met nearly forty years ago in London and in Paris to discuss mystical philosophy.*⁴

The Golden Dawn attracted artistic, literary and political revolutionaries of the time. Members included Maud Gonne, the Joan of Arc of Irish independence; the avant-garde actress, Florence Farr; and the magician, Aleister Crowley, later ousted from the group. Many members, like Yeats, were involved in the creation of new theatrical forms. The magical work they pursued

in The Golden Dawn was both enriched by their talent and provided inspiration to their artistry.

A Vision allowed Yeats to experiment with the process of alchemy, which he had studied earlier, but had never fully embraced. In 1896 Yeats wrote *Rosa Alchemica*, where he explored the dynamics of alchemy in the form of a short story.

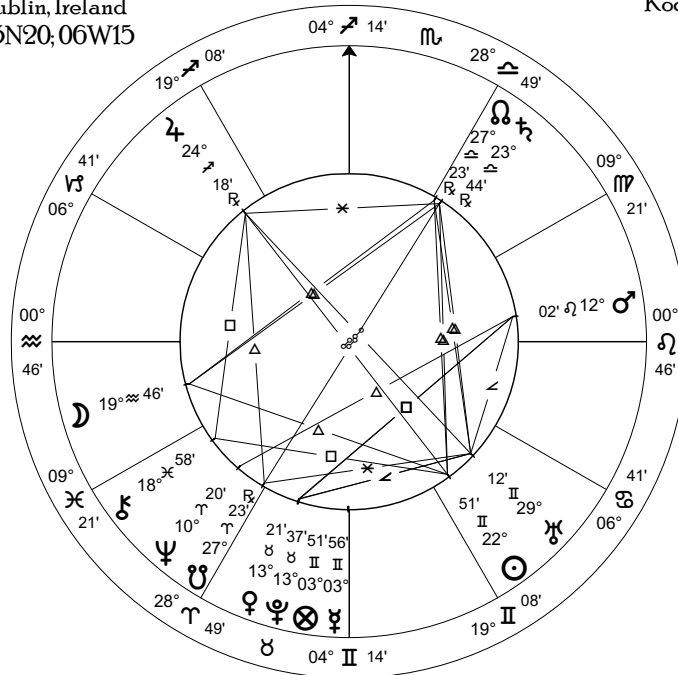
*I had discovered, early in my researches, that their (the alchemists) doctrine was no merely chemical phantasy, but a philosophy they applied to the world, to the elements and to man himself; and that they sought to fashion gold out of common metals merely as part of an universal transmutation of all things into some divine and imperishable substance; and this enabled me to make my little book a fanciful reverie over the transmutation of life into art, and a cry of measureless desire for a world made wholly of essences. I understood the alchemical doctrine, that all beings, divided from the great deep where spirits wander, one and yet a multitude, are weary; and sympathized, in the pride of my connoisseurship, with the consuming thirst for destruction which made the alchemist veil under his symbols of lions and dragons, of eagles and ravens, of dew and of nitre, a search for an essence which would dissolve all mortal things.*⁵

This was the young Yeats who admired the power of destruction in the alchemical process. But clearly he was not yet ready to connect himself to the spirits of the *great deep*, nor did he believe he could

William Butler Yeats

June 13, 1865 NS
10:40 pm; LMT +00:25
Dublin, Ireland
53N20; 06W15

Tropical
True Node
Koch



Rodden Rating: AA, from Yeats' family Bible.
(Source: *Women of the Golden Dawn* by Mary K. Greer.)

transmute the lead of the material world into the gold of a yearned for spiritual existence. It was not until his marriage and reception of *A Vision*, when transiting Saturn (lead) in the company of Neptune (dew) was in conjunction with his progressed Sun (gold) that he found the process, which for him, had the transformational power of alchemy. Through the process of receiving and transforming the spirit material his wife channeled, Yeats became the alchemist. At last he understood and accepted himself as both human and sublime.

The Theme of Opposites

In the Western magical tradition, and most clearly delineated in alchemy, there is always the task to acknowledge and then integrate polarity and to distill purification from the heat of suffering. As a member of the Golden Dawn, he would have had to grasp the unity of opposition over and over. Yeats' magical name, *Demon Est Deus Inversus* (the Devil is God inverted) underlines that passion for opposition. In identifying his own natural appetite for opposition Yeats said:

*... my mind had been full of Blake from boyhood up and I saw the world as a conflict . . . and could distinguish between a contrary and negation. 'Contraries are positive,' wrote Blake, 'a negation is not a contrary . . . there is a place at the bottom of the grave where contraries are equally true.'*⁶

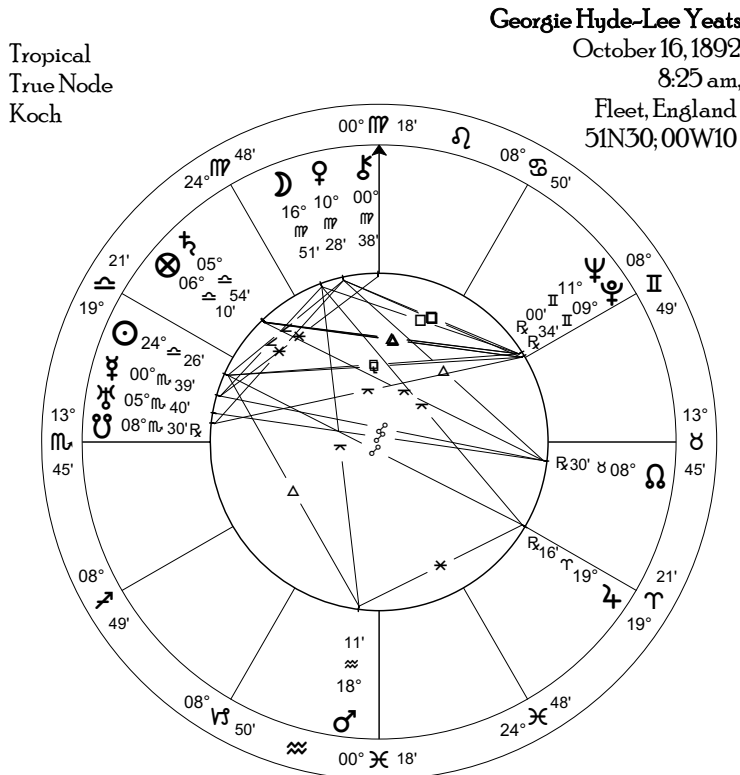
The spirit messages drove Yeats to delve into history and biography for evidence of parallels to the cycles as they were revealed. *"My initiation into the 'Hermetic Students' had filled my head with Cabbalistic images, but there was nothing in Blake, Swedenborg, Boehme or the Cabbala to help me now . . ."*⁷ Turning to history and biography Yeats *"... read with an excitement I had not known since I was a boy . . . and made continual discoveries . . . if my mind returned too soon to their unmix'd abstraction they would say, 'we are starved'."*⁸

For the same reason the spirits asked Yeats *"... not to read philosophy until their exposition was complete, and this increased my difficulties. Apart from two or three of the principal Platonic Dialogues, I knew no philosophy. Arguments with my father, had destroyed my confidence and driven me from speculation to the direct experience of the Mystics."*⁹

Astrology of Yeats' Natal Chart

The necessity to reconcile opposition is clearly delineated in Yeats' birth chart. His Sun is conjunct Uranus in the sign of Gemini, the twins, the sign most associated with duality. Opposite this brilliant, but rationalist combination, is his Jupiter, powerful in the sign of Sagittarius. Jupiter in Sagittarius in the 11th house seems right for the political side of Yeats. He was born into the ruling class, the landlord English presence, yet he was a staunch Irish Republican and Celtic revivalist. Here was another painful contradiction which was transformed over time. He felt in his early life that he was neither English nor Irish, yet, he was active in support of the Irish revolution for freedom, and became a member of the Irish parliament once the new government was formed.

Jupiter in Sagittarius in the 11th house is also symbolic of his role as ritualist and hierophant in the Golden Dawn. North Node conjunct Saturn in Libra makes a sextile to this Jupiter in Libra from the cusp of the 9th house. Yeats struggled to



Rodden Rating: B, from biography.

(Source: <http://www.yeatstvision.com/Charts.html>.)

Georgie used this data for herself according to her biographer, Anne Saddlemeyer in *Becoming George: The Life of Mrs W. B. Yeats*.)

incorporate all these threads of his life into the rich tapestry of his life.

What Then?

His chosen comrades thought at school
He must grow a famous man;
He thought the same and lived by rule,
All twenties crammed with toil;
'What then?' sang Plato's ghost. 'What then?'

Everything he wrote was read,
After certain years he won
Sufficient money for his need,
Friends that have been friends indeed;
'What then?' sang Plato's ghost. 'What then?'

All his happier dreams came true—
A small old house, wife, daughter, son,
Grounds where plum and cabbage grew,
Poets and Wits about him drew;
'What then?' sang Plato's ghost. 'What then?'

The work is done, grown old he thought,
According to my boyish plan;
Let the fools rage, I swerved in naught,
Something to perfection brought;
But louder sang that ghost, 'What then?'¹⁰

Yeats' powerful Gemini Mercury stands upon the IC, perhaps to symbolize the literary and intellectual nature of the Anglo-Irish culture into which he was born. He tried to overcome his intellectual nature in order to excel as poet and magician. He desperately wanted to connect to the world of spirit through direct experience. Yet when he did make contact with spirits through his wife's reception of *A Vision*, his Gemini Mercury and Sun-Uranus combination would come into its own. For the first time in his life, he willingly delved into scholarship to discover the historical and cultural manifestations of the Moon's cycle, which was revealed to him through the channeled material.

Yeats' ascendant and Moon in Aquarius in his 1st house might be an indicator of the importance of astrology in his life. Mars opposes Moon in the 7th house in the sign of Leo. This fiery Mars balanced his airy ascendant, Moon and Sun with the passion for action which they lacked. The Moon trines Saturn in Libra and the Sun in Gemini to form a grand trine in air. This pattern can often be found in the charts of people who enjoy intellectual stimulation, but don't make use of their talents.

Other than Chiron, there are no planets or angles in water signs. It's strange that a poet so identified with

emotional imagery should lack this element. Perhaps the deep feeling, and certainly the intense love of the Irish countryside, is symbolized by his Pluto and Venus conjunction in Taurus. As a Druid and astrologer, I have drawn up the horoscopes of many people who reverence the earth as sacred and beloved, and have often noticed the prominence of Taurus in their charts.

Neptune in Yeats' chart makes a trine to his 7th house Mars. His most famous lines are an illustration of that trine:

The Second Coming

*Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.*¹¹

At the time of Yeats' birth, Neptune and Saturn were approaching an opposition, which we are currently experiencing in 2006-2007. At the time of his wedding and the reception of *A Vision*, Saturn and Neptune had just completed a conjunction in the 7th house. Form (Saturn) and spirit (Neptune) had come together to show him the true nature of opposition. It seems significant that Yeats' lifelong desire to channel (Neptune) spirit information came directed to him, through his wife (7th house).

Astrology of the Arrival of *A Vision*

Four days after their marriage Georgie Yeats, who was also a member of the Golden Dawn and an astrologer, began to channel the messages, which became the book, *A Vision*. Progressed Mercury and Mars had just entered Yeats' 8th house of transformation. Transiting Mercury was exactly conjunct his natal Saturn on that day. Saturn in his chart is conjunct his North Node in Libra. In order to cook in the cauldron of alchemy, Yeats had to except this responsibility of marriage, and with it the process of turning the base metal of everyday human life into the gold he so yearned for in his spiritual quest.

The Moon was in Aquarius on the day of the first spirit messages, and during the afternoon was conjunct his natal Aquarius Moon. In close proximity to the Moon, transiting Uranus was also making an exact conjunction to his 1st house natal Moon. This seemed quite right for the beginning of an unusual work about the Moon's cycles! The Moon magic continued with the approaching opposition during the reception of the spirit information, between his progressed Sun, in Leo,

and his natal Moon. A bit later, his progressed Moon would make a conjunction to that powerful Moon in Aquarius, and then be in the Full Moon position to his progressed Sun. Sol and Luna were in a cosmic alchemical dance.

Yet overall, the book, the way it was received, and the basic principles and themes, are Mercury and Neptune territory. Here again, we find the basic dichotomy of *A Vision*: objective-subjective. Neptune is about vision (subjective), yet this experience sent Yeats into an intellectual foray (objective) that would seem Mercurial. Contemplating the Moon in this Mercurial way, Yeats reclaimed his delight in scholarship and philosophy.

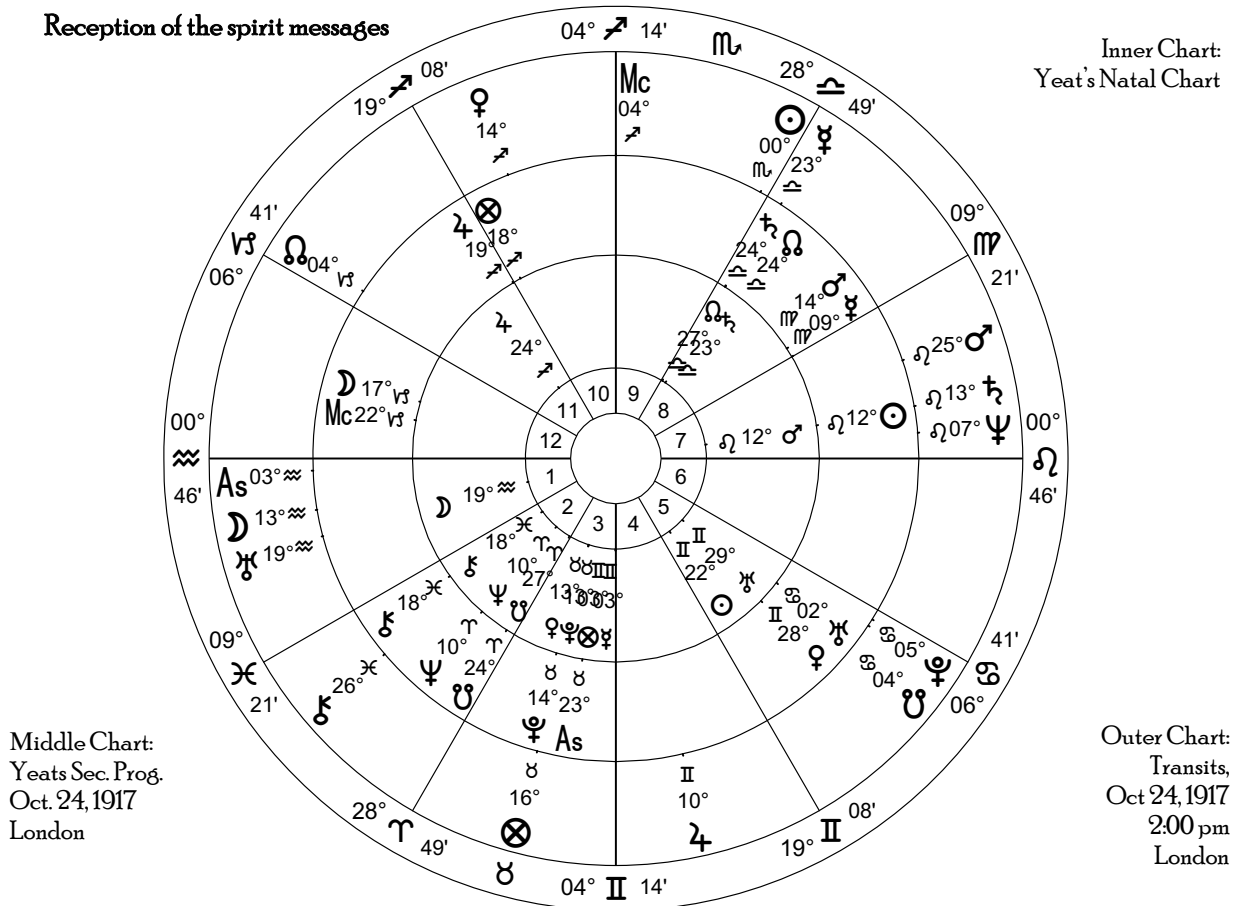
Astrology of Yeats' Marriage

Yeats, as astrologer, expected to marry while his progressed Sun in Leo made a conjunction to his natal Mars in the 7th house. At the same time, transiting Saturn had also entered the 7th house and passed over his Mars—and if those were not enough cosmic prompting, Yeats' last progressed New Moon, which occurred in 1904, had taken place at 29° Cancer, 1° from

his 00° Leo Descendant, the cusp of the 7th house. The manifestation (progressed Full Moon) of that important new cycle would take place in 1919 within a few degrees of Yeats' natal Moon.

As he saw marriage in his chart, Yeats once again proposed to his beloved Maud Gonne, and when that proposal was rejected, he proposed to her daughter, Iseult. With that also denied him, he proposed to 25 year old Georgie Hyde-Lees. They were married two weeks later. Yeats used his Leo Mars in the 7th to quickly enter this new phase of his life. Uranus was in exact conjunction by transit with Yeats' Aquarian Moon in the 1st house at the time of the wedding. Here was a sign of deep change of feeling, even identity. With his Moon in aspect to so many planets in his natal chart, this would reverberate throughout. Yeats had spent 28 years, an entire Saturn cycle, in love with Maud Gonne. Her refusal to marry him in the physical world—they claimed to have a spiritual marriage—provided Yeats with the emotional suffering necessary for the alchemical breakdown process to take place. Georgie had been in love with Yeats from her childhood. Yeats discovered that his young wife could

Reception of the spirit messages



Rodden Rating: A, from memory. (Source: Yeats' introduction to *A Vision* in which he says: "On the afternoon of October 24th, 1917, four days after my marriage..." I chose 2:00 pm for the time.)

provide him excitement from a source he had never expected. A new life as husband and father began for him. Combined with the information he was receiving from the spirits, Georgie's channeling may have provided the intensity (Pluto is conjunct Venus in Yeats' natal chart) he needed for his marriage to be romantically exciting.

The Saturn-Neptune conjunction with Yeats' progressed Sun and natal Mars took place in the 7th house of marriage, and in Leo (a main symbol of alchemy). The chart for the wedding day does not suggest a cozy domestic partnership, rather a relationship of sudden and electrifying communications from mysterious sources. The spirit communication allowed Yeats to enter a transformational relationship with a woman, which grounded him in the practicalities of daily life.

Gratitude to the Unknown Instructors

*What they undertook to do
They brought to pass;
All things hang like a drop of dew
Upon a blade of grass.*¹²

A *Vision* must be read in a kind of twilight state of understanding. Yeats, in his prologue to this multi-layered description of the Moon's cycle, wrote:

*Some of those readers I most value . . . will be repelled by what must seem an arbitrary, harsh, difficult symbolism. Yet such has almost always accompanied expression that unites the sleeping and waking mind.*¹³

The system presented uses the Moon's cycle for the model of the soul's evolution, and a lunar rather than linear explanation of historical periods. All phases of the cycle must be experienced and reconciled through the acceptance of wholeness.

*Sing me the changes of the moon once more:
True song, though speech: 'mine author sung
it Me.'*¹⁴

*Sing out the song: sing to the end, and sing
The strange reward of all that discipline.*¹⁵

The spirits insisted that Yeats verify the proof of their assertions in history and biography. Yeats gave this description: "It was part of their purpose to affirm that all of the gains of man come from conflict with the opposite of his true being."¹⁶

Yeats had attracted the notice of the spirit informants when he published *Per Amica Silentia Lunae*. "I had made a distinction between the perfection that is from

*a man's combat with himself and that which is from a combat with circumstance . . ."*¹⁷ Upon this distinction the spirits built "an elaborate classification of men according to their more or less complete expression of one type or the other."¹⁸

A *Vision* describes the cycle of the Moon as a double gyre, in which spheres of opposites spiral in on one another creating a diamond pattern in the center where they commingle. Yeats mentions, "Alcemon, a pupil of Pythagoras, who thought that men die because they cannot join their beginning and their end. Their serpent has not its tail in its mouth."¹⁹

This theme of working with opposites is a necessary step for the initiate in the Western magical tradition. C.G. Jung describes this process in his work on alchemy, *Mysterium Coniunctionis*:

*. . . in the image of the uroboros (the serpent or dragon swallowing its own tail) lies the thought of devouring oneself and turning oneself into a circulatory process. The uroboros is a dramatic symbol for the integration and assimilation of the opposite, i.e., of the shadow . . . it is said of the uroboros that he slays himself and brings himself to life, fertilizes himself and gives birth to himself.*²⁰

Spirit Communication

During the 10 years of spirit communication, methods and signals of the messengers changed often. Georgie very soon tired of the automatic writing and Yeats took over as scribe, while she spoke the words in trance or sleep. It should be noted that in the first edition, no mention is made of her participation. Perhaps she had not wanted her part as channel to be revealed or perhaps this can be explained by her conjunction of Pluto and Neptune in Gemini. The ability to channel spirit communication (Neptune in Gemini) may have been a Plutonic secret. Or we can look to her Mercury conjunct Uranus (unusual communication) in Scorpio as the reason for reticence. Then there is the issue of the conjunction between Yeats' Libra Saturn and her Libra Sun. Perhaps he did not want her to shine, or perhaps she felt that way.

The spirits announced their presence in a multitude of ways, and Yeats and his wife were treated to a variety of spirit phenomena. There was whistling as a warning to Yeats that the communication through his sleeping wife would begin. When servants complained of a whistling ghost, the technique was abandoned, but sudden smells were a continuing signal. Floral odors, roses and violets and the smell of incense were the most common, but sometimes a foul smell like cat's excrement would arise. Flashing lights, cracking sounds and breaths of warm air were also signals of their presence.

The spirit sources were highly fallible, and often mistook conversational comments between Yeats and his wife. For example, they were in a restaurant on one occasion, talking about a garden. The spirits misunderstood and decided that they were alone in a garden and began to communicate with Georgie, much to her distress.

There were also interruptions in the presentation of the material by hostile spirits who were called the *Frustrators*. They would occasionally take over the dictation and throw the whole system into confusion before their plot was discovered. Yeats was forbidden to speak “. . . ‘of any part of the system, except of the incarnations’ . . . because if I did the people I talked to would talk to other people, and the communicators would mistake that misunderstanding for their own thought.”²¹

For a man who was extremely sociable with a wide circle of literary and magical friends, it must have been quite a challenge to keep this fascinating project largely secret.

What the Book Contains

A Vision begins with a long poem called *The Phases of the Moon*. The introduction to the book tells the story of the reception of *A Vision*, and how deeply it affected the poet’s intellectual and artistic life. It then goes into a description, based on the symbol of a double cone or vortex, explaining the cycles of history and art, as well as the soul’s journey.

*Twenty and eight the phases of the moon,
The full and the moon’s dark and all the
Crescents.*²²

Finding the cone symbol difficult, Yeats turned to the Great Wheel and the Moon’s cycle as he continued to revise the book. “*I described the Great Wheel as danced on the desert sands by mysterious dancers who left the traces of their feet to puzzle the Caliph of Baghdad. This wheel is every completed moment of thought or life, twenty-eight incarnations, a single incarnation, a single judgment or act of thought. Man seeks his opposite or the opposite of his condition, attains his object so far as it attainable, at Phase 15 (Full Moon) and returns to Phase 1 (New Moon) again . . . Phase 15 is called Sun in Moon because the solar or primary tincture is consumed by the lunar . . . all is beauty.*”²³

*The thirteenth moon but sets the soul at war
In its own being, and when that war’s begun
There is no muscle in the arm; and after,
Under the frenzy of the fourteenth moon,
The soul begins to tremble into stillness,
To die into the labyrinth of itself!*²⁴

The 28 phase lunar system became a structure on which Yeats categorized the men and women he knew around him and those of the past he had chosen to study. Like Dante before him, he seized the opportunity to place his friends and enemies where they belong in a great system. Even though Yeats was an astrologer, he did not look to the relationship of the Sun and Moon in the charts of those he listed for each phase. Instead he developed a system of 28 archetypes characterized by four faculties which he called Will, Mask, Creative Mind, and Body of Fate.

Here is an example of his descriptions, taken from Phase 6:

*Had Walt Whitman lived out of phase, desire to prove that all his emotions were healthy and intelligible, to set his practical sanity above all not made in his fashion, to cry ‘Thirty years old and in perfect health!’ would have turned him into some kind of jibing demagogue; and to think of him would be to remember that Thoreau, picking up the jaw-bone of a pig with no tooth missing, recorded that there also was perfect health. [Whitman] used his Body of Fate (his interest in crowds, casual loves and affections, and all summary human experience) to clear intellect of antithetical emotion . . . Abstraction had been born, but it remained the abstraction of community . . .*²⁵

The next sections of *A Vision* (Books II, III and IV) take the Great Wheel analogy beyond the description of personality to the larger cycles of history. Yeats explained that the cycle can also be divided between the influence of Mars and Venus in the signs Aries and Taurus, to the influence of Saturn and Jupiter in the signs of Aquarius and Pisces. “*These two conjunctions which express so many things are certainly, upon occasion, the outward-looking mind, love and its lure, contrasted with introspective knowledge of the mind’s self-begotten unity, an intellectual excitement.*”²⁶

Here we have the description of Yeats’ two inspirational forces in his poetry: his passion for Maud Gonne (Mars and Venus) which ruled the first half of his adult life, and the material he received through Georgie for *A Vision* which began with his marriage in middle age (Jupiter and Saturn).

Yeats used the lunar cycle to explain the soul’s journey between lives. Here is a sample of the poet’s explanation of this delicate subject in which the soul struggles to remember what it learns from one incarnation to the next: “*I remember a beautiful young girl singing at the edge of the sea in Normandy words and music of her own composition . . . sang with lifted head of the civilisations that there had come and*

gone, ending every verse with the cry: 'O Lord, let something remain.' ”²⁷

Book IV is called *The Great Year of the Ancients*, and is based upon the complete cycle of 2000 year periods for each sign of the zodiac. The Great Year begins and ends with the precession of the Equinox from the sign of Aries as the Vernal Equinox. Yeats called his last segment “Dove or Swan,” and attempts to trace civilizations through the cycle of the last 4000 years, the Christian era, and the 2000 year cycle that went before. He introduces this section of *A Vision* with his poem, “Leda.” Many of Yeats’ poems of this period contained his contrast between Pagan and Christian thought and imagery.

Leda

A sudden blow: the great wings beating still
Above the staggering girl, her thighs caressed
By the dark webs, her nape caught in his bill,
He holds her helpless breast upon his breast.

How can those terrified vague fingers push
The feathered glory from her loosening thighs,
And how can body, laid in that white rush,
But feel the strange heart beating where it lies.

A shudder in the loins engenders there
The broken wall, the burning roof and tower
And Agamemnon dead.

Being so caught up,
So mastered by the brute blood of the air,
Did she put on his knowledge with his power
Before the indifferent beak could let her drop?²⁸

Impact Upon the Poet

Yeats received *A Vision* as he entered the waning phase of his life. The material he received allowed him to integrate his life as poet, magician, husband, father and public servant of the newly independent Ireland.

*And after that the crumbling of the moon:
The soul remembering its loneliness
Shudders in many cradles; all is changed.
It would be the world’s servant, and as it serves,
Choosing whatever task’s most difficult
Among the tasks not impossible, it takes
Upon the body and upon the soul
The coarseness of the drudge.
Before the full
It sought itself and afterwards the world.*²⁹

Despite bouts with serious illness, this was a time of tremendous vitality and productive fervor for Yeats. He won the Nobel Prize for literature in 1923, continued his relationship with the disintegrating Golden Dawn, became a senator of the Irish Free State, and traveled widely. He published four books of poetry while receiving the spirit material: *The Wild Swans at Coole*, *Michael Robartes and the Dancer*, *The Tower* and *The Winding Stair*. The poet revised *A Vision* throughout his lifetime. Each edition contains changes in his beliefs about the material.

When I first read *A Vision*, I was often frustrated in my attempts to understand it, yet the book opened Yeats’ poetry to me as if a key had turned in a locked door. Upon reading *A Vision*, I was drawn to these same magical sources, including astrology, Tarot and Druidry. As astrologers, we have the opportunity to experience and appreciate first hand, the rich symbolism which inspired Yeats as a writer.

A decade after the messages began, Lady Gregory, co-founder of the Irish Literary Review and Abbey Theatre said to Yeats: “*You are a much better educated man than you were ten years ago and much more powerful in argument.*”³⁰ Yeats replied: “*And I put The Tower and The Winding Stair into evidence to show that my poetry has gained in self-possession and power. I owe this change to an incredible experience.*”³¹ This “*incredible experience*” was the reception and creation of *A Vision* and the alchemical transformation which took place in Yeats’ life.*

Endnotes

1. *Collected Poems*, pg. 211.
2. *A Vision*, p. 8.
3. *The Celtic Twilight*, preface.
4. *A Vision*, 1925, dedication.
5. *Rosa Alchemica*, Part 1.
6. *A Vision*, p. 72.
7. *Ibid*, p. 12.
8. *Ibid*.
9. *Ibid*.
10. *Collected Poems*, p. 300.
11. *Collected Poems*, p. 184.
12. *Ibid*, p. 249.
13. *A Vision*, p. 23.
14. *Ibid*, p. 60.
15. *Ibid*, p. 61.
16. *Ibid*, p. 13.
17. *Ibid*, p. 8.
18. *Ibid*, pp. 8-9.
19. *Ibid*, pp. 68-69.
20. *Mysterium Coniunctionis*.
21. *A Vision*, p. 12.
22. *Ibid*, p. 60.
23. *Ibid*, pp. 81-82.
24. *Ibid*, p. 60.
25. *Ibid*, pp. 113-114.
26. *Ibid*, p. 207.
27. *Ibid*, p. 220.
28. *Ibid*, p. 267.
29. *Ibid*, p. 62.

30. Ibid, p. 8.
 31. Ibid.

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—Astronomer
*Compass in a woodcut by Albrecht Dürer from
 the title page to Messahalal, de scientia motus orbis,
 printed by Johann Weissenburger, Nuremberg, 1504.*

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A Language in Common: Astrology & Jungian Psychology

by Shirley Soffer

Clients interested in an astrological perspective that focuses more on psychological development and personal growth rather than on a purely predictive type of reading, can benefit from the practitioner's efforts to integrate astrology with more stringent psychological theory and practice. Deeper work in astrology often resonates with many of Jung's psychological concepts, particularly archetypes, the use of myths, synchronicity, psychological types and shadow.

Archetypes and Planets

The first ancient and universal idea that both astrology and Jungian psychology share is found in the term, *archetype*.¹ An archetype, by definition, is an original form, model, ideal, or prototype. It is a term that has been around since Plato's day although it was amplified considerably by Jung in his work on the unconscious psyche. To paraphrase Jung, an archetype is a kind of symbolic form or image lodged in the human psyche of everything that has ever happened on this planet since primeval times. It is a collective memory of a series of human experiences that have constellated themselves—through familiarity and repetition—into images, figures or patterns that are common to all peoples throughout human history.

In astrology, when we speak of a planet, we are dealing with an archetype, a universal principle that represents a primary human experience. For example, the Moon encompasses the principle of *mother*, and all that *mother* represents in human understanding. *Mother* is the connection that the infant has to containment, food and nurturing; a sense of belonging to another human presence; and ultimately the human family as well.

This doesn't mean that the archetype necessarily pertains to the experience of one's own mother—it may

or it may not; it simply represents the ideal or model that mother stands for in the original and dominant symbolism. The Moon is the prototype or archetype of mother, and in astrology, just like in psychology, it is mediated by other factors. One could have a good, loving, nurturing, safe-container type of mother; or a bad, destructive, neglectful, dangerous kind of mother; or something in between, like a good-enough mother. Still, the archetype of mother remains. Regardless of what type of mother existed, it was her womb that contained the infant and with whom was formed at birth the first instinctual and emotional connection. However, if the Moon was squared by Saturn, for example, or perhaps in Capricorn, there may have been severe restrictions connected with the ideal of mother and the emotional connection to her—and by extension, to the feeling life in general. In psychology, likewise, there are the obvious variations on how mother is perceived within the life experience.

So it is with the other planets. Since each planet represents an aspect of human life, embodying a universal life experience, each refers to basic human principles as birth, mother, father, childhood, selfhood, relatedness, union, separation, death—and a legion of other experiences. The signs, too, amplify and embellish these archetypes, whereas the houses are the waystations in which the archetypes are expressed. In Jungian language, archetypes are expressed in the form of universal figures, such as the Hero, the Fool, the King, the Maiden or Virgin, the Wise Old Man or Woman, the Divine Child, as well as the Mother, the Son, the Father, the Lover and so on.

Mythic Imagery

In his work, *On the Nature of the Psyche*, Jung stated: "*The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes.*"² The word,

mythologem, suggests a mythological motif or narrative, which leads to the next connection between Jungian psychology and astrology: myths and the deities connected to them. Jungian work makes extensive use of mythological themes through the universal figures mentioned above, and through the rich symbolism of myths themselves. In astrology, we not only work with the planets as archetypal principles, we also personify them through their Greco-Roman identities.

Mars, for example, personifies the warrior god, and by extension, the theme of aggression, assertion, drive, volatility, penetration or yang energy. Mars is not only the name of an actual planet, and part of the sky above, Mars is also a symbolic figure permeating our astrological work with associations and keywords that directly relate to his mythology. In Greek and Roman mythology, Mars is a sexually active and virile lover, especially of the goddess Venus, which resonates with how we apply the full range of the Martian archetype in our astrological work by his connection to sexuality. In Jungian work, the Martian archetype might be expressed through dream material, thereby evoking the idea of erotic drive, libido or life force, the heroic thrust and other such symbolic principles.

Synchronicity and the Law of Correspondences

One of the overriding concepts concerning our common languages is found between Jung's Theory of Synchronicity³ and our own time-honored Law of Correspondences, paraphrased by the term, *as above, so below*. By the Law of Correspondences, the movement of the stars and planets are reflections of the same reality as the movement of events on earth. One does not *cause* the other; rather they coincide or *correspond* with one another, presenting parallel yet interrelated images of a similar pattern, not unlike a hologram. Jung's Theory of Synchronicity is similar in precept. Like the Law of Correspondences, it is sharply different than the scientific Law of Cause and Effect. With synchronicity, the inner and outer worlds are moving in unison, that is, a certain experience that may appear to be a mere coincidence will take on a wealth of meaning because simultaneously there's an invisible, yet profound connection between the outer event and one's inner experience. From the Jungian point of view, this is because an archetype has been constellated and brought to consciousness through the parallel experience of outer and inner.

If we substitute the word, archetype, with the word, planet, we can see the connection between the astrological experience of a transit, for example, and the Jungian experience of synchronicity. In a transit, we draw a parallel between a particular geometric angle or aspect in an individual's chart, and an experience that

the same individual is undergoing by that transit. I'm using the word, transit, as a shortcut; any technical term in astrology can be substituted to illustrate the correspondence between an outer planetary occurrence and a meaningful inner experience.

For those who may be unfamiliar with synchronicity, perhaps the following illustration will be helpful. I recently read of an account by a woman who lost her wedding ring on a camping trip.⁴ She spent time in prayer, asking God for guidance in finding the ring, and somehow had faith that her prayers would be answered—this immediately suggested to me that she was endowing the experience with spiritual or psychic energy, or what Jung would call *numinosity*. She was inviting divine participation.

After searching for the ring by snorkeling in a lake that she had earlier frequented, she managed to find the ring. However, as soon as she found it, she realized that she was harboring angry feelings toward her husband, feelings that she hadn't brought to consciousness before. By finding the ring, she saw the relationship between her unconscious anger and the loss of the marriage ring: they were reflections of the same reality, one outer and one inner. She was able through the loss—and then finding the ring after prayer and faith—to see how the loss and finding mirrored, or corresponded, to her own emotional situation, which she would now try to address.

The Jungian astrologer, Alice Howell, explained synchronicity quite simply as training ourselves to live spiritually, to see the divine connection between things as a way of perceiving the hidden order that exists in what may appear as chaos or randomness.⁵ She suggested that when we make an observation or experience an event, we should take the following three steps: 1) to look; 2) to notice, that is, to heed or pay close attention; 3) to draw any logical conclusions from that which we observe or experience. These first three steps, she noted, are within the realm of science. But then she suggested a fourth step—to connect what we've noticed to its possible spiritual implication. In this way, we draw meaning from what we have experienced. I would add that the word, *spiritual*, as Alice Howell used it, would include psychological and philosophical content as well.

Astrology, like synchronicity, is a symbolic construct in which we connect what we've noticed in a chart of the heavens to its possible implications. Transits, progressions, directions and all the other techniques that describe what's happening, correspond to our own psychic processes. From such correspondence we derive meaning: psychological, spiritual, philosophical—even event-oriented and physical.

Speaking philosophically, it is not enough, in my opinion, to tell a client in a solely deterministic manner that such-and-such will happen because of a particular transit, progression, or direction—that is, to give a prediction for its own sake, or to simply flex our astrological muscles. According to Jung’s synchronicity, I believe that we need to add that fourth dimension of which Alice Howell spoke: What is the deeper meaning or significance of what will happen? How will it enlarge our consciousness, our spiritual development, our self-awareness, so that we can be enriched rather than defeated by life’s occurrences.

All of us who consult with clients know that the process of working with a chart awakens the psyche and enlivens it, so that the client’s life becomes invested with meaning and a kind of divine purpose. In my opinion, this is the genuine gift of astrology as well as Jungian psychology: it allows us to find meaning in our lives so that occurrences are not simply random events happening outside of ourselves—rather, they coincide with our own inner experiences that actually pertain to the unfolding and development of our lives.

The square of transiting Pluto to natal Pluto, for example, difficult though it is because the client is experiencing a type of mid-life crisis, is also an opportunity to acknowledge the developmental need for a radical change in life direction, a change that may often involve a sacrifice—whether it is a cherished belief, a long-held pattern of behavior, a chosen career path or even a relationship that’s outlived its happiness. When we discuss a planet in a chart, we not only track the position of that planet in the sky as it impacts the chart, but, in line with Jungian thinking, we also constellate a god, evoking an archetype—we are inviting divine participation. When we discuss Mercury, for example, we are bringing to the fore such universal signifiers as The Divine Child, or The Trickster, or The Messenger, or even The Thief or Deceiver or any of the other mythic images conjured up by Mercury, images often having to do with his way with words, with cunning, with playfulness and with the very complexity of the mind itself.

Air plays an important astrological role as one of the four elements used extensively in our work. Mercury conjures the idea of air, of flying, since he is depicted with winged feet and helmet as he whizzes around on his appointed rounds. Indeed, before there were faxes and emails, people in a hurry sent telegrams via Western Union with Mercury as its famous logo. In myths and fairy tales, Mercury is represented in such well-known figures as Peter Pan, the Little Prince, Tinker Bell, Aladdin and the Flying Carpet stories, as well as other flying-through-the-air imagery. In accordance with the elements, there’s yet another significant

connection between astrology and Jungian thought, Jung’s Theory of Psychological Types.

Psychological Types and Astrological Elements

Jung postulated four psychological types in the human personality—the intuitive, sensation, thinking, and feeling types.⁶ He differentiated among them by calling sensation and thinking part of the *ectopsyche*, a system of relationship between the ego and the outer world. He explained that sensation has to do with the five senses: what we can touch, see, smell, hear, and taste, all factors in the outer environment with which we necessarily interact. Thinking, he stated, has to do with knowing what a thing is in the outer world. In using thinking, we give a name to what we perceive, describe, define, and judge. We use our thinking to give shape, form, and meaning to perceptions in the outer environment.

Jung said feeling and intuition belong to the *endopsyche*, a system of relationship between the ego and the inner world. Feeling, he said, has to do with the internal value that we place on what we experience—how we inwardly *feel* about something. It has an emotional tone in the sense that we process and respond to it internally and emotionally. Intuition, he explained, is difficult to define by its very nature, having to do with a kind of divination, an ability to perceive through what we can only call a hunch or a premonition. It’s a sixth sense, a knowing inside oneself without using the senses or thinking. Like feeling, intuition, he stated, is internalized and inwardly inspired.

Jung called the four psychological types functions—and they literally are, in that they serve as personality tools. They’re useful in how a personality negotiates life and functions. According to his Typology Theory, a personality would typically exhibit one dominant function and possibly two auxiliary functions through which one would primarily conduct one’s self. But there would also be a less strong or an *inferior* function that wouldn’t be as discerning as the dominant or superior function.

In his scheme, if one of the ectopsyche functions (sensation or thinking) is dominant, an opposite endopsyche function (feeling or intuition) would be inferior, and vice-versa. To further complicate matters, Jung described thinking and feeling as rational functions, because we judge with thinking and we value with feeling. Sensation and intuition, he said, are irrational, in that they simply *are*—there’s no question of judgment or placing value. Thus, if a person is a sensation type (ectopsyche-irrational) his or her inferior function would have to be intuition (endopsyche-irrational) and vice-versa. Likewise, if a

person is a feeling type (endopsyche-rational) then thinking (ectopsyche-rational) would be the inferior function and vice-versa.

Although Jung's Typology Theory doesn't fit neatly in all regards with astrology's combinations of elements, I believe that there are enough overlaps and similarities between these two systems to highlight their connectedness. In astrology, we can certainly say that the elements form our functioning personality, illustrating in a typical way how we negotiate life and interact with people and situations in general.

For example, someone with a lot of fire—the Sun, Moon and other personal planets in Aries, Leo and Sagittarius—can be called an intuitive type, one who functions in life with flashes of insight, who will act on a hunch or premonition and who trusts his own inner creativity, charisma and personal revelations. To others, the fiery person may look like a risk-taker, over-confident, daring, even headstrong; but what he's doing is acting on a kind of intuitive knowledge that exists inside himself and that propels him forward in life. In Jungian terms, intuition is his dominant, or superior function. Both intuitive and fire-sign people are predominantly future-oriented, tending to operate in terms of potentials, prospects and the promises that are inherent in things.

Someone with a lot of earth—the Sun, Moon and other personal planets in Taurus, Virgo and Capricorn—will tend to rely more on bodily sensation, on what is tangible, real, physical and practical. In Jungian Typology, this is a sensation type, the *show-me* person, needing the security of material things: money, property, worldly placement, job—in short, knowing where her next meal is coming from. The earthy person on the surface is a cautious, even conservative type, but is really acting from a need to be in the body that she relies on to connect to a solid reality, giving her a sense of boundary, limit and shape—qualities that she mediates largely through the physical senses. Sensation or earth-sign people live in the present, in the here-and-now. For earth-sign people, things must be in palpable real time existence, rather than in the intuitive realm of promises, potentials and prospects.

A thinking type—the Sun, Moon and other personal planets in Gemini, Libra and Aquarius—would be described as an air-sign person. This type would tend to use language, ideas and ideals as instruments of exchange, focusing on how he connects and communicates with others. On the surface, he may seem highly objective and detached, in the sense of preferring to dispassionately name, describe and explain things in the world. To others, the airy person may seem emotionally unconnected, even unfeeling, but

he's really absorbed in perceiving a world of mental structure, logical forms and constructs that help him define, judge, understand and negotiate his way through life. Like winged-Mercury himself—who was able to travel to the underworld, to speedily move across the surface of Earth, and to fly to the heavenly upper realms—air-sign people live in the past, the present and the future, spanning all three worlds, just as the human mind is able to do. The mind can dwell in the past and down into the deeper realms of accumulated memories; it can deal with everyday things like paying bills; and it can also soar upward to the intellectual heights of complex ideas and lofty concepts.

Finally, someone with a lot of water—the Sun, Moon and other personal planets in Cancer, Scorpio and Pisces—would be described as a feeling type, one who relies on the emotional tone of a situation, on hard-to-define, yet deep and intense impressions that are felt inwardly with a high degree of subjectivity and value. Such a person is acutely sensitive; influenced by feelings, sentiments, emotions and moods; and focused on life's intangibles. On the surface, the watery person may not always seem logical in life's decisions because she answers to another voice that stirs her internal feeling life. She relies on these feeling-toned impressions to cope with the outer world since these are more valid to her than the thinking type's objective facts and ideas. She would tend to turn not only inward, but also to the past, to emotional history, to old memories and responses.

Jung said that although most people contain one dominant function, three of the four functions can be owned by the individual in a conscious way, but one of the functions will operate unconsciously and be weaker, unable to differentiate or discern things as well. If we translate this into astrological terms, it can apply to the lack of a particular element in a chart or where a particular element is not strong or well-represented.

When an element is not strong, a high degree of compensation may be found with the person either looking to others to fill in the missing element by seeking out that element in a relationship partner or a close friend—or the person may bend over backward, trying to make up for the weaker element by exaggeration, with the missing element taking on a life of its own, like a runaway train. The lack of an element may even cause a person to act out the element in a magnified and often inappropriate or unconscious fashion.

Similarly, Gertrude Ujhely, a Jungian analyst, in her essay, "Jungian Approach to Clinical Practice",⁷ stated that the problems the analyst often faces are

precisely the problems of the weaker function. For example, if a person's inferior function is feeling, it is the very issue that becomes grist for the analyst's mill—that is, the analyst would typically address how the patient can strengthen and differentiate the feeling function.

But, like a missing element in astrology, it is difficult to make up for the lack. Many astrologers counsel clients to perform symbolic rituals around a missing element in order to conjure it up psychically. A person without fire, for example, may find it helpful to work with candles in a sacred or ceremonial fashion to bring fire into greater consciousness in a healing way.

In my own work, I've often used the elements according to Jung's Typology Theory to help someone obtain greater balance to improve his or her life interactions. For example, a very fiery individual, or intuitive type, may need to learn to give shape to inspirational flashes and daring insights with concrete plans, disciplined effort and tangible results that the element of earth can provide. Often the earthy or sensation type could use the intensity and passion of fire to put vision, spark and intuitive risk into what might otherwise be a life of dull plodding and drudgery. By the same token, an airy or thinking type may need to consult feelings more, to allow emotional connection, empathy and sympathy into the life—to provide the element of water to what may have become a dry and brittle soul. Someone so caught up in emotions, a feeling type, may need the detachment, definition and objectivity that the element of air can offer.

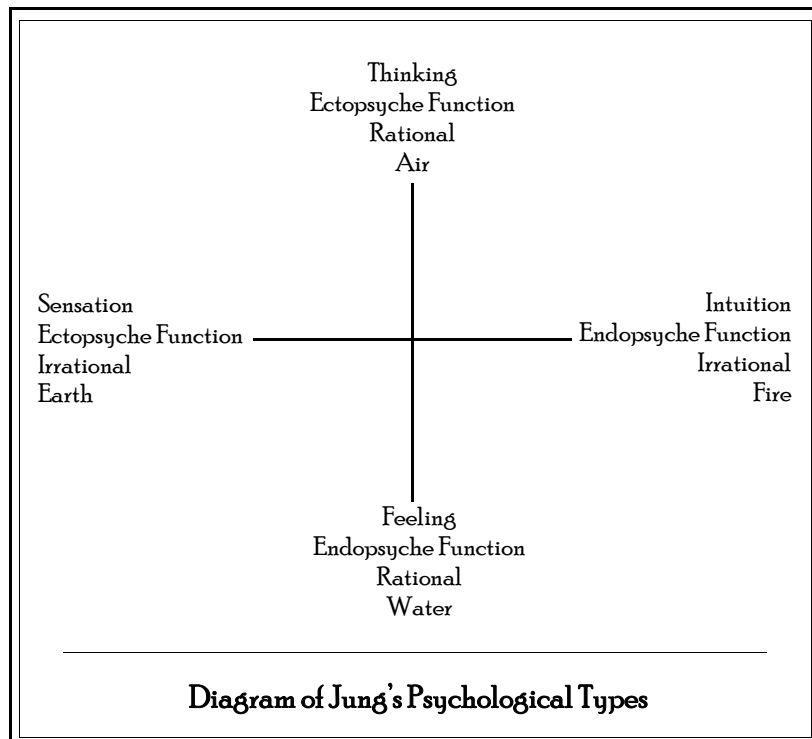
I also like to see how the different combinations of elements operate in a client's chart, loosely using Jung's typology scheme as a kind of thumbnail sketch. For example, if a chart contains two or possibly three strong elements, it's often the fourth or weakest element that may be ill-expressed and in need of strengthening. For example, someone who has a good amount of both fire (intuition) and earth (sensation) may find more balance in life by seeking ways to elicit—and honor—either thinking or feeling.

In astrology, transits, progressions and solar and lunar returns will create a kind of overlay of an element that is weak or missing from the natal chart. The chart's dynamic movement, in general, is how we elucidate processes of growth, change and development. In the psychological consulting room, other technical processes are at work, but the unfolding of psychic energies and the hoped-for dynamics of change are the same in both astrology and psychology.

Introversion~ Extroversion

In the structure of a chart, we find the influence of a rather familiar and now-classic Jungian concept, that of introversion and extroversion. An introvert is known as inwardly oriented, stimulated by internal life and subjective experiences, whereas an extrovert is outer directed, stimulated by people and institutions in the outer environment. These Jungian terms have become part of our everyday language and are likewise incorporated in our chart work: when there's a preponderance of planets, especially personal planets, below the horizon, energies tend to be introverted; when above the horizon, the energies tend to be extroverted.

In my chart, for example, all the personal planets are below the horizon; only Jupiter, Neptune, and Pluto are above. Perhaps this is why I focus on the inner life of my clients and less on outer events—except, of course, as they impact on the stated concerns of the client. Having the Sun and Mercury in Pisces certainly adds to this inwardly oriented tendency on my part. Despite my Taurus Moon giving some access to the sensation function, that's it for earth in my personal planets. The other planet in earth is Neptune—no help there!



The Shadow

There's yet another key Jungian term that has influenced how we describe energies in the chart: the *shadow*.⁸ In the Jungian scheme, the shadow exists as a kind of phantom energy that the ego's self-esteem refuses to recognize or acknowledge because it contains qualities that aren't compatible with the ego's positive idea of itself. According to Jung, when the shadow is constellated, it is often projected onto another person, allowing one to feel good, strong and righteous in contrast to the other, who is perceived as bad, weak and wrong-headed. It is that part of ourselves that we don't acknowledge because it doesn't fit our notion of who we are, so we accuse others of the dark motives that we don't ascribe to ourselves.

Jung applied the shadow concept to personal as well as collective psychology, in that a country, religion, political leader or system of government can be demonized by a shadow projection. In another sense, when we ourselves over identify with a particular collective form or group structure or set of beliefs, religion or ideology, the collective shadow usurps our individuality; our own shadow merges with the collective shadow and we fall into its now enlarged and overwhelming power. We have seen this in ordinary people in Nazi Germany in the past, and in the dangerous religious fanaticism running rampant today.

As astrologers, we acknowledge shadow forces in charts through the 7th, 8th and 12th houses, and through Pluto. Planets in the 7th easily absorb shadow forces since this is the house of projection per se. We often tend to ascribe to others qualities that we're not recognizing in ourselves. Indeed, we're usually drawn to, or fascinated by, a particular person because that individual provides a *hook* for the projection of our own disowned, neglected or un-lived qualities. We often see in the other that which we have not as yet discovered in ourselves. But this can apply to positives as well, since the shadow need not always be negative.

For example, with Neptune in the 7th, we might project onto the partner a kind, helpful and compassionate figure; or with the Moon there, a good mother figure wherein the partner acts as a kind of counterpoint to softer qualities that we may not be owning. In a less-positive way, the partner may be seen as an idealized savior-figure, whom we have placed on a pedestal rather than a flesh-and-blood person with real flaws. When the partner does not live up to the ideal projection, he or she may fall off the pedestal, revealing a less saintly type of person. It's often then that disillusionment sets in, the shadow projection is taken back, and we honor our own spiritual, sensitive, and kind-hearted qualities. This sometimes happens with disciples of a guru, where the guru, originally seen as an

almost god-like figure, turns out to be all-too-human, seduced by such worldly things as money, cars, sex and other such material trappings. The devotee has possibly projected his or her own spiritual yearnings onto the religious figure. With the Moon projection in the 7th, we may be looking to be taken care of by the partner in a needy way, only to end up as the one actually providing the mothering. When we realize the partner is not fulfilling the maternal role we have so ascribed, that is exactly when the shadow projection is taken back and we begin to strengthen the nurturer within, no longer looking for the good mother in others in a dependent way, but becoming capable of self-nurturing and emotional independence.

The 8th house, too, can contain shadow elements, since for many astrologers, it is the house of Pluto on the natural wheel, representing unseen forces that lay beneath one's conscious awareness. Irrational fear, rage, jealousy, hatred, lust, greed, possessiveness, obsession and compulsion often make their home in the 8th house. But these are qualities we usually don't wish to own, so they stay hidden in the dark, lurking there like the proverbial scorpion, ready to sting when threatened or exposed. Planets found in the 8th also determine how the shadow is mediated in that house. Saturn, for example, in the 8th will often act as a kind of gatekeeper or border patrol, not allowing the shadow's expression—until an outer planet makes a transit to Saturn that breaks down the structure that has kept the shadow repressed. When our defenses break down this way, shadow qualities tend to come out in unexpected and often uncontrollable ways: we can become possessed of emotions and activities of which we never believed ourselves capable.

The 12th house will often act as the shadow of the ascendant. The ascendant is the outer mask or persona, that the person reveals to the world. Persona is another psychological term found in Jungian writings. It is defined as the mediator between the ego and the external world through which is found a way to adapt to the expectations of society. Simply stated, it is the role played in life, whether in the profession, job or as husband, wife, parent, etc. Jung stated that the persona should not be mistaken for the person—or the person for the persona—it is merely a mask that the individual wears to adapt or for convenience or practicality. It is a compromise between the individual and society as to how a person appears in his or her role. Jung called it a "*feigned individuality*."⁹

As a metaphor, the persona can be understood as the clothes we put on in facing each day or activity, since clothing serves as an emblem of personal style. We dress for business or in the uniform of our profession; or casually, artistically, seductively, neatly, indifferently, etc., according to what we intend to show of

ourselves. Whatever face we're presenting in the form of the persona, mask or ascendant has behind it shadow qualities: those aspects of ourselves that we don't particularly want to present or reveal. These often exist in the 12th house, hidden behind the scenes. If the ascendant, for example, is in Aries and the persona is presented as an assertive, ego-driven personality, then lurking behind that ascendant may be a more tenuous, dreamy and even shy counter-personality of Pisces. Other planets in Pisces in the 12th may be further hidden away, seeping through the ascendant in an unconscious manner. At any rate, the persona or ascendant will act as a kind of mask to hide the more vulnerable parts of the personality buried in the 12th.

If there is over identification with the persona or ascendant, an imbalance of the personality can occur. If that Aries rising becomes too assertive, bossy, combative, forceful or too hard-driving, the Piscean shadow may constellate, expressing itself in a variety of forms, from sudden onsets of forgetfulness, weakness, and confusion, to alcoholism and drug abuse, to even a full-blown nervous breakdown, no longer allowing the individual to sustain the ego demands of the persona. However, a positive shadow can also constellate as a counterpoint to that overworked Aries ascendant, with the person's sudden turn toward a 12th house outlet: a spiritual practice, artistic expression, charity work or soul-searching that serves as a psychological balancing rod to the overly aggressive personality. The ultimate shadow figure comes from Pluto, representing hidden, dark, often destructive impulses that we attempt to keep separate and apart from our conscious attitudes—to which we are blind or unwilling to see, but that nonetheless threaten to overtake us. When a Pluto transit is experienced it may feel like we are being taken down into the darkest parts of ourselves. *What's gotten into us?*—we or others may ask. So many traits that were once seemingly foreign have a way of suddenly being called into action.

When Pluto makes a transit to Venus, for example, we may see the faithful spouse uncharacteristically involved in a sexual triangle; or witness a person forced to make a radical change in a social or business relationship that necessitates a sacrifice; or the emergence of a drastic money situation or other complexity that forces an unplanned life change. For those of us who have Pluto natally conjunct the Sun, Moon, or other personal planets, there is a constant awareness of a shadow proximity, an edginess that seems to intensify, deepen and even darken the energies of the particular planet. On the positive side, these shadow qualities can become resources, the hidden strengths that we must now call upon to effect a transformation of ourselves and our life's direction.

Even if we don't have Pluto prominent in our charts natally or at a given time, in Jungian terms we still contain dormant shadow qualities in our personality, just by the fact of being psychologically human. But when there's a lot of stress in our lives, those dormant shadow qualities come to the fore in no uncertain terms; whether by Pluto or by another chart dynamic, we are then forced to confront them. By confronting our shadow qualities with conscious awareness, psychological work, and deeper understanding, we ultimately give them the recognition, attention, and acceptance that are their due, which oddly enough, seems to positively diminish their power and hold over us.

Overlaps or interconnections between astrology and Jungian psychological concepts serve to deepen the understanding of Jungian terms, many of which are already part of our everyday language. Ultimately the connections illustrate that both astrology and Jungian psychology have drawn from the same well of ancient and universal ideas.*

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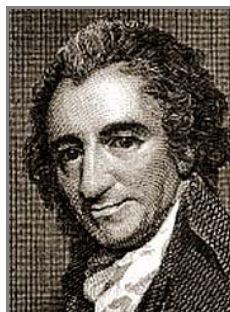
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—Thomas Paine

—The following text is taken from
The Writings of Thomas Paine
by Moncure Daniel Conway, 1896.

"It is always understood that Free-Masons have a secret which they carefully conceal... no other than their origin, which but few of them understand; and those who do, envelope it in mystery. ... Masonry... is derived and is the remains of the religion of the ancient Druids. ...



At what period ... this was first established, is lost in the labyrinth of unrecorded time ... It is generally ascribed to the ancient Egyptians, the Babylonians and Chaldeans, and reduced afterwards to a system regulated by the apparent progress of the sun through the twelve signs of Zodiac by Zoroaster, the law giver of Persia, from whence Pythagoras brought it into Greece. ... When any new religion over-runs a former... the professors of the new become the persecutors of the old. We see this in all instances that history brings before us. ... This would naturally and necessarily oblige... to meet in secret, and under the strongest injunctions. ... Their safety depended upon it. A false brother might expose the lives of many... to destruction... [they] took Mason, and practiced under this new name the rites and ceremonies of Druids."



—*The Two Columns.*

"Enoch, fearing that... knowledge would be lost at the... Deluge, erected the two columns... on the metal column in allegorical symbols he engraved the secret teaching and upon the marble column he placed an inscription stating that a short distance away a priceless treasure would be discovered ... After having thus faithfully completed his labors, Enoch was translated from the brow of Mount Moriah. In time the location of the secret vaults was lost, but after the lapse of ages, there came another builder ..."

~Manly P. Hall, *The Secret Teaching of all Ages*



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Tales of Venus Retrograde: Cycles of Injustice

by Nick Dagan Best

Planetary synodic cycles can be used as timing devices in astrology. This article examines a historical parallel between the synodic cycle of Venus and the Sun relative to explosive moments in U.S. black-white race relations over a span of 160 years.

When it comes to looking at longer spans of time with astrology, either in a single person's biography or in a larger historical context, using the solar synodic cycles of the visible planets for timing purposes is a handy and illuminating way to unearth longstanding patterns of events or circumstances.

A synodic cycle (*synod* from the Greek, *synodos*, means *meeting place*) refers to a conjunction cycle between any two bodies, though for astrological purposes the most relevant and useful pair any of the visible planets with the Sun. Among the most vital sections of such periods are the retrograde and solar conjunction phases, as these extreme points in planetary cycles often coincide with major events and changes in matters related to the planet in question.

To show one facet of how cycles work in astrology, I will demonstrate a parallel between one very particular section of the Venus retrograde cycle and its conjunction counterpart with a timeline of events that are all related to a specific theme, and that together span 160 years at regular intervals.

The Venus Retrograde Period

The Venus retrograde period lasts about 40-43 days, not including the *shadow* periods^{1a} that occur before and after its duration. As first noted by Muise, preceding the retrograde station, there is a pre-shadow period, during which Venus transits the degrees of its impending station; following the direct station, there is a post-shadow period, during which Venus transits

forward again through the degrees it just retreated. Each of these shadow periods last about 30-34 days. One full Venus retrograde phase—from shadow through retrograde through shadow again—lasts between 100 and 110 days.

Within the span of its eight-year synodic cycle, Venus turns retrograde five times at pretty much the same five points of the zodiac at each return. There is a gradual shift of approximately two days and two zodiacal degrees earlier at each successive time, so that over a period of 120 years, the position of a given Venus retrograde or direct station will fall back 30°, or one full sign.

The same is true for the superior conjunctions of Venus (direct motion Venus making a conjunction with the Sun): there are five superior conjunctions within an eight-year cycle, occurring in the same five areas of the zodiac as the retrogrades. The retrograde and superior conjunction cycles overlap perfectly as a pair, in what works out to be four-year increments at close zodiacal positions. For instance, Venus will station retrograde during the summer of 2007 (02 Virgo 46), as it did in Virgo-to-Leo during the summer of 1999 (04 Virgo 59, see Diagram 1, next page), 1991 (07 Virgo 14), 1983 (09 Virgo 29), 1975 (11 Virgo 39), etc. Conversely, there will be a Sun-Venus superior conjunction in 2011 (23 Leo 18), as there was in late Leo-early Virgo during the summer of 2003 (25 Leo 23, see Diagram 2, page 82), in 1995 (27 Leo 30), 1987 (29 Leo 37), 1979 (01 Virgo 44), etc.

Cycles of Social Injustice

Drawing from these two parallel groups of five points, this one pair appears to have a profound connection with a historical chronology of race relations in the US, going back at least to the Nat Turner slave rebellion of 1831. The retrograde that currently stations in

Virgo, then goes direct in Leo (during the 19th century it was stationing retrograde in Libra and direct in Virgo), and its counterpart superior conjunction, which now occurs in the late degrees of Leo every other four years, has a peculiar prominence in the timeline of tensions between races in US history, largely black-white tensions.

According to Robert Schmidt, translator of ancient Hellenistic astrological texts for Project Hindsight, the essential nature of Venus is to unify that which is different or divided.^{1b} In my view, the superior conjunction and retrograde phases of Venus are periods when its principle aims are challenged, with each successive point in the cycle marking new shifts in ongoing life narratives, in this case the gradual-but-painful integration of two distinct factions in American society.

Following is a chronology of events relevant to the history of US race relations from 1831-1999 that occurred during periods of 25 recurring Venus retrograde and conjunction returns. Other than the Bellingham riots of 1907, all of the events listed have to do specifically with relations between African-Americans and Caucasian Americans, though some pertain to how factions within these two groups differed on the terms by which they defined their stand on race relations. All of the following events occurred close to either the retrograde phases or superior conjunctions of Venus in Virgo-to-Leo (before 1903, Libra-to-Virgo). It is by no means a definitive chronology. However, taken as a whole, it is striking that such a weighty list of thematically related incidents all happen to have occurred within these two brief phases of an overall eight-year cycle.

September 17-October 29, 1831:

Venus Rx, 22 Libra-06 Libra.

Nat Turner Captured by Benjamin Phipps

October 30, 1831, Southampton Cty, VA.^{1c}

One day following Venus' direct station.

Nat Turner was a deeply religious black slave in Virginia who, following a series of mystical visions, led a rebellion against white slave-owners and citizens, killing at least 55 people in a single night-long massacre. It was 26 days preceding the Venus Rx station when the rebellion began in the early morning hours of August 22, 1831. However, Turner was caught a little over two months later, on October 30th, just one day after the Venus direct station. At least 55 were executed due to the rebellion, and more than 200 blacks in the area were subsequently killed at random by white mobs. The Turner rebellion occurred one full Saturn cycle before the American Civil War (less than 1° from its position during the siege at Fort Sumter, South Carolina on April 12, 1861), indicating an important reference point for what would come to be called the *Antebellum* period.

September 14-October 26, 1839:

Venus Rx, 19 Libra-04 Libra.

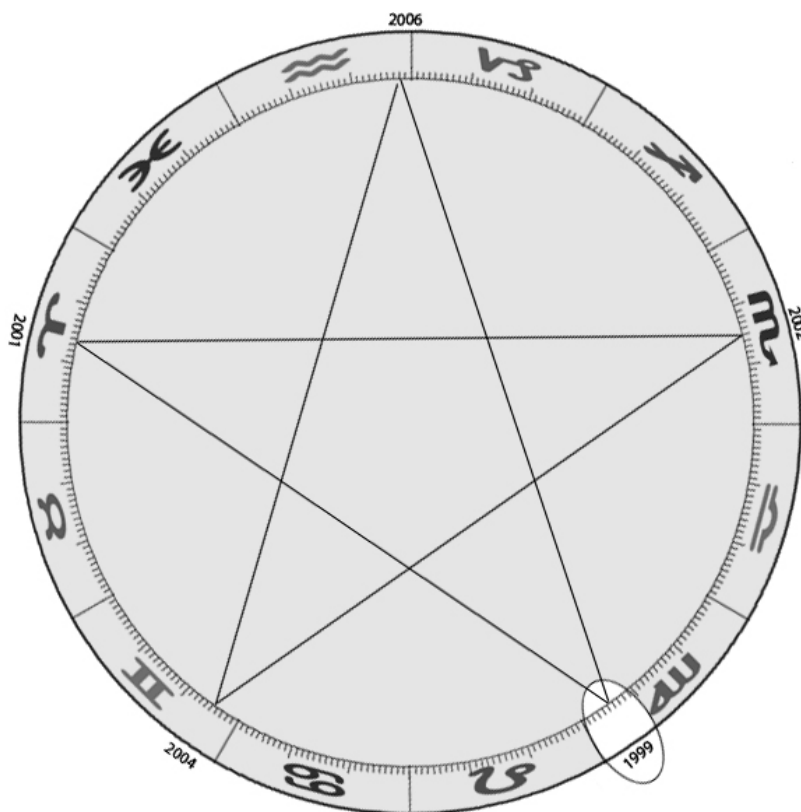
Amistad Schooner Captured by US Ship

August 26, 1839, evening, Long Island, NY.²

Nineteen days preceding Venus' Rx station.

On July 2nd, 49 slaves, led by Joseph Cinqué, rebelled against their white captors while aboard the schooner, *Amistad*, en route from Havana to

Diagram 1: Highlighted Venus Rx Station linked with chronology of major events in US race relations.



Puerto Principe. Almost two months later, they arrived off the coast of Long Island, NY, where they were captured; and a lengthy legal battle was fought over their right to freedom. The court proceedings began in Hartford on November 19th, just 24 days following the direct station of Venus. By the time a final decision in their favor was reached by the US Supreme Court on March 9, 1841, the next Venus Rx station, on April 23rd, was only six weeks away.

September 12-October 24, 1847:
Venus Rx, 17 Libra-01 Libra.

Trial of John McClintock and Citizens Begins

August 25, 1847, Carlisle, PA.³

Eighteen days preceding Venus' Rx station.

A riot in Carlisle erupted after a series of events beginning June 2, 1847, when two Maryland slave owners, hunting down escaped slaves, were arrested for breaking and entering. When the local sheriff agreed to also detain their 'property' during their brief incarceration, local black residents of this free-state were appalled, as was a local white university professor and theologian, John McClintock. When the Marylanders and their slaves attempted to leave town upon their release on June 30th, a brawl broke out between them and members of the black community, during which one of the slave owners was killed. McClintock and 26 other citizens were put on trial, which began just over two weeks before the Rx station of Venus. Eventually, all participants were acquitted by the Pennsylvania Supreme Court.

September 10-October 22, 1855:
Venus Rx, 15 Libra-29 Virgo.

Topeka Constitution Convention

Outlaws Slavery

October 23, 1855, Topeka, KS.⁴
One day following Venus' direct station.

Following two Kansas free-state conventions in Lawrence (August 14) and Big Spring (September 5, five days preceding the Venus Rx station), delegates assembled in Topeka to draft a new free soil constitution, angering pro-slavery factions in the outbreak of a feud known as *Bleeding Kansas*. By the time the document was approved on December 15, the Wakarusa war had broken out in the Lawrence area when a local pro-slavery advocate shot and killed a free-state neighbor during an argument. President Franklin Pierce denounced the Topeka convention as an act of treason and demanded that its government disband. The brief Wakarusa conflict didn't result in too much violence, though Lawrence was later attacked and brutally sacked during the Civil War, at the Venus synodic return from this period, on August 21, 1863, by a band of Confederate guerillas led by William Clarke Quantrill (probably including future outlaw extraordinaire Jesse James, born on the verge of the Venus Rx station during this same synodic return on September 5, 1847, in Centerville, MO).

September 27, 1859:
Venus' superior conjunction, 04 Libra.

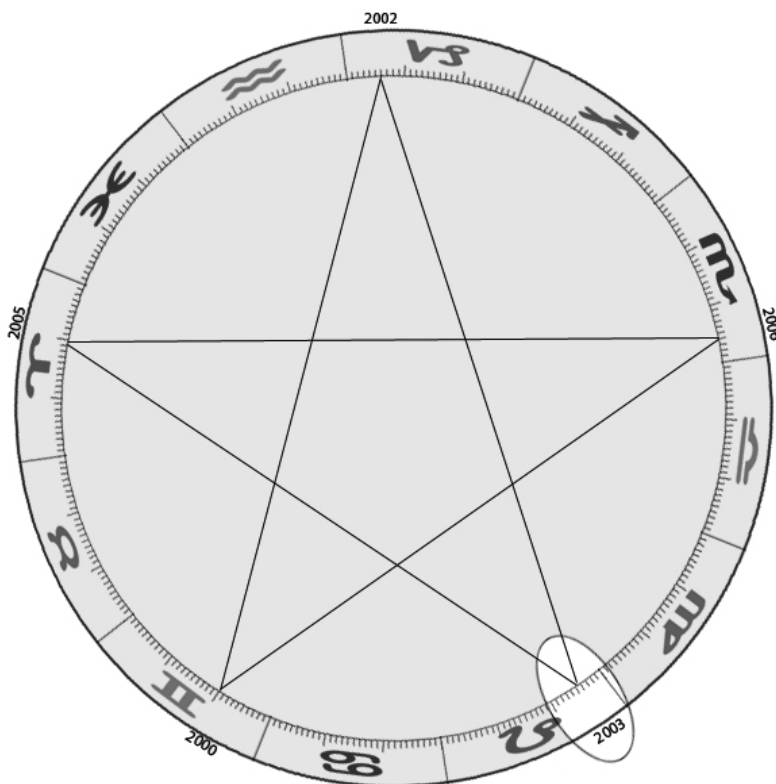
John Brown Leads Harpers Ferry Raid

October 16, 1859, night, Harpers Ferry, VA.⁵

Nineteen days following Venus' superior conjunction.

Militant abolitionist John Brown and 19 of his men began their raid on an armory at Harpers Ferry on this evening, an attempt to secure munitions for their war against slavery. The siege was ultimately thwarted, with most of the men dying at the scene or executed in the aftermath, but the incident managed to sway Virginian sympathy toward the Confederacy. Robert E. Lee,

Diagram 2: Highlighted Venus superior conjunction also linked with chronology of major events in US race relations.



despite being personally opposed to secession, ultimately decided to side with his home state and fight against the Union. The time of the assault occurred less than three weeks after the Venus superior conjunction, though by the time of the raid, transiting Mercury had moved in between the Sun and Venus.

September 7-October 19, 1863:

Venus Rx, 13 Libra-27 Virgo.

New York Draft Riots

July 18, 1863, evening, New York City.⁶

Fifty-six days preceding Venus Rx station.

Although this event did not occur exactly within the Rx phase or shadow periods, I decided to include it since it still came awfully close and was certainly a significant moment in the Civil War, having come just days after the legendary battles at Gettysburg and Vicksburg. In fact, Union troops returning straight from the fields of Gettysburg were called upon to help handle this riot, a foreshadowing of the urban riots at the turn of the century, essentially mass lynchings perpetrated by hordes of angry whites. In this case, the matter at hand was the Union war draft, widely resented many, largely by recent European immigrants who in turn, took their frustrations out on random African-Americans on the streets of New York.

September 5-October 17, 1871:

Venus Rx, 10 Libra-24 Virgo.

Grant Sends Troops

to South Carolina to Disperse KKK

October 17, 1871, Washington, DC.⁷

Venus stationed direct this day.

Having passed the Civil Rights Act, also known as the Ku Klux Klan Act, the previous April, giving him the power (until 1872) to suspend habeas corpus, President Ulysses S. Grant did just that when he sent troops to nine counties in South Carolina to arrest hundreds of Klansmen. This was following a period of severe Klan activity, all the more so during the Venus Rx phase that led to Grant's proclamation of October 12 (five days prior to this), ordering the South Carolina Klan to disarm and disperse. With over 3,000 indictments handed down following this clampdown, violence in the South took a sharp turn downward following trials in late 1871 to early 1872.

August 28-October 10, 1895:

Venus Rx, 04 Libra-17 Virgo.

Booker T. Washington's "Atlanta Compromise" Speech

September 18, 1895, Atlanta, GA.⁸

Venus' inferior conjunction with Sun and Moon.

Just as Venus Rx was making its conjunction with the New Moon in Virgo, the Southern black educator and activist, Booker T. Washington, gave his famous

"Atlanta Compromise" speech to an audience of mostly whites at the Cotton States and International Exposition. Said to be among the most important speeches in American history, Washington's appeal for working cooperation between races was a milestone in establishing better relations, though he also drew, and would continue to draw, considerable criticism for being too accommodating to white social domination.

August 27-October 8, 1903:

Venus Rx, 01 Libra-15 Virgo.

Boston Riot at

Booker T. Washington's Speech

July 30, 1903, evening, Boston, MA.⁹

Twenty-eight days preceding Venus Rx station.

A heated confrontation between Washington and a faction of black dissenters, led by his chief critic, William Monroe Trotter, during a hot night's gathering at Boston's A.M.E. Zion Church, led to a riot and several arrests, including Trotter and his wife. The criticism leveled at Washington on this night was not unlike the initial reaction to his Atlanta Compromise speech, given just one Venus synodic cycle earlier.

September 14, 1907:

Venus superior conjunction, 21 Virgo

Bellingham Riot

September 5, 1907, night, Bellingham, WA.¹⁰

Nine days preceding Venus superior conjunction.

The Washington state frontier town of Bellingham erupted in a mob of about 500 white men rampaging against a neighborhood of East Indian immigrant families, as the local police force stood by complacently.

August 25-October 6, 1911:

Venus Rx, 29 Virgo-13 Virgo.

Critics of Booker T. Washington

Issue Appeal to Europe

October 26, 1911.¹¹

Twenty days following Venus direct station.

At the synodic return of this particular Venus Rx, Washington was again taken to task for his moderate position. On this day, 32 notable African-Americans issued an appeal to Europe, in response to statements he had made during a recent tour there. Again, he was accused of being overly conciliatory and accommodating to white domination. "*It is one thing to be optimistic self-forgetful and forgiving, but it is quite a different thing, consciously or unconsciously, to misrepresent the truth.*"^{11, 3rd} Washington died on Nov 14, 1915, just two months following the Venus superior conjunction in Virgo.

August 22-October 4, 1919:
Venus Rx, 27 Virgo-11 Virgo

Longview Riot

July 11, 1919, approx. 1:00 AM, Longview, TX.²⁵
Forty-one days preceding Venus' Rx station.

As a white vigilante mob was ambushed during an attempt at retribution over a rumored mix-race love affair, so began the second of what would be 25 major urban riots during the summer of 1919, in what has since become known as *Red Summer*. At this point, Venus was still outside its pre-station shadow, though by the time most of the worst rioting got underway, that was not the case.

Washington D.C. Riot

July 19, 1919, evening, Washington, DC.¹³

Thirty-four days preceding Venus' Rx station.

Lasting more than three days, this riot erupted over an alleged assault on a white Navy man's wife by a black man. Unlike most riots from this period, resistance to the white mob was organized and effective, more like the riots of the 1960s than most of the others that occurred at this time. With the *Red Summer* heating up, Venus was now entering its pre-Rx shadow.

Chicago Riot

July 27, 1919, 2:00 PM, Chicago, IL.¹⁴

Twenty-six days preceding Venus' Rx station.

A black youth was drowned at the lakeside beach after a rock attack by whites who were angry over his wandering out of the 'colored' section of the water. The following riot lasted five days, resulting in the deaths of 23 blacks and 15 whites, with close to 300 wounded or maimed. Venus was well into its pre-Rx shadow at this point.

Omaha Riot

September 28, 1919, 11:00 PM, Omaha, NE.¹⁵

Venus Rx, six days preceding direct station.

Another alleged assault on a white woman by a black man triggered this massive riot, in which a mob of up to 20,000 people participated, leaving the suspect in question bullet-ridden and burned on a pyre, Omaha's mayor hanged, and the city's courthouse in flames. Venus Rx was now less than a week from its direct station.

Elaine Riot

September 30, 1919, 11:00 PM, Elaine, AR.¹⁶

Venus Rx, four days preceding direct station.

A shootout erupted when a local sheriff and his squad raided a black sharecroppers meeting, during which a detective was killed. Rumors of a black uprising brought together a mob from both sides of the Mississippi for what amounted to a slaughter, another mass lynching with a black body count being possibly as high as 800. Many of the ensuing trials against black

defendants for riot-related indictments wound up being overturned by the US Supreme Court, an important early victory for the NAACP.

September 10, 1923:

Venus' superior conjunction, 16 Virgo.

Oklahoma Governor Declares Statewide Martial Law

September 15, 1923, Oklahoma City, OK.¹⁷

Five days following Venus' superior conjunction.

Following the Tulsa race riot of May 31-June 1, 1921 (having ignited 18 days after the Venus direct station in Aries), Ku Klux Klan influence rose sharply in Oklahoma. To combat a continuing assault of Klan-related violence, Governor John C. Walton declared martial law statewide, and ordered 6000 Oklahoma guardsmen to active duty. Walton was soon forced out of office for his actions, since suspending habeas corpus was not permitted by the Oklahoma constitution.

August 17-September 29, 1935:

Venus Rx, 22 Virgo-6 Virgo.

Rubin Stacy Lynched

July 19, 1935, Fort Lauderdale, FL.¹⁸

Twenty-nine days preceding Venus' Rx station.

Despite pressure from both the NAACP and Eleanor Roosevelt to support an anti-lynching bill (the Costian-Wagner Act) that would punish sheriffs who failed to protect lynching victims in their custody, President Franklin D. Roosevelt refused to comply, for fear of alienating his Southern voter base. Following the lynching of Rubin Stacy (as Venus edged to its Rs station), who was captured in Florida while in the custody of Dade county deputies, it was hoped—in vain—that Roosevelt's mind would be swayed by the grisly photo of the event making the rounds.

September 5, 1939:

Venus' superior conjunction, 12 Virgo.

Billie Holiday's "Strange Fruit"

Debuts at #16 on Sales Charts

July 22, 1939, New York, NY.¹⁹

Forty-five days prior to Venus' superior conjunction.

Billie Holiday's haunting song about lynching, "Strange Fruit" recorded April 20, 1939, was making its peak on the sales charts as an impending Venus superior conjunction drew closer. Holiday had been singing the song at Café Society, New York's first integrated nightclub in Greenwich Village (opened on December 30, 1938 at 11:30 PM, 20 days following the previous Venus direct station in Scorpio) since the beginning of the year. It was already a local phenomenon by the time of its release in June, when it became a nationwide cause *célèbre* and an enduring anthem for the emerging Civil Rights movement.

August 15-September 27, 1943:

Venus Rx, 20 Virgo-04 Virgo.

Detroit Riot

June 20, 1943, approx. 10:00 PM, Belle Isle, MI.²⁰

Fifty-six days preceding Venus' Rx station.

In a city where the black population had doubled within the previous 10 years, racial tensions had already come to blows in Detroit on the morning of February, 28, 1942 (just five days after the Venus direct station in Aquarius), at the brand new Sojourner Truth housing project, when local whites clashed with blacks who were trying to move into their new homes. Although that skirmish was relatively mild, matters exploded as Venus moved closer toward its Rx station, and a minor brawl escalated to major mob violence, much of it caused by false rumors on both sides of the racial divide that women and children were being attacked. Again, this particular event occurred outside the span of the Venus Rx and its shadow periods. It was worth including in this chronology, not only because it came close to the cycle, but also because Detroit has since been the scene of mob incident during the Virgo-to-Leo Venus Rx (see 1967 and 1975). Furthermore, the summer of 1943 was a hotbed of American rioting, with the notorious Zoot Suit riots in Los Angeles having just happened on June 3rd, and the big Harlem riot was still to come.

Harlem Riot

August 1, 1943, 10:00 PM, Harlem, NY.²¹

Fourteen days preceding Venus' Rx station.

As Venus was slowing down to station, Harlem's most destructive riot ever erupted over a rumor that a policeman had shot and killed a black soldier (when only the soldier's shoulder had been wounded). Looting was rampant with more than 1,000 people arrested and six killed. During the Civil Rights era of the 1960s, Harlem would again ignite in a riot on July 18, 1964, just eight days after its direct station in Gemini.

August 13-September 24, 1951:

Venus Rx, 18 Virgo-02 Virgo.

Cicero Riot

July 10-12, 1951, Cicero, IL.²²

Thirty-four days preceding Venus' Rx station.

Following the Second World War, it was not unusual for black families attempting to move into an otherwise white-only neighborhood to find themselves greeted with strong resistance, sometimes even violence, from local whites, incidents that were common, but almost never reported. However, this time in Cicero, IL, such an incident was reported internationally, even receiving coverage in *Time Magazine*. On this occasion, the unruly mob tossed the family's furniture out a window and set it on fire, also causing a lot of other general mayhem until the National Guard was called in to clean things up.

September 1, 1955:

Venus' superior conjunction, 08 Virgo.

Emmett Till Abducted by Lynch Mob

August 28, 1955, 2:30 AM, Jackson, MS.²³

Four days preceding Venus' superior conjunction.

As with the Cicero incident, this event was mainly unique because it received widespread press coverage, even though it was a situation that was happening on a regular basis. A 14 year-old black kid from Illinois, visiting family in Mississippi, whistled at a white woman outside a grocery store, and wound up abducted and murdered by a lynch mob later that night. When his devastated mother allowed a photograph of his severely beaten and disfigured face to be printed in newspapers across the world, an outcry of protest was heard. Three months later, in Birmingham, Alabama, it was the image of young Emmett Till's death face that haunted Rosa Parks as she kept her seat.

August 10-September 22, 1959:

Venus Rx, 16 Virgo-29 Leo.

Miles Davis Attacked by Policeman

August 25, 1959, evening, New York, NY.²⁴

Venus Rx, 14 days following station.

As with the previous two incidents, what set this event apart was that it received major international publicity. Trumpet player Miles Davis, at this point a big name in the music industry for over a decade, stepped outside the Birdland Club in Manhattan on a night his band was booked for numerous sets. Having just helped a white woman friend of his hail down a cab, he was simply smoking a cigarette on the sidewalk when an NYPD officer came by and started giving him trouble. Davis was hit hard on the head with the cop's nightstick, and then arrested for disorderly conduct and assaulting an officer. In the end, Davis won a lawsuit against the city of New York, and a major symbolic victory in the war against oppression.

August 29, 1963:

Venus' superior conjunction, 05 Virgo.

Martin Luther King's "I Have a Dream" Speech at the March on Washington

August 28, 1963 late afternoon, Washington DC.²⁵

One day preceding Venus' superior conjunction.

Probably the best-known event in this timeline, the March on Washington was the biggest Civil Rights protest in history with estimates of 200,000 to 500,000 people in attendance. Martin Luther King, Jr. gave his famous "I Have A Dream" speech, among the greatest moments in modern oratory. The Venus superior conjunction was just a day away; in fact, marking this special occasion was a tight triple conjunction of Venus-Sun-Uranus!

Birmingham Church Bombing

September 15, 1963, 10:19 AM, Birmingham, AL.²⁶
Seventeen days following Venus' superior conjunction
One of the great tragedies of the Civil Rights era occurred a little over two weeks after the Washington March. A Klan-planted bomb explosion at a black church killed four young girls, injuring another 22 people. This blast was Birmingham's 21st bombing in eight years, and its third in the last 11 days. Again, during this part of the Venus synodic cycle, more international attention was paid to the event.

August 8-September 20, 1967:
Venus Rx, 13 Virgo-27 Leo.

Newark Riot

July 12, 1967, 9:40 PM, Newark, NJ.²⁷
Twenty-seven days preceding Venus' Rx station.
As Venus was easing into its pre-Rx shadow, a cab driver was arrested and beaten badly. A rumor that he had died spread around Newark, triggering the first in a series of riots that summer, lasting six days and leaving 26 dead and an estimated 1500 arrested. Like its Venus Rx in Virgo counterpart (the Red Summer of 1919), the summer of 1967 saw a wave of rioting in American cities, fewer in number but longer in duration. Each incident was more like a miniature civil war than a simple case of civil unrest. Looking at the broader context, obviously it can be said that riots were a very regular occurrence throughout the 1960s, and certainly not all of them happened during Venus Rx phases. However, these were, after all, the 1960s and as with the Los Angeles riots of 1992 (which also did not occur during a Venus Rx or superior conjunction), there were outer planet conjunctions in effect at the time, marking them as volatile periods for social unrest.

Plainfield Riot

July 14, 1967, evening, Plainfield, NJ.²⁸
Twenty-five days preceding Venus Rx station.
Eighteen miles southwest of Newark, and two days into the rioting there, hot tempers spread to Plainfield this night, beginning with a brawl at a local diner that escalated into a chain of events that would take a full week to play out. The only death, however, occurred on the night of the 16th when a mob turned on a white policeman who had just shot and wounded a black youth. Ultimately, as with Newark, the New Jersey Governor Richard J. Hughes declared a state of emergency and called in the National Guard.

Detroit riot

July 23, 1967, early morning, Detroit, MI.²⁹
Sixteen days preceding Venus Rx station.
A five-day long riot ignited when the vice squad attempted to shut down an illegal after-hours drinking establishment. The so-called 12th Street Riots occurred

24 years after the Detroit riot of 1943 mentioned earlier, only this time well within the pre-Rx shadow phase of Venus. The riot was also far more severe this time around, with a reported 43 people dead, and more than 2,000 buildings burned down. To this day, it stands as one of the most destructive riots in U.S. history.

August 27, 1971:
Venus' superior conjunction, 03 Virgo.

George Jackson Killed at San Quentin Prison

August 21, 1971, afternoon, San Quentin, CA.³⁰
Six days preceding Venus' superior conjunction
Black panther-author George Jackson, incarcerated for the last 12 years of his life for stealing \$70 from a gas station, was about to go on trial for killing a prison guard, but instead was gunned down during what was described as an escape attempt from the San Quentin prison yard. The Attica prison riots, which began nineteen days after Jackson's death, were said to have been at least partly caused in reaction to it.

August 6-September 17, 1975:
Venus Rx, 11 Virgo-25 Leo.

Detroit Riot

July 28, 1975, 9:00 PM, Detroit, MI.³¹
Nine days preceding Venus' Rx station.
A white bar owner shot a black youth during an alleged car burglary, triggering what was shaping up to be yet another bad riot in Detroit during this particular Rx cycle. However, within two days Coleman Young, the city's first black mayor, managed to quell the situation, partly due to his keeping a largely black police force on duty to enforce the peace. This crucial early victory during his first year in office helped develop Young's legend, which in turn helped keep him in power until 1993.

Louisville & Boston Busing Riots

September 12, 1975, Louisville, KY; Boston, MA.³²
Venus Rx, five days preceding direct station.
As Venus slowed down to its direct station, white and black parents and youths clashed over enforced school busing, intended as a solution to segregation problems in urban public school systems. On this day early in the school year, tempers exploded at protests in Boston and Louisville, the latter escalating into a riot by an estimated 10,000 people. Although no deaths were reported, there was a lot of damage and the National Guard was called in to calm things down.

August 1-September 13, 1991:

Venus Rx, 07 Virgo-21 Leo.

Crown Heights Riot

August 19, 1991, 8:00 PM, Brooklyn, NY.³³

Venus Rx, 25 days preceding direct station.

During the Venus Rx of summer 1991, a car belonging to a procession led by Lubavitch Rabbi Menachem Schneerson crashed and accidentally killed seven year-old Gavin Cato on a street in Brooklyn's Crown Heights district. Enraged black citizens clashed with whites, particularly Jews and policemen, over the next three days, during which an Orthodox Jewish man (not of the Lubavitch movement) died of injuries sustained from an assault by a black mob.

August 20, 1995:

Venus' superior conjunction, 27 Leo.

East Coast-West Coast

Hip-Hop Wars Begin

August 3, 1995, evening, Manhattan, NY.³⁴

Seventeen days preceding Venus' superior conjunction

One-upmanship between West and East Coast hip-hop music factions grew more and more aggressive over the course of this evening's proceedings at the Second Annual Source Music Awards (a hip-hop culture magazine's awards gala held at Madison Square Garden in New York City), triggering a brief but era defining cultural rift that was understood to have led to the gun deaths of artists Tupac Shakur (shot in Las Vegas on September 7, 1996, at 11:15 PM, during a separating Venus-Mars conjunction in late Cancer-early Leo) and Biggie Smalls (shot about 40 minutes after midnight on March 9, 1997, in Los Angeles, during a Mars Rx). Although not really a racial schism, it was a factional rift within an African-American cultural context that had roots in this same given Venus superior conjunction cycle. "Rapper's Delight" by Sugar Hill Gang, said to be the first hip-hop record, was released on September 16, 1979, 22 days following the Venus superior conjunction at

01 Virgo. Eight years later, DJ Scott La Rock, of Boogie Down Productions, was the first major hip-hop artist to be shot dead on August 27, 1987 (1:25 AM in The Bronx, NY), four days following the Venus superior conjunction at 29 Leo.

Mark Fuhrman Tape Reveals N-word Use

August 29, 1995, Los Angeles, CA.³⁵

Nine days following Venus' superior conjunction.

The verdict on O.J. Simpson's murder trial was just over a month away, and as the days led up to that fateful moment, the court (minus the jury) heard taped conversations between Los Angeles police detective Mark Fuhrman and screenwriter Laura Hart McKinny, during which Fuhrman used the 'N-word' 41 times and also described police brutality towards blacks. As

sympathies in this case are notoriously divided largely along racial lines, it is fair to say revelations heard in court on this day are among the top reasons this is so. The jury was allowed to hear these tapes a week later, on September 5th.

July 29-September 10, 1999:

Venus Rx, 05 Virgo-18 Leo.

1999: New Twists

There was plenty of American social violence during the Venus Rx of 1999, but the pattern of racial conflict set by previous points in the cycle was not nearly as evident. Although some of the violence was racially charged, this time the scope of the racism was broader, if not transmuted, rather than a simple black-white schism. The Illinois shooting spree of Benjamin Smith that began on July 2 at 8:20 PM in Chicago³⁶ (27 days preceding the Venus Rx station), targeted blacks, Jews and Asians, with two of his 11 victims failing to survive their wounds. Buford Furrow's shooting at a Jewish daycare center in Granada Hills, California, on August 10 at 10:49 AM³⁷ (12 days into the Venus Rx), injuring five and killing one, was clearly motivated by racial hatred. But there were also a number of non-racially motivated high-profile murders committed during this period. There was a homophobic hate crime with the murder of Army Private Barry Winchell, who was beaten in his bed at a barracks with a baseball bat for his rumored affair with a transgendered woman, on July 5 at approximately 2:30 AM in Fort Campbell, Kentucky³⁸ (24 days preceding the Rx station). More random were the office shooting sprees of Mark O. Barton on July 29 at 3:00 PM in Atlanta³⁹ (the day of the Rx station), and Alan Miller seven days later on August 5 at 7:00 AM in Pelham, Alabama,⁴⁰ neither of which appears to have been racially motivated. Nor was Larry Gene Ashbrook's shoot-up of a Fort Worth Baptist Church, killing seven, on September 15 just after 7:00 PM⁴¹ (five days following Venus' direct station).

There was a serious riot in the United States during the 1999 Venus Rx phase as well, except it did not appear to be racially motivated, another evidence of a transmuted focus. The disastrous Woodstock 99 music festival of July 23-25 in Rome, New York, ended in mob retaliation against overpriced bottled water and other indignities incurred at the site, a product of white suburban ennui that exploded in a fury of burning cars and numerous reported sexual assaults.

July 27-September 8, 2007:

Venus Rx, 02 Virgo-16 Leo.

Coming This Summer?

During the writing of this article, the Virginia Tech shootings occurred (April 16 2007, 7:15AM, Blacksburg, VA⁴²) at what was virtually the exact Venus

synodic return of the Columbine shootings (April 19, 1999, 11:19 AM, Littleton, CO⁴³). Although these events both occurred about three months before the Venus Rx station, well out of the range of even the pre-station shadow phase, the fact that they were almost exactly eight years apart means that their respective Venus positions are close to identical zodiacally and relative to the position of the Sun (which was at 26 Aries at Virginia Tech and 00 Taurus at Columbine).

The violent events of the summer of 1999 suggest that whatever potential turmoil in American life that happens to coincide with the Venus Rx phase of summer 2007 doesn't necessarily have to be divided along strictly black-white lines anymore. However, with black-white divisions having an escalating prominence lately (e.g., the Duke Lacrosse Team rape case, and the Rutgers Basketball Team racial slur case with Don Imus), it is fair to say we are already entering this historically volatile phase of the Venus cycle with the matter on our minds.✧

Endnotes

(Each website below is considered to be proceeded with http://)

- 1a. Shadow points for all planets were first noted by Roxana. Musise in *The Ephemerides Aid*, 1975. Later she lectured on her findings for the SWAK Conference in CA, and for UAC.
- 1b. Schmidt, Robert. *Whither and Whence*, audio recording of a Project Hindsight Intensive. Cumberland, MD: Golden Hind Press, 2000.
- 1c. www.pbs.org/wgbh/aia/part3/3p1518.html
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... the Rosslyn (Roslin) connection ...

From its inception, the Templar Order was tightly laced to Scotland with its founding connections to the St Clairs, owners of the 200 Orkney Islands at Scotland's northern tip—5,000 miles of sea lanes and ample inlets that could hide a fleet. Amid the many west coast islands at Kilmartin and Kilmory near Argyllshire where the Order held lands and could have hidden from 1307 until the Bannockburn battle, their anonymous presence is silently written as gravestones.

All Templar documentation was suppressed, except for their symbolism, one example being the mysterious Rosslyn Chapel.

(Source: *The Temple and the Lodge* by Knight and Lomas.)

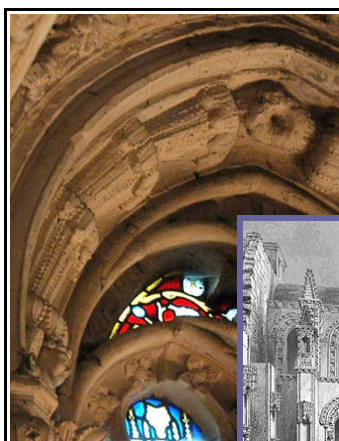
Incredibly ornate from floor to ceiling, composed of carved animals, foliage and symbols in multitude, Rosslyn Chapel is a vast store of arcane knowledge. The site is claimed to rest on a ley line and be one of the seven oracles related to Earth's chakras, the Saturn oracle of secrets. Even the name, chosen by builder, William St. Clair, echoes the theme.

In ancient Gaelic, the original spelling, *Roslin*, translates to *ancient knowledge of the generations*, in this case, in an era when ancient knowledge was heretical and had to remain secret; thus the Chapel was built as a secret path in stone to gnosticism. Among the myriad carvings are at least four New World botanicals—two identified as aloe vera and maize. Yet, the Chapel begun in 1441, was finished in 1486, six years before Columbus' first voyage in 1492.

How could this be? (Source: *Roslyn* by Wallace-Murphy & Hopkins.)

Legend has it that William's grandfather, Henri St. Clair, sailed to Nova Scotia (translated: New Scotland) in 1398 and Massachusetts in 1399, 94 years before Columbus and 45 years before the printing press that helped to spread the Columbus story. The claim is that St. Clair took to sea with 12 vessels, and 200-300 fellow voyagers, made up of monks and fugitive Templars. Besides, the Rosslyn carvings, evidences are: a number of Gaelic words in the Algonquin tribes' language;

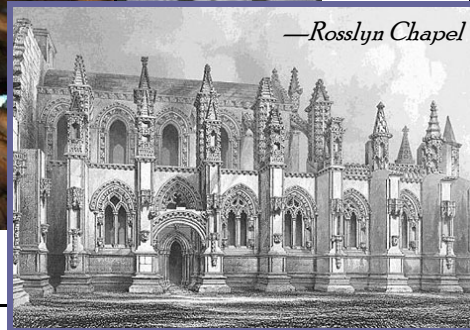
Micmac Indian legends of a blond-haired, blue-eyed, likeable god, whom they called *glooscap*; a 14th century cannon found in Louisburg Harbor; and a small castle in New Ross, near Oak Island, plus a stone wall near Halifax, both dating to the 14th century and both built with a distinctive Scottish flair. (Source: *The Hiram Key* by Knight & Lomas.)



—Maize depictions, in Rosslyn Chapel.



—Templar Gravestones at Kilmartin in western Scotland.



—Rosslyn Chapel

(continued on page 98)



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Summary of the Research Symposium

by Terri McCartney

With research as a primary objective of NCGR, the Research Symposium was an especially significant contribution to our recent conference. I've long envisioned the opportunity to put our genius together and begin to develop a body of principles to guide astrological research. It was with great joy that I embraced the opportunity to facilitate this experience.

My vision was that everyone—faculty, presenters and audience—would arrive with an open mind, a desire to listen and share, and that our sharing would cultivate compelling and respectful discussion that resulted in each of us walking away inspired by practical, useful information. I sincerely feel this was accomplished.

There are many motivations for doing research, but ultimately the joy of it is in discovery. Even when what we learn is not what we expected to learn and our findings disprove widely acclaimed tenets, we have discovered meaningful content that needs to be shared with our professional counterparts. That's what this symposium was all about—sharing the wisdom we've gained investigating astrology.

The morning, until a late lunch break, was devoted to lectures from our faculty, experienced and well-known researchers within our craft, who have specific training in research studies and/or who have made major contributions in a particular field: Robert Schmidt (Hellenistic astrology), Glenn Perry (psychology), Ken Irving (Gauquelin studies), David Cochrane (harmonics) and Leigh Westin (declination).

Prior to the conference, a call for research abstracts was made for those who had done astrological research that they desired to present. From these, eight were selected representing a diversity of topics and research approaches. Presenting research projects at the symposium were: Ellen Black, Ross Tobia, Gary Caton, Jagdish Mahreshri, Alpee Lavoie, Frank

Piechoski, Manda Selva and Linden Leisge. In order to provide for as many projects as possible, each presenter was limited to a 15-20 minute presentation.

In addition, the research discussed at the symposium, by both its faculty and presenters, was required to be in formal research format (abstract, introduction, methodology, discussion and conclusion) and to be submitted in a manner suitable for publication. This resulted in the Research Symposium Compendium that was given as a keepsake to everyone who attended. However, when non-attendees began requesting the Compendium, the decision was made to print a limited edition so that others could benefit from the material presented as well. Ordering information is on page 97.

Rather than attempt to summarize the various contributions from my perspective, I've chosen in the following pages to let the faculty and presenters speak for themselves with either their abstracts or a few paragraphs from their articles—just enough to peak your interest to want to know more as found in the Compendium.

The day was concluded with a panel discussion in which both faculty and presenters took part, discussing the events of the day with questions and answers.

I'd like to thank Leigh Westin for assisting in the planning and development of this event. Her ideas, attention to details, and help with the Compendium greatly contributed to the event's overall success.

From the big picture, each of us, faculty and presenters alike, arrived with our handbag of interests, experience and diverse ideas about the most valid research approaches and methodologies; and together with the attendees, we enjoyed a day punctuated by a respectful, dynamic and compelling sharing of information.

Research Symposium Faculty:

Astrological Research: Some Reservations about Statistics & Some Suggestions for a New Program

By Robert Schmidt

Developments in the theory of statistics over the past half century call into question the appropriateness, in many cases, of the statistical approach that was the norm throughout most of the 20th century and continues to be taught to this day, particularly in the 'soft' sciences. Often called the 'frequentist' approach, it is by far the one most commonly used by astrologers when doing their research. As a matter of fact, it appears that many astrologers are not even aware that this approach has come under close scrutiny in recent years and that there are other statistical paradigms currently under serious consideration. It is above all the revival of what are called 'Bayesian' methods that has brought the statistics community to a veritable state of crisis. The fact is that there is precious little statistical evidence for the validity of astrology at present, despite the continued efforts of a considerable number of dedicated researchers using the frequentist approach. And given the state of affairs in the statistics community, it is far from clear that even that 'precious little' will ultimately survive more sophisticated scrutiny if and when the current controversy is resolved and a sounder statistical science emerges. The research my wife and I have been doing in testing out the techniques of Hellenistic astrology has led me to question whether the statistical approach to astrological validation in the usual sense is the most appropriate one. At the same time it has suggested a new approach to the validation of astrology, which for the moment I am designating by the terms 'intra-chart' and 'inter-chart' validation.



A Hybrid Design Proposal For Research In Astrology

By Glenn Perry, Ph.D.

Abstract

Quantitative research in astrology is fraught with problems due to the unique nature of astrological causality. The usual design chooses a specific event outcome and then postulates an astrological signature

for that outcome. An experiment is then devised to determine if the astrological variable(s) can be shown to cause the effect. The problem with this approach is that an astrological archetype can manifest in multiple ways while still remaining true to itself. By adding additional astrological variables, potential outcomes increase exponentially. Accordingly, a quantitative design that attempts to statistically correlate astrological factors with singular outcomes is inherently flawed. Conversely, it is possible to create a hybrid qualitative-quantitative design that is consistent with the way astrology actually works. A phenomenological study of a specific astrological factor will yield a wide range of behavioral and event outcomes. Data analysis can organize these outcomes into key themes, and a series of statements can then be created that describe attitudes, beliefs, behaviors and experiences that match these themes. These statements can then be incorporated into a survey instrument that is administered to an experimental group of individuals that have the astrological factor in question, and a control group that does not have the factor. The hypothesis would be that the experimental group would score higher on the survey instrument than the control group.



Willie Sutton's Rules of Research

By Ken Irving

Doing good and useful astrological research comes down to three simple rules drawn from the life and work of famous bank robber Willie Sutton, plus one more rule that is special to astrology. Various forms of 'Sutton's rule' or 'Sutton's law,' named after legendary (and reformed) bank robber Willie Sutton, are used in disciplines as diverse as accounting and medicine. The first three rules below are, at the very least, based on his life and words.

1. *The reward is in the work. Do research for the love of it.* If you're doing research because you love looking at charts, crunching numbers, and finding unexpected and interesting things, then you'll find yourself infinitely more motivated, your hard work will be infinitely more rewarding.
2. *Go where the money is.* This is the most famous one, based on something Sutton never actually said, though he could have. *Look first in places where you can reasonably expect useful results.* The lesson for the astrological researcher: If you want to study something, focus first on areas that have proven results and which are logically simple.

3. *Know what you're doing.* If you have an understanding of the basic principles and the best methods of research, you stand the best chance of coming up with meaningful findings.
4. *The Usefulness Rule.* This last rule does not derive from Willie Sutton (though no doubt he found the money he 'earned' quite useful), but is rather a step often omitted from even the best research. In astrological research, finding a new fact or set of facts is rewarding in and of itself, but as a final step you should always ask yourself, *How might this be useful?*



An AstroSignature for Mathematical Ability

by David Cochrane

Abstract

An AstroSignature for mathematical ability was devised from the author's anecdotal evidence as a practicing astrologer in the 1970's and from browsing through charts of famous people. The AstroSignature states that mathematicians are more likely to have Mercury-Saturn, Mercury-Uranus, and Mercury-Pluto aspected in the following harmonics: 8, 16, 32, 6, 14, 28, especially harmonics 7, 14 and 28. An AstroSignature was created in Kepler 5.0 software and the results of the study confirmed the hypothesis, particularly for harmonics based on 7 (7, 14, 28). Limitations of the study are: (1) Small sample size (26 mathematicians), (2) Lack of data for replication of the study in the future, and (3) The birth charts had been looked at prior to the creation of the AstroSignature so this research study is largely exploratory in nature and not definitive. Nevertheless, this exploratory research is promising for the following reasons: (1) The simple and consistent AstroSignature (analyzing a family of harmonics based on 7 and 8) with aspects to Mercury, as would be expected for a mental trait is elegant and consistent with astrological theory; (2) The harmonics used tend to have random distributions over short and long terms and is more amenable to scientific analysis than astrological factors which are not randomly distributed; (3) Modern astrological software can be used to quickly analyze and tabulate the data; and (4) The results of this exploratory research produced results that greatly deviated from random distribution and if duplicated in future research would reject the null hypothesis. A replication of this study with new data is recommended.

A Pilot Study on AstroLocality Using Concepts from Vedic and Harmonic Astrology

By David Cochrane

Abstract

This research study tests the hypothesis that angles of 0, 20, 40, 60, 80, 100, 120, 140, 160, or 180 degrees of Moon or Venus to the Asc or MC of a relocated chart are more likely in the relocated charts of people who have lived comfortably and happily in a place for 5 or more years than would occur by chance. The use of aspects to the relocated Asc and MC is commonly used by modern astrologers, and has become popularized by the extensive use of AstroMaps. The use of these particular angular distances is based on concepts in Vedic astrology and harmonic astrology, and the anecdotal evidence of this researcher that these particular angles are more likely to occur in places where people live for an extended period of time very comfortably. A very small sample of eight chart data was collected; and the results were that four of the five people who had relocated more than 100 miles from the place of birth did have the aspect in the chart with less than a 1° orb, and the fifth person had the aspect within a 2° orb. Of the three people who did not relocate, none had the aspect. Based on these results, a modified hypothesis that only people who have relocated will have these aspects in their charts is recommended.

The very positive results of this study, which although very small, was based on data collected from a list and therefore not inclined to selection bias, indicates that this pilot study could serve as the basis for a larger research study.



Value & Limits of the AstroSignature Model

By Terri McCartney

We are not looking for causal relationships when we investigate astrology. Astrology is a language of multifaceted correlations that exist on a multitude of dimensions simultaneously—it's truly mind boggling in its possibilities. It's absurd, given what we know about the nature of reality, to believe we can *prove* anything, especially the validity of astrology to our critics. There are no absolutes! Let us reevaluate our proclivity to think in terms of proof and instead think in terms of

validity, reliability, value and usefulness. To those who come to it, even those who come with a critical eye and the intent to disprove it, astrology will prove itself. I understand what drives the need for proof: the desire to belong, fit in and earn the respect of the mainstream—it's challenging to be an outsider. Still, do we really want to be confined by that box? How certain are 'their' methods of inquiry? Even the most sophisticated techniques don't render perfect results—how often does your local meteorologist predict the weather correctly? It's more likely we will advance more readily outside the box, setting the pace as pioneers, setting down the trails and building the bridges like others working in the quantum sciences are doing. We might also consider the extent to which our efforts to fit into the mainstream are counterproductive. For example, is it possible that supporting the publication of Sun-sign horoscopes contributes to the social conditioning that dictates astrology is not to be taken seriously? These are issues that confront those of us with a passion for researching astrology. My research quest is not to prove but to deepen my understanding of the symbolism, discover what works best in practice and to improve the application of our discipline.



A Down to Earth Overview of Research

By Leigh Westin

By simplifying a few of the more ominously seeming terms, it is hoped that a greater interest in research will result. Then by the described project that follows, it is further hoped that there will be further encouragement when it is recognized that one need not be a statistical genius to produce acceptable results. Actually anyone that is intelligent, curious, creative, skeptical, and determined; likes puzzles; delights in discovering relationships; and is willing to risk being criticized, has the makings of a good researcher. Two issues are implied by the word, *research*: first, to search, again and again, for related facts in answer to a question; and second that the ensuing results can be verified or duplicated by others. Simply defined, *research* is a quest of a definitive question that by answering potentially provides value. Generally research is a systematic and rigorous investigation directed toward the discovery of unknown facts and that by knowing, increases the accuracy and depth of the human understanding of reality. It isn't so much the question, known as the hypothesis, or the arrival at a conclusion, that appears to be a deterrent to research, but

rather an understanding of the process in between the two. The two words that seem to cause the greatest hang-up, *quantitative* and *qualitative*, describe the two types of research.

The Discovery of Mars Out-of-Bounds in Leo and Aquarius

By Leigh Westin

Abstract

Although this presentation will address Mars, until discovering that Mars reached beyond the Solstice in Leo and Aquarius and Venus in tropical Taurus and Scorpio, only Pluto and the Moon were known to reach out-of-bounds in tropical signs other than the four (Gemini, Sagittarius and the remainder of Cancer and Capricorn) that border the Solstitial Points, 0° Capricorn and Cancer. Martian out-of-bounds events in fixed signs were found to occur while Mars was retrograde, thus a double deviation from the norm. Surprisingly, many of the events consistently occurred near the Solstices, either the retrograde station or the date Mars reached out-of-bounds, therefore many events were parallel or contra-parallel the Sun. An unusual but distinct repeat of years was found between events, 32, 8, 6, and 32 years, with a 66% preference for Leo over Aquarius. Though Mars out-of-bounds occurrences in Aquarius were found to be the more rare events, a singular event will occur in 2010, the only time in seven centuries that Mars will reach out-of-bounds and return in-bounds in Leo. From an interpretive standpoint, dates of events were easily related to mundane events that bespoke of a *contentious cutting* Martian quality, thus further clarifying the subjectivity of interpretation when these events occur, although it should also be obviously recognized that the same type of event throughout history will not always be accompanied by Mars out-of-bounds in a fixed sign.

Research Presenters:

Zodiacal Releasing from Spirit: The Tsunami Effect in the Life of John Kerry

By Ellen Loehr Black

Abstract.

This paper gives a brief example of Project Hindsight research into the techniques of Hellenistic astrology. It shows the results of applying one ancient time-lord procedure, which we call *Zodiacal Releasing from Spirit*—abbreviated ZRS—to two short periods in the

life of one individual, John Kerry. After presenting the mechanics of Zodiacal Releasing, a brief biographical sketch is given of these two episodes in Kerry's life, less than four months each and widely separated in time. It will be demonstrated that not only do biographers themselves link these two episodes, they also regard them as the most defining and critical periods of Kerry's career. It will then be explained how astrologers skilled in ZRS would also see these two periods of time as linked astrologically and likewise delineate them as the highpoints of Kerry's career.



A Probability Model of the Planets

By Ross Tobia

Abstract

The researcher developed a dynamic 'probability model of the planets' in the 1980's. The model estimates the likelihood of complex astrological aspect and sign occupation configurations. By comparing the counts of specific aspect and sign occupation combinations in the charts of 25 elected US Presidents, where birth times were available (McEvoy, 2006), to the expected values of the model, 34 statistically significant astrological patterns (criteria) were identified ($p < .05$). The criteria were divided into two general groups: *Preferred* (found to occur more likely than chance in 24% or more of the charts) and *Avoided* (occurred less than chance in 16% or less of the charts). The specific criteria will be disclosed in the Results-Discussion section of this paper. Research also included a comparison of randomly selected charts (Gould, 2006) vs. Presidents' charts (McEvoy, 2006) on how 'Presidential' the two groups were in terms of the weighted criteria identified in the study. Criteria were weighted based on the frequency of occurrence in a sample. Based on scores generated from the criteria of the President sample, it was found that the scores of the President sample were significantly greater than the scores of the random sample ($p < .001$). However, based on scores generated from the criteria of the random sample, it was found that the scores of the two samples were not significantly different ($p > .10$). These findings demonstrate the efficacy of the model in spite of any difference between probabilities generated by the model and actual probabilities observed in the heavens.



On the Prevalence of Bucket Chart Patterns in the British Invasion

By Gary Caton

Abstract

The topic of my research is the prevalence of bucket type chart patterns in both the mundane and individual charts of the British Invasion—the influx of British musical talent to the American popular music scene which began during the mid 1960s. I found this pattern in more than a dozen of the most important charts involved in this crossing of the Pond. This has led me to view the bucket more as a ship, at least in these cases. The singleton handle can be viewed then as the 'flag' which the ship is flying, and therefore identifies for us the thrust of its contribution to society. I am hopeful that this analogy can help to enliven the somewhat dry analysis of Jones' chart patterns and ignite the imaginations (as it did mine) and analyses of future astrologers. Most of all, I hope that this research serves as an example of a sociological or cultural model of astrological exploration. Astrologers have managed to ally themselves with the principles of psychology quite well. I believe the next step is to explore and form more precise and sophisticated sociological models.

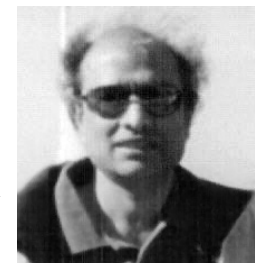


Earthquake Prediction Model

By Jagdish Maheshri, Ph.D.

Abstract

The objective of this research was to analyze and investigate correlations between astronomical data and earthquakes, with the intended goal of predicting future earthquakes with a greater advanced warning and higher degree of accuracy than current technology. Specifically, it focuses on severe earthquakes that occurred during the last century, with special emphasis on earthquakes of magnitude 7 or higher. This research work shows a strong correlation between certain interplanetary configurations (encompassing the relative geocentric positions and angles of all planets) and the occurrence of strong earthquakes. However, further research is necessary to build a useful, predictive model that can assess the probability of a given earthquake occurring during a certain time period at a given geographical location on earth. Predicting



earthquakes well in advance of the state of the art will promote, protect, and enhance the world economy, potentially saving millions of lives.

Using Major and Minor Aspects in Stock Market Trading

By Alphee Lavoie

Abstract

Using 91 years of the Dow Jones' historical price, I shall show that the astrological aspects, both major and minor, cannot sufficiently be useful to forecast the market. For years many, Astro traders have been using astrological aspects to make market predictions; however, as you will see, it is not the aspects that offer the clear insight but, instead, it is the major planetary cycles that can supply the information in order to accurately predict markets. In this research study, I worked with 91 years of the Dow Jones' historical price, along with other stocks trading on the NASDAQ and the NYSE. For my purposes in showing what I stated above, to my knowledge this research has not been done before, simply because the tools that I employed have not been available.



Artists and Astrology

By Frank Piechoski

Abstract

Charts of 280 successful and eminent artists show statistically significant results over a control group for certain astrological configurations. A large percentage of these astrological configurations include either the Moon or Jupiter as contributing factors. What makes an artist an artist? A successful artist must possess natural talent, education and experience, sufficient discipline to work at their craft, and the drive to succeed. In many cases, when looking at artists there also seems to be an iconoclastic streak—the need to burst through the boundaries of tradition and make a mark on the world. What does one look for in a chart to show artistic success? Many astrologers might look first for Venus and perhaps Neptune prominence when looking at the charts of artists. But are Venus and Neptune the correct places to look when looking at artists? If so,



what sort of Venus and Neptune factors should astrologers look for? This research will examine some astrological factors that appear significantly more often in artists than they do in the general population or a control group.

Uranus, Jupiter and Unexpected Wealth

By Manda Selva

Abstract

The purpose of the study was to determine if Jupiter, Uranus, or the 9th and 11th archetypes in terms of aspects, midpoints, and transits in a natal chart, are significantly correlated to the creation of sudden wealth—as in, say, a lottery winning—and whether these correlations may warrant further study. The techniques used are quantitative analyses of natal aspects between Jupiter and Uranus, and Uranus transits to Jupiter-Uranus midpoint and the midheaven on the day of the winning. Three different research groups were created using the AstroDatabank database and analyzed to study the Jupiter-Uranus relationships in determining the potential for sudden wealth. On the basis of the study done on a small sample group, there seems to be a significant relationship between Jupiter and Uranus aspects and the presence of sudden wealth potential. Also, the study throws light on statistical methods that could be applied in studying such aspectual relationships.



Testing Astrodyne Theory

By Linden Leisge

Abstract:

For several years our group has been investigating the validity of the Astrodyne theory as presented by Elbert Benjamin in his books. *How to Select a Vocation* and *Body Disease and its Stellar Treatment*. We continue with preliminary investigations but have gained some important insights from the results of the research we have done to date. For one, we have discovered that the strength of the planets as measured by the Astrodyne Theory is not the same as Benjamin's definition of Prominence. Additionally, we discovered that the Astrodyne theory is not suitable for finding constants for disease or vocation. Our group is the first to test Elbert Benjamin's Astrodyne Theory of Dominance-Prominence since it was set forth in the early part of the 20th Century. Elbert Benjamin started a Research

Department in April 1924 in Los Angeles, California. This was in response to his desire to bring what he called “*Experimental Astrology*” more into the lines of thinking that are now known as ‘scientific.’ By 1938 he had collected over 3000 charts; and in 1940, he published the book, *Vocational Selection*, and later, *Body Disease and its Stellar Treatment*. Benjamine found from his qualitative analysis of 100 charts for each profession he evaluated, that planets were prominent of a specific type and number in each profession. Benjamine asserts that a planet is prominent when: 1) it is in an angle; 2) when it receives very powerful aspects, especially if a heavy aspect is not more than 1° from perfect, irrespective of not being in an angle and when it is aspecting the Sun Moon or Mercury; and 3) when it aspects the Sun, Moon or Mercury with reasonable degree of closeness. Benjamine states (in course 8, *Horary Astrology*, Page 95, last paragraph of “Prominence of a Planet”) that “*for precision, the only sure method of determining the Prominence of a planet in relation to a particular chart is to calculate its astrodynes.*” This indicates that Prominence and Dominance are the same according to Benjamine. But that is not our findings after investigating this proposition.



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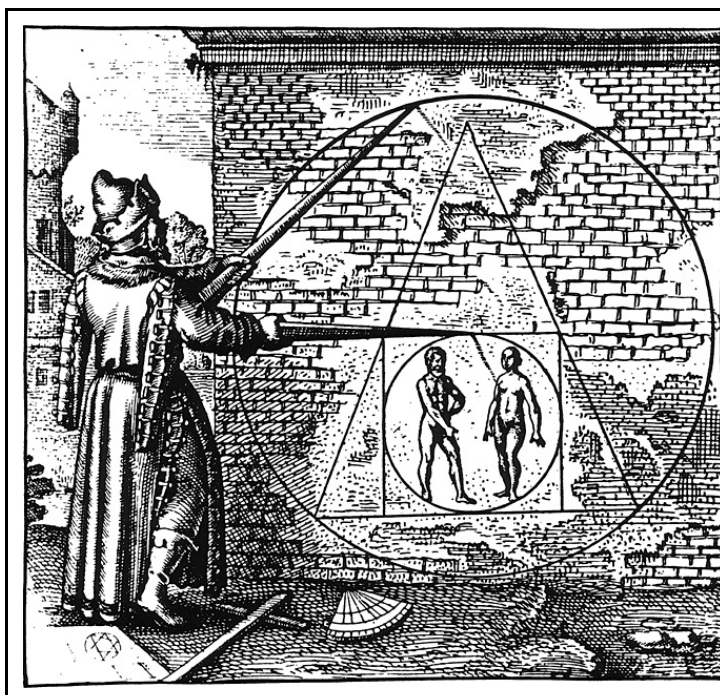
Originally, the Compendium was planned as a keepsake for attendees of the all-day workshop. As it took form with comprehensive articles and research projects, detailed with diagrams and tables, the **84 page Compendium** became a comprehensive publication unto itself. Thus, a limited number were printed for additional purchase.

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—The engraving on the front cover of the *Compendium of the Research Symposium* is by Michael Maier (1566-1622), German Lutheran alchemist, physician, Rosicrucian and author of numerous alchemical works.

This illustration is engraving 21 from Maier’s *Atalanta Fugiens*, and is the only one in the collection of 50 that is identified directly with the *Philosopher’s Stone*. Next to the engraving reads:

“The square, turning upon itself, produces the circle equal to itself, and the circular movement of the four equal angles turning around one point, is the quadrature of the circle.”

~Albert Pike, *Morals and Dogma*

... coincidences or ancient Ma'at inspired?...



1492 —Christopher Columbus, man of great mystery

Among the many mysteries surrounding Columbus, it has long been speculated that prior to his voyages, he possessed maps of the New World and belonged to the Portuguese Knights of Christ, along with Vasco de Gama and Grand Master, Prince Henry, the Navigator. Henri Sinclair's grandson settled in the Madeira Islands and by marriage was related to the Perestrellos. Columbus, an early employee of the Perestrellos, married Felipa Perestrello Moniz whose dowry included maps and diaries of her sea-faring father, Bartolomeu Perestrello, co-discover of the Maderia Islands and who may have belonged to the Order as well. Indeed, through the centuries, in nearly every depiction of Columbus' ships, the Nina, Pinta and Santa Maria (the latter shown), on the sails is the famous Templar Croix Patte. (Source: *Dungeon, Fire and Sword* by John Robinson.)



—*The Boston Tea Party*, 1846 lithograph.

1773—The Boston Tea Party

The demonstration during which colonists dressed as American Indians and tossed crates of tea off ships into Boston Harbor, was a protest against taxes that had been levied by England, an incident that is considered to have helped spark the American Revolution. The protest was said to have been organized by members of the St Andrew's Lodge that included Samuel Adams and Paul Revere. (Source: *The Hiram Key* by Knight & Lomas.)



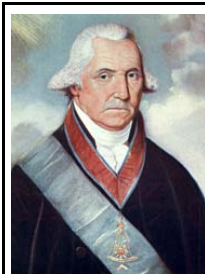
—*Paul Revere's Ride*

1775—The American Revolution

Some say Masonry was an influential force in the American Revolution. Certainly, the Masonic principles, truth, justice and equality, resonate throughout the US Constitution.

1776—Declaration of Independence

A direct source was said to be the 460 year old, noblest statement in the history of Scotland, explicit for life, liberty and the rights of a people to those who will govern them, the Declaration of Arbroath. (Source: *For Freedom Alone, The Declaration of Arbroath* by Edward Cowan.)



— *Washington's Masonic Apron* made by Madame la Marquise de Lafayette; claimed to have been presented at the Fredericksburg Lodge, VA, in 1784 by General Lafayette, who was also a Mason. (Source: <http://freemasonry.bcy.ca>)

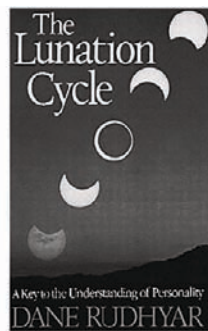
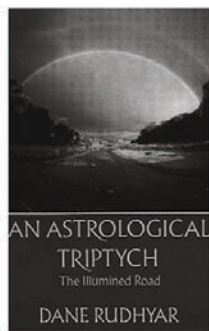
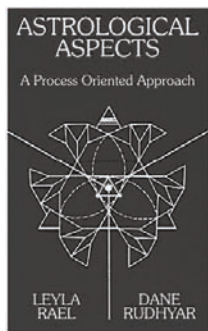
Verified as Masons, who signed the Declaration of Independence (claims exist for others as well) were: Benjamin Franklin, John Hancock, Joseph Hewes, William Hooper, Robert Treat Payne, Richard Stockton, George Walton, and William Whipple. (Source: <http://freemasonry.bcy.ca>)

April 30, 1789—First US Presidential Inauguration

George Washington, who had been a Mason all his adult life, took his oath of office as the President of the Republic on a Masonic Bible from St. John's lodge of New York. When Washington laid the corner stone of the Capitol building, on September 18, 1793, he and others were dressed in full Masonic regalia.

"Man has a right to freedom and a duty to defend it with his life. The liberty which men secure for themselves must be given by them to others, or it will be taken as they took it. Freedom is a hardy plant and must flower in equality and brotherhood." ~John Prebble, *The Lion in the North: One Thousand Years of Scotland's History*

"When the mob governs, man is ruled by ignorance; when the church governs, he is ruled by superstition; and when the state governs, he is ruled by fear. Before men can live together in harmony and understanding, ignorance must be transmuted into wisdom, superstition into an illumined faith, and fear into love." ~Manly P. Hall, *The Secret Teachings of All Ages*



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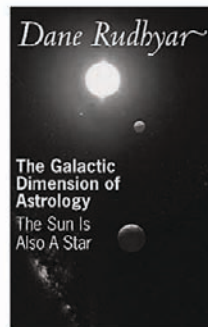
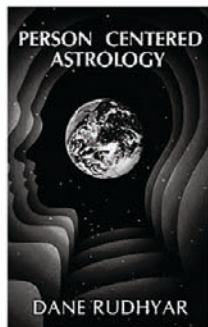
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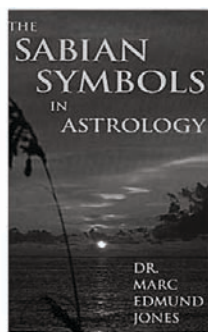
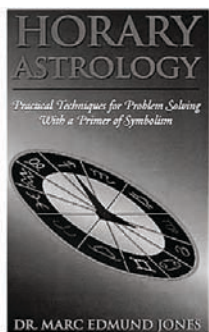
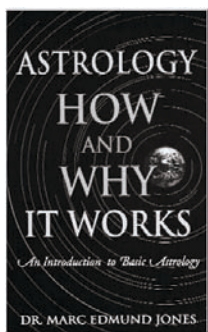
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If you want an "experience" — then read Rudhyar.*

—Henry Miller, author

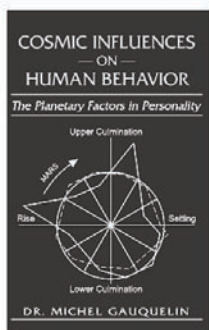
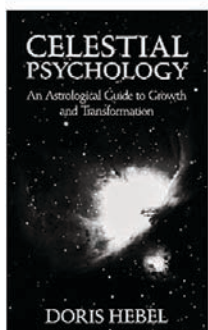


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*"Emotionally, I would prefer that Gauquelin's results
don't hold, rationally I must accept they do."*

—Hans Eysenck, London University of Psychiatry

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The editorial committee reserves the right to edit and to refuse any submission. The author will receive a contract for signature. If you have questions, please contact the Journal Editor or the Publication Director.

General Submission Guidelines

1. All submissions for Journal publication should be submitted electronically. PC text files (.txt) and MAC converted to PC in *Word* are accepted and should include:
 - a. A short, clear abstract of article contents and conclusions.
 - b. Text only in Times Roman font in 10 or 12 point.
 - c. Text unformatted: no indents, centering, bold-face, or embedded footnotes or endnotes; italics should be applied as described in the Style Guidelines, under the heading Punctuation, item c. Endnotes or references should be *unembedded* in the text. If references are copied to another file and the references numbers change to a numerical one (1) or disappear, the references are embedded; text and endnotes or references should be copied to another file and renumbered by hand, prior to submission.
 - d. Astrological references are to be written out (e.g., 24 Capricorn 19); please do not use astrological fonts, these will not be allowed.
 - e. Documented references and/or endnotes at the end of the article; do not send text with references at the bottom of pages.
 - f. References are required.
 - g. A bibliography is an excellent addition, however a bibliography does not take the place of references. It is one issue to write a Uranian article and note Alfred Witte in the bibliography; obviously, it would be redundant to note every reference. However, this is the exception. In the majority of cases, where a source or someone else's work is used, whether it is an exact quote or paraphrase, it should be numbered and referenced in the text to an endnote or reference list.
 - h. An author's biography of 100 words or less, with contact information (such as email address, website, physical address, phone, fax) if desired.
2. Submit illustrations, graphs and charts:
 - a. Simultaneously with the manuscript.
 - b. In black and white, if possible.
 - c. In tiff format, preferably, or jpeg format.
 - d. Uncompressed or *zipped*.
3. Include the following for each chart of any type (natal, event, or mundane, etc.):
 - a. Name of the subject (person, place, thing, event).
 - b. Date with month spelled out.
 - c. Time, hour, minute, seconds, if known; if unknown, noon is preferable.
 - d. Am or pm.
 - e. Time used, Civil (EST) or hour adjustment (+5); or Right Ascension time.
 - f. Place of birth, including latitude and longitude
 - g. Data source (Rodden Rating, if possible), indicating if chart is rectified.
 - h. House system (Placidus, Koch, Equal, etc.).
 - i. Chart type, proportional or non-proportional houses; 90° dial; 360° dial, etc.

Style Guidelines

Editing

Submissions are edited for content, space considerations and style compliance as shown in under the headings that follow.

Although factual accuracy will be edited as much as possible, factual accuracy is the author's ultimate responsibility.

As time allows, editing may be done with author collaboration; however, the right is reserved to edit without consultation. After an article has been accepted and if the author disagrees with the editing policy, the author's name may be removed from the article, if so desired, but the article can not be unilaterally rescinded.

Ethical Considerations

- a. Appropriate references are required.
- b. Articles in poor taste or that could be considered libelous, illegal, or immoral, will be rejected. If doubt occurs about the appropriateness of a

- word or statement, the editor *may* confer with the author; in the end, the editor's decision will prevail.
- c. Differences of opinion are encouraged, but trashing or defaming any person with slurs or defamatory statements concerning race, religion, color, national origin, sex, age, creed, custom, tradition or sexual preference—astrologers and their work included—is unacceptable.

Sexism

To avoid sexism, the impersonal pronoun, *one*, or words that are genderless (chairperson, postal service worker, airline attendant, firefighter, or sales clerk) may be used; otherwise, *he* or *she* is preferable. Use one or the other, but not *s/he*.

Punctuation

The rules of punctuation, as found in any standard American grammar text, apply. Preferences are:

- a. Periods and commas inside quotation marks; colons and semi-colons outside quotation marks; exclamation points and question marks depend on use.
- b. Virgules or slashes are used only:
 - 1) In line breaks of poetry (*I think that I shall never see/a poem lovely as a tree.*);
 - 2) In the phrase, and/or;
 - 3) In fractions, ½ and ¼ ;
 - 4) In c/o for *in care of* ;
 - 5) As a midpoint position: (Mars/Saturn = 12 Aries 33). Use a hyphen to indicate a conjunction (Mars-Saturn) or axes (ASC-DSC, 5th-11th axis).
- c. As a rule, rather than quotation marks, italics are used to set off or emphasize words (*in care of*, rather than 'in care of'); foreign words should be italicized (*fait compli*).
- d. Double quotation marks are used *only* around direct quotes and titles, such as titles of articles, poems, songs, speeches and chapters in a book.
- e. A hyphen is unnecessary when a word is modified by an adverb ending in *ly* (finely-drawn portrait should be finely drawn portrait).
- f. When a colon introduces a complete sentence or complex thought, the expression begins with a capital letter.
- g. An apostrophe is used at the end of words ending in a silent *s* (Achilles' heel, Agassiz' Journals, Moses' law); an apostrophe *s* ('s) is used for words ending in a sounded *s* (James's hat, Uranus's orbit).
- h. A comma before the last word in a series, is not used (warm, glowing and crackling fire).

- i. A bibliography utilizes the following style:

Eliot, T.S. *Murder in the Cathedral*. New York: Harcourt, Brace, 1935.

A period follows the author's name (if initials are used, the final period serves as the period), and the title of the publication. Place of publication is followed by a colon; the publisher is followed by a comma, and the date by a period. If the reference is to an article, the article is placed in quotation marks before the name of the publication.

Spelling

Spelling of certain words may vary from issue to issue, but the right is reserved to make these consistent within one issue. For example, Kabalah, Cabala or Qaballah; Hanukah or Chanukah; etc.

Capitalization

In general, a *down* style of capitalization is applied, with the specific capitalized, but not the generic (World War II, but not *world war*). Capitalized are:

- a. Arabian Parts (Part of Fortune, Part of Spirit)
- b. Planets and lights (Earth, Moon, and Sun); but not the word, earth, when referring to elements or soil; or used as an adjective (earth colors).
- c. Moon phases (New Moon, Full Moon, First Quarter, Last Quarter); but not gibbous Moon or disseminating phase.
- d. Asc, Dsc, Vx, MC and IC; but not ascendant, descendant, vertex, midheaven, or nadir; Medium Coeli and Imum Coeli are capitalized.
- e. the first letter of Eq for equatorial ascendant, but not when spelled out (It is inaccurate to use *East Point*, *E* or *Ep* for equatorial ascendant.);
- f. NN, NNode or North Node (SN, SNode or South Node) when referring to the Moon; when referring to the planetary nodes, this is written out and remains in lower case (the north node of Pluto).
- g. Parts of an address (Street, Road, Lane), but not in such as *down the road*, *in the lane*, etc.

Lower Case

- a. Aspects (conjunction, square, trine), or major aspects (grand cross or mystic rectangle), although the letter, T, in T-square is capitalized.
- b. Centuries (20th century); whereas Middle Ages or Bronze Age is capitalized.
- c. House (3rd house, 10th house).
- d. Harmonics (fifth harmonic, ninth harmonic).
- e. Cardinal, fixed, mutable (or common).
- f. Fire, earth, air, water.

(Continued on page 102)

Abbreviations

In most cases, words are written out rather than abbreviated. Acceptable abbreviations are:

- a. USA or US, with no periods.
- b. Rx for retrograde.
- c. SR for stationary retrograde and SD for stationary direct.
- d. N or R to designate natal or radix positions.
- e. T for transiting.
- f. SA for solar arc.
- g. Eq for equatorial ascendant; Vx for Vertex; Asc, ascendant; Dsc, descendant; but MC for Medium Coeli and IC for Imum Coeli.
- h. In endnotes or references, preface a single page number with p. and several page numbers with pp. (e.g. p.10 or pp. 101-112).

Numbers

- a. Numbers, one through nine, are written out; figures are used for numbers, 10 and above.
- b. Cardinal numbers are used for dates: July 4, 1776; June 22, 1994. Ordinal numbers are used for days in the month (10th day or the 15th). Always capitalized and spell out The Fourth of July.
- c. Dates are ordered by month, day, year (July 10, 1976); do not use numbers alone to avoid confusion with American and European conventions.
- d. Centuries are indicated with numbers (10th century; 6th century). BCE is used for years before the current era and CE for years of the current era; periods after the letters, BCE or CE, are not required (e.g., Rome was the capital of the Roman Empire 509 BCE to 476 CE).
- e. Plurals of decades are formed by adding an *s* without apostrophe (1890s, 1920s) and capitalized when written out (the Nineteen Nineties; the Twenties).

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