

GEOCOSMIC JOURNAL



The Best of NCGR

Spring 2006

Features

EDITOR IN CHIEF

Kris Brandt Riské

GUEST EDITOR

Madalyn Hillis-Dineen

PRODUCTION EDITOR

Leigh Westin

ADVERTISING

Arlene Nimark
1242 E. 8th Street
Brooklyn NY 11230
716-377-0482; 718-252-4306 fax
ads@geocosmic.org

ARTICLE SUBMISSION

Kris Brandt Riské
2405 W. Gregg Drive
Chandler AZ 85224
480-963-3315
kabr@prodigy.net

NCCGR HEADQUARTERS

Liane Thomas Wade
Executive Secretary
531 Main Street #1612
New York NY 10044
Phone/Fax: 212-838-NCCGR
execsec@geocosmic.org

A SPECIAL THANK YOU

to Glenn Perry
for his kind permission to illustrate on this
issue's cover (from his website:
www.astropsychology.org)
the artistic rendition of
William Blake's Ancient of Days

Geocosmic Journal is a publication of the National Council
for Geocosmic Research, Inc, a nonprofit, tax exempt edu-
cation and research organization. Copyright 2006 by
NCCGR, Inc. All rights reserved. All articles reflect the view
of the authors. Publisher assumes no responsibility for arti-
cles or material contained therein, or for goods and services
advertised. Printed in the United States of America.

Chart calculations, Solar Fire by Astrolabe.

Single issue—\$10.00.

Editorial Commentary from the NCCGR Chair and Guest Editor Madalyn Hillis-Dineen _____	2
Memoirs from a Publication Director Maria Kay Simms _____	3
Journal Memories: The Making of the NCCGR Journal Lorraine T. Welsh _____	5
A Look Back at Pluto in Sagittarius Frances C. McEvoy _____	7
William Blake: All Religions Are One Jennifer Horan _____	9
Friar Wars: The Curious Parentage of Modern Science Mary Downing _____	17
Can the Gauquelin Effect be Confirmed? Prof. Arno Müller _____	27
Venus-Pluto Aspects on the Occurrence Dates of Sex Murders Lorna M. Houston, BA _____	31
How to Maximize the Validity of Your Statistical Tests Françoise Gauquelin _____	35
Co-ordinate Measurements Systems and the Astrology of Local Space Steve Blake _____	39
An Astrological House Formulary Michael P. Munkasey _____	51
Starwalking: An Astrological and Religious Tradition, Past and Present, East and West Ry Redd _____	63
Goethe and Astrology: An Essay on the Philosophy of Human Character Ken Negus _____	69
Pisces Rising: Return of the Goddess Maria Kay Simms _____	75
Union Carbide & "The Mills of God" Diana K. Rosenberg and Arlene M. Nimark _____	81
Anatomical Correspondences to Zodiacal Degrees (translated by) Mary L. Vohryzek _____	90
A.I.D.S.: Uranian Patterns V.K. Sullivan RN, MSW _____	92
Chiron's Healing Power: Transcendence of Medicine & Surgery Ken Negus _____	95
The Role of the Planetary Spheres in Ptolemy's Cosmology Kirk Kahn _____	98

From the NCGR Chair and Guest Editor:

Editorial Commentary

When the idea arose for a “Best of NCGR” Journal, two articles immediately came to mind. I remembered back to the early 90’s when I was NCGR’s Executive Secretary and we had sold the last of the “Math” and “Medical” issues. After that, when people called the NCGR office and asked for Munkasey’s “An Astrological House Formulary” or Vohryzek’s “Anatomical Correspondences to Zodiacal Degrees”, I would run to the photocopier and send out copies of those two articles. Once the internet became popular, we put those articles on our website. But, alas, we found that a former webmaster who put them up left a back door or some such thing and they created a threat to our site. So, down they came!

As wonderful as Mary Vohryzek’s and Michael Munkasey’s articles are, they don’t make much of a Journal in and of themselves though. And, many of the NCGR Journals with wonderful articles that would make the “best of” list are still available for purchase. Therefore, the articles in this “Best of NCGR” are taken from five NCGR publications that are no longer available in print: *NCGR Journals* (Winter 85-86, the Medical Issue; Winter 87-88, the Philosophy Issue; Winter 88-89, the Math Issue; Fall 89, Astro-Psychological Problems/Research) and the *Geocosmic Magazine* 95-96—Pluto in Sagittarius Issue. Choosing what to print and what not to print was a difficult task to be sure. We’ve tried to include “something for everyone” and we hope that this issue will stretch your mind in new directions.

While putting this volume together, it seemed appropriate to ask Frances McEvoy, Maria Kay Simms, and Lorraine Welsh to likewise write. After all, along with Mary Downing, these three were the backbone of the NCGR publication effort for nearly 20 years. Maria and Lorraine wrote about their personal experiences in the trenches so to speak. Frances chose to comment on one of her favorite Geocosmic issues, “Pluto in Sagittarius”, looking back at what was said in 1995-1996 and comparing it to what has actually happened these last 10 years. We’ve also included a brand new work: Kirk Kahn’s term paper from his first semester at Kepler. The NCGR Board awarded

Kirk a scholarship and we will be helping him through his studies at Kepler. So, we’ve asked Kirk to “sing for his supper”. But, more than that, we wanted to show that *The Best of NCGR* is not in the past but in the present and future too!

After reading this issue, you may ask “Where are they now?” Mary Downing, Ry Redd, Prof. Arno Müller and Mary Vohrysek have all passed away. We are pleased to share their work with a whole new generation of NCGR members. Lorna Houston lives in Canada and has written a report writer program. Steve Blake left astrology (and *Astrolabe* where he was a programmer) and continues to work as a software developer/trainer in Maine. Astrology has taken a back seat for Jennifer Horan who is quite active in the peace and social justice movement in Massachusetts. Diana Rosenberg and Arlene Nimark are still active in the New York astrology scene as well as in NCGR. Diana is an active member of the Uranian Society and NCGR’s Fixed Star SIG. Arlene is the Advertising Sales Manager for NCGR. Dr. Ken Negus recently retired from the NCGR Board of Examiners and continues to stay active in our field. Maria Kay Simms served as Chair of NCGR from 1999-2005 and, along with Michael Munkasey, remains active on our NCGR Advisory Board. Unfortunately, we were unable to contact Françoise Gauquelin or V.K. Sullivan.

Working on this journal has also given me the opportunity to reflect on just what *is* best in NCGR. It is certainly reflected in our publications, past and present. It is our local Chapters and SIGs and their hard-working volunteers. It is the distinction of our four-level certification program, a program that has stood for excellence for the last 27 years. It is the camaraderie and friendships that are made through participating in this organization. Finally, the best of NCGR is you, dear reader—from Margarita Abadie to Stan Zygmunt, the members of NCGR are the lifeblood of this organization. Thank you for your dedication to our beloved art and science!

—Madalyn Hillis-Dineen

Memoirs of a Publication Director

by Maria K. Simms

The assignment to relate my memories of my tenure as NCGR Publications Director involves not just NCGR history but also my personal story—complete with romance and tragedy. It's impossible to avoid that, so I won't try. Stars in my story were late greats who guided NCGR's growth as an organization, and were key to my individual development, both personal and public.

I was president of a Connecticut NCGR Chapter I'd founded in '76 at the urging of Charles Emerson, with whom I'd been studying Uranian Astrology, when I attended NCGR's 1979 Education Program launch in Princeton and subsequently joined National's first Education Committee. Through that work I became acquainted with Co-Education Directors, Joan Negus and Joanna Shannon, who (along with Charles) encouraged me to run for the 1981 national board election. To my great shock and I'm sure that of many others, I defeated the incumbent, Tony Joseph, who was Publications Director.

Shortly after my election, Mary Downing, then Executive Secretary, made me very welcome after having decided that since I had background in both fine and commercial art, I was "trainable" (Mary's word). A main item on her agenda was to get *NCGR Journal*, which had been defunct for several years' previous, back into business. So, Mary took me under her wing and outlined her plan.

When I arrived for my first national board meeting, held at Mary's home in the spring of 1982, Neil Michelsen, who was Chair, made little attempt to disguise his skepticism. Tony was his good friend and

he was *not* happy to lose him on the board to this blond...well, what could *she* do? When Mary proposed that he appoint me Publications Director, Neil nixed the idea firmly. After some debate, he allowed that I could be called "Executive Editor" of the then non-existent *Journal*, and that Mary and I could see what we could do to revive it. It was quite clear that he didn't expect much.

During many hours over subsequent months, Mary and I planned and compiled a new editorial approach and format for *NCGR Journal*. While working in the basement of her Stamford CT, home, Mary patiently taught me how to do mechanicals (this was still the pre-electronic dark ages of cut and paste-up) from columns of copy that she'd convinced Neil to typeset for us at ACS Publications. With her encouragement, I contacted and worked with authors to collect and edit the articles and I painted a flowing blue phoenix for the cover. By the time we were finally ready to print this revival issue, the calendar turned to 1984.

I can still clearly picture the scene in the NCGR hospitality suite at the 1984 AFA Convention, when the advance box of the "Phoenix" *NCGR Journal* arrived from the printer. From across the room I watched Neil take the first copy out of the box and stand up to page through it. He then looked up at me over the open pages, and it was crystal clear that he was "seeing" me for the very first time. I was no longer the little blond of his apparent first impression—I had earned his respect. At the next board meeting, he appointed me Publications Director. So, officially, I held that post for 9 years, 1984-1993, though it had, in fact, been my job-in-training for two years prior.

....Stars in my story were late greats who
guided NCGR's growth as
an organization.....

During many more hours in Mary's basement, we continued developing the *Journal* through successive issues. Desktop publishing became a viable potential with the new Macintosh computers and Mary began lobbying for one. Neil, seeing this as an escape from having to subsidize the typesetting of all our *Journal* copy, bought NCGR a Mac, which was installed at Mary's house. I was just beginning to learn how to use it when life changes took me away from Connecticut and to Florida. It was in 1986 in Orlando that I realized my first major benefit from having done volunteer work for NCGR. My very fledgling introduction to page layout on a Mac enabled me to handle a job doing the promotional materials for a professional dinner theater where the owner had recently acquired a Mac for desktop publishing.

Since Mary and I were no longer able to work together in the same space, we divided the work. I did the editorial, she the art production on the Mac. But I was building my skills in production, too, both for the theater and through producing *memberletter*. It had been Mary's idea that we needed this smaller member news publication, but it was my job to get it out. That year ACS accepted my first book for publication, and I also began painting free-lance cover art for the company. Gradually it became surprisingly clear that Neil's interest in me had become romantic as well as professional, but his first gift was not flowers, but instead a Mac, so I could do the NCGR work at home instead of on my employer's equipment. With my own Mac at home, my computer skills increased dramatically.

By the spring of '87, Neil and I were engaged, and I'd agreed to move to San Diego that summer to become ACS' Art Director. We were married in October. By the next year, I was doing most of the production for both *NCGR Journal* and *memberletter* at ACS, and Neil had become sufficiently impressed with desktop publishing technology that he sold the photo typesetting equipment, bought new color Macs and ACS' publishing operation went totally desktop, including my creation of full color covers and catalogs.

The remainder of the '80s was an extremely busy time for NCGR Publications. I developed a Guest Editor schedule to handle much of the editorial work for a feature theme for each issue, and I coordinated regular feature editors for much of the rest. Mary kept her hand in by doing most of the covers and advising me. The schedule of two regular *Journal* issues a year actually became a reality! It was during these years that we published some of the popular out-of-print *Journals* from which articles in this current *Journal* are reproduced, such as the Philosophy

issue, guest edited by Ken Negus, and the Math issue, guest edited by Michael Munkasey.

Then, Francoise Gauquelin moved to San Diego and began editing a *Research Journal* for us. My production projects also included *Geocosmic News*, a newsletter format publication edited by Frances McEvoy that later became *Geocosmic Magazine*, and other projects—a professional directory, a monograph. Fortunately, Madalyn Hillis, *memberletter* Editor, acquired (with Mary's tutelage) the skills to take over the newsletter production. I was able to do more than any volunteer Publications Director could ever reasonably be expected to do again because I had a "boss" who not only approved but encouraged my free use of ACS company time, equipment, supplies—even staff hours, when necessary—to get the NCGR publications out. I won't say that I didn't often also work well into the night and weekends, too. But, it was fun—a highly creative and magical time of my life.

Sadly, it came to an end after Neil's unexpected illness and death in 1990. When I had to take over the administration of ACS, it became increasingly apparent that I couldn't continue to also handle the production tasks for NCGR publications. Mary took over the production again, and we attempted to work together, she on the east coast and me in the west. But, the process was increasingly difficult. The publication schedule became irregular, deadlines a fantasy, and our friendship rather testy at times, mostly because our styles of working differed, and we both had way too much to do to maintain the schedule as it had been. Finally, after facing the fact that ACS required my fulltime focus, I resigned as Publications Director, and Mary took over again, while Madalyn became Executive Secretary. Fellow board members urged me to remain on the board so I did, but in 1993, I declined to run again.

For me, personally, the years I was Publications Director were a prime example of the great value one can receive from giving of oneself through volunteer work. It was as a direct result of skills I gained in my work for NCGR that I was able to handle career positions as a graphic designer and then a publisher—not to mention acquiring a husband!

NCGR brought me some of the most significant mentors of my life, most notably Charles Emerson, Mary Downing and of course, Neil F. Michelsen. Because of all this, as well as for my belief in the mission of NCGR, it is a privilege to have been able to give back to the organization through serving as its Chair 1999-2004, and to continue serving on its Advisory Board. ☒

Journal Memories: The Making of the NCGR Journal

by Lorraine T. Welsh

After a lifetime of gathering, writing, and editing material for final publication, the most difficult assignment I ever had was that of editing the *NCGR Journal*. At the same time, it was the most enjoyable and personally rewarding task of anything I had ever accomplished, and that's all because of the late Mary Downing of beloved memory.

I am grateful to have this opportunity to give Mary her full due. She was an extraordinary person, a great friend, a mentor, an expert astrologer, and ... I could go on forever. Mary was just 'special', that's all; and I was fortunate to be able to work with her. As a matter of fact, I accepted the position of editor only because Mary agreed to work with me. That meant that she never once tried to assert her ideas but supported mine. She not only listened but she helped improve my suggestions, and her suggestions were just that, never orders.

Mary and I worked together as team. Although she was the designer and production manager, she always listened to me when I offered an idea for an illustration, or chose a type face, or even decided the placement of a piece within the pages. If she had what she thought was a better idea, we discussed it, and whichever idea was finally chosen, we considered it a dual win because we each had had our input.

To begin an issue I, as editor, usually chose a theme. Sometimes, there was more than one theme among our submitted articles, and we showcased them together in what we called "portfolios." This allowed us to change illustrations and confine articles of similar topics to one part of the book, and then change direction later to assemble another complete

collection of astrologers' ideas. Thus we hoped to engage the interests of all astrologers, from beginners to the most advanced, so that each would find something of interest in every issue. It was as if a book that started out being about "Trees" ended up becoming one on "Trees, Shrubs, and Shade-Loving Plants."

I am often asked where we got the articles we used in the Journals. Sometimes, they were mailed in by the authors just on speculation, without our requesting them. That's what editors call coming in "over the transom."

... Thus we hoped to engage the interests of all astrologers, from beginners to the most advanced, so that each would find something of interest in every issue.....

Many of these were excellent ideas but perhaps needed expansion. I would telephone a writer (much better, in my opinion, than writing them, as we both got a "feel" for one another). I would suggest areas where I thought the writer could add

some further insight, or rearrange the paragraph positions, or enlarge upon an idea, or offer an example. Sometimes he or she needed to prepare a side-bar that gave historic background, or maybe an explanation of certain terms used in the article

If the author agreed to comply with these requests and rewrote the article, we most often used it as submitted. If not, we had to decide whether to decline the article and move on, or ask someone else to write the expansion and examples or sidebar material we had requested. Not uncommonly, it was Mary who wrote the sidebar material. Even I wrote some, when timing became a problem and we thought the additional information important enough to be included.

At other times, I would invite a particular author to submit an article, either based on something he or she had written or delivered at a conference; or occasionally focusing on a subject I knew was their forte. Thus when I was looking to expand the issue to include some of our international members, I sought out writers and lecturers from Canada, Mexico, England, and elsewhere.

Because Mary was an expert in Cosmobiology and Uranian astrology, and I was a tyro in those fields, Mary would edit the articles submitted on those topics, after I edited for grammar or for understandability, etc. by the uninitiated. Likewise, I would seek out experts in other fields to read and comment on the articles submitted.

Sometimes Mary would write an article and sometimes I would, though I always tried to keep a low profile. It was hard enough to obtain the articles from authors across the country and half-way around the world, which we could not have done so successfully without the modern convenience of a computer. With one, we were able to transfer whole documents from author to me, to the article editor, to Mary for design, illustration, and final layout of the book, and then on to the printer and eventually the post office.

Before the computer, we had to re-type each article after editing, and then mail it from the typist back to me for proofing, to the author for approval, to Mary for her deft touches that clinched the whole "look" of the piece and made each issue hang together. You get the idea. It was a wonder anything ever got done. Sometimes, I regret to say, the finished copy was often late. Timeliness was a great stumbling block. Please understand how many persons were involved in the whole process, often at great distances from one another, and how much time it took to expedite things. As editor, I take full responsibility for not being able to shorten the process.

All the while we were editing the Journal, Mary was working from her home where she also conducted her personal astrology business and catered to outside design and illustration clients. For some of the time, she was serving as Executive Director of NCGR and carrying on the 24-hour-a-day business of that position, to say nothing of cooking and spending time with her husband. I, in the meantime, had an outside job (also editing and producing publications) that

took me away from my home from 8:30 to 6:30 every day. Then I would return to my husband, prepare dinner, and spend some hours with him. Often I would work on the Journal until 1:00, 2:00, or sometimes 3:00 in the morning and get up again at 6:00. Fortunately, both Mary and I had supportive husbands who were workaholics themselves, and they understood the need to finish a job.

For all this work and attention, I was not paid a penny. Neither, for the most part, were the authors. Towards the end of my tenure as editor, we awarded authors a small stipend to help defray their expenses in writing and sending us the material. Only towards the end of her time when she was considered a consultant, was Mary paid a small sum for her input. Until then, she was paid a small salary as Executive Director and took on the work of the publication for what she perceived to be part of her assignment. Volunteerism was something we both believed in and something I think distinguishes America from many other countries in the world.

For all the angst of the timetables and deadlines and disagreements from some on a few of the articles we chose to print, I exulted in this assignment that I carried on for a number of years. It was truly the only time in a 50-year-plus career that I felt fully able to produce a publication without any nay-saying or must-do's from the "front office." When Mary and I worked together as team, it was the most exciting part of my professional life.

Mary was a brilliant woman. She knew more about everything – practical, cultural, and fanciful -- than anyone I ever met, and was always willing to exchange ideas. I miss our frequent, hours-long conversations, which ranged from astrology to religion to politics, often coming at them from different points of view, but always finishing up even closer and more friendly than we had started out. While, perversely, we both enjoyed the difficult work that brought us together, we also found that our friendship was more important than anything else, and I thank NCGR for bringing us together.

I hope some of the publications that resulted from this partnership will remain on astrologers' shelves for years to come, more as a tribute to Mary than as anything else. She would like that. ☼

A Look Back at Pluto in Sagittarius

by Frances C. McEvoy

Pluto has now been transiting Sagittarius for a decade, and it is time to look back to see what has transpired. One of our most popular issues of *Geocosmic Magazine* was the Winter of 1995-96 when Pluto had just entered the sign for the first time since July of 1762.

On Thanksgiving Day the New Moon had joined five planets in Sagittarius to bring up the curtain on the new decade, but Pluto in Scorpio had gone out raging three weeks before on November 4 with one last display of terrorism and bloodshed with the murder of Prime Minister Yitzhak Rabin of Israel. The global influence of Sagittarius was evident when the world saw King Hussein of Jordan and President Mubarak of Egypt standing with other Arab leaders to eulogize him and call him "brother." And the most poignant image of that funeral was of PLO chief Yasser Arafat calling on Rabin's widow to express his heartfelt sorrow. Arabs and Jews seemed to agree at that moment that it was the extremists in their own ranks that they had to fear most. The Sagittarian universal and global instinct appeared to have triumphed over the intense tribalism that characterizes the sign Scorpio.

The world had such high hopes that Israel and their Arab neighbors would accept each other's right to exist and could live together in peace. Yasser Arafat even won a peace prize at that time. And yet here we are, ten years later, with the Middle East more polarized than at any time in recent history. That issue of *Geocosmic Magazine* focused on the Gnostic renewal that had always occurred whenever Pluto transited Sagittarius, that most Gnostic of signs.

We predicted a paradigm shift to a more Apollonian world view in contrast to the long Dionysian orgy of the Pluto in Scorpio era and hoped for a spiritual renewal. The book by Pope John Paul II, *Crossing the Threshold of Hope*, had dominated the non-fiction

sales at Christmas, 1995 and *The Celestine Prophecy* had spent 18 months on the best seller list. Though we did acknowledge that there had been a rise in religious fundamental extremists in both the Christian and Muslim religion, we were hopeful that the influence of Pluto in Sagittarius would tilt the scales toward a more universal outlook and an understanding, as Sagittarian William Blake had stated, that "*All religions are one*" and had sprung from a common source. Where did we go wrong?

The signal event of the early 21st Century, the day that turned the world in the wrong direction, was September 11, 2001, the attack on the World Trade Center towers in New York and the Pentagon in Washington. Initially the response of the world was favorable to the United States. Israeli Prime Minister, Ariel Sharon, told Americans, "*Our hearts are with you and we are ready to provide any assistance at any time.*" British Prime Minister, Tony Blair, and Queen Elizabeth of Great Britain expressed their horror, disbelief and total shock. French President Jacques Chirac expressed outrage and declared that all French people stood by America, giving friendship and solidarity in this terrible tragedy. Perhaps more striking was the response of the Arab world. Palestinian President Yasser Arafat sent his condolences and said "*We completely condemn this operation. It is unbelievable, unbelievable, unbelievable....*" The Islamic militant Hamas group which had carried out a series of suicide bombings in Israel said "*We are not interested in exporting such attacks on the United States. We are not prepared to open international fronts no matter how much we criticize the unfairness of the American position.*" Libyan leader Moammar Qaddafi, whom the United States had accused of backing international terrorism, called the attacks "*horrifying*" and urged Muslim aid groups to offer help "*regardless of political differences between America and peoples of the*

world." Even North Korea called the attacks "tragic" and added that it "is opposed to all forms of terrorism." President Gen. Pervez Musharraf of Pakistan, one of three countries then recognizing the Taliban's government, condemned the attacks and called for cooperation to combat the "modern day evil of terrorism." For that moment in time the whole world was with us. Pope John Paul II called the attacks an "unspeakable horror" and said "those who believe in God know that evil and death do not have the final say."

In that issue of *Geocosmic Magazine*, we reviewed all the dates when Pluto had entered Sagittarius, beginning in 27 AD, the year after Jesus of Nazareth was crucified, which coincided with the early attempts of the apostles to spread the message of Christ, up to the most recent passage between 1748 and 1762. Eight periods of Pluto in Sagittarius spread out over 2000 years. Astrology is essentially a study of cycles, and it became evident during that time that the same general themes emerged over and over. Pluto seems to serve as a backdrop against which all other historical events are played out.

We saw that whenever Pluto was in Sagittarius, there was a renewal of Gnosticism which insists that all religious experience must be based on personal experience rather than on dogma. Gnostics declare that sin is the ignorance of not knowing who one is, and of not experiencing God directly. It is the search for wisdom rather than belief that drives the Gnostic on his mystical search for meaning. The Gnostic is not concerned with a belief system concretized and petrified in a creed or liturgy, or a sacred text, or even with morals as understood by the more fundamental religious who live by the law. The true Gnostic believes he must be true to himself and that it follows that he cannot then be false to anyone else. The 52 papyrus texts found at Nag Hammadi in 1945, which included the gospels of Mary, James and Philip as well as the letters of the apostles, confirmed that there was a Gnostic movement even in that first century after the crucifixion. Mary Magdalene has been called the first Christian Gnostic because of her claim to have seen Jesus in a vision and talked to him just after his death. Christian saints have kept alive this form of religious experience and the Church has accepted their validity.

Constantine the Great was born with Pluto in Sagittarius in 273 AD and his conversion to become a Christian insured that Christianity became the dominant myth of European civilization. For most of the 300 years after the death of Christ, his followers had been cruelly persecuted. In 312 AD as Constantine approached Rome before the Battle of the Milvian

Bridge, he had a vision of a fiery cross in the noon-day sky with the words "In Hoc Signo Vinces" emblazoned on it. This vision changed the history of Western Civilization. Constantine did not banish the old Gods, however, and for the rest of his life he believed that God could manifest in several different forms as Apollo, or Mithras, or Jesus Christ, or even as the Emperor Constantine. He became the supreme protector of Christianity and his conversion assured the dominance of Christianity in Europe until the present time. Constantine was guilty in old age of religious megalomania and identified himself with Apollo, with Sol Invictus and even with Jesus Christ.

Two Pluto cycles later in 768 AD, Charlemagne became King of the Franks and converted the pagan Saxons en masse. He was perhaps the most legendary of the Holy Roman Emperors. The loftiest minds of the Christian world were Gnostics, and Christian gnosis was under the same ban by the Church as the neoplatonic schools which survived in Syria and Egypt. Gnosticism found its most dramatic expression during the 12th and 13th Centuries in Catharism in southern France. The Cathar kings included the House of Aragon in Spain and the Counts of Toulouse and Foix in France. According to legend, the Holy Grail was kept at Montsegur, the Cathar citadel in the Pyrenees. The grail legends included the story of King Arthur and his roundtable and the troubadours with their tales of courtly romantic love. Pluto was in Scorpio in 1244 when 200 Cathars were burned at the stake at Montsegur and the citadel was destroyed. Dante Alighieri, born in 1265 AD with the full Moon near Pluto in Sagittarius, was profoundly influenced during his boyhood by Cathar history and philosophy. He became the supreme leader of the Cathars in Italy. His *Divine Comedy* was written to exalt his religious beliefs and to condemn the Catholic Church for persecuting the Cathars and Albigensians.

In 1502 Pluto entered Sagittarius following a decade of unprecedented depravity and decadence at the Vatican under the reign of Pope Alexander VI, born Rodrigo Borgia. Alexander was the father of Caesar and Lucretia Borgia. Alexander died in August 1503 and the reformation began, though it was not until 1517 after Pluto moved into Capricorn that an Augustinian monk named Martin Luther nailed 95 theses to the door of the Wittenberg Cathedral, challenging the excesses and abuses of the Roman Catholic Church that the Protestant Reformation officially began. It is notable that John Calvin was born in 1509 with Pluto in Sagittarius. Nostradamus was born with Pluto in Sagittarius, and Copernicus presented his theory that the earth and planets revolve around the Sun. The Church declared his theory heretical.

(continued on page 102)

William Blake

All Religions Are One

by Jennifer Horan

♁strologers have long recognized that some Sagittarians pursue a life of the mind while others pursue “Lifestyles of the Rich and Famous.” But another distinction deserves attention. When Sagittarians do take the high road of culture and intellect, why are some solemnly superficial, others founts of illumination?

Take two artists with Sun conjunct Jupiter in Sagittarius, Woody Allen and William Blake—the subject of this article. Allen’s earnest attempts to emulate Ingmar Bergman strike this viewer as naive and intellectually underdeveloped, like the product of a college freshman’s first encounter with ‘Great Literature’. Meanwhile in the century and a half since his death, the poetry and paintings of William Blake continue like a quasar to emit insight and revelation.

The genius of any given era or artist flows from an alchemy of fate and freewill, history and geography. Blake’s confound scholar’s efforts to delineate its development. The earth-air orientation of academia seeks to place an artist within formal categories. Like any Saturnian institution, it preserves knowledge but also petrifies it. In the past, Blake studies often degenerated into a game of hunt-the-source and place-the-tradition. The current army of Blake scholars eschews such reductivism; they regard his corpus as a monument of eclectic syncretism, and are hard at work excavating the 18th century’s radical

political and religious movements for clues to his life, thought and art.

Yet these scholars studiously, if predictably, overlook key pieces of evidence. Blake may not have been the madman mystic of popular conception, but he *was* a mystic. He insisted he talked to his dead brother everyday, for example. He did have “visions;” and while he emphasized that they were created by his imagination, the extraordinary power they exerted on his life and work cannot be brushed aside.



Yet it is precisely Blake’s mysticism that has earned him a special place in the New Age pantheon. For Jungians and students of metaphysics his work is a gold mine of archetypes and images. Clearly Blake was an heir to Renaissance Neoplatonism and thus a progenitor of contemporary New Age movements. But no long-standing tradition scooped up the young Blake’s consciousness and awakened it to ancient archetypes.

His consciousness was incubated in 18th Century England. To see Blake’s art shorn of its historical context is not to see.

Luckily we need not settle for a truncated view: an unbounded vista: lies at our disposal., For we are astrologers. We have the perfect synthesis of time, place and symbol: Blake’s horoscope.

Born in 1757, that horoscope boasts impeccably Sagittarian credentials: a fifth house stellium with Sun, Jupiter, and Pluto. (Right away Pluto's placement helps explain the gulf separating Allen from Blake. Pluto brings depth and complexity to whatever sign it occupies. It's a vaccine for naiveté.) The titles of his works read like a riot of Sagittarian clichés: "*All Religions are One*", "*Songs of Innocence and Experience*" and "*America: A Prophecy*."

Cardinal water also colored Blake's consciousness. The Sagittarius imagination resembles fireworks: thrilling, beautiful, but brief. A cursory glance at Blake's art shows his Cancer Moon and Ascendant at work. Cancer can imagine some mean monsters - Blake once drew a gigantic, monster flea. Fire signs soar upward toward the light; water signs secrete themselves in the murky depths of human consciousness.

People with Jupiter in the fifth house often describe their childhood as happy, and Blake proves no exception. He passed his childhood exploring London's neighborhoods, reading Milton and the Bible, and haunting print shops and auctions, the only museums available in 18th century London. As soon as he developed a taste for print-collecting, his father, a moderately prosperous hosier, supplied him the money to gratify it.

Blake's taste stood out. He favored Renaissance painters like Michelangelo and Raphael, who were considered dated. Despite ridicule from other collectors, Blake stuck to his guns, causing one auctioneer to dub him his "Little Connoisseur."

Blake's aesthetic preference can be laid at the feet of his yod, to which we will later turn. But the precocity that makes a young boy an avid connoisseur of art and literature springs from a fifth house Jupiter and Pluto. This describes a child blessed both with enormous self-confidence and with an enlarged capacity for cultural and spiritual development. As early as age four, Blake was drawing, reading, and seeing visions of scenes from his favorite text, the Bible.

Blake's name has become synonymous with mysticism. In later years he boasted of seeing God when he was a mere lad of 4. Perhaps. One can not, in my opinion, take as gospel the recollections of any fire sign with Mercury conjunct Jupiter. In their indefatigable drive to mythologize their life story. Fire signs bathe their memories in a nostalgic golden glow. Accuracy in reporting also does not characterize Mercury-Jupiter contacts, which rise like helium balloons above the ground of facts. Mercury-Jupiter conflates hope, belief, and truth; *i.e.*, the truth is what they

hope for and believe in. To be fair, it also connotes an open, generous and unprejudiced mind.

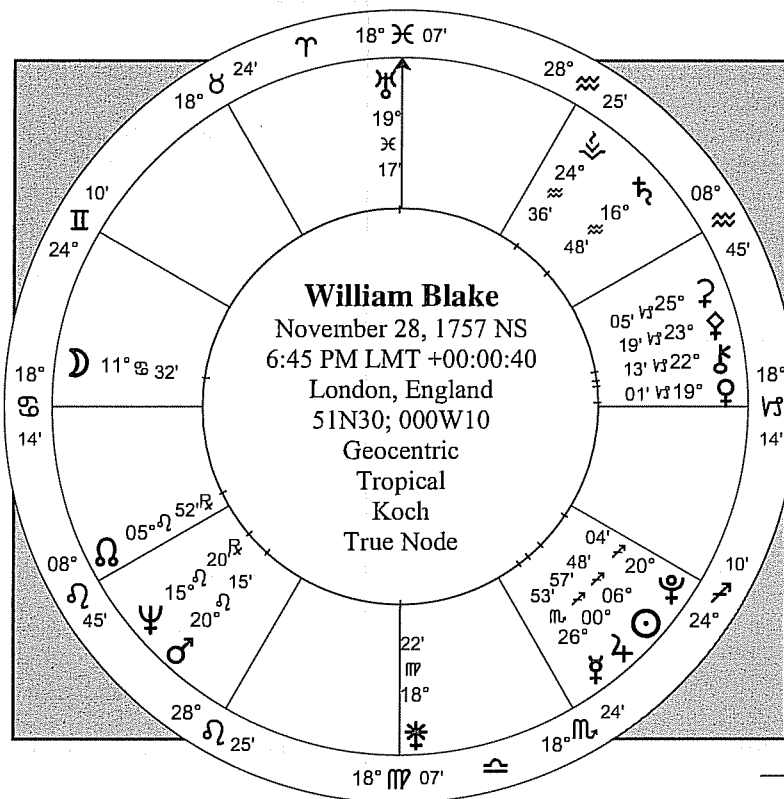
That said, Blake's chart does lend credence to his reputation as a man 'touched' by greater realities. Its fire sign emphasis and his retrograde Neptune at the point of a yod show an inner spiritual life independent and insulated from the wear and tear of the outside world. Also, Blake's milieu encouraged visionaries. Many of his friends reported seeing visions and visitors from the beyond. Blake took pains to distinguish his visions from those of his contemporaries, insisting his paintings were drawn from intellectual visions, not corporeal hallucinations.

Once at a social gathering he related a story about strolling through the countryside. As he approached a flock of sheep they transformed into beautifully sculptured statues. One woman, listening intently, asked Blake where this amazing event took place. "*Here, madam,*" Blake answered, touching his forehead, "*Here.*"

With many fifth house stelliums, the child is not father to the man, the child *is* the man. From infancy on Blake was opinionated, hot-tempered, and intolerant of any rules or regulations. With the Sun sandwiched between Jupiter and Pluto, Blake demanded absolute freedom and privileged treatment from his parents. They largely accommodated him. Unlike his siblings, he was spared corporal punishment and allowed to forego school. His only formal education, drawing lessons taken at the age of 10, came at his own request.

A boy born into the artisan class of 18th Century London began learning a trade at the age of 14. Blake enthusiastically looked for a profession in the arts. He elected to apprentice under an engraver, James Basire, whose style of careful, detailed line drawing was considered passé. His teacher also bucked the current trend toward specialization: Blake learned a variety of printing techniques. Basire also assigned Blake to illustrate texts on archaeology, mythology, Gothicism, early British history, and comparative religion. This Sagittarian treasure chest outfitted Blake's consciousness with a lifetime supply of symbols, images, and themes.

Blake thrived under Basire's tutelage for a few years, until new apprentices joined the shop. Apparently unable to adjust, he was dispatched to Westminster Abbey and various old churches to sketch monuments, statues, and paintings. He frequently stood on top of the monuments for better viewing. Sagittarians like lofty heights. One highpoint came with the opening of King Edward the First's tomb. Blake sketched the



cadaver so historians could compare the dead king's likeness with extant busts.

Pluto in Sagittarius exhumes a dead king for purposes of artistic and historical inquiry. Pluto in Scorpio exhumes a Nazi war criminal and presidential assassin to refute accusations of cover-up.

Blake's apprenticeship instilled in him a lifelong love of historical painting, specifically ones rich in prophetic or allegorical meaning and centering on heroic figures. Early on, Blake produced a painting entitled the "Bard," concerning the story of the above mentioned Edward I, conqueror of Wales, who ordered the execution of all the Welsh bards to prevent their keeping alive the spirit of popular resistance. According to legend, one bard escaped the slaughter, and in Blake's painting, confronts the tyrannical king and his queen, who cower with fear at the truth of the Bard's words.

We would expect an elevated conception of bardic moral power from a Sagittarius. But Blake was not the only one paying them homage. With Pluto's passage through Sagittarius and Capricorn, bards enjoyed renewed prestige. The possible political and moral eminence of ancient minstrels and poets was a hot topic of discussion in Blake's professional circles. The shop in which he apprenticed, received many

commissions from the London Society of Antiquaries. Dedicated to recovering relics from British history, this newly formed society had both literary and archaeological aims. Yet its impulse, for the most part, was forward looking. According to historian David Erdman, they "were exploring the sources of culture and history in the spirit of a national renaissance." Perhaps Pluto's 1995 entry into Sagittarius will stimulate salutary effects.

In 1779, at the age of 22, Blake enrolled in the Academy. It was one of those wise career moves doomed to failure. The Royal Academy groomed its students for lucrative careers painting portraits that flattered the aristocracy and paid homage to monarchs.

Clearly, confrontation loomed imminent. One of the academy's most eminent teachers once came upon Blake poring over prints by his beloved Raphael and Michelangelo. Displeased, he scolded Blake: "You should not Study these old Hard, Stiff and Dry Unfinished Works of Art", while opening portfolios of contemporary English painters for Blake's edification. Blake held his tongue a while before retorting: "These things that you call Finished are not even Begun: how can they then, be Finished? The man who does not know The Beginning never can know the End of Art." He dropped out after a few years.

Blake loitered on the fringes of the London artistic community. The public vaguely knew him as a "madman" artist; his neighbors regarded him as an amiable eccentric. Isolated in his exaltation of Renaissance art, adhering to a commercially unprofitable engraving style, his devotion to watercolors dimming any prospects for public recognition, Blake all his life was at odds with his time and place.

His Yod tells the story. Mars conjunct Neptune in Leo; both planets inconjunct Venus in Capricorn in the 7th and Uranus in Pisces at the Midheaven.

This yod shows an artist whose impulses and themes would be well-defined, inner-directed, and resistant to social pressure. Yods demand constant, ongoing expression, like an itch that must be constantly scratched. The inclusion of Venus and Mars certainly fits the profile of an artist sublimating his sexual drive into his art. He worked long hard hours on his painting and poetry nearly every day of his adult life. His artistic activity must have consumed every ounce of his ego-drive and desire nature. Unlike virtually every 20th Century artist of note, no evidence exists to suggest Blake ever centered his life around extramarital activity. This astrologer's strictly speculative opinion is that the Mars-Neptune Leo recoiled from any intimacy absent of adulation, hero-worship, and fantasy. If he was a rock star perhaps he would have held court to star-struck groupies, his surliness and touch-me-not attitude chalked up to artistic temperament. But he was not a celebrity rock star, he was an artist of little note and even less money, with odd, non-fetching looks (courtesy of Moon conjunct Cancer Ascendant), and negligible social skills (lack of air). Perhaps this is just as well. Narcissism, which is fire's 'shadow,' has been a blight on many artists' careers.

The Mars-Neptune focal point describes his conception of the artist-as-hero. Real-life artists may have left him cold, but "Artists" he placed on a pedestal. This conjunction's second house placement did not facilitate employment as an artist. His income derived chiefly from engraving and illustrating other people's books. Wherever Neptune is placed describes the area of life one deems sacred. Blake was perennially outraged and offended at having to sell his art, at seeing his artistic value measured in pounds and pence. He invariably antagonized the few patrons he managed to acquire because he loathed the position of subservience and deference the patron-artist relationship placed him. Even the most casual transactions were taken as a personal affront to his honor. In all this we can see his Mars-Neptune conjunction at work. Also, lacking earth's pragmatism or air's detachment, he could never see it as "just a job."

London

I wander thro' each charter'd street,
Near where the charter'd Thames does flow
And mark in every face I meet
Marks of weakness, marks of woe.

In every cry of every Man,
In every Infants cry of fear,
In every voice; in every ban
The mind-forged manacles I hear.

How the Chimney-sweepers cry
Every blacknin Church apalls,
And the hapless Soldiers sigh
Runs In blood down Palace walls.

But most thro' midnight streets I hear
How the youthful Harlots curse
Blasts the new-born Infants tear
And blights with plague the
Marriage hearse.

It's pointless to discourse at length about the greatness of someone's art without giving evidence of same. Above is one of his most famous poems, "London," from *Songs of Experience*. Bear in mind as you read that in 18th century English vernacular "charter'd" refers both to commercial contracts and to the political charters by which the aristocracy granted liberties to the populace, as opposed to being claimed as a birthright.

Neptune was retrograde and Uranus had stationed direct the very day Blake drew his first breath. These two planets describe his conception of the sacred as an emancipative force. Awakening to the sacred would liberate humans from political and ecclesiastical tyranny. About Jesus he wrote, "*His 70 disciples sent/Against church and Government.*" Neptune and Uranus's presence in his Yod explains Blake's symbolism. Few people are capable of inventing their own mythology to act as a counterweight to the Old Testament's.

Uranus also describes his nervous fear of government. Stationary Uranus' house placement shows where we feel like an accident is waiting happen. With a stationary Uranus on the Midheaven, Blake felt he was a *republican* about to be found out. (Republicanism in 18th Century England referred to support for democratically elected government with the rule of popular sovereignty. At the time, England was a monarchy with a Parliament whose members

did not win their seats through elections, but through inheritance.)

The close of the 18th century was *not* an easy time for freethinkers or free spirits of any stripe. The American and French revolution had left the monarchy and propertied class badly shaken, determined to prevent the spread of republican fever to English shores. As Napoleon assumed power and began his conquest of Europe, England declared war (it led only to a blockade, not to combat), throwing the country into war hysteria. Neighbors were encouraged to report any signs of ‘agitation’ on the part of fellow residents. Blake was a jangle of nerves.

If Uranus were stationary turning *retrograde* at the time of Blake’s birth, he would still have been high-strung, but less caught up in current events. People with stationary retrograde Uranus often seem oblivious to external cataclysm. All the planet’s power is turned inward; sudden sweeping change happens inside first as they pull the plug on extraneous situations and relationships. They follow outer events only when it synchronizes with their own psychic rhythm. It’s hard to imagine someone with this placement worrying, as Blake did, that their broad forehead (a stereotypical feature of Republicans) would betray them as a democrat.

External events directly impinged on Blake’s consciousness. The American and French Revolutions radicalized him, and the latter’s descent into the “Reign of Terror” dismayed him. While Republican sympathizers were under surveillance during Blake’s latter years, most historians felt he was never a likely candidate for persecution: He was politically inactive and widely perceived by the public to be nuts. But his nervous feat of censorship led to self-censorship in later years. His symbolism grew more convoluted and obscure. Aquarians have an affinity for mirrors, because they neutrally reflect an unchanging image upon which they can repeatedly stare. Blake’s South Node was in Aquarius. In an apparent South Nodal regression, he took to mirror writing.

Venus helps decide an artist’s medium. Art meets Carpentry when Venus enters Capricorn. Blake came into his own when he began engraving poems onto copper plates. With an evening star “old” Venus, Blake felt the weight and pull of time-honored artistic forms. He disparaged reliance on technological advances in art as “*idiocy*.” Typically hyperbolic scorn was poured on the ascendancy of oil painting (“*a dungeon to art*”) and on the trend toward drawing from live models (the results look “*more like death-smelling of mortality*.”) Remember Blake’s chart was predominantly fire and water. Only earth signs are at home with the physical body.



A Mythological Trilithon from Blake's Jerusalem: The oversized stones frame three figures (Bacon, Newton and Locke) standing below what appears to be the partially eclipsed Moon. Blake created this engraving in the early 19th century, long before anyone reasoned a connection between Stonehenge and eclipses.

Like many artisans of his time, he resented the Industrial Revolution, correctly anticipating it would destroy their livelihood and way of life. His Cancer Moon and Ascendant identified with the world of craftsmen and shopkeepers in which he was born and raised. In his disdain for successful artists, Blake sided with the working tradesman against *nouveau riche* elites, whom he continually derided as “*hirelings of church and court*.”

The working class milieu that shaped Blake’s political and social attitudes was highly educated and politicized. For example, the war to retain America as colony never enjoyed much support from the English populace. London, especially Blake’s neighborhood, was a bastion of resistance. Blake joined many of his peers in hoping America’s liberation from the British monarchy would spark his own country’s transformation from monarchy to republic.

In what sounds uncannily like book interpretation of a Sagittarian with Uranus square Pluto, Erdman explains “*Blake, along with Thomas Paine, viewed the American revolution as a sort of mass resurrection or secular apocalypse that would overthrow poverty and cruelty and establish a new Eden in which the arts flourished and habitations were illuminated, not by destructive fires but by the joys of the noonday sun.*”

The difference between the attitudes of Blake and Paine is instructive of the difference between air and fire. Paine was an Aquarius who placed his faith in society, not God. Blake wholeheartedly supported Paine's call for liberty, famously espoused in the "Rights of Man." But he took issue with Paine's attempts to minimize the influence of God. In one conversation Paine said that "*religion was a law and a rye to all able minds.*" Blake said what he always said—that "*the religion of Jesus, was a perfect law of Liberty.*"

Of Blake's marriage to Catherine Boucher we know little. Apparently no record of her birthdate exists. After a yearlong courtship their wedding took place when Blake was 24 and Catherine 20. He taught her how to read, write, and draw. He praised her drawing and came to depend on her printing skills. Capricorn caretaking bodies crowd his seventh house: Venus, Chiron, Ceres. Is it possible Catherine did the lion's share of manual labor?

The transits they wed under certainly confirm the few facts known of their marriage: with Moon, Jupiter, and Saturn in Sagittarius: this union undoubtedly brought Blake substantial benefits, particularly to things he valued. The wedding day also had the Sun opposing Juno in Aquarius, with Vesta in Gemini opposing Blake's Sun and Jupiter. By all accounts Catherine was as devoted to Blake's art as he was. I suspect that Blake may not have anticipated how central a role marriage would play in his life's work. Certainly her acquisition of literacy and artistic skills proved indispensable, especially when he came into his own as artist with the production of his illuminated manuscripts.

More ominous is Blake's T-Square of Uranus opposing Juno square Pluto. We know they struggled with poverty. Friends commented on how frayed and worn Catherine's clothing grew during lean times, as they spent the little money they had on food; visitors to their cottage felt uncomfortable by its grim and tense atmosphere. But like Pat Nixon, also born with Juno in a punishing T-Square, Catherine suffered in silence and stayed loyal to the end. They had no children; no one knows why.

One other person shared Blake's life, his younger brother Robert. Robert's nodes were the exact reverse of his brother's, something that strongly connects two people. A contemporary noted: "*They associated and excelled together, & like all true lovers delighted in & enhanced each other's beauties.*" The nodes of Neptune fall near the early degrees of Leo and Aquarius, infusing them with Neptunian ethereality and empathy, and, evidently, a twinge of Leo narcissism. Robert was a Leo, born near a South Nodal

eclipse, with the Moon either in the last degrees of Scorpio or early Sagittarius. He learned to draw at his brother's knee and later followed in his brother's footsteps by becoming an apprentice engraver. His death at 19, apparently from tuberculosis, devastated Blake and catapulted him into a feverish and sustained bout of artistic activity.

Blake had just turned 30, his Saturn return nearing completion. The day his brother died transiting Sun and Saturn were on top of Blake's natal Saturn in Aquarius in the 8th house, with Pluto close behind. Grief and shock over his brother's death deepened Blake's commitment to art and his engagement with religious and metaphysical questions.

Before Blake had been foundering, making half-hearted attempts to earn a living through illustrating, feeling dissatisfied with his own artistic trajectory. Afterwards he began composing with a vengeance, creating his famous "illuminated manuscripts," poems engraved upon copper plates then illustrated with watercolor paintings. He felt his brother imparted to him the secret of its printing techniques in a dream: "*In a vision of the night, the form of Robert stood before him, and revealed the wished-for secret, directing him to the technical mode by which could be produced a facsimile of song and design.*" The next time Blake took pen to paper, it was in his brother's notebook. His art literally picked up where his brother's left off. In the next eight years he produced his arguably finest works: *Songs of Innocence*, *Songs of Experience*, and *The Marriage of Heaven and Hell*.

He wrote: "*Thirteen years ago, I lost a brother & with his spirit I converse daily & hourly in the Spirit and See him in my remembrance in the regions of my Imagination. I hear his advice & even now write from his Dictate.*"

The most fateful events of Blake's life registered on the Leo-Aquarius axis. His beloved Leo brother died when the Sun was in Aquarius. The Sun was in Leo when Blake married, and again for a confrontation with a soldier that led to Blake's being placed on trial for sedition (he was easily acquitted). His death at the age of 69 also happened under a Leo Sun. Death came in early evening: a chart cast for 7 PM gives 10° Aquarius rising. This polarity housed not only his Lunar Nodes but his Mars-Neptune opposition to Saturn. The Leo-Aquarius axis was like an open window onto Blake's soul on which the universe would send events through.

Blake's hatred of the "Enlightenment" warrants discussion. Believing the universe was alive with divine energy and that man was an extension of this energy, he naturally opposed Enlightenment ideology that voided any sense of the *sacred* in the cosmos; hold-

ing the universe was mere physical space and man simply another occupant. To Blake, the Enlightenment reformers' elevation of reason spelled death for man's only source of life and hope for the future, the *imagination*. By privileging knowledge obtained through the physical senses, Blake felt they literally blinded man to the inner vision of his Imagination.

On a more political level, Blake mistrusted the hypocrisy of key enlightenment figures like Voltaire, who espoused liberty while praising monarchs. Ordinarily Saturn in Aquarius idealizes society. But his Saturn was in the eighth house and opposed Neptune. The Aquarian ideals of social equality and sameness struck him as illusory and unreal. He also suspected that ulterior motives for control lay behind the Enlightenment's stated social agenda. A lack of air and preponderance of fire also marks Blake's chart. To think in abstract and secular terms about society was alien to him.

Sun conjunct Jupiter Sagittarians aren't necessarily cut out to be social reformers anyway. These people generally believe they share with Zeus complete diplomatic immunity from the moral code that binds mere mortals. Witness Woody Allen and Charles Stuart.

Blake's personal moral code is an open question. Certainly none of his writings record an apology or admission of wrongdoing. (Has a Sagittarius ever apologized?) But the issue of moral codes preoccupied his intellectual life. It's manifestation sprang from a broader movement, antinomianism.

Antinomianism can be defined as the opposition to any *externally imposed* moral law. This was an underground but vital intellectual current in Blake's time. Numerous dissident religious sects with marvelous names like Levellers, Diggers, Ranters, Philadelphians, and Muggletonians espoused a theology linking Jesus with republican sentiments. Blake himself wrote that Jesus was a warrior for liberty who "was all virtue and acted from impulse, not from rules."

These working-class movements married religion and politics; but, unlike their contemporary counterparts, they sought freedom from moral and political tyranny, not its imposition. The late historian, E. P. Thompson, has located many idiosyncratic Blake ideas in Muggletonian theology; namely that God became Jesus, a man, so that man could become God. (Blake's Saturn fell on Thompson's Sun: he took his Blake scholarship very seriously.) Blake may have been an original, but his social environment was hardly bereft of stimulation. To appreciate his genius we need to appreciate the alchemy not only of free will and fate, but of history and geography. ❧

A Blake Time Line

- Born Nov. 28, 1757, London He lived in London except for three years in Felpham (1800 to 1803) where a drunken soldier accused him of making treasonous remarks. He was acquitted in a jury trial.
- Age 10, attended drawing school.
- Exhibited his first artwork in 1780. Blake held only one solo exhibition, for which he wrote a *Descriptive Catalogue* (1809). It was failure.
- Married Catherine Boucher in 1782.
- Published his first poems, "Political Sketches", in 1783. (The only poems Blake published by conventional means.)
- The earliest of Blake's well-known works is *Songs of Innocence* (1789), reprinted in 1794, with the complementary series of *Songs of Experience*. *Milton* was produced between 1802-08, and *Jerusalem* between 1804-20. The unfinished *Vala or The Four Zoas*, was written about the same time but discovered in manuscript only in 1893. After 1818 Blake worked exclusively as an engraver and artist. He illustrated Dante's *Divine Comedy*, *The Book of Job* and Thornton's translation of *Virgil*.
- He died Aug. 12, 1827.

Other works:

- 1789 — *Tiriel* (unengraved) and *The Book of Thel*.
- 1793 — *Visions of the Daughters of Albion, America*.
- 1794 — *Europe, Urizen*.
- 1795 — *Ahania and The Marriage of Heaven and Hell*.

— This article originally appeared in the *Geocosmic Magazine*, Winter, 1995-96, pp. 11-16.



Rudhyar's Pioneering Classics

**Astrological Aspects
A Process Oriented Approach**
0-943358-00-0 • \$18.95 • Paper

Astrological Insights Into the Spiritual Life
0-943358-09-4 • \$12.95 • Paper

An Astrological Tryptich
0-943358-10-8 • \$14.00 • Paper

The Lunation Cycle
0-943358-26-4 • \$16.95 • Paper

Person Centered Astrology
0-943358-02-7 • \$14.00 • Paper

The Astrology of Personality
0-943358-25-6 • \$21.95 • Paper

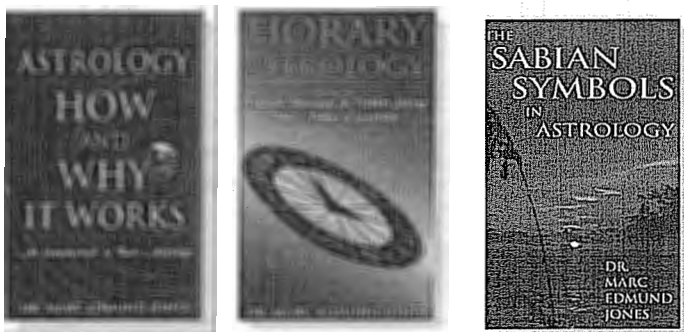
The Astrology of Transformation
0-943358-49-3 • \$14.00 • Paper

**The Galactic Dimension of Astrology
The Sun Is Also A Star**
0-943358-13-2 • \$17.95 • Paper

The Planetarization of Consciousness
0-943358-16-7 • \$22.95 • Paper

*If you want to know what astrology really stands for—
If you want an "experience" — then read Rudhyar.*

—Henry Miller, author



Dr. Marc Edmund Jones Classics

Astrology How and Why It Works
0-943358-38-8 • \$16.95 • Paper

Horary Astrology
0-943358-39-6 • \$18.95 • Paper

The Sabian Symbols In Astrology
0-943358-18-40-X • \$22.95 • Paper



**Celestial Psychology
An Astrological Guide To Growth and Transformation**
Doris Hebel
0-94335818-3 • \$9.95 • Paper

**Cosmic Influences On Human Behavior
The Planetary Factors in Personality**
Dr. Michel Gauquelin
0-943358-23-X • \$19.95 • Paper

**Synastry — Understanding Human Relations
Through Astrology**
Ronald Davison
0-943358-05-1 • \$22.95 • Paper

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

—Hans Eysenck, London University of Psychiatry

AURORA  PRESS

Friar Wars

The Curious Parentage of Modern Science

by Mary Downing

Overview

All history is revisionist. Whoever is *in* ignores, impugns, or reviles whoever is *out*. 'Tis the way of the world, no exceptions. In the 12th, 13th and 14th centuries one of the great ironies of western civilization hatched and bore a strange fruit: the compassionate, mystical, spiritual forces who existed for "*love of yearning and desire for God*" managed to silence



—Saint Bernard of Clairvaux. Peter Abelard's nemesis, addresses fellow Cistercians at Chartres. Below the devil tempts him in his study cell.

rationalist teachings in a power play and with it destroyed astrology's place at the Sorbonne.

Then these followers of the great mystic, St. Francis of Assisi, retreated to their power base, Oxford, and concocted a method for approaching natural philosophy (the study of anything other than theology) that was thoroughly vetted for any heretical taint. In their wisdom they denied any cause and effect unless it was the explicit will of God. The leaf cannot fall from the tree unless God wills it. Planets only travel in circles when God wants them to, and indeed are free to take off in a straight line at whim. As a result of this premise it is obvious that there can be no inherent qualities in anything at all. All limited and dependent man can do is wait for revelation and count fallen leaves. How can you have astrology with no inherent qualities to signs, planets, *etc.*? You can, however, experiment with nature and record results.

The Papacy, thoroughly convinced that the Aristotelian rationalists were heretics, silenced them and excommunicated their followers. By the time Rome realized its mistake, it was too late. The Dominicans, with no other focus for their carefully cultured logical disputations, became "prosecutors" of heresy. Their first target (in honesty already engaged by the 13th century) were the Albigensians or Cathars of southern France. They had found their inquisitional niche, while Thomas Aquinas and Albertus Magnus surely spun in their graves.

This is a story of people, worldview and place. Europe was crawling out of the dark ages. The aristocracy considered learning degenerate. Alfred the Great of England was a phenomenon because he could read. All that we consider necessary for civilization—agriculture, medicine, practical learning and

The Friar Wars

1210 — Amuary of Bene's body is exhumed and burned for heresy (Avërroist pantheism) -along with 10 of his live adherents.

1213-1241— University issued six decrees forbidding clerics to teach or study natural sciences (Aristotle's *Physics* or *Metaphysics*).

1215 — University (Robert de Courcon, *Cardinal Legate*) bans lectures by anyone "in bad repute." Students must sign oath not to read books by Amuary or his disciple David of Dinant.

1228-29 — After student riots, Gregory X issued a papal Bull, *Parens Scientiarum*, which recognized Paris as "mother of the Sciences" and curtailed jurisdiction of the Bishop and the Chancellor. Both artists and theologians formed a truce and united against the Mendicant Orders.

1233 — Church forbade discussion of scientific subjects by anyone "in the vernacular" and bringing "dangerous propositions" before the masses. (*This was the same proviso used against Galileo much later.*) Papal bull forbade argument on religious matters between Christians and Jews.

1255 — University imposed an oath on all masters to observe university statutes. Mendicant Orders refused. Papal Bull threatened to excommunicate the University if it refused to admit friars as doctors. The University dissolved itself.

1257 — The "House of Sorbonne" was founded by Robert of Sorbon, chaplain to St. Louis, for masters of arts who intended to pursue a doctorate in philosophy.

1261 — Pope Urban IV (who studied canon law at Paris) effected a compromise and the friars were admitted as doctors, but excluded from faculty of arts.

1269 — Thomas Aquinas recalled to Paris to counter left-wing Avërroist (Siger) party; himself attacked by rightwing Franciscan, Bonaventura.

1270 — Siger of Brabant (Avërroist) condemned in 1270, and again 1277.

1271 — Siger's party refuses to accept University rector election results. Aquinas dies of exhaustion; anti-Avërroist efforts continued by Albertus Magnus.

1277 — Boetius of Dacia (rationalist) condemned. Bishop of Paris condemns 219 thesis, including Thomism. Siger of Brabant dies in Papal detention.

1318— Oath of obedience is imposed on friar doctors.

1325— University reverses condemnation of Thomism.

1328— William of Ockham (nominalist, Spiritual Franciscan) excommunicated.

1329 — Meister Eckhart (mystic, Neoplatonist Dominican) condemned.

1337 — William of Ockham banned from Paris, imprisoned at Avignon.



—Reflecting the 13th century fondness for disputation, we find the prophets Hosea and Jonas frozen forever in religious debate on the Bamberg Cathedral walls.

the arts—was kept by the monasteries. There were only vellum manuscripts hand copied by monks.

By the 10th century itinerant clerics fleeing the Viking invasions of Ireland had established their particular type of school-monastery throughout Europe. One of the important centers they influenced was Cluny and the collection of daughter monasteries. The cursive script developed there was easier to read and write. The Cluniac monasteries became a nucleus for schools. In the past a noble house might have tutor, artist, etc. in residence. This new school was a diverse collection of teachers, each with specialties which offered a specific curriculum. It was the forerunner of the Universities. It was also a pipeline into the Byzantine culture, and with the Moslem invasion of Spain, a distribution conduit for Latin, Greek, Sufi, and Sephardic texts with their commentaries.

By AD 1200 there were major universities throughout both northern and southern Europe. The Italian and Spanish universities tended toward Medicine and Law. Medicine was intimately interwoven with astrology, and medical students routinely traveled from one center to another to increase their practice experience. The humanism of Moses Maimonides and mysticism of the Cabalists spread north along with Aristotle and his commentators, Avëroes and Aviceinna. Here a very curious split occurred. The very mystical Cabala became the darling of the mathematicians at the cathedral school of Chartres (influencing the famous Cistercian, Bernard of Clairvaux and creating a negative reaction in Abelard, his rival for the minds and hearts of the youth of Paris).

The Scene:

Paris and Oxford were the great northern centers of learning. Two new and potent religious orders – the Franciscans and the Dominicans – were warring for control.

The emphasis in Paris was theology, metaphysics, natural philosophy, rhetoric and mathematics. There were two antique metaphysical schools that competed head-on: *Idealism*, the philosophy of Plato and the neoplatonists, and *Dualism*, the stance of Aristotle. The proper study of metaphysics is the nature of being itself. Theology deals with revelation and its “given” cannot be questioned. However natural philosophy may promote a world view that challenges dogma. Natural philosophy was the “science” of the day. It was a naïve scheme of humors, epicycles, etc. based on observations of the ancients—in particular Aristotle. Objections weren’t based on the very real factual inaccuracies, but rather on the idea that there was an imperative in nature that was there all by itself. This somehow, in its hearers, diminished the

majesty of the godhead. Remember that the split between Roman and Orthodox Christianity in 866 occurred partly over the translation of *filioque*. If it translates “from the father *and* the son”, the trinity is a relationship of equals. If it translates “from the father *to* the son”, God the Father predominates. *What seem to us minuscule disagreement could get you burned at the stake.*

Plato’s teaching had never been lost. His worldview is “ideal”. He proposes pure *form* as true reality. Physical reality experienced by our senses must be suspect since it can *approximate* but never *attain* the ideal. In the 12th century this was the prevailing ideology. All nature was corrupt. Flesh was evil. Women were “filthy” sources of temptation and corruption; fit for bearing children and serving food. Gross matter should be sublimed and the flesh mortified. One performed penance for sins by wearing hair shirts, flailing, and crawling pilgrimages on bleeding knees. Things to be avoided: the world, the flesh and the devil. Mathematics and music were pure. Technology and practical applications (even medicine) were trivial. It was war with the devil, and capitulation meant torture in hell for eternity.

Enter Aristotle.

Truth can be approximated through reason alone. The *true*, rather than hidden away from mortal eyes, is suddenly on view and can be reached in stages. The reality we experience is our only manifestation of the ideal. Matter must have its form to exist, and existence is change itself. Indeed we can approximate a true understanding if we systematically apply logic to any question, because logic itself creates a yes-no structure for sorting out the consistency of a conclusion that is totally independent of the validity of the premise itself. *There are fighting words in this.*

There can be *partially* understood and realized truths, and they can be arrived at in stages. One could derive truth from an *imperfect specimen*. We can *know* reality without experiencing the ideal. We can know “tree” without either experiencing all trees or the ideal tree. We can know it by simply experiencing oaks and cedars, and—what’s more important—we can extrapolate to characteristics of *treeness* that approximate truth. Therefore truth can exist on human terms alone outside of revelation. *Fat’s in the fire.*

The approved theology of the day found its source in Sts. Augustine of Hippo and Jerome. In particular they stressed the temptations of the flesh, repentance and forgiveness. Augustine was singularly unhappy with astrology, and Jerome is mainly remembered for his misogyny, translations, and apocalyptic prophecy.

The dominant clerical orders were Benedictine and Cistercian.

New Orders: Franciscan: Friars Minor, Poor Claires, and Tertiary (The "Third Order", a lay order) founded by St. Francis of Assisi (Francisco Bernadone, c. 1182-1226) a unique free-spirit. He loved nature and deplored cold rational religion without heart or inspiration. He lived a life reminiscent of Mother Theresa today, aiding the poor and focusing on good works. His order was really founded around him rather than by him. He was a true mystic who received the stigmata in 1224. The Franciscan order was founded in 1202 and its rule approved in 1209. Famous teaching members were:

Bonaventura (known as the Sephardic Doctor), Roger Bacon, William of Ockham, and Duns Scotus.

Dominicans, Order of Preachers: Founded by St. Dominic (Domingo de Guzmán, c. 1170-1221). The order was founded as a group of teachers to combat the Albigensian (Cathari) heresy. They quickly became the dominant force at the Sorbonne. Famous contemporaneous members: Thomas Aquinas, Albertus Magnus, and later the German mystic, Meister Eckhart.

A merging of people, place and time.

Philosophic Ancestors: A Breton monk, Peter Abelard (1079-1142), a product of Chartres, began teaching in Paris. He was physically small, wiry and swarthy. His message and persona electrified students. He had previously carried on a scandalous and open love affair with Héloïse, a niece of one of the canons of Notre Dame; an enterprise that resulted in his castration and subsequent taking of orders. Heloise also took the veil and eventually became the abbess of *The Paraclete* (founded for her by Abelard). People sang his love-songs in the Paris streets. He was an accomplished debater. Unfortunately he attracted the wrath of the Cistercian, Bernard of Clairvaux, who launched a personal crusade against him. In Bernard's mind he was battling Satan for the hearts and minds of the young men of Paris, and certainly Abelard had led an openly questionable life. However Bernard's objections were based on theology, not scandal. Bernard was tall, red-headed and a great orator. If he was the nearest thing 12th century Paris had to Billy Graham, Abelard was Woody Allen. Abelard was a scholastic, a rationalist, and a conceptualist. He believed that emotion had no place in philosophy or theology. Bernard embraced the idea of inspired personal religion. In his mind Abelard's scholasticism was too cold and desiccated and by

promoting rationalism denied the mystical experience. He preached against Abelard in Paris and, when challenged to a debate by Abelard (which Abelard, with his superior logical skills, would have won), made sure he had the Breton's official condemnation in his pocket before the doors opened. Abelard was silenced, his followers excommunicated, and himself shipped off into ecclesiastic coventry at Cluny, where he died.

Nonetheless Aristotle had a firm foothold. Avërroes' commentaries did indeed generate "heretical" doctrine: a knowing God was unnecessary, pure reason was enough, the whole universe was "God" and souls transmigrated, *etc.* Siger advanced the idea of cycles, which had been common in antiquity: history was cyclical, everything recurred. The world and heavens were self-propelled by their own mechanisms. Matter, motion, and time were eternal. He was very popular with the astrological contingent, who at this time seemed to move wholesale into the Avërroist camp. This was a very left-wing astrology. Pietro d'Abano (a physician of Padua) denounced religious prophecy because nature followed its own unalterable laws, which could be interpreted best by astrologers. It was at times aggressively anti-Christian. The Avërroe contingent condemned the "false magicians" who studied miracles, since nature was itself the source of all truth. *Fighting words.* The church lumped astrologers in with "scientists and sorcerers" and banned them all.

Astrology was pervasive from the 12th century onward. The two major influences seem to be Arabic and Jewish, with the Cabalistic trend embraced by the right-wing Franciscans, and the cyclic-Arabic-Aristotelian, the darling of the left-leaning Avërroists. Bacon talks about horoscopes cast by the "*secta Christr* and Dubois, (who was a Siger pamphleteer) refers to "*secta Catholicorum*" horoscopes. The emphasis was mundane and the rise and fall of western civilization a popular topic. Personal astrology was mostly medical. Albertus Magnus and Thomas Aquinas embraced Aristotle but took the middle ground that stopped short of Avërroes' pantheism. They relied on the more familiar neoplatonic Avecinna commentaries and the neoplatonism of Moses Maimonides (whose *Guide for the Perplexed* may have been the model for the *Summa Theologica*).

Albertus was more steeped in the mystical, mathematical, alchemical and practical applications. His reputation rests on his abilities as an encyclopedist. He was probably responsible for Roger Bacon's sojourn in Sorbonne's jail. He was certainly an astrologer, and is described by alchemist Paracelsus as *Doctor Universalis* - Master of everything. Heady praise.

Albertus was more adept at sidestepping confrontation than his student and friend, Thomas Aquinas. He also wrote less.

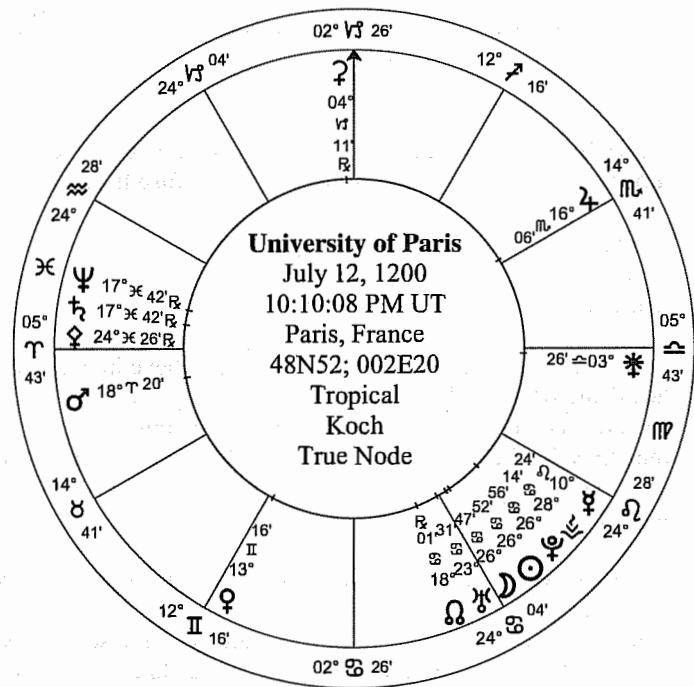
Aquinas was the next Aristotelian champion to join battle in Paris. Though we meet him as a mendicant friar, Aquinas was a nobleman (as was Albertus Magnus, Count of Bollstadt). He accepted without question the entire social order of his day: slavery, lords and vassals. We know he prayed for "good humor" in the face of his enemies, and that his friendly conferees called him the Sicilian Ox. The unfriendly ones called him heretic. He considered astrology a logical tool that should be stripped of any taint of predestination.

Aristotle held that stars were immutable, perfect and incorrupt. Remember, to the Greeks and Romans, the stars were also divinities. They were *essentially* of a different nature than earthly matter, since they were exempt from change. The heavens were proof against birth and death. They were composed of primary matter and substantial form which were indissolubly united in each other. This made them eternal and unchanging, hence "fixed stars."

The medieval scholastics, however did not consider the stars eternal and obviously did not consider them "divine". They did consider each to be unique. Each physical type of being possessed its own unique movement and place. Water will find its level, rocks will roll downhill. The planets had circular orbits and needed nothing else to be complete. They were *more* "perfect" than earthly matter. Aristotle had taught that "astral souls" sent the planets in motion: *"Unchangeable actualizations of the Nature-soul, identical with itself everywhere, yet also everywhere differentiated by the greater or less degree of docility of the body it informs."* The Scholastics (Thomas) proposed an external and mechanical "intelligent motor" that set them spinning. *"Now what is unchangeable or immovable has one sole mode of being; while what is movable can have many. And hence we see that throughout all nature, motion comes from something immovable. Hence, too, the more immovable a thing, the more it is a cause of motion. Therefore the manifold and varied motions of mundane bodies are to refer back to the motions of the heavenly bodies as to their cause."* He perfected

the art of disputation, and undertook to present the entirety of western theology as logical disputation - the *Summa Theologica*. However on Dec. 6, St. Nicholas Day, 1273 Thomas returned from mass and pushed aside his work on the *Summa Theologica*. His secretary made a protest and Aquinas said "I cannot do it. Everything I have written seems so much chaff, compared with what I have seen and what has been revealed to me". The *Theologica* is unfinished.

In 1274 The Pope commanded Aquinas to Lyon. He attempted the journey on foot (he was a mendicant friar) and died on the journey. Thomas' philosophy presumed reasonable men. His middle stand required defense on two fronts. He naively believed that a detached but believing rationalism was above Pope or crown. He posthumously ran afoul the ecclesiastical censors for many things, but one line in particular caused extreme criticism "*homo res naturalis est*" - Man is a thing of nature. He too attracted a dedicated enemy, Bonaventure, with help from the English Franciscan contingent. Again the claim was that this was a cold, heartless and potentially subversive



—Founding of the University of Paris: July 12, 1200; 22:10 UT; Paris, Fr. Source: D. Rosenberg, who notes that the Nodes of Jupiter (at the time) were on the MC/IC axis, and those of the Moon combined with Saturn's. The Ninth house cusp also corresponded to the Galactic Center.

(Editor's note: The author's published chart gave: Asc, 05Ar43; MC, 02Cp25; 9th, 12Sa19; 8th, 14Sc46; 6th, 25Le24; 5th, 25Cn59. The closest we came to the same in any house system with current software is above.)

philosophy. But Bonaventure was particularly appalled by Aristotle's Natural Philosophy, especially the conceit that nature had inherent qualities. There is a similarity here to the natural selection vs. creationism debate, with Aquinas cast as Clarence Darrow.

Bonaventure was a formidable man. He was the biographer of St. Francis, wrote the rule for the Franciscans; was alchemist-cabalist, astrologer and mystic. He abhorred rationalism. Today we'd call the Spiritual Franciscans "charismatics". While Bernard of Clairvaux may have had jurisdictional motives in his persecution of Abelard, Bonaventure was sincere in his distrust of Aquinas' philosophy, but seems to have been personally friendly with him. To Bonaventure we are all abjectly reliant on the will of God, and can know reality only through His revelation. With Bonaventure astrology was magical not reasonable. It was a way for mortal man to decipher divine will.

Roger Bacon, who was from the same astrological and philosophical system as Bonaventure, hoped to compute the destruction of Islam and introduce a reformed calendar based on astronomical principles. Bacon saw dawning the emerging age of "spiritual man". But to Bacon, instead of being a Franciscan "Spiritual", our new man was to be an inquirer into nature, and a pure scientist. This new man would bring peace to the Church and to the world. In fact he acknowledged that the invention of a new burning-glass had been "...by God's Grace" The only way that phrase had ever been used before was to refer to Kings, Popes, etc. Here was an invention, a thing "... by God's Grace". Bacon would include magical incantations to be used while peering into nature's realm. One of his contemporaries, Giovanni de'Dondi who was a professor of astronomy at Padua (and invented a clock with a striking mechanism) was very careful to distinguish "There are so many marvelous

Maimonides on Astrology

Maimonides is unusual, a trained astrologer who rejected totally the premise. Here are his reasons—and an insight into the flavor of natal astrology practiced at the time. Aquinas echoes his rejection of absolute determinism.

"Here is Reuben, a tanner, poor, and his children have died in his own lifetime. And here is Simon, a perfumer, rich, and his children stand before him."

1. The philosopher will maintain that this is due to chance. It is possible that Reuben could become a perfumer, grow rich and have children. ...there is no nature in the world and no power emanating from a star that caused this individual to be or not to be thus.

2. The second position is that of those who believe in judicial astrology and whose sayings you have heard and whose follies are widespread among you. They maintain that it is impossible that a given thing should ever change. Never will Reuben be anything other than a tanner and poor and childless, for it was thus fixed by the power of the sphere at the time of his birth. Similarly it is impossible for Simon to be anything other than a perfumer and rich and with surviving children, just as it was fixed by the power of the sphere at the time of his birth.

These two ways, or two positions, are regarded as falsehoods by us. The position of the astrologers is given the lie by reason, for correct reasoning has already refuted by means of lucid proofs all those follies that they have maintained. It also is regarded as a falsehood by us because of religious tradition, ...of what utility would the Torah, and the commandment, and the Talmud be to a particular individual?

3. The true way upon which we rely and in which we walk is this: We say regarding the Reuben and Simon, that there is nothing that draws on the one to become a perfumer and rich, and the other a tanner and poor. It is possible that the situation will change and be reversed, as the philosopher maintains. But the philosopher maintains that this is due to chance. We maintain it is not due to chance, but rather that this situation depends on the will of "Him who spoke, and (the world) came into being" Ps. 33.0). ...We do not know the end of the Holy One's wisdom so as to know by what decree and judgment He required that this should be this way and that should be the other way; "for His ways are not our ways, neither are His thoughts our thoughts". IS. 55.8.✠

coherences to be found in every natural object: these are mirabilia, not miracula, wonderful phenomena accessible to understanding and thought, capable of being investigated, in no sense miracles."

Bacon was a truly mixed bag. He attacked the superstitions of the masses and the anti-science prejudice of the Parisians, many from his own Franciscan party. He was a homophobe who railed against the "sodomy" pervasive in academic circles. He urged experimentation and investigation of nature. However, this is what he meant by scientific investigation: "If deer, eagles and snakes can prolong their lives by using toads and stones, why should the discovery of an elixir of life be denied to mankind?" Still Bacon, like da Vinci, dreamed of technical wonders - submarines, automobiles, devices for walking on water. This dream of mechanical marvels was quite a new thing. Bacon ran afoul of the Parisian power brokers when the tide turned against the Franciscans, and he lost "his Pope". He died in an ecclesiastical jail most likely put there by Albertus Magnus.

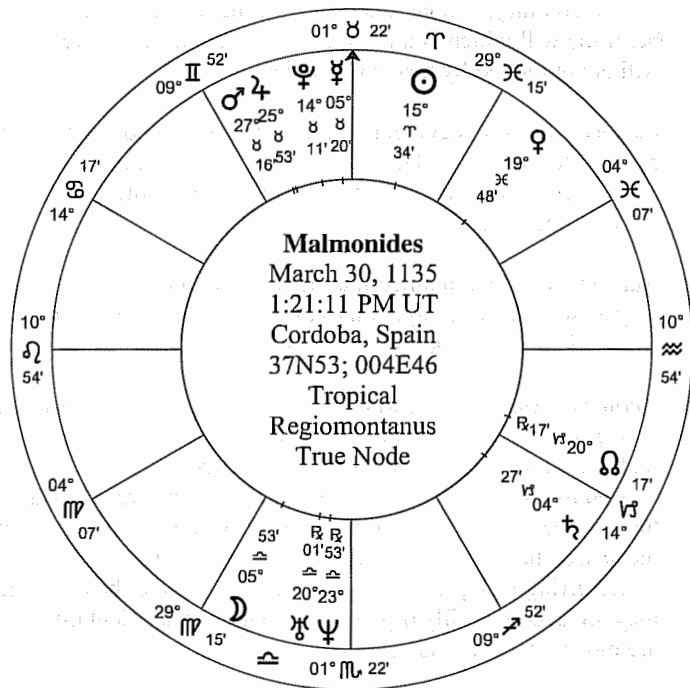
His work was carried on by his student, Arnold of Villanova (alchemist, astrologer) who was protected by his position as court physician to the Pope. A Spiritual Franciscan, he wrote *The Sword of Truth against the Thomists*. He envisioned a world with an "angel Pope" who would preside over the coming rejuvenation which would transform cosmos, church, and society. Avëroes (Ibn Ruschd), Moses Maimonides, and Avicenna (Ibn Sina) were all physicians, alchemists, medical astrologers. However, a note on Maimonides. You will not find a single good word for astrology or astrologers in anything he wrote. Indeed he calls them fools and charlatans, and insists people of quality in past times had no use for astrological doctrine. He states he studied Judicial astrology and proceeds, in one letter, to tear it apart. There is an echo of this in Thomas Aquinas where he defends practical astrology but has problems with the lack of free will accorded mankind.

Maimonides' worldview is extremely similar to that of Duns Scotus and the other neoplatonists. *It is God's will*. It is interesting because it comes from a divergent religious tradition and rejects astrology—by one schooled in it. If Judicial Astrology was actually that unyielding in the 12th century, we ourselves would likely have had problems with it. The Astrology practiced in Paris was mostly

mundane and medical, however. Still, when we cite famous people of the past who were astrologers, it might be a good idea to leave Maimonides off the list.

Aquinas was not proscribed during his lifetime, but after his death his work was banned and he was temporarily excommunicated (1277). At the same time Parisian students were forbidden to study any book of Aristotle other than the *Logic*. Aristotle's work had already been banned in Oxford. There were several specifically proscribed doctrines, one of which was that planets cannot travel in rectilinear orbits and exhibit necessary control of earthly events.

But all things change. Pope John the XXII, one of the Avignon Popes, turned against the Spiritual Franciscans, who preserved the ideal of poverty laid down by St. Francis, and anathematized Marsilius of Padua, William of Ockham and even the Dominican Platonist, Meister Eckhart! When Thomism was reintroduced into the universities it was a much more rigid radical dualism without any interaction between theology and philosophy, with most of the humanism of Maimonides scrubbed off. It completely focused on very limited intellectual exercises. At Oxford, Duns



—Moses Ben Malmon (Maimonides): March 30, 1135; Cordoba, Spain; 12:43 UT. Source: Rob Hand

(Editor's note: Published chart gave: Asc, 11Le00; MC, 01Ta 22; 9th, 29Pi13; 8th, 02Pi47; 6th, 10Cp11; 5th, 07Sa 02. The closest we came to the same in any house system with current software is above.)

Scotus taught that God was infinitely remote from his creation. God and man, theology and philosophy were separated from each other by a great gulf. God is all freedom. Man exists in utter loneliness, in the harsh world of nature and is governed by immutable laws. God demands unconditional surrender. Scotus was the creator of Mariology, the cult of the virgin. Only Mary, the great mother, can bridge the chasm between man and God.

Following Scotus at both Oxford and Paris was William of Ockham, who is considered the parent of modern science and philosophy. Before Ockham the act of thought was considered evidence of existence, and language was a given. In 13th century Paris,

Descartes' "*Cogito ergo sum*" would have elicited a "*So what?*" from the Anstotelians. What Ockham did was raise the epistemological question: *can we know reality, and can we communicate it if we do?* Ockham questioned "universal meanings." He insisted that language was unique to the individual and had to be agreed upon for communication. "Universal" only meant majority. There was no universal knowledge and no universal means (even mathematical) of communicating it. Such communications were human creations, *ergo* flawed. We can know only the particular, never the universal.

Ockham was a Spiritual Franciscan who defended his order's rule of absolute poverty, which was in Papal

Aquinas on Astrology

Summa Theologica, excerpts from Q.9, Article 5.— "Whether the will is moved by a heavenly body..."

Obj. 3., Further, by observing the heavenly bodies astrologers foretell the truth about future human acts, which are caused by the will. But this would not be so if the heavenly bodies could not move man's will. Therefore the human will is moved by a heavenly body.

On the contrary, Damascene says that the heavenly bodies are not the causes of our acts. But they would be, if the will which is the principle of human acts, were moved by the heavenly bodies. Therefore the will is not moved by heavenly bodies.

I answer that - it is evident that the will can be moved by heavenly bodies in the same way as it is moved by its exterior object. That is to say, in so far as exterior bodies which move the will through being offered to the senses, and also the organs themselves of the sensitive powers, are subject to the movements of heavenly bodies.

But some have maintained that heavenly bodies have an influence directly on the human will in the same way as some exterior agent moves the will, as to the exercise of its act. But this is impossible. For the will, as is stated in *De Anima III*, is in the reason.

Know the reason is a power of the soul not bound to a bodily organ, and so it follows that the will is a power absolutely incorporeal and immaterial. But it is evident that no body can act on what is incorporeal, but rather the reverse; for things incorporeal and immaterial have a power that is more formal and more universal than any corporeal thing. Therefore it is impossible for a heavenly body to act directly on the intellect or the will. For this reason Aristotle ascribed to those who held that intellect differs not from the sense, the theory that such is the will of men, as is the day which the father of men and of gods brings on (referring to Jupiter by whom they understand the entire heavens). For all the sensitive powers, since they are acts of bodily organs, can be moved accidentally by the heavenly bodies *i.e.* when those bodies are moved, whose acts they are.

Reply to Obj.3; As stated above the sensitive appetite is the act of a bodily organ. Therefore there is no reason why man should not be prone to anger or concupiscence, or some like passion by reason of the influence of heavenly bodies, just as by reason of his natural temperament. Now the majority of men are led by passions which the wise alone resist. Consequently, in the majority of cases predictions about human acts, gathered from the observation of the heavenly bodies, are fulfilled. Nevertheless, as Ptolemy says, the wise man governs the stars, as though to say that by resisting his passions, he opposes his will, which is free and in no way subject to the movements of the heavens, to such effects of the heavenly bodies.☒

bad odor at the time. He tasted the jails at Avignon, but escaped with Michael of Cresna (the Franciscan General) to the protection of the court of Louis of Bavaria. He thus became very embroiled in worldly politics. His major contribution to western thought is the scientific method, based on the concept of the absolute unique character of each single individual and event. No broad Aristotelian categories with shared essential and accidental characteristics, and no cyclical patterns courtesy of Avërroes. We can propose an idea and test it, that's all. Then we can do it all over again.

He was a true democrat. Common agreement among men should be the criteria for all knowledge and political control - including submission to Papal authority. God had nothing to do with human arrangements and was the ultimate "other", incredibly remote, incomprehensible and unimaginable. Ockham was excommunicated in 1328.

Academia was disillusioned with the papacy, and the Hundred Year's War was in the wings. In Germany, on June 17, 1369 Gregory XI and Emperor Charles IV proclaimed their intention to stamp out heresy and burn all books in the vernacular. Their enemy was the dead, excommunicated mystic Meister Eckhart, who took the opposite fork in the road to Ockham, and taught people to nurture the God within. This is the beginning of that very German mysticism that would produce Luther, Kant and Goethe. It was neoplatonist but completely internalized. Like all mystical systems it might foster the occult, but would be an unlikely home for astrology. ❖

Bibliography

Marjorie Rowlings, *Life in Medieval Times*, G.P. Putnam's Sons, (NY, 1979).

Friedrich Heer, *The Medieval World*, trans. Janet Sondheimer, Mentor, (NY, 1961).

Edward Grant, *Physical Science in the Middle Ages*, Cambridge University Press, (NY, 1985).

Anton C. Pegis, Ed., *Introduction to St. Thomas Aquinas: The Summa Theologica, The Summa Contra Gentiles*. Random House (NY, 1948).

Frederick D. Wilhelmsen, *Man's Knowledge of Reality*, Prentice Hal, (NJ, 1956).

G. G. Coulton, *Ten Medieval Studies*, Beacon Press, (MA, 1959).

Jean Leclercq, O.S.B., *The Love of Learning and the Desire for God, A noted Medievalist Studies the*

Monastic Culture of the Middle Ages, trans. Catharine Misrahi, Mentor, (NY, 1962).

Maurince Keen, *The Pelican History of Medieval Europe*, Penguin Books, (NY, 1982).

H. Rashdall, *The Universities of Europe in the Middle Ages*, revised ed. 3 vols (Oxford, 1936).

Etienne Gilson, *History of Christian Philosophy in the Middle Ages*, (London, 1955).

G. Leff, *Medieval Thought; St. Augustine to Ockham*, Pelican Books (NY, 1958).

Lynn Thorndike, *A History of Magic and Experimental Science*, 8 vols. (NY, 1947).

A.C. Crombie, *Robert Grossteste and the Origins of Experimental Science*, Oxford Univ. Press (London, 1953).

A Thirteenth Century Time-table

- University of Paris founded - 1200.
- Dominicans arrive - 1217.
- Franciscans arrive - 1229.

Masters at Paris:

- Roger Bacon 1240-1247 wrote *Majus Opus* in 1266.
- Albertus Magnus 1242-1248.
- Bonaventura 1248-1255.
- Thomas Aquinas 1252-1259, 1269-1274; began *Summa Theologica* 1265.
- Siger of Brabant 1255-1269.
- Meister Eckhart 1300-03, 1312-1314.
- Duns Scotus 1303-1308.
- William of Ockham 1318-1324.

—This article originally appeared in the
Geocosmic Magazine, Winter, 1995-96, pp. 43-51.

Deluxe

Edition

Solar Fire®6

It Just Keeps Getting Better

Solar Fire Version 6 is here, and it's packed with major new features:

◆ **An incredibly powerful chart and time search** finds the charts or dates that meet any "and/or/not" combination of an *astounding* range of criteria.

◆ **Life event lists.** Store life events and comments with any natal chart -- so you can instantly view life event charts whenever needed.

◆ **Aspect highlighting.** Wider lines for tighter orbs; broken lines for separating aspects.

◆ **Aspect filtering.** Bring out specific aspect patterns by temporarily turning off all wide aspects, soft aspects, or aspects that don't involve a specified planet.

◆ **New Vedic features.** Detailed nakshatra table, 8 more ayanamsas and 20 types of Vedic divisional charts. These, plus the existing Rasi and Bhava house systems and the dasa/bhukti tables, provide all you need for doing basic Vedic.

◆ **Basic Chinese charts.** The year's polarity, element and animal; plus a detailed table of lunar mansions of all planets.

There are also a handy **chart-wheel preview** to help you find the chart you're looking for . . . new **void-of-course Moon lists** . . . new cutting-edge **declination and direction techniques** . . . and more **customization options** and handy **time-saving features** than ever before.

Solar Fire. Celebrated since 1992 for its dependable operation, elegant, design-able screens and printouts, myriad customization choices, and encyclopedic range of techniques.

The new NOVA CHARTWHEELS for Windows

Increased Productivity in a Professional Practice

Designed to complement *Solar Fire*, the new *Nova Chartwheels* doesn't have every astrological technique that you can think of. Instead, it's a *superb implementation of the computer tools a professional uses every day.*

◆ **Free-form design** lets you arrange wheels, dials, tables and toolbars

on the screen to suit your own favorite manner of working.

◆ **Instantly accessible buttons and tabs** make it easy and pleasant to save time and do your whole reading on-screen.

◆ **Client Manager** keeps related charts together, tracks your billable hours, and stores notes, appoint-

Advanced Uranian and Cosmobiology Tools

ments and client contact info. It can even make sight and sound recordings of your readings to email to your clients or burn onto a CD.

Plus, *Nova Chartwheels* offers the most *complete, imaginative, in-depth array of dials and symmetrical astrology tools on the market.*

ASTROLABE • 26 YEARS OF SERVING ASTROLOGY • ALABE.COM
Box 1750-V • BREWSTER, MA 02631 • 508/896-5081 • 1 800 843-6682

Can the Gauquelin Effect be Confirmed?

Results with a Sample of 1288 Eminent Physicians

by Prof. Arno Müller

Summary

On the basis of official birth-time records of 1288 eminent physicians, the author has tried to replicate the Gauquelin effect with eminent physicians. As one of the data sources for the present study had already been used by the Gauquelins themselves, comparisons could be made during the gathering and the data processing for ensuring a correct replication study. The initial Gauquelin data were also rechecked and corrected when necessary, but essentially their degree of significance remained the same. The new Müller data showed results in the expected direction for Mars, but not for Jupiter and Saturn. A sub-sample of 452 particularly renowned physicians increased the significance of the Mars result. For Saturn, the highest result was observed with French physicians. Therefore overall the present study confirms the Gauquelin observations.

Introduction

What is a "Gauquelin effect"? It is the observation that persons with definite characteristics are significantly often born when certain planets have just risen or culminated. [*Editor's note: After Von Kloeckler and Leon Lasson.*] Michel Gauquelin discovered such effects through his research in the 1950s, and through later research in collaboration with his wife Françoise Schneider Gauquelin (see references). The present new investigation was prepared along these lines.

Methods

For my selection of a sample, I looked for a group where a Mars effect could be expected. For it was with this planet that results had been until now most conspicuous and most discussed. The best data for achieving my goal seemed to be eminent physicians,

because reference books were available with the data of older, often even already passed away professionals in this field. For such a group the collection and publication of data were likely to present less difficulties than for more recent births [*Editor's note: In Germany, where Prof. Müller mainly organized this replication study, there are strict laws against providing birth certificate information to anybody else than the native himself.*]

The selected sources for collecting a new sample of eminent physicians were:

1) I. Fischer (1962): *Biographisches Lexikon hervorragender Ärzte* (Biographical dictionary of eminent physicians, abbreviated as BLH in the text). The data extracted from this work were all the physicians born in the Federal German Republic (West Germany), as well as those born in France if they had not been already included in the Gauquelin research (N.B. All the physicians born in Germany were selected, whether or not they had been previously included in the Gauquelin sample). For objectively testing the Eminence effect, the exact length of the biographical article following each name was measured in centimeters. It must be noted that 95% of the physicians mentioned in BLH were born before 1890.

2) In order to enlarge the sample, I looked for another source of physicians' data covering a more recent period of time. *Kürschner's Deutscher Gelehrtenkalender 1961* corresponded best to these requisites. But, as it included more cases per year, it appeared to be a less severe selection of eminent physicians (M. Gauquelin, 1960, 1984b). Therefore results are expected only for the most renowned professionals extracted from this work. Biographical notes of at least 4 cm were our criterion of selection. Since female physicians were very seldom cited, we decided to select only male physicians.

Data

On the whole, 2061 famous physicians were collected, for which we requested the time of birth either at the relevant registry office, or at the relevant parish where this information is often noted in the church register. The birthtime information was obtained for 1288 cases. For the remaining 773 cases, either our request for information was rejected, or the name was not found in the consulted register, or the birth time had not been registered in the relevant entry. The same inquiries for the selected French physicians were done by Michel Gauquelin whom I cordially thank for his help. Table 1 shows the distribution by decade of the collected data.

Figure 1 presents the birth time distribution in the nycthemere (i.e. the 24 hour curves). Both the BLH and KUE curves show a typically natural time distribution with a maximum of births between 3 and 6 AM. Therefore this basic requisite for meaningful planetary effects seems satisfactory.

Hypotheses

According to the Gauquelin results with eminent physicians (1955,1960, 1972, 1984b), the following hypotheses were formulated for this replication:

- **Mars** should have a positively significant frequency in Plus zones rise and culmination (i.e. in Houses 12 and 9, plus one third of the adjacent Houses 1 and 10).
- **Saturn** should have a positively significant frequency in the same zones.
- **Jupiter** should have a negative frequency in the same zones.
- If there was a difference between the two studied subgroups, BLH and KUE, BLH was expected by Michel Gauquelin to provide better results than KUE on the basis of his previous experience in the field.

TABLE 1				
Distribution of the data along the years (by decades) in our two samples of eminent physicians. (f = observed frequency per decade; % = corresponding percentage)				
Year of birth	BLH		KUE	
	f	%	f	%
1820-1829	8	0.8		
1830-1839	27	2.9		
1840-1849	103	10.9		
1850-1859	130	13.8		
1860-1869	174	18.4	1	0.3
1870-1879	248	26.3	4	1.2
1880-1889	203	21.5	18	5.2
1890-1899	48	5.1	82	23.8
1900-1909	3	0.3	118	34.3
1910-1919			93	27.0
1920-1929			28	8.1
Total	944	100	344	100

Results

For the 1288 new collected data, the planetary positions in sectors were calculated by hand with the help of Placidus tables, since no computer program was available for calculating the results in 36 Gauquelin rise/set sectors.

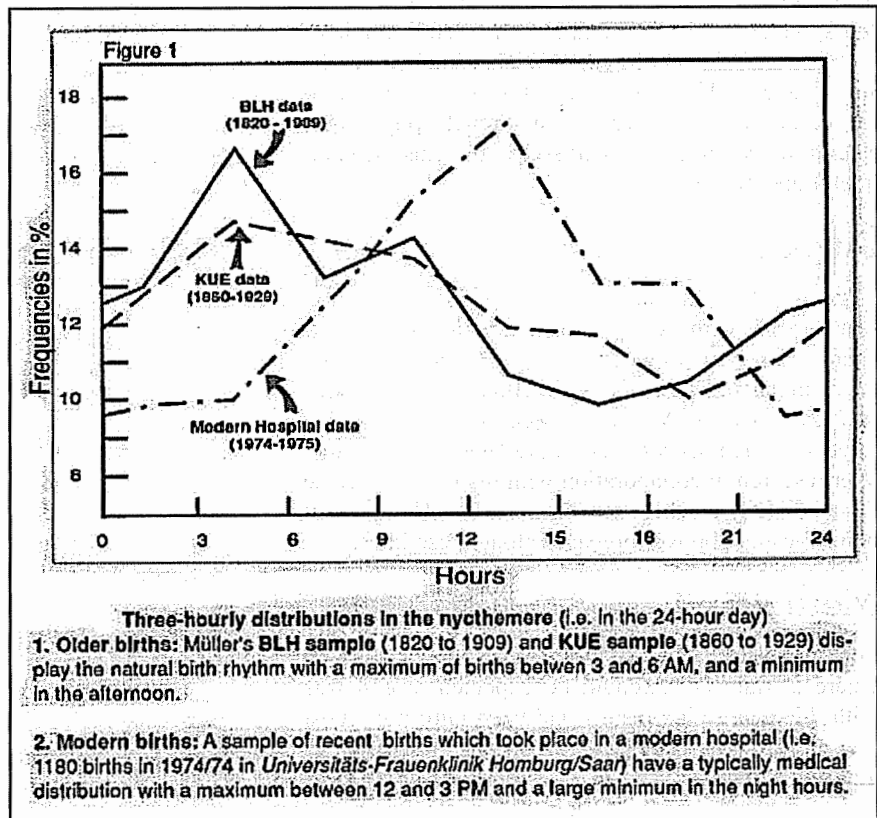


TABLE 2
Main results with various groups of eminent physicians

Observed and percentage frequencies of Mars and Saturn in Plus zones, for different samples.

Abbreviations:

- N = Total number of cases in sample
- F = French Physicians
- NF = Physicians gathered by the Gauquelin in other European countries than France.
- F + NF = Whole Gauquelin group of eminent physicians.
- BLH = German physicians extracted by Prof. Müller from *Biographisches Lexikon hervorragender Ärzte*.
- KUE = German physicians extracted by Prof. Müller from *Kürschners Deutscher Gelehrten-Kalender 1961*.
- BLH + KUE = Whole Müller group of eminent physicians.
- n.s. = statistically not significant result.

Mars results in Plus zones

	N	obs	exp	diff	probability
F + NF	2552	688	584	+104	0.000001
F	1321	375	303	+72	0.000002
NF	1231	313	282	+31	0.04
BLH + KUE	1288	324	300	+24	0.11
BLH	944	247	220	+27	0.04
KUE	344	77	80	-3	n.s.

Saturn results in Plus zones

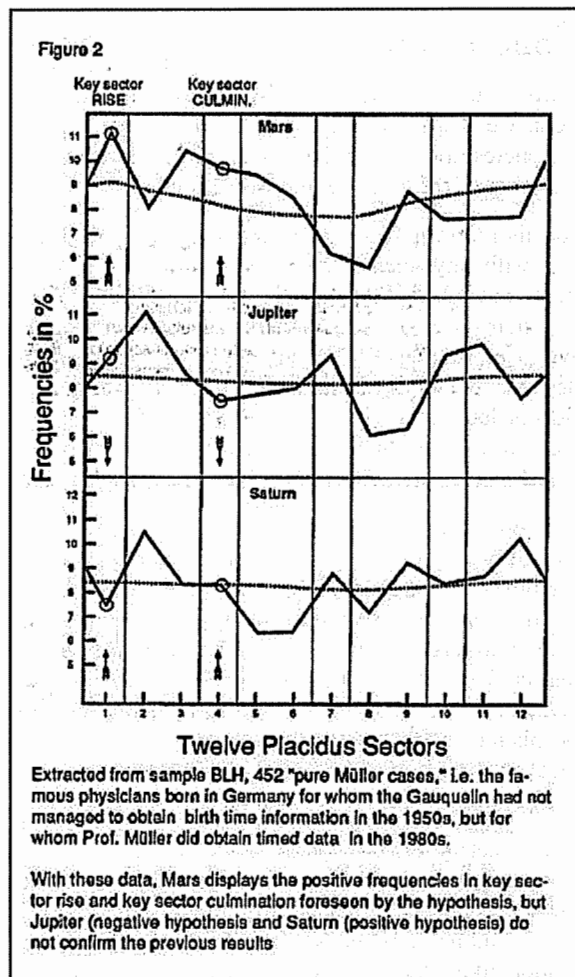
	N	obs	exp	diff	probability
F + NF	2552	688	561	+107	0.0000005
F	1321	360	291	+69	0.000004
NF	1231	308	271	+37	0.01
BLH + KUE	1288	292	290	+2	n.s.
BLH	944	227	212	+15	n.s.
KUE	344	65	77	-12	n.s.

Table 2 provides the outcomes in Plus zones, in the previous Gauquelin investigations with eminent physicians and in the present Müller investigations.

Verification of the Gauquelin Effect

Table 2 shows the main statistical results in the Gauquelin samples, and in the new Müller samples of famous physicians. In the Gauquelin samples, the larger number of cases provided higher significances of the results than in our samples. Table 2 also shows a better agreement of our Mars results than our Saturn results with the Gauquelin outcomes, although neither planet provides significant results except Mars in the BLH sample ($p = 0.04$)

Figure 2 presents the distribution in 12 sectors of the Mars, Jupiter and Saturn frequencies for the best of



our outcomes, namely the cases extracted from the *Biographisches Lexikon hervorragender Ärzte* which were not included in the previous Gauquelin investigations of German physicians.

The figure shows for Mars a maximum in sector 1 and a secondary but larger maximum extending over sector 4. Saturn, in accordance with its non-significant results in Table 2, does not confirm the hypotheses. For Jupiter, there is a negative frequency in sector 4, after the culmination. None of the other planets provided noteworthy results.

For the measured length of each biographical text which was expected to be related with the eminence of the studied physicians, the Mars frequencies in Plus zones were positive in the samples BLH as well as KUE, but without reaching a significant level.

Tested for traditional results in signs, the collected new material did not bring positive results. In particular, the physicians' Mars distribution in signs was not significant for Aries nor for Scorpio (see Figure 3 on page 30). Similarly, the frequencies in the Sixth House (house of illnesses) did not confirm the tradition.

Conclusion

If we try to summarize the results of our new experiment, we don't find a quite coherent picture, but the tendencies are nevertheless mostly in favor of a confirmation of the Gauquelin observations.

To this more or less positive replication of the findings with physicians, we can add the positive statement that during the numerous comparisons of our and their data, no indications surfaced of non-objective manipulations of the data nor of erroneous premises. My personal acquaintance with the Gauquelins did not let me expect anything else, of course. However, in view of the unusual investigated field, such fundamental statements seem nevertheless appropriate.

The few observed divergences between the Gauquelin and Müller data did not affect in the least the total outcomes, and appeared to be due mainly to oversights or errors in the answers from registrars. Each time such a divergence was stated, I required a second answer from the registrar, which helped clear several cases. Also the calculation of expected frequencies for the planets in sectors and Plus zones was carefully checked, and I see now no reason to doubt that the Gauquelin observations are real facts.

The planetary effects could be clearly replicated for Mars only, not for Jupiter or Saturn. That does not allow a conclusion that the experiment came out half correct and half erroneous. A positively significant replication like Mars for the BLH data has a conspicuously stronger weight than a non-obtained significance of another result. The cause for a negative outcome of Saturn can only be examined with hypotheses. The Gauquelin results came out best with the French

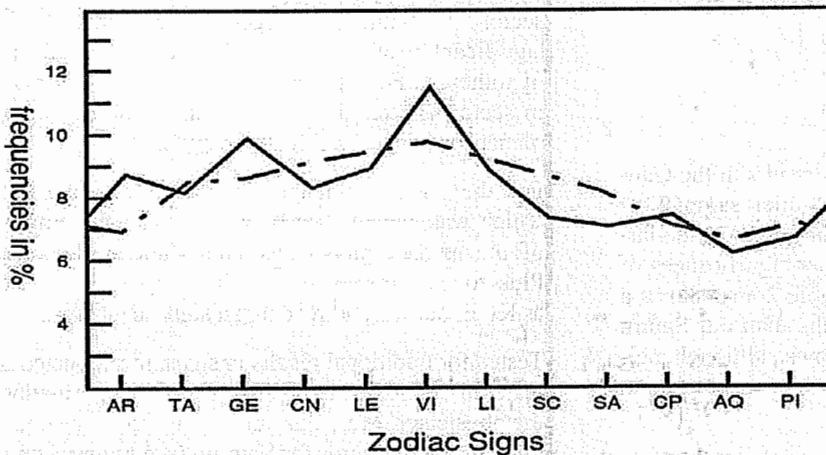
physicians, and worst with the German data. With our material too a similar observation was made, although our sub-samples of only 115 French physicians is too small to bring a significant result.

Partially missing significances do not imply in my opinion that the Gauquelin findings be less valid. They may depend mainly from the difficulty in collecting large enough and perfectly defined samples. The objections raised against the Mars effect by committees of skeptical scientists can threaten my results as well as those of the Gauquelins. We can hope to see our efforts acknowledged positively only if more researchers become involved in the verifications of the results and create a net of mutually supporting results. What was obtained until now at least requires further large research projects involving sufficiently numerous and carefully selected samples.✱

References:

- Fischer, I., *Biographisches Lexikon tier hervorragender Ärzte der letzten fünfzig Jahre*. 2 vol. 2. & 3., München, Berlin: Urban & Schwarzenberg, 1962.
- Gauquelin, M., *L'influence des astres*. Paris: Le Dauphin, 1955.
- Gauquelin, M., *Les hommes et les astres*. Paris: Denoël, 1960.
- Gauquelin, M., "The Mars Effect and the Sports Champions. A new Replication." Scientific document Nr.6, Paris: Laboratoire d'Etude des Relations entre Rythmes Cosmiques et Psychophysiologiques (LERRCP), 1979.
- Gauquelin, M., "Profession and heredity experiments: Computer reanalysis and new investigations on the same material", in *Correlation 4* (Nr.1): 8-24, 1984.
- Gauquelin, M., 2145 Physicians, Army Leaders, Top Executives," New Birth Data Series, Vol. 1, Paris: LERRCP, 1984
- Gauquelin, M. & Gauquelin, F., 1970: "Men of Science. Birth Birth and Planetary Data Gathered since 1949. Series A, Vol. w. Paris: LERRDP.

Figure 3



Distribution of Mars In Signs for 944 famous physicians (sample BLH), versus astronomical expectation for latitude 51° N, with weighted two-year classes corresponding to sample BLH (- - - - -).

Gauquelin, M. & Gauquelin, F., 1972: Profession-Heredity. Results of Series A & B. Series C, Vol. 1. Paris: LERRCP.

Kürschners Deutscher Gelehrten-Kalender 1961. 1961: (Editor W. Schuder), 2 Vol. Berlin: De Gruyter.

This article is an abridged translation of an article published in Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie, 1986, 28, 87-103.

—This article originally appeared in The NCCGR Journal, Fall, 1989, pp. 17-20.

Venus-Pluto Aspects

On the Occurrence Dates of Sex Murders

by Lorna M. Houston, B.A.

Summary

For 110 stranger-to-stranger sex murders with offense date obtained from the Canadian Centre for Justice Statistics, the Venus-Pluto major aspects are studied. Their test with Chi square being significant, the author concludes that a connection between astrology and the incidence of crime is successfully demonstrated, and describes its potential applicability for the prevention of crime.

Introduction

A growing body of internationally accepted scientific research has indicated that there is a connection between certain elements of astrology and events on earth (e.g. Gauquelin M., 1955; Doane, 1979;; Gauquelin F., 1982). A new aspect of this research, that needs still further investigation, focuses on the connection between astrology and crime patterns (e.g. Davis, 1978; Houston, 1988). If a relationship between astrology and crime patterns could be more definitively established, then this knowledge would be helpful in preventing crimes, aiding victims and rehabilitating offenders. Although it is generally agreed that conscious human willpower is a stronger force than the predisposed tendencies mapped by the stars, it also has been demonstrated that correlations do exist between the planetary positions and various human behaviors. That is, although aware individuals can and do take command of potentially harmful energies and divert them into positive, constructive channels, the minority who fail to do this tend to follow predictable patterns as to when their latent tendencies will manifest in the form of criminal behavior.

In the present study, I looked at a clearly defined type of crime—that of stranger-to-stranger sex murders. I chose an obvious, traditional astrological indicator of

this type of crime: Venus-Pluto major aspects. I hypothesized that Venus-Pluto major aspects would occur more frequently than chance in the astrological charts for the occurrence dates of a sample of stranger-to-stranger sex murders.

Subjects

I obtained a list of 113 dates of offences for sexual assault homicides from the Canadian Centre for Justice Statistics, Law Enforcement Program, Homicide Project. In each of these cases, the victim was 18 years of age or older. In each case, there was either no known relationship between the victim and suspect, or else the suspect was unknown. Although it is not known how many of the victims or suspects were male or female, it is known that most of the victims were female and most of the suspects were male. The list included all such cases in Canada from the years 1976 to 1987 inclusive.

I obtained the data by paying a fee of \$150 to the Receiver General of Canada, to cover the cost of having two government employees go manually through all of the sexual assault homicide files for those years to select those cases which met the criteria of the victims being 18 years of age or older and the victims and suspects not being known to have a previous relationship. The Centre provided me with these dates after consultation with their legal advisors and with the understanding that the purpose of my study would be to seek a new means of crime prevention.

Of the 113, I excluded three cases from the study because precise dates were not given for them. For example, one case was listed only as "August ?, 1982". Without the exact dates, precise astrological charts could not be drawn. The total number of cases in the study, therefore, was 110.

Apparatus

A standard and reliable astrological reference book, *The American Sidereal Ephemeris 1976-2000* (Michelsen, 1981), based on planetary data obtained from the U.S. Naval Observatory, was used to determine accurately the positions of Venus and Pluto on the required dates.

Procedure

The positions of Venus and Pluto on the date of each offence were determined from the ephemeris and rounded off to the nearest degree. These positions were recorded in columns. [Editor's note: All the data were sent to me for verifications of their accuracy; but the author asked that they be not published for easily understandable reasons of privacy.]

The major aspects under study were: conjunction, opposition, square, trine; a four-degree orb was used. This orb was considered wide enough to include all definite instances of the relevant aspects, but precise enough to act as a strict control in a scientific investigation. The aspects and orbs were determined by visual inspection of the Venus and Pluto positions, and were recorded in columns to the right of the planetary position columns. The entire procedure of recording the Venus and Pluto positions, aspects and orbs, was repeated once and compared to the original table, in order to ensure that there were no clerical errors.

The expected frequency of Venus-Pluto major aspects for the 12 years was determined. This was done by actually going through the ephemeris and recording all of the dates during the 12 years when Venus-Pluto major aspects within a four-degree orb occurred. In determining the Venus and Pluto positions for the purpose of assessing the orbs, each Venus and Pluto position was rounded off to the nearest degree. These

dates were cross-checked by the predictable sequence in which the aspects occurred: conjunction, then square, then trine, then opposition, then trine, then square, and back to conjunction. A further check was made by going through the ephemeris again to ensure that the dates of the aspects were recorded accurately. The first and last dates of each aspect were given special attention during this checking procedure. [Editor's note: A complete list of the dates on which Venus-Pluto aspects occurred in the years 1976 to 1987 inclusive was sent by the author for facilitating verifications. We thank the author for them.]

The numbers of aspects of each type during each year were then totaled and the expected frequencies calculated. Their average for the considered 12 year period is 18.37 in the sample of 110, which corresponds to 16.7%. [Editor's note: This Table too was sent to me for verifications. Its last column provides the data of the last column in Table 1, below.]

Rather than just referring to Tables for Aspect Research (Vail & Pottenger, 1986), the expected frequencies were determined by counting all the days with an aspect, because, as Vail and Pottenger state, "...if a sample spans only a few years in a decade, the calculated expected frequencies can be erroneously high or low" (p. 4). The date in this study spanned only a few years in two decades, the 1970s and the 1980s. Using these two decades, from the Tables would have introduced erroneous percentages.

Results

Table 1 shows the number of cases during each of the studied 12 years along with the calculated observed and expected frequencies.

A chi square test revealed that the Venus-Pluto major aspects occurred in a non-random way on the dates of occurrence of the stranger-to-stranger sex murders. The result is significant at the 0.01 level:

$$X^2(1, N = 110) = 8.68 \quad P < .01$$

The average percentage of the observed frequencies for the considered twelve years is 26.15%, whereas the average percentage of the expected frequencies is 16.71%. The range of the observed frequencies is 50%, whereas the range of the expected frequencies is 13.7%.

Constructive criticism

To be objective, 110 cases are not enough by themselves to prove the hypothesis beyond a doubt. More data would be needed from other years in Canada or from other countries. The study could also be criticized on minor grounds, such as the fact that the data are for "suspects" rather than for offenders actually convicted in court. In addition, some of the cases in

Year	Nr of cases	Nr VE-PL Aspects Observed	Observed Frequency in %	Expected Frequency in %
1976	8	4	50	15.8
1977	14	5	35.7	21.6
1978	8	1	12.5	12.3
1979	7	0	0	14.0
1980	9	2	22.2	23.8
1981	17	7	41.2	15.3
1982	13	2	15.4	21.9
1983	4	1	25	11.8
1984	8	3	37.5	14.2
1985	10	4	40	11.2
1986	7	1	14.3	24.9
1987	5	1	20	13.7
Totals	110	31		

which the suspects were unknown may actually belong in the category of victims and suspects who knew each other.

Also, I controlled for the astronomical variables, not for demographic variables. It seems unlikely to me that any specific time of year when sex murders occur more often in Canada would affect the result. In this study, major Venus-Pluto aspects of all types, occurring at various times of the year, were included. Therefore, there would not be a problem of the offences occurring more frequently at the same time of year, as the variable under study more frequently occurs by chance.

Discussion

The results clearly support the original hypothesis. This finding, that a connection between astrology and sex murders can be demonstrated statistically, is very promising in terms of the goal of finding a new way to prevent crime.

The present finding is similar to the findings of Davis (1978). Davis studied 31 natal charts of sexual assault victims and among her observations was that "*Venus is of primary importance. The probabilities of sexual assault appear to hinge primarily on an interchange between Venus and Mars linked to an angle, to one another, or to the Sun and Pluto*" (p. 39). Davis also states: "*Probabilities dramatically rise if there are discordant aspects between Venus and Pluto...*" (p. 40).

Davis's techniques of analysis were much less scientific than the present study. Hers was an introductory exploration of many possible factors, whereas the present study is a rigid, statistical test of one definite hypothesis. The present study also goes beyond Davis's study in that it examines a larger number of cases. In addition, the data from the present study were obtained from an official source, whereas Davis relied upon the goodwill of volunteers to furnish her with data.

The present finding is consistent with an unpublished pilot study of Venus-Pluto aspects which I conducted in February 1987. In the pilot study, I examined 10 Toronto stranger-to-stranger sexual assault (not murder) cases in which penetration either occurred or was attempted. I found Venus-Pluto afflictions (conjunction, square or opposition), using a six degree orb, in all but three cases. In those three, the victims were under age 16.

The present finding is also consistent with what traditional astrology would say about Venus-Pluto interactions. For example, Thornton (1982) states: "*Pluto's extreme nature, with its ability to transform and*

penetrate, can ... degrade the love of Venus. Pluto and Venus contacts are particularly problematic in the sexual area of the relationship, as the Pluto individual may force Venus partner to comply with his (or her) desires" (p. 100).

Another traditional source, Sakoian and Acker (1977) describes Venus square Pluto transit in such terms as "... *difficulty in controlling sexual urges... In extreme cases, the individual may be raped or sexually molested, but only if the natal horoscope concurs*" (p. 267).

This last point, about whether the natal horoscope of the individual concurs, is very important. Future studies could examine statistically the connections between natal chart features of both victims and offenders with the charts for the dates on which the offenses occur. However, it would be difficult to obtain a large enough sample, particularly of victims' birth dates. My own experience of working with the charts associated with murder cases in Toronto is that the connections between victims' charts, offenders' charts and date of offense charts are very obvious and pronounced. However, this would need to be proved statistically, in order to be scientific.

The long-term goal of astrological research into crime patterns would be to narrow down, as specifically as possible, "who is likely to become a victim of whom when." Then, action could be taken to intervene and prevent serious crimes from occurring, or to put it another way, "to divert negative latent tendencies into positive, constructive channels, so that they will not manifest as criminal behavior."

Needless to say, it would be great abuse of scientific astrological research to convict or detain individuals on the basis of their astrological charts. There would be obvious human rights issues involved, and there is also the argument that many persons with difficult charts succeed in overcoming their problems through their own willpower, often to become outstanding, respectable citizens. Any astrologically-based crime prevention program involving possible offenders would have to elicit their voluntary participation. Some might not cooperate, especially those most intent on crime. But even if only some murders could be prevented in this way, then the research done would be worthwhile.

For those who would cooperate, scientific, astrological knowledge would integrate well with the therapy programs already available to prisoners and others, such as stress management program. Stress management teaches the individual to recognize when he or she is under stress, and astrology could help the individual tune in to these times and even to predict

future dates of high stress. Plans could then be made in advance to prepare an alternative emotional outlet, rather than commit a crime. For example, an appointment could be made with a counselor.

As for crime prevention programs involving possible victims, voluntary participation could be encouraged by announcing publicly the most likely dates of sex murders, so that those concerned about being victimized could take precautions of their choice on those dates. For example, they might make a point of avoiding unlit areas, underground parking garages and remote parks on those dates.

Another potential practical application of this research would be to help the police solve homicides. Theoretically, if the charts for the date of the offense and the birthdate of the victim were drawn, then the offender's chart could be projected from these two charts. From the projected chart, characteristics of the offender could be predicted, such as personality, mannerisms and even physical appearance. However, the exact times of day for the offense and for the birth date of the victim would be required in order to ensure complete accuracy and to go beyond merely suggesting to the police very general ways of narrowing down leads in a case.

Conclusion

It can be concluded, then, that I have overcome the major possible objections to a study such as this. If more research is done to add to the very promising results of this study, then a scientific knowledge of the connections between astrology and crime patterns would be of practical use in preventing crimes.*

References

- Davis, T.P., *Sexual Assaults: Pro-identifying Those Vulnerable*, Davis Research Reports, P.O. Box 979, Windermere, Florida 32786, 1978.
- Doane, D.C., *Astrology: 30 Years Research*, American Federation of Astrologers Inc., P.O. Box 22040, Tempe, Arizona 85282, 1979.
- Gauquelin F., *Psychology of the Planets*, ACS Publications, Inc., P.O. Box 16430, San Diego, CA. 1982.
- Gauquelin M., *L'Influence des Astres*, Le Dauphin, Paris, Houston L., Pottenger M., Gauquelin F. (1988): "Research on 132 murderers," *Astro-Psychological Problems*, 6,2,22-24, B.P.317, 75229 Paris 05, France, 1955.
- Michelsen N., *The American Sidereal Ephemeris 1976-2000*, ACS Publications, Inc., P.O. Box 16430, San Diego, CA 92116, 1981.
- Sakoian F& Acker L.S., *Predictive Astrology*, Harper & Row, New York, 1977.
- Thornton P., *Synastry*, Aquarian Press, Wellingborough, Northamptonshire, UK, 1982.
- Vail, S.G. & Pottenger M., *Tables for Aspect Research*, ACS Publications, Inc., P.O. Box 16430, San Diego, CA 92116, 1986.

—This article originally appeared in
The NCGR Journal, Fall, 1989, pp. 23-25.

Millennium
ALPHEE'S
AIR SOFTWARE

MILLENNIUM
STAR TRAX
6.0

Your Astro Information
Highway!

www.alphee.com

- ▲ **Mix and Match all Predictive Techniques**
- ▲ **All New Search Engines**
- ▲ **KT BOEHRER Techniques**
- ▲ **Don't pay a penny for software tutoring! TUTORIAL VIDEOS ARE IN THE PROGRAM to learn all features, buttons & nuances of STAR TRAX!**

23 PROGRAMS!
WITH MORE FEATURES
+ ARTIFICIAL INTELLIGENCE — ONLY AT AIR!

- ▲ **ALPHEE'S ASTROLOGY TEACHING DVDS**
- ▲ **FORTUNE HUNTER'S MAPS**
Service for Love, Career & Wealth - this amazing system uses your ENTIRE CHART to show your BEST locations!

AIR SOFTWARE
800-659-1247
(860) 232-6521
Email : alphee@alphee.com
www.alphee.com

How to Maximize the Validity of Your Statistical Tests

by Françoise Gauquelin

Summary

The use of small numbers of cases on which a large number of hypotheses are tested with the exceedingly vague Chi square test produces much too often a so-called "significant result". As soon as this label is attached by the computer to the outcome of their research project, beginners imagine that they have discovered a new astrological fact. The article explains why too often this is an illusion.

Introduction

Beginners tend to look for maximal "significance" when they apply statistical tests to the outcomes of a sample of charts they are studying. But the appreciation "significant" for the result of a statistical test just means that an anomaly has been spotted. An anomaly in the data does not mean that a new astrological discovery is at hand, contrarily to what beginners most often think. Of course, it is always interesting to check why a given outcome seems anomalous in a given context. There are methods for doing this, and we have discussed them several times.

But concentrating on passing anomalies is not the main purpose of research. We can avoid spending time on unimportant "significances" by enhancing the validity of our methods.

In NRJ's last issue, I briefly hinted at weak sides in a research project that tend to make a statistical result unreliable. For this I was challenged by Richard Nolle to say more explicitly what I meant (p.47). I am glad to comply here, with the hope that some readers may find it useful.

Small numbers of investigated charts are statistically not safe

This statement may seem much too obvious to deserve any consideration here. However it is so fundamental in statistical research that its neglect may completely ruin a project.

In the first part of this century, Gallup made his name famous by using statistical methods for predicting before the event the correct outcome of presidential elections. For achieving this, he concentrated on correct sampling methods, interrogating about their intended votes parts of the population that were

- 1) not too large for the available funds;
- 2) not too small for correct predictions.

Apparently Gallup knew how to balance correctly these two opposite requisites, for he seldom missed the correct answer which established his name as a model for political and economic statistics. Nowadays, we still have to balance the same two (often contradictory) requirements for maximizing our chance to discover possible new facts in astrology.

So what is the minimal size of a statistical sample for having a decent degree of validity? There is no simple answer to this question, because a third factor, namely the strength of the measured effect, interferes with the two basic factors: financial possibilities and necessity to deal with large numbers.

When I was collaborating with Michel Gauquelin on the collection of professional groups, the planetary effects in key sectors usually became visible when the number of cases approached the hundreds. But samples of 500 cases were a minimum for reaching a

safe probability level. However, when we started heredity investigations, where the planetary effects are considerably weaker, it turned out that several thousands of cases had to be collected before an effect in key sectors began to show up, and ten thousands of data were needed to make the result safely credible.

For compensating an insufficient amount of data in their sample, I have seen beginners converting them to percentages, which gives the illusion of dealing with at least a hundred charts. However statistical tests are not prepared for dealing with percentages. A statistical "significance" obtained in this way has no lasting meaning. The real number of involved cases is an essential condition for valid statistical tests. Any interference with it invalidates their result.

The number of tested hypotheses matters

When you are in possession of a decent number of charts, the logical thing to do, apparently, is to test on it all possible and imaginable astrological factors. Correct? Yes, if you consider this as a preliminary inspection without statistical implications; but No! if you want to attach any serious meaning to possible "significant results" coming out in such a context. The modern facilities we have today for scanning in a few minutes hundreds of astrological factors in various databases make this warning imperative. Don't believe that you have made a lasting discovery if, after examining dozens of chart factors, you find out that some of them are labeled "significant" by your program. The most likely conclusion in such a case is that your computer program has spotted isolated high frequencies which are bound to appear from time to time in large samples of stochastic data. When the data are astrological, they automatically involve astronomical and demographic cycles that tend to multiply the number of conspicuously high or low frequencies. But a conspicuous frequency is not necessarily a new astrological fact. The computer would need special programs for finding out for each "special case" whether it is caused by a more chance fluctuation, an astronomical factor, a demographic cycle, and what may after all be a new astrological fact. Let us urge software specialists to prepare such programs for us. They would simplify the researcher's tasks.

Meanwhile, although preliminary scans of a new database seem a normal procedure to an avid researcher, the use of current statistical tests in such a context does not provide valid "significance levels". Either you avoid these tests altogether, or you divide the

outcome of your test by the number of hypotheses checked, a drastic necessity that erases most of the "significant" results.

But there is a better way to handle such a situation. If your database seems large enough, you can divide it in two parts. The first part is used for preliminary scans, and its most conspicuous feature is retained as a firm hypothesis that is then tested on the non-examined second part of the database. If the conspicuous feature of the first part does not come out significantly in the second part, it must be discarded as spurious. That is the hard law of statistical testing.

Such precautions are so compelling that, if a first conspicuous feature in your database finally turns out to be unreliable, you cannot hunt for another "secondarily conspicuous fact" and statistically test it without dividing the result by two, because it is the second time you define your hypothesis post hoc. So it seems always a better idea not to perform preliminary scans for conspicuous features in your data. Large samples always contain some such features which are not astrological at all. Why lose time with them?

It is not necessary because, if you collect data for astrological purposes, you know what classical astrology predicts for these data. That should give you a firm hypothesis to test in your sample, without any preliminary scanning for conspicuous features. This is the safest way to obtain a valid "significance level" with a statistical test.

To this, I often hear the objection that, when I worked with Michel Gauquelin on professional data, we would have made the very error I am denouncing here by collecting several thousands of data, then examining and statistically testing all possible features in them.

If we had really proceeded in this way, I would not consider our findings as well ascertained, despite their high degree of significance. In my opinion, it is mainly their successful replication on fresh data that made them statistically credible. But there is a misunderstanding behind this objection that is obviously related to superficial accounts of what we actually did. In the 1950s, we were still very young. Our lack of experience and our very modest funds would not have allowed us to start a project involving ten thousands of data. We worked first with samples of hundreds at a time, which allowed us to spot possibly meaningful hypotheses, then to check them on fresh data over and over again, while varying the conditions of the experiments for testing all the possible

non-astrological interpretations of the results. This, I think, is what made out of them a scientifically convincing network of significant outcomes.

Chi square is seldom the best test to use

Statistical tests are mathematically derived formulae allowing to trace limits to normal chance fluctuations called "significance" levels. The adequate formula must be carefully chosen for each investigated hypothesis. But most often beginners tend to use a Chi square formula:

$$\text{Chi Square} = \frac{\sum (o - e)^2}{e}$$

where "o" means "observed frequency", "e" means "expected frequency" and " $\sum (o - e)^2 / e$ " means "Sum of the squared differences between observed and expected frequencies." Once the test has been applied to a frequency distribution, the formula provides a result that can be checked in the corresponding probability table. The following extract from the table for "Chi square with eleven degrees of freedom" shows the equivalences between given Chi square values and the probability that these values belong to a normal or abnormal frequency distribution:

For $X^2(11)$	17.27	P = 0.10
	19.67	0.05
	24.72	0.01

This extract from the Chi square table shows that a chi square result with eleven degrees of freedom, when it reaches a value of 20 for instance, has a 0.05 probability not to belong to the pool of "normal frequencies". In statistical jargon, this result is "significant at the 0.05 level". This means that mathematically, there are only 5 chances in 100 trials that this result be normal, and 95 chances in 100 trials that it be abnormal. Of course, a researcher hoping to discover a new astrological fact in his sample will consider, if his hypothesis receives such a mathematical approval, that the new astrological fact has been safely confirmed. What are his chances to be correct?

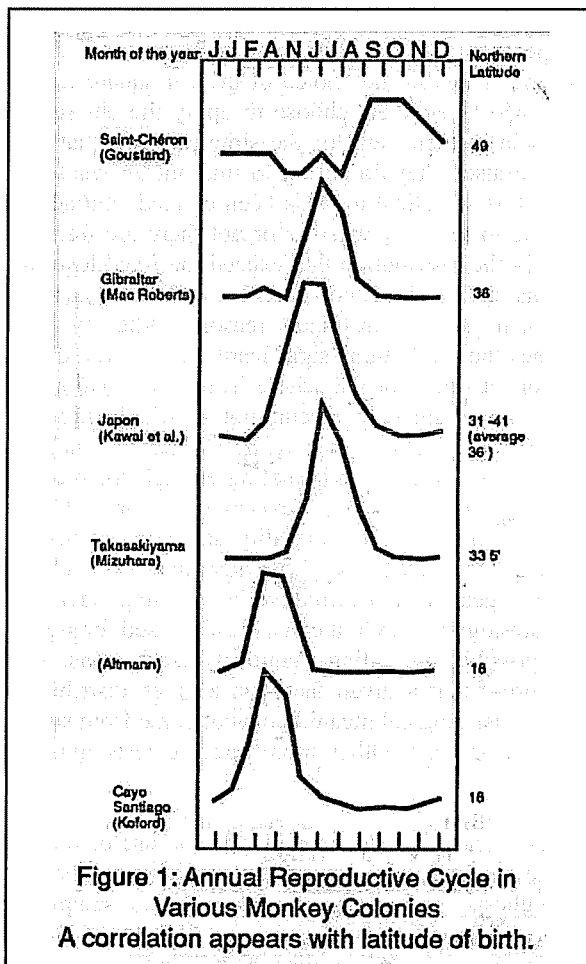
Not very strong, actually. First, the mathematical verdict says 95/100 chances that the frequency distribution be abnormal. But it says also: 5/100 chances that it be normal! This leaves sufficient space for normality without any astrological meaning to sneak in when a new astrological discovery is considered. Obviously, it is safer to organize a replication with fresh data before claiming that a new discovery has been made.

But there is also an even more impelling reason to suspect that the statistical demonstration is still insufficient. It lies in the choice of the chi square test itself. Most beginners choose to apply the chi square formula to their data for the simple reason that it is easy to use. They do not try to find out for what purpose this statistical test has been created. Actually it is able to tell only whether or not there are frequencies in the distribution that exceed the fixed level for normality. It does not foresee which frequencies might do it for astrological reasons. When this test pushes the red button "significant" for a given distribution, it does not tell where in the distribution the abnormal frequencies occur, nor in which direction they occur, above or below the average. Obviously, such a test is not discriminating enough for proving specific claims. It was devised only for setting a vague limit between normality and abnormality, in order, for instance, to alert workers in a plant when a shift of gears had occurred while operating machines. In astrology research, it can at best be used for signaling possibly interesting frequency distributions. But the proof that a given factor in a given distribution has an astrological meaning cannot come from such a Chi square test. Other more specific tests must be used.

These considerations explain why the use of the exceedingly vague Chi square test, without any precise hypothesis, and on a dangerously small sample of charts, does not seem to warrant valid conclusions in favor of an astrological discovery in any case. More work, more data, more verifications are needed before asserting that a surprising new fact has been validly demonstrated.

How complex can the demographic problems be?

In this methodological section of the journal, examples have been given of non-astrological cycles modulating the frequency of planetary placements in signs, houses, aspects, etc. It is important to identify such non-astrological effects and to subtract them from the outcomes of a statistical investigation before calculating the astrological significance of the results. Mark Pottinger has shown examples of such purely astronomical effects (see collection of APP's past issues.) Michel and Françoise Gauquelin have published examples of demographic cycles having an incidence of planetary placements in houses, together with methods for calculating and eliminating them (see *Methods*, LERRCP, 1957), separately or in combination with the astronomical artifacts.



Month of Birth		Table 1— Reproductive Cycle Observed in Macaque Monkeys				
First Births	Maximal rate	Last Births	Northern Latitude	Place of Observation	Species	Observer
	August		49	Saint Cheron (Essonne, France)	<i>Macaca irus</i>	Gostard Michel
March	June	Sept	36	Gubraktar (Spain)	<i>Macaca sylvana</i>	MacRoberts M&B
March	June	Sept	31-41	Japan	<i>Macaca fuscata</i>	Itani, J.
May	June to August	Sept	33.5	Takasakiyama	<i>Macaca fuscata</i>	Kawai, Axume & Yoshiba
April	June	Sept	33.5	Takasakiyama	<i>Macaca fuscata</i>	Mizuhara
March	April	Sept	28	Jaipur (India)	<i>Macaca mulatta</i>	Southwick B & S
March	April	Sept	27	Algarh (India)	<i>Macaca mulatta</i>	Prakash
Feb.	March	May	18	Cayo Santiago	<i>Macaca mulatta</i>	Altmann, Stuart A.
Jan.	March	July	18	Cayo Santiago	<i>Macaca mulatta</i>	Koford, Carl B.
Jan.	Feb. to March	April	13	Somanathyapur (India)	<i>Macaca radiata</i>	Simonde, Paul E.

Realizing the importance of such methodological problems, readers expressed the hope that a quick publication of astronomical and demographic models may allow to enter them into the memory of computers which could take charge of eliminating them automatically from new sample's results. This is certainly a reasonable wish, and a sensible aim. Alas, reality is more complex than they imagine and not as easy to capture in a few published models that would allow computers to automatically take care of the problems involved.

I have here an example of a new and unexpected factor which affects demographic effects on the annual birth rates. The effect was discovered in colonies of monkeys living in natural conditions: there is a correlation between the monthly birthrate and the latitude at which the monkeys are giving birth. Human parturients live in less natural conditions than animals. But they show, nevertheless, conspicuous annual birth rhythms and may well also be influenced by the latitude effect (more on this in a next issue of the journal).

Table I lists the observations I collected from the caretaker of a monkey colony I was studying in St. Cheron (France) when I was working at the National Center of Scientific Research, as well as other observations on the same subject published in the relevant literature. Figure 1 illustrates the latitude effect discovered in these data;

Discussion: Table I (column "birth month") and Figure 1 show that in monkey colonies most births take place within a few months of the year. But the maximum of this annual birth curve does not occur always in the same month. While there is a clear shift of this maximum related to the latitude of the birth place,* the longitude does not seem to play any differentiating role: Gibraltar (Europe) and Japan (Asia) at 30° latitude, or India and South America at 20° latitude, show identical birthrate maxima.

* at 50° northern latitude, the maximum appears in September; around 30° latitude, it shifts towards June-July; at 20° latitude, the maximum is situated in March-April.*

Reference: Gauquelin Jacquelyn, Françoise, "Le Cycle Annuel de Reproduction du Macaque," *Bulletin Biologique*, 3rd trimestre, pp. 261-270, 1968.

— This article originally appeared in *The NCGR Journal*, Fall, 1989, pp. 33-55.

Polar Co-ordinate Measurement Systems and The Astrology of Local Space

by Steve Blake

The Local Space Horoscope is, quite simply, a horoscope cast for a particular moment in time for a particular spot on Earth, and projected onto the native's horizon. It is a static horoscope, much like the geocentric ecliptic horoscope used by the majority of astrologers. I first heard about Local Space Astrology in late 1970s in articles published by Michael Erlewine and have been exploring its potential ever since. While not recommended as a predictive tool, it is an excellent adjunct to traditional approaches to natal astrology and really shines when applied to re-locational work. I will elaborate on all these points below, but it would be appropriate to back up a bit and place Local Space Astrology in its proper position in the spectrum of astrological tools. This will involve some rather detailed definitions of technical terms, but please bear with me—I think you will find it worth your while.

Kinetic Configurations and Static (Projected) Horoscopes

Basically, there are two different ways of noting the position of a body (planet, asteroid, fixed star) in space. The first, and most obvious, is little used by astrologers today. Quite simply, you note where the body actually is at any given moment. Since some bodies appear to move through the sky quite rapidly, you must then make numerous sightings of the body and somehow plot its position as it moves, usually against the background of other seemingly non-moving objects like the fixed stars. For example, you can say that Mars is on the local upper meridian at such and such a time or that Venus rises just ahead of a certain fixed star at a given time. This method makes no attempt to refer any of the sightings to particular reference plane. The body measured *in mundo*, or where it really is. A series of *in mundo* sightings

provides what I call a “kinetic configuration”, so-called because an attempt has been made to reproduce the actual motion of the body as seen from the observer's point of view. As far as we know, these *in mundo* kinetic configurations were the first ones used by ancient astrologers. Projecting horoscopes to a given plane of reference is a comparatively recent invention.

In Mundo Techniques

As was said before, these *in mundo* techniques have been ignored by most astrologers today, but there are a few interesting artifacts of our earliest legacy. Here are some examples:

The Polar Equidistant Azimuthal Projection: Arthur Blackwell (a noted Sidereal astrologer and one of the partners at Astrolabe) has invented a unique mapping device known as a Polar Equidistant Azimuthal Projection, which is a map that allows the viewer to visualize clearly kinetic configurations of planets in a birthchart as they affect the Horizon, Meridian and Prime Vertical. It is particularly helpful in allowing a person to actually see his natal parans as they occur on the angles of his or her horoscope. It is a technique that cries out for computerization and we now have the inexpensive plotters necessary to produce the maps.

Paranatellon: This is a term of Greek origin usually shortened to “parans”. Parans are potential mundane aspects. They are mundane (or *in mundo*) because they occur only on the angles of any given horoscope and are not referred to any traditional plane of reference. They are potential because the bodies may not actually be on the angles at the moment of casting the horoscope, but they will come to the angles as the

horoscope is rotated through the sky during the first 24 hours after birth. Therefore, a “paran” occurs when one body is brought to an angle (Ascendant, Descendant, upper or lower Meridian) and there is another body at the same angle or at a different angle, even though the two bodies do not form any traditional aspect on the ecliptic. Many astrologers who use parans have found them to be very powerful indeed. Any good astrological software or chart service can cast parans for you and I highly recommend that you investigate them.

Astro-Mapping: In an astro-map, each planet is projected onto a map of the world such that the longitudes and latitudes of ALL the places where the planet would rise, set, culminate and anti-culminate are shown. Although not invented by him, we are all in Jim Lewis’s debt for having popularized this technique in his ASTRO*CATO*GRAPHY chart service. The technique is particularly helpful as an adjunct in relocation work, as well as in Mundane Astrology.

The Kinetic Mundascope: This is a technique invented by Vermont astrologer and researcher James Valliere. It is a graphic almanac (published yearly by Astrolabe) which shows the civil times of the rising, settings, upper and lower culminations and transits over the east and west angles of all the planets. This is perhaps one of the most valuable tools available to an astrologer. With it, you can tell—at a glance—when a planet is “on an angle.”



As you can see, all four techniques present exceedingly clever solutions to the problem of trying to visualize the actual motion of bodies in space.

Horoscopes Projected onto a Plane of Reference

Once we leave the world of actually trying to locate a body in space and attempting to interpret the results of such a sighting, we are left with attempts to interpret the position of a body by projecting it onto a universally accepted plane of reference. The obvious value of this approach is that the actual motions of the bodies in question are smoothed out, so to speak. No longer do you have to keep track of ten different planetary orbital paths—you “make believe” that they are all occurring on the ecliptic, or the horizon or the prime vertical. The danger in this approach is the tendency to get sloppy in our thinking and to start assuming that a planet’s projected position is its actual position. An example of this occurs when Pluto, which often has a great deal of celestial latitude and is quite far from the ecliptic, will physically rise an hour or so before its ecliptic longitude rises. Can we then really say that Pluto is on the Ascendant?” The problems that such anomalies as this raise when it comes to interpretation are quite serious and are often overlooked by astrologers. If we seek to have ourselves taken seriously as a discipline, sloppy thinking like this may just deal our cause a fatal blow.

An Archetypal Polar Co-ordinate Measurement System

Once the value and danger of using horoscopes projected onto a plane of reference has been understood, it is then necessary to confront the elements of an archetypal Polar Co-ordinate Measurement System before investigating the ones that are in common (and uncommon) usage among astrologers. All Polar Co-ordinate Measurement Systems must have the following:

1. A reference sphere
2. A reference plane
3. A reference pole
4. A reference center
5. A transversal referent
6. An orthogonal referent
7. A distance component

The **reference sphere** for all Polar Coordinate Measurement Systems used by astrologers is the **Celestial**

Sphere. This is an imaginary sphere of infinite radius which surrounds the observer, who is supposed to be at its center. For measurement purposes, celestial objects are considered to be located on this sphere. The rigid definition of a **plane** is: a set of points produced by moving a straight line perpendicular to itself such that every point on the straight line traces a straight line perpendicular to the original straight line. (Amazing, isn't it, how difficult it can be to precisely explain a simple phenomenon.) In a Polar Co-ordinate Measurement System, the **reference plane** is that plane to which all points to be measured are projected (*e.g.* the ecliptic, the equator, the horizon, *etc.*). It does not matter if the body to be measured is actually on the plane. The reference plane is the most important part of a Polar Coordinate Measurement System, because the system would not have been devised unless the plane chosen was considered to be important to study. As you see, in this type of astrology the emphasis shifts subtly from noting the actual bodies themselves, to seeing the manner in which they impinge on the reference plane. For better or worse, the zodiac (in an ecliptic-based system) becomes a bit more important than Mars or Venus or Pluto. It is therefore necessary that astrologers have a complete understanding of the symbolical nature of the reference plane they are working with. There is no problem here with the zodiac—astrologers have that down pat—but what of the equator or the prime vertical? What are their symbolical associations? Obviously further work needs to be done here if we are to fully explore these alternate reference planes.

The definition of a **pole** is: if one were to drop a straight line perpendicular to a given plane, and then, using the point of intersection between the perpendicular and the plane as a center, describe a sphere, the points where the perpendicular line cuts the sphere above and below the plane are called poles. The upper one is the North Pole and the lower one is the South Pole. The **reference pole** in a Polar Co-ordinate Measurement System is perpendicular to the reference plane and intersects the reference plane at the reference center.

The **reference center** of a Polar Co-ordinate Measurement System is always pre-defined and considered to be stationary. Indeed, Polar Co-ordinate Measurement Systems are defined as being static, not dynamic entities. All **geocentric** Polar Co-ordinate Measurement Systems have as their reference center the Earth, while the reference center of the heliocentric System is, of course, the center of the Sun.

The **Transversal Referent** (*i.e.*, the “crosswise” referent) in a Polar Co-ordinate Measurement System is

that measurement that is taken along the reference plane where it meets the **reference sphere**. Fundamental to this type of measurement is the establishment of a **fiducial** or starting point somewhere along the reference plane. Usually the fiducial is determined by the intersection point of the reference plane with another reference plane. The measurement is usually expressed in one of three ways. It can be regarded as an angle of “X” degrees which is measured from the fiducial inward along the reference plane to the reference center, and then back out to the projected position of the body to be measured. This can also be expressed as an **arc** (or portion) of the reference plane measured in degrees, or as a measurement of time in Hours-Minutes-Seconds.

The **Orthogonal Referent** (or “right-angled” component) in a Polar Co-ordinate Measurement System is defined by describing a great circle (one whose diameter is equal to the diameter of the sphere on the surface of which it is drawn) from pole to pole through the point to be measured. This great circle will form a right angle at the point where it intersects the reference plane. The orthogonal measurement is taken from the reference plane and measured along the point to be measured's vertical circle in arc up (or down) to the point to be measured. The **orthogonal measure** of bodies *north* of the reference plane is usually indicated by a “+”; and the orthogonal measure of bodies *south* of the reference plane is usually indicated by a “-”. **Transversal and orthogonal referents** are sometimes also referred to generically as “longitudinal” and “latitudinal”, but I discourage this as it tends to confuse archetypal terminology with terminology from a specific system.

The **distance component** (also called the radius vector) is the measure of how far away from the reference center the point to be measured actually is. Since, in a Polar Co-ordinate Measurement System, all points to be measured are projected onto the reference center along the reference plane, this component is ignored in interpretation (but not in calculations). The way that the **distance component** in a Polar Co-ordinate Measurement System is noticed in interpretation is reflected in the fact that bodies that are farther away from the reference center have slower rates of change of position along the reference center than do bodies closer to the reference center.

Six Polar Co-ordinate Measurement Systems

Now that generic terminology for dealing with Polar Co-ordinate Measurement Systems has been

introduced, let's proceed with rather detailed descriptions of the specific systems in use.

The Geocentric Ecliptic System

The following two systems refer to zodiacs measured tropically. I'll leave the sidereal zodiac versions of these systems to be explained by those who use them (in order to save time and space). The reference plane of the Geocentric Ecliptic System is the **ecliptic**. The ecliptic is defined by the great circle made by the plane of the Earth's orbit on the celestial sphere. From the point of view of the observer on Earth, it can be defined as the apparent path of the Sun around the sky during the year.

The reference poles for the system are the poles that stand at right angles to the ecliptic and go through the center of the Earth, which is the reference center for the system. They are called the north and south ecliptic poles.

The transversal measurement of the system is called **celestial longitude**, which is the distance along the ecliptic in degrees, minutes and seconds from the **vernal equinox** to the point of intersection with the ecliptic of a great circle passing through the object to be measured and the ecliptic poles. It is measured from the vernal equinox in the direction of the Sun's apparent motion, from 0° to 360° . As can be seen, the fiducial of the system is the vernal equinox, which is one of the points of intersection of the ecliptic and the **celestial equator**. The vernal equinox is the 0° point of celestial longitude and of celestial latitude, where the Sun crosses the equator on or about March 21 each year. Following the usual practice of astrologers, measurements in celestial longitude may be taken using the 12-fold division of the zodiac, with the vernal equinox equaling 0° of the sign Aries.

The orthogonal measurement of the system is called **celestial latitude**, which is the distance of an object to be measured from the ecliptic in degrees, minutes and seconds as measured along a great circle that passes through the ecliptic poles and the object, and is therefore at right angles to the ecliptic. While most of the planets remain fairly close to the ecliptic, Pluto can be over 17° above or below the ecliptic. The Moon and Venus also often have significant celestial latitude, and the various asteroids and fixed stars can be very far from the ecliptic indeed.

Astrologers are indeed well-versed in celestial (zodiacal) longitude and its interpretation, but the ramifications of celestial latitude have been much neglected. I would suggest that the whole panoply of

methods usually reserved for interpreting declinations be applied to latitude as well. If one keeps the orbs very, very tight, a study of planetary pictures in latitude of even those bodies with very little latitude may prove quite powerful and rewarding.

The Heliocentric Ecliptic System

This system is exactly the same as the previous one, with one major exception: the reference center of the system is the center of the Sun, not the center of the Earth. Thus, the celestial pole passes through the center of the Sun at right angles to the ecliptic, which is the reference plane. The transversal measurement is still celestial longitude and the fiducial is the vernal equinox. The Earth's position is plotted in this system; it's celestial longitude is 180° from the Sun's geocentric celestial longitude. Planetary measurement is often done using the tropical zodiac, but it is highly debatable that the tropical signs should be "read" seriously in this System, since the fiducial of the tropical zodiac is an Earth-related phenomenon, not a solar phenomenon. What difference does it make to the Sun if it is the first day of spring on Earth? Therefore, the fact that my heliocentric Venus is in 2° of Scorpio is irrelevant. It would be far preferable to express heliocentric celestial longitudes in a 360° format for the purposes of measuring planetary inter-aspects and aspect patterns, which is where the real gold of heliocentric astrology can be mined, in my opinion. To repeat then, measuring celestial longitude in a heliocentric system in the tropical zodiac should be regarded merely as a convenience that allows one to read aspects easily, and nothing more. The orthogonal measurement of the system is, once again, celestial latitude.

Allow me an aside at this point. It has become common practice with many astrologers to insert heliocentric longitudes for a native's geocentric chart, and vice-versa. Pronouncements are then made as if this technique was not irrational and illogical. It should be apparent from the above explanations that an Earth-based Ascendant is absolutely irrelevant on the Sun or that that the Moon can never be considered separate from the Earth from a heliocentric perspective. The use of these techniques shows a profound lack of understand of the astronomy involved—their use should be abandoned at once. For those who would say to me, "But it works, look at my results!" I must say that I can not examine seriously **any** results that proceed from such an illogical premise. I think that we should all back up a bit, and try to understand how each of these two measurement systems differ—

what are their relevant strengths and weaknesses—and how they can help us as counseling astrologers and researchers.

It would be proper for me to state at this time how I think the two systems should be used. The **Geocentric Ecliptic System**, to me, is the ultimate tool for understanding how a native's inner psychological structure has been formed and is evolving. The **Heliocentric Ecliptic System**, on the other hand, since its reference center is so far removed from everyday experience probably produces horoscopes that have rather little relevance to our day-to-day growth and development. What they probably do refer to is our spiritual growth and development—how we are relating to and understanding of whatever it is that we refer to as "God". As such, the heliocentric chart will probably be much more difficult to delineate, unless we develop a truly Olympian perspective. This is not to say that we should not keep trying to do so though, but I am still sure that mixing elements of the two systems is definitely not the way to proceed.

The Geocentric Equatorial System

The reference plane of this system is the celestial equator, which is the great circle of the celestial sphere half-way between the celestial poles, and 90° from each. It is the projection of the plane of the terrestrial equator onto the celestial sphere. The reference poles are the two intersections of the Earth's axis prolonged to the celestial sphere. The reference center is the center of the Earth.

The transversal referent is one of the most important measurements in astronomy and in astrology. Since it is little understood, I will attempt to define it in detail. It can be measured in three different ways and thus can have three different names (all of which refer to the same thing): *right ascension, hour angle and sidereal time.* **Right ascension** is measured counter-clockwise along the celestial equator from the Vernal Equinox (which is used as fiducial). Commonly expressed in hours, minutes and seconds, it may also be written as degree minutes and seconds where 1 hour = 15 degrees.

It is technically confusing (but not without historical precedent—*i.e.* Hipparchus) to express right ascension in zodiacal notation, because the zodiac exists along the ecliptic, not the equator. An **hour angle** is the angle formed at the celestial pole between the **celestial meridian** and the **hour-circle** of a given object in the sky, measured westward from the meridian.

(See below for definitions of *celestial meridian* and *hour circle*). It is also measured as distance arc along the celestial equator, from the meridian to the object's hour-circle. It usually is given in hours, minutes and seconds, but may also be expressed as arc where 1 hour = 15 degrees of arc. The fiducial in hour angle measurement is called the **sigma point**, which is the point of intersection between the observer's meridian and the celestial equator. **Sidereal time** is the hour angle of the vernal equinox (which, once again, is fiducial of this measurement). Sidereal time is measured by the Earth's rotation with respect to the stars, not the Sun. The zero hour of sidereal time is the moment when the vernal equinox is on the observer's meridian. Sidereal time is counted up to 24 hours (and then you start again at zero). One 24-hour day sidereal time is 3 minutes 55.909 seconds (of mean solar time) shorter than a mean solar day. Sidereal time should more appropriately called "equinoctial time" because it is based on the hour angle of the vernal equinox, not on the fixed stars. However, the practical difference is very small since the error (or deviance) amounts to only 50.24/365.2422 seconds per day. Sidereal time is a time measurement and not part of any Polar Co-ordinate Measurement System *per se*. It is discussed here merely to indicate the third common way of taking measurements along the plane of the equator. One of the ways that the three methods relate to each other is that sidereal time = right ascension + hour angle.

Let me define celestial meridian and hour-circle. The **celestial meridian** is the half of the great circle passing through the observer's zenith and the celestial poles that is above the horizon. It is the projection on the celestial sphere of the plane of the observer's terrestrial meridian. The **anti-meridian** is the invisible half of the same great circle which passes through the observer's nadir and the celestial poles. The zenith is the point directly above the observer, and the nadir is the point directly below the observer (please do not confuse them with the M.C. and I.C., which are positions on the ecliptic). An hour-circle is a great circle passing through both celestial poles and a given object in the sky. Every star or other object in the heavens has its own hour-circle, which appears to move with it in its diurnal motion.

The orthogonal referent that accompanies both hour angles and right ascension is called **declination**, which is the distance of an object north of south the celestial equator, measured in degrees, minutes and seconds.

To sum up this system, one can cast a horoscope in the Geocentric Equatorial System and examine the

inter-relationship of the planets in right ascension and declination. The study of planetary aspects, aspect patterns and midpoint configurations, as well as parallels and contra-parallels of declination and planetary pictures in declination should prove to be most interesting once we have determined the symbolical significance of the equatorial plane. The only group of astrologers who have done serious work along these lines are the Uranians, though they do not cast horoscopes in these co-ordinates. But, they have defined the equator as being somehow related to the native's ability to make an impact on the world at large, therefore a horoscope cast in these co-ordinates should bear some relevance on a person's fame, notoriety, ability to achieve this or her goals, or the lack thereof. Charts cast in these co-ordinates should prove to be particularly relevant in the lives of important public figures and much less so for those whose impact is more local or regional. Little work or research has been done here, but it would seem to be potentially worth the effort. Any good computer printout has right ascension and declinations listed—all it takes is to put them into a wheel (or onto a dial) for analysis.

Campanus Mundoscope

The next two projection systems to be considered are listed because they both project planetary positions onto planes of interest. They were initially explored by astrologers connected with the sidereal researcher Cyril Fagan, but did not come into common usage. Most good software packages or chart-casting services can produce these charts for you, if you wish to investigate them further.

A **mundoscope** represents the mundane (or actual) positions of bodies given in terms of a particular house system such that for that house system the positions are true positions. In the **Campanus Mundoscope**, great circles are passed from the north point of the horizon through the body to the south point of the horizon. The positions of the planets are determined by the points where the great circles intersect the **prime vertical**. These planetary positions can be measured in various ways, although I prefer to measure them counter-clockwise from the east horizon. The position of a planet in the Campanus Mundoscope represents its true house position in the Campanus house system. A word of caution: even though the Campanus Mundoscope has the Campanus house system as its basis, this does not mean to imply that "houses" are the rationale for examining Campanus Mundoscope.

Think of the Campanus Mundoscope as a projection of bodies onto the prime vertical for the purposes of

examining their gestalt on the prime vertical. No astrologer that I am aware of has made an issue of locating "houses" on the prime vertical.

The **prime vertical** is defined as the great circle on the celestial sphere passing through the east and west cardinal points and the zenith. It is also defined as the vertical circle at right angles to the meridian and the horizon. The prime vertical is the reference plane of the Campanus Mundoscope. The reference center is the center of the Earth and the reference pole is defined by the north and south points of the horizon. The transversal referent is measured counter-clockwise from the east horizon in 360° notation. The transversal referent has no particular name—I suppose that *Campanitude* would do, if a name is needed. The orthogonal referent is measured from the prime vertical to the body on the body's vertical circle. The orthogonal referent is called *amplitude* for lack of a better term and it has been examined seriously by very few astrologers.

I would make the same suggestions about studying *campanitude* and *amplitude* as I did above with respect to the study of right ascension and declination. *The key here is to attempt to define symbolically the meaning and impact of the prime vertical on the life of a native.* I can make a suggestion as to a way to proceed initially (but be prepared to abandon the premise if it proves incorrect). Since the prime vertical is primarily an East-West plane of reference, and since the East-West framework in a traditional house system usually refers to issues defined by the Ascendant and Descendant (although in this case the points actually at issue are the **Anti-vertex** and **Vertex**, which are the points due east and due west of the observer) the prime vertical should comment on issues that pertain to a native's ability or lack of ability to integrate into social life with others. As such, relationships, of both a personal and business nature, and all that they imply may be implicitly defined by this projection system as well as the native's need to develop a *persona* (a "face to meet the faces that we meet"). At the very least, this projection system should help us come to grips with the symbolism of those two mysterious points in the horoscope, the Anti-vertex and the Vertex. Again, little current search is available on this system. Whatever you do in this field will be considered ground-breaking.

The Regiomontanus Mundoscope

In the Regiomontanus Mundoscope, great circles are passed from the north point of the horizon through

the body be measured to the south point of the horizon. The positions of the planets are determined by the points where the circles intersect the equator. These positions are measured counter-clockwise from the intersection of the east Horizon and the equator. The position of a body in the Regiomontanus Mundoscope represents its true position in the Regiomontanus house system. Again, do not look for the traditional "houses" in this projection system. The Regiomontanus Mundoscope projects the planets onto the equator so that the *gestalt* formed can be examined.

The reference plane for the Regiomontanus Mundoscope is the equator. This projection system is not a true Polar Co-ordinate Measurement System though because there is no Reference Pole right angles to the Reference Plane. All measurements are done obliquely. As such, there is no orthogonal reference and this dimension is not considered at all in studying the Regiomontanus Mundoscope. The transversal referent is measured along the equator counter-clockwise from the east point of the horizon in 360 degree notation. Since the transversal referent has no common name, can probably christen it "*Regiomontanitude*"—although it certainly is a mouthful, isn't it?

Since the Regiomontanus Mundoscope shares the same reference plane (the equator) as the Geocentric Equatorial System, it would seem to follow that it would comment on the same issues from a different perspective. It remains for researchers to determine how they differ and how they are similar. Since the two systems initiate their measurements along the equator from different fiducials, that will probably inhibit those who feel an itch to combine the two charts in some manner.

The Local Space System

At last, we have reached the point where I can begin to comment in depth on the system that inspired this article, **Local Space**.

The reference plane of the Local Space System is the horizon, which is a great circle on the celestial sphere, half-way between the zenith and the nadir, and 90 degrees from either. This is the **astronomical or true horizon** which passes through the center of the Earth (also called the rational horizon). The visible horizon is the boundary between the sky and the visible landscape and is not used in local space astrology. Imagine the difficulty of including a line of 150-foot fir trees, or Mount Washington or a group of nearby sky scrapers into your calculations and you'll understand why the visible horizon is not used.

The reference pole of this system is the pole that connects the zenith and nadir of the observer and is thus at right angles to the horizon. The zenith of the observer is, again, the point directly above the observer on the celestial sphere, to which a plumb-line, extended upwards, points. The nadir is the point on the celestial sphere directly below the observer to which a plumb-line extended through the Earth points. It is opposite the zenith and 180° from it.

The transversal referent of this system is called **azimuth**, the angular distance on the horizon, usually measured from the south point of the horizon to the point at which the object's vertical circle intersects the horizon, measured westward around the circle in 360° notation. The usual fiducial of the system is the south point of the horizon (especially as used in navigation), but, in order to have a twelve-fold division of the horizon mimic a traditional (geocentric ecliptic-based) "house" system, I usually measure azimuth starting at the east point of the horizon (the anti-vertex) counter-clockwise through the north point of the horizon. This produces what is called the Horizontal House System. The local Space System, thus is the Mundoscope of the Horizontal House System.

The orthogonal referent in this system is called **altitude**, which is the angular distance of a given object above the horizon, measured along the object's vertical circle from the horizon toward the zenith or nadir.

A word of caution would be in order here about using the so-called Horizontal House System. Remember that azimuthal positions refer only to the physical direction that a given place you are examining is in relation to where you are measuring it from. Traditional House meanings have no relevance here. A body with an azimuth of 10° east azimuth would fall in the first "house" of the Horizontal House System, but would have no particular traditional *First House* qualities. It is merely a way of stating that the object is east by north-east of your observation point. Further hints as to how to deal with Local Space Charts will follow, but first it would be appropriate to give a detailed algorithm for casting Local Space Charts.

How to Cast Local Space Horoscopes

Any good chart-casting service or astrological software package should be able to cast a Local Space Chart (LS) for you. For input, all you need is the standard birth data, including precise longitudes and latitudes for each location you wish to examine. For those who would rather do it themselves, the

following algorithm plus either a good calculator with trig functions or a good programming language with high-precision numbers and trig functions should do the trick.

1. Calculate the R.A.M.C. (Right Ascension of the Midheaven) for the chart, using the formula:

$$\text{RAMC} = \text{Local Sidereal Time (LST)} * 15.$$

2. Calculate the Right Ascensions and Declinations for all bodies to be examined. Any good computer printout will provide these co-ordinates, or you can interpolate them from the listings in the *Complete Planetary Ephemeris*.

3. Calculate the Horizontal Equatorial Distance (HED) for all bodies using following formula:

$$\text{HED} = \text{RA of the body} - (\text{RAMC} + 90).$$

4. Subtract the latitude of birth from 90°. Change the sign to negative. (This is called the NCL—Negative Co-Latitude).

5. Find the East Azimuth of all bodies using the following algorithm:

$$\text{A. } Y = (\cos \text{NCL} * \cos \text{Decl.} * \sin \text{HED}) - (\sin \text{NCL} * \sin \text{Decl.})$$

$$\text{B. } X = \cos \text{Decl.} * \cos \text{HED}$$

$$\text{C. East Azimuth} = \arctan (Y/X)$$

D. If the arctan (Y/X) is less than 0, then add 180 to the E.A.

E. If the value, Y, is less than 0, add 180 to the E.A.

6. Find the altitudes of all bodies using the following formula:

$$\text{Altitude} = \arccos (\cos \text{Decl.} * \cos \text{HED} / \cos \text{E.A.})$$

How to Set Up a Local Space Chart

Now that you have all the azimuths and altitudes of your Local Space Chart, you can plot the azimuths on a 360° dial and examine them for aspects, aspect patterns and midpoint configurations. There are, of course, no “signs” or “houses” to consider here, just pure planetary energy analysis. The altitudes can be examined with respect to parallels and contra-parallels of altitude, as well as planetary picture combinations in altitude. But, there is one more important step to be taken in using the Local Space Chart. Since the LS Chart represents the planets’ projected positions around you in space, you can now analyze a map of your town or neighborhood astrologically. You can determine whether your school is in a Mer-

cury or Saturn direction from your home, or whether your sweetheart lives in a Venus/Pluto midpoint direction from you, etc. This is the most exciting use for these charts and it is quite easy to prepare your LS chart so that it is “map-ready”.

The easiest way to do it, of course, is to have a chart-casting service prepare a transparency version of your LS Chart (with a cross-hair at the center and east to the right and North to the top). Astrolabe has a Plotter Package that is capable of doing this. But, you can also do it yourself and here’s how:

1. Establish a 360° grid on a piece of paper. This can be done by either using pre-printed grid forms or using an anchored 360° dial.

2. Establish the four cardinal points (directions) on the grid. Have East be to the right as it would be on a map, with North up, West to the left and South down.

3. Draw these cardinal points so that they intersect at the center of the circle, forming a cross-hair through which you could sight. Label the extremities of these points as follows: West is the Vertex, South is the Midheaven, East is the Anti-Vertex and North is the I.C.

4. If you wish to examine the Horizontal House System, number the houses as 30° divisions beginning at the Anti-Vertex in the east and heading north.

5. Mark the positions of the planets, node, Ascendant, and any other points whose azimuth has been calculated on the grid with a short solid line. Their positions can then be analyzed using a movable 360° dial or a transparent protractor.

6. At this point the chart is not yet “map-ready”. You can take it to a Xerox facility and have it copied to a heavy-duty piece of transparency stock, or you can do it yourself by taking a piece of blank transparency stock and anchoring it over your chart. Using permanent colored inks and a fine point pen, trace your chart onto the transparency. You can use different colors for different planets and points for emphasis. Be sure to trace the cardinal point lines as well as the center cross-hair.

7. Find a map of your locality or neighborhood and line up the transparency so that the cross-hair is centered exactly over your place of residence and also so that the north-south axis of your chart is aligned with the map’s north-south axis. Anchor the transparency on the map (with a small piece of masking tape). Directions will be true to within a

degree of accuracy for at least 150 miles from the center of your chart. To put places over 150 miles away into your LS chart requires some special extra calculations discussed below. Now, mark places that you wish to analyze with a china marker on your transparency (china markers or crayons are good to use because they will wipe off easily if the chart gets messy). You may now analyze these places of interest with either a transparent protractor or a 360° dial.

Far-away Places

It is often desirable, when working with a Local Space Chart, to examine the astrological significance of a location over 150 miles away. This would apply in the case where a person living in Boston might be contemplating a move to San Francisco or might have an important social or business relationship residing there. If one were to merely analyze the direction drawn by pointing directly toward San Francisco from the Boston LS Chart, the analysis would be completely bogus. This is due to the fact that because of the curvature of the Earth, if one started walking in a straight line toward San Francisco from Boston, one would probably end up in San Diego instead. This is, of course, a significant error and the error factor is much less the closer the two destinations are to each other. Practically speaking, you start to get an error of up to 1° at a distance of 150 to 200 miles. Thus, you must correct for this error by calculating what can be called a true bearing or true heading using the following algorithm.

How to Calculate a True Bearing

Given the terrestrial longitude and latitude of any two places on earth, called P1 and P2, then:

1. First compute the longitude difference, N, between these places by subtracting longitude P2 from longitude P1 so that you always have a positive result (*i.e.*, one greater than zero). Add 360° if necessary to force this positive result.

$$N = P2 - P1. \text{ If } N < 0 \text{ then } N = N + 360.$$

2. Compute the range, R, between the two locations with this formula:

$$R = \text{ARCCOS} ((\text{SIN} (\text{Lat. P1}) * \text{SIN} (\text{Lat. P2})) + (\text{COS} (\text{Lat. P1}) * \text{COS} (\text{Lat. P2} * \text{COS } N))$$

3. Compute the angle called X using this formula:

$$X = \text{ARCCOS} ((\text{SIN} (\text{Lat. P2}) - \text{SIN} (\text{Lat. P1})) * (\text{COS} (R)/(\text{COS} (\text{Lat. P1}) * \text{SIN } R))$$

4. If N is less than 180 then the true bearing is equal to the value of X. If N is greater than 180 then the true bearing is 360 - X.

The true bearing is expressed as an angle measured from the north point of the horizon through east to the great circle path connecting P1 and P2. Use of the following mathematical sign conventions when calculating these values is both helpful and necessary: north latitude and east longitude are positive; while south latitude and west longitude are negative.

The Local Space Horoscope

Imagine standing on your front lawn looking off just to the west of south of the horizon and knowing that your natal Mars is located in that direction. That is the case in my own horoscope. For of my life I have been a student or teacher or writer or computer programmer, but one year I spent doing manual labor, commuting between Boston and Providence, Rhode Island, helping to build theatre sets. Since Providence is just to the west of south of Boston, I was quite literally traveling back and forth over my Mars direction. I think that this will give you a hint of the power and significance of Local Space Astrology. Only in the local Space Chart does your horoscope become alive around you at all times. The energies of the planets become and real palpable in the form of physical directions, people and places—all of which you interact with on a daily basis.

The Local Space Chart, in my opinion does not indicate your deepest psychological patterning—that occurs in the Geocentric Ecliptic Chart. It does not indicate why you choose to go to work on your Pluto direction rather than your Saturn direction, but it does comment on the types of energies you can expect as result of the choices you make in terms of the physical directions in your life. Michael Erlewine has called the LS Chart the most “vulgar” of the horoscopes astrologers should consider. This is excellent choice of words, and is not meant to be derogatory. “Vulgar” he means “mundane” or “everyday” as opposed to cosmic or universal. Only in the LS Chart is your daily life commented upon. Only here can you analyze why the seedy tavern near the railroad tracks makes you feel comfortable or why want to deposit your money in one bank over another, given that the services they offer are equal. As you can see with LS the environment around you becomes astrologized and symbolically significant. Local Space Astrology is a form of astrological geomancy.

Let me give you a few more specific examples from my own LS Chart. In most forms of horoscopy, the

angles of a chart seem to be more significant than other points in the chart. In LS the angles are the M.C., the I.C., the Vertex and the Anti-vertex. In my own chart, Mercury is exactly conjunct the Anti-vertex, meaning that it was due east of me when I was born. My significant life professions have been as student, teacher, writer and programmer. During my formative years, I traveled due east from my home in Brighton, an area to the west of downtown Boston, to my high school, the Boston Latin School in the Back Bay area of Boston. I later spent five years at Northeastern University, just a little further east than my high school. When I went to graduate school in Amherst, Mass., which is due west of Boston, I was still on my Mercury line, this time opposing it.

Two more examples should suffice. My Uranus line runs off to the south-east and directly over Rob Hand's house on Cape Cod. In his gracious home, I was exposed to a more technical approach to astrology and to the joys of microcomputers. My Moon line runs to the east of north and this is the direction our family often took for summer vacations in my youth and I have since purchased my present home in this direction, in southwestern Maine.

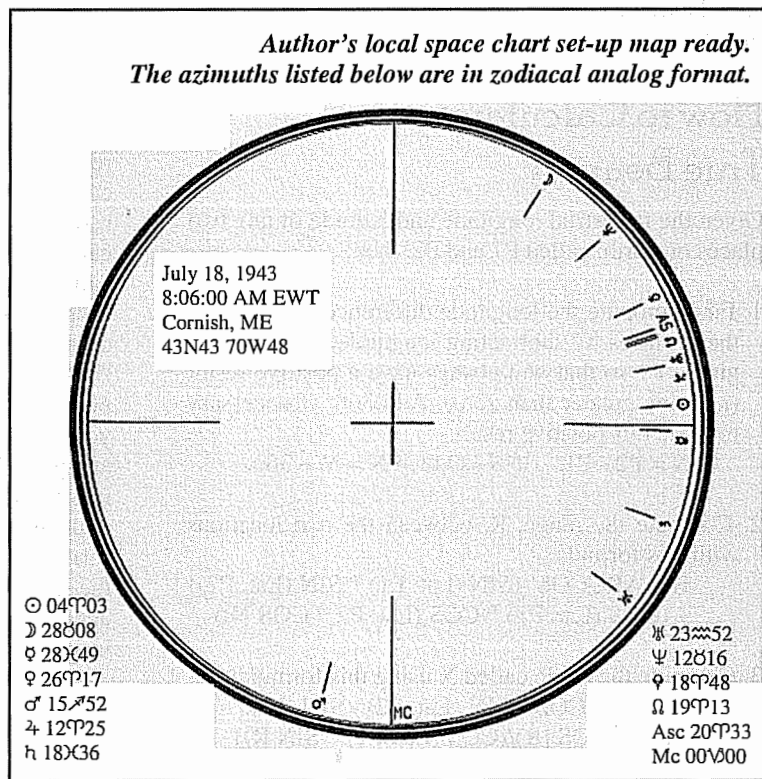
Hints on Interpretation

A major consideration in LS astrology should be that the chart does not occur in a vacuum. I think that you should have at least the native's Geocentric Ecliptic chart in front of you, as well as several other of the charts discussed above in order to gain a true perspective of a native's character. Therefore, first note major differences between the charts. If the native has, for example, a Sun-Pluto conjunction in longitude in the Geo ecliptic chart does the symbolism repeat itself in the LS chart? It may and it may not. If it *is* repeated, then this will obviously be a point to look at closely—what friends, relatives or places are important in this Sun-Pluto direction and how is the native handling these contacts? If the symbolism is *not* repeated, that is also significant—meaning that this issue is not as important for the native in this particular location. Next look at the major configurations in the LS chart: conjunction, oppositions, squares, grand trines, etc. Try to understand just how the native is dealing with these energies that surround him or her.

It appears also that the radix chart is very important in this type of astrology. As you observe changes in the planetary gestalt from one place of residence to another, always keep referring back to the radix chart. I have found it to be quite significant to be aware when a different planet occupies the precise azimuth of a planet in the radix chart. For example, if Saturn in Tulsa occupies the same degree of azimuth as the Sun did in the radical chart in Boston, one could reasonably expect the complete gamut of Sun-Saturn responses in Tulsa—all the way from the native becoming increasingly more responsible and mature to chronic health problems—and so I found it to be. A quick way to check this is to overlay the transparency version of the current residence over the transparency version of the birth chart.

Spatial Life Histories

When dealing solely with the Geocentric Ecliptic chart, I used to request client's write autobiographies, listing the most significant things that happened to them up to the time of their reading. They would list them chronologically and I would analyze them using the traditional arsenal of predictive weapons, transits, progressions and directions. A similar thing can be done with the LS chart. Request the native to list in chronological order all of the physical relocations that have been made in his or her life to that point and to note the reasons for moving. Then, if any moves



occurred farther than 150 miles from the birthplace, cast additional LS horoscopes for each place. Then analyze each move in sequence. For each local move, note the direction of the new residence from the old chart—that should comment on the expectations that move raised and give a hint as to the psychological motivations for the move. When the move was to a distant place, also note the direction of the old residence in the new chart—this will comment on how life in the previous residence is viewed from the new perspective. Also, and most significantly, note how the planetary *gestalt* changes in this new chart—and it could do so significantly. The Mars-Saturn square in Boston may have disappeared after the move to Florida (and been replaced by a Mars-Neptune opposition). Do this for each move and some fascinating patterns will begin to appear and, if properly understood, can greatly benefit the native's self-understanding.

The Use of Local-Space Astrology in Relocation Work

It should be apparent now that the LS chart is of paramount importance in Relocational astrology. The first thing I would look at for a client that wanted to discuss a proposed move would be to see if the transits, *etc.* in the Geocentric Ecliptic chart warranted such a move. Then, if the place of relocation were already pre-determined, I would examine both the present and proposed LS charts, looking especially to see how the two places impinged on one another as directions in each chart, as well as noting how the planetary *gestalt* would be changed by the move. Remember, when you relocate a Geocentric Ecliptic chart all you are doing is altering the angles and house positions of the planets. The *gestalt* remains the same. If you have a Sun-Saturn opposition on the East coast, it will still be there 2000 miles away, but in different houses. In the LS chart, on the other hand, a significant move can significantly alter the planetary *gestalt*. Therefore, it would seem that the native does indeed have a choice as to which *gestalt* he or she wishes to deal with, simply by changing location.

One of the more interesting challenges I had in my consulting practice was when three people currently living together and not getting along, requested me to find someplace that would be mutually congenial for them to live together. This was quite a chore—triple synastry in Local Space! After many LS charts and Astro-Maps and transits and directions, we finally found a location that seemed appropriate, as well as a good time to make the move. And apparently, it worked out quite well.

The Inadequacy of Local Space Charts in Predictive Work

Since LS charts are spatial in nature, it is not surprising that their use in predictive work is quite limited. The planetary *gestalt* on the horizon changes so rapidly, and is so very personal due to the fact that the horizon is different for each of us, that it would be impractical to produce a personalized ephemeris in LS—not impossible, but impractical. The only use I know of for LS charts in predictive work is “after-the-fact”. If an event is precisely timed and precisely located, an event LS chart can be set up and compared to the relocated LS chart of the native. The results here have been very powerful indeed. *Look for direct “hits” in azimuth and direct “hits” in altitude.* I have analyzed Patty Hearst's chart at the time of her abduction using this technique with very good results. I have also co-authored an article (with Dr. Margaret Millard) that examines one of the proposed charts for Ronald Reagan at the time of his assassination attempt. The transits in LS seem to support the time of birth of the chart in question.

Two Additional Anecdotes

The following two anecdotes should give further insight into the power, precision and possibilities associated with these charts. After having done the LS chart of a client I noticed that she had a very tight conjunction of Mars, Saturn and Pluto in both her Geocentric Ecliptic chart and LS chart. She lived one block from the main street of her town, so I shaded in on the map the area of Main Street through which this difficult configuration passed. She then told me how she had had severe problems with the merchants of every store involved, from being cheated in her change to having fights with employees to even being arrested (without cause) for theft. Yet she had absolutely no problems with any other Main Street merchants out of this “danger” zone.

Bruce Scofield is an astrologer from New Jersey, and a friend. He is also a hiking enthusiast. After encountering LS astrology, he set up a small LS chart for himself and mounted a compass over it. Then, using the electional techniques that he is famous for, as well as his LS chart, he set out on Venus hikes (and Saturn hikes, etc.) just to see if leaving at a Venus time and in a Venus direction would produce a Venusian set of experiences on his hike. According to him, that is exactly what occurred.

LS Charts In Extreme Northern and Southern Latitudes, and in the Tropics

The LS chart can be cast for locations with extremes of latitudes, with no particular problems ensuing. It is true that all of the bodies being examined may be actually out of sight below the horizon, but they can all still have azimuth and thus produce readable charts. Where LS charts *do* pose some problems though, is in the tropics. Here, the charts seem to collapse into large clumpings of planets at the east and west points of the horizon. In the tropics the ecliptic is just about overhead, quite near the prime vertical. When you project planets that are not right near the MC - IC axis down to the horizon they seem to gravitate unnaturally toward the Anti-vertex and Vertex. This does not mean that they can not be read. I have been able to get reasonable interpretations in the tropics as long as I kept orbs quite tight (highly to be recommended in any case)—they just “look” a little weird. Remember that, in interpreting physical directions in a LS chart, trines, sextiles, squares and half-squares to that direction seem to work as well as conjunction or opposition “direct hits”.

Multi-Dimensional Astrology

As astrologers continuously strive to gain perspective and insight into natal horoscopes, they have sought techniques that would broaden their awareness and sharpen their counseling skills. These techniques have included the examination of numerous midpoint configurations, the interpretation of myriad asteroids, and the use of hypothetical planets. It is not my intent to sway astrologers from these techniques, all of which may be valid in their own right. What I would like to strongly urge, though, is that astrologers begin to examine the horoscope from the Multi-Dimensional perspective suggested by the study of charts cast in the various co-ordinate systems as presented above. It is my feeling that a truly over-all picture of a native's character and destiny can be seen once one has understood the way that these various horoscopes inter-relate. I am not saying that it will be easy, indeed the astrologer's ability to synthesize is going to be tested to the utmost. But I think that the effort will be worth while. Very few astrologers have approached the issue of synthesis from direction, so you can count on doing ground-breaking, *perhaps epochal*, research. So, good luck to you all as you explore Local Space Astrology and, with it, the larger issue of Multi-Dimension Astrology!✽

Suggestions for Further Reading

The literature on Local Space Astrology is a bit thin, but the following should prove helpful, if you can locate them: Michael and Margaret Erlewine published an excellent article on Local Space Astrology in their Circle Books Calendar for 1978.

The Erlewines, as well as the late John McCormick, published articles on Local Space that appeared in *Cosmecology Bulletin*, No. 6 (September 1977). This publication was produced by the late Charles Jayne and would be available at any good astrological library. The Erlewines published a book, *Astrophysical Directions* in 1977 that is an excellent source for materials relating to Polar Co-ordinate Measurement Systems, especially the Heliocentric and Local Space charts. It may still be available through your local occult book store. (**Editorial Update:** *Since this article was written, Steve Cozzi's book, The Astrology of Local Space, has been published and is an excellent resource.*)

The magazine, *Considerations*, has published several articles on “Azimuth” charts by Axel Harvey. See Vol. I, # 1 and Vol. II, #3, especially. Also, in Vol.

3 is an excellent article by Michael Erlewine suggesting a Multi-Dimension approach to natal horoscopes using both Heliocentric and Geocentric Ecliptic charts as well as the Local Space charts. Write to *Considerations*, P.O. Box 491 Mount Kisco, NY 10549. (**Editorial Update:** *Back issues of Considerations can be purchased on-line by visiting their website: www.considerations-mag.com.*)

Acknowledgments

Some of the material above was first presented at the first two Master Classes put on by the Cape Cod Chapter of NCGR in September of 1980 and 1981.

“Thank you” to Rob Hand for the algorithm for casting Local Space charts, and for being patient with my many questions.

“Thank you” to programmer David Welsh for the algorithm for finding a True Bearing.

And lastly, “thank you” to A.H. Blackwell for helping me keep the facts straight.

— *This article originally appeared in The NCGR Journal, Winter 1988-89, pp. 13-23.*

An Astrological House Formulary

by Michael P. Munkasey

Overview

Astrological house systems are often thought of as some form of incomprehensible entity -- almost as an evil that lurks behind the chart. In reality, it is not the houses themselves that are recondite, but more correctly the mathematical description of the houses. Once an astrological practitioner realizes that the mathematics of how a house system is created can be ignored, then the application of the meanings of the houses and their usage in astrological practice are concentrated on. This article is not about the meanings of houses in a keyword sense, but rather about the other parts of houses: their technical descriptions and mathematical formulations. Early in my astrological studies I was given a wonderful opportunity by circumstance, which at the time was not perceived as pleasant, to derive the mathematics of the various house systems. My sense of curiosity compelled me to bring some order to an area where I could find no reasonable or consistent sets of information. Then, unlike today, there were few ready reference books on the mathematics of house systems, and I perceived the need to create understanding and order for all interested parties then and in the future.

This article is intended both for the education of general NCGR members and also to provide specific information to persons who wish to calculate house cusps for any known house system. Provided herein, for the first time ever in one place, to my knowledge, is a short written description of what all house systems and sensitive points which I could find described in the popular astrological literature, are in an astronomical sense. The word descriptions of the house systems are purposely kept short, but each house system where mathematics are less than straight-forward is rigidly and accurately described in a way which

would allow any reader with a reasonable interest in pursuing this subject to calculate all house cusps. All that is needed is a hand calculator or computer, some persistence, and a knowledge of how to read and use the types of mathematical notations shown. Only a high school level of mathematics is required. For those persons wishing to pursue this adventure I offer good calculating. To the other readers I offer in one place, for the first time, a compendium of the mathematics of house systems and sensitive points heretofore not available except privately.

My History of Involvement

Contrary to the opinions of many who know me I was not well equipped in an educational sense to do this type of work. While I liked mathematics as a subject when I was in school, the form of mathematics needed for this study was not one where I had much expertise. So, I had to teach myself forms of arithmetic which I had either long ago conveniently forgotten, or had never learned formally in school. My purpose and drive behind this study was manifold and centered around wanting to understand: why astrologers used different house systems; which house systems were best to use from a mathematical sense; what the difference was among the various house systems; what houses are in space and what role they perform in astrology; and last but not least, to find short cut paths for computing various positions of the house cusps. This last was particularly important, because this work was being done in that era before personal computers or programmable calculators, and computing house cusps using logarithms for systems not commonly available was a long and arduous task,

and one which I did not like to do. So, necessity being the mother of invention, I had to forge into areas where others had not adequately left instructions for proceeding. (Note: definitions for most technical terms used in this article appear at the end.)

After several months of effort I had managed to gather up words and other descriptions of the various house systems. Over the years I found 22 different house systems described in the astrological literature. What I did when I located these was to draw astronomical globes in diagram after diagram showing what these houses systems did in space to divide the areas so that astrologers could use house cusps in their practice. What I found is that there are two general approaches for creating a house system: one thought is to take a point on the ecliptic and divide the ecliptic according to a systematic scheme. This would then give the houses. The Equal House System is one such example: the ascendant (ASC) is taken as a starting point and thirty degree increments are added to the ASC for each subsequent house cusp. This is an easy system to use, requires only a minimum of mathematics, and works anywhere there is an ecliptic visible. Having an ecliptic visible becomes an important consideration, especially in the far polar regions where distortions in space around the ecliptic are magnified, and an ecliptic may not always be mathematically or actually present. The second system requires using one of the other great circles of astronomy, dividing that in some acceptable manner, and then projecting that division onto the ecliptic. These are the projection house systems, like Placidus and Regiomontanus. The Koch house system is a variation on the projection house system methodology, and I sometimes classify it by itself while terming its approach to the mathematics of houses 'intersection' as opposed to 'projection'.

What Houses Are

Houses are the divisions of space around an event. An event which we wish to consider astrologically occurs. It may be a birth, it may be a mundane event, it may be a horary question, or it may be something other than these. An event occurs and astrologers wish to examine a horoscope for that event. The next step is to determine the placement of that event in the hierarchy of space. To do this we need to introduce some order to the space we are going to diagram -- and diagram is exactly what we will do with the space. So, an event occurs, and now we must create a frame for picturing the planets within our portion of space. Doing this poses certain important questions which must be answered. How do we divide this

space? What is our starting point for this division? How do we translate how we see the planets from Earth with where they are in their orbits around the Sun? What about the parts of the sky we can not see—like those parts that are on the other side of the earth? How do we represent those 'hidden' spaces? Since space is rather 'plastic', and if we can change our view of the event depending where in space we are viewing from, then what constant boundaries can we create for classifying the space around our event?

These questions have a serious philosophical leaning, and are essentially solved when the diagram of the horoscope is produced. That is, all questions such as stated above are solved when the horoscope is drawn except the one question of which house system to use. One horoscope produced usually implies that one house system was chosen for dividing space. Another horoscope of the same event may show a completely different house system. But the nagging side issue question always remains: which house system is best to use?

There is no simple or direct answer to that question. However, I can give you two good thoughts on the subject: use that house system which divides space in such a way that the planets fall into houses which describe their function in the nature of the event; and, use that house system which gives cusps against which you can time events. That is, if the Moon function of this event is described well by a Moon in the eighth house, then the house system you choose should not place the Moon in the seventh or ninth, or some house other than the eighth house. Also, if subsequent events can not be timed to the house cusps derived mathematically and plotted on the horoscope, then choose some other house system. In general, I find that for natal events the Placidian system works well and fulfills these two guidelines. Why it works well I do not know. It may well be that the thought form created by a mass of astrologers using the Placidian system is all that lies behind its functioning. I can not explain why it works, but my practical side allows me to see that it does work well and consistently for natal events where it is used and applied. For events other than natal, other house systems seem to work better. Some house systems also work well with natal events, besides Placidian. The type of experimentation and conjecture of which house system to use where and when, however, is beyond the scope and intention of this article.

Houses Vs. the Personal Sensitive Points

One confusing issue which is often blurred over is the difference between house cusps, and the personal sensitive points. The primary difference between houses and the personal sensitive points is that houses show wedges or divisions of space while the personal sensitive points represent a freezing of time in a horoscope. When one looks at the astronomy surrounding an event it becomes quickly evident that there is an astronomically defined framework provided for dividing the various portions of space, and there are points in space where these divisions intersect the ecliptic. There are four levels of definition in the astronomical space surrounding an event, and we can call these levels: ecliptic, equatorial, horizon, and lunar. Each of these levels allows us to bring some mathematical order to the placement of the planets in space. Each of the levels allows us to divide space and time in ways that are meaningful to us as astrologers. More importantly, though, the mathematical intersections of these levels, or astronomical or mathematical planes as they are also called, gives us eight rigidly defined sets of places where peaks, or points, which are able to gather energy and potential are formed. Astrologers have generally named these points the personal sensitive points, and specifically refer to them as: the ascendant (ASC), the MC (or Medium Coeli), the equatorial ascendant (EQA) [popularly, but incorrectly, called 'the east point'], the vertex (VTX), the co-ascendant (CAS), the polar ascendant (PAS), the Aries point (ARI), and the Moon's node (NOD).

Each of these points is really a pair of points, and one part of the pair can not be thought of without also considering its companion: with the ascendant there is a descendant, with the MC there is an IC, etc. The pairings of the points are unchangeable—because one side exists by definition, so does the other. The points and their pair names are listed at the end of this article. Further, each personal sensitive point is formed when some great astronomical circle from one of the four levels or planes mentioned above intersects the ecliptic. There are only eight ways this can be done, and there are only eight sets of personal sensitive points. Each is astrologically equal to the other in strength and function—but not all are equally well defined in popular astrological literature. Since it is the ecliptic that we plot on the outside of a horoscope, then places where the ecliptic is intersected in a significant manner must be important astrologically.

In other places I have written extensively about the meanings of each of the personal sensitive points. This is not the place to elaborate on their meanings, only their mathematical definitions. In reality, they are quite simple to compute, and all that is required is the local sidereal time (LST) of an event (which is the number obtained when the time of an event is combined with the terrestrial longitude of the event, and Greenwich sidereal time taken from an ephemeris, along with a few minor corrections), and a table of ascendants and MC's. Armed with this, a person can with just a little practice calculate all of the personal sensitive points for an event, except the Moon's nodes, in less than two minutes. Given the formulations, which follow shortly, the calculations can be placed in a computing machine, and derived without the need for any tables.

Astronomical Considerations

In the astronomy defining an event, there are great circles which divide the sphere of space into logical parts. These great circles are called: meridian, horizon, prime vertical, celestial equator, polar axis circle, ecliptic, and horizon. The Moon's nodes are a special case. The plane of the Moon's motion defines these where it cuts the ecliptic. All of the houses and sensitive points used in astrology are a result of these circles or mathematical derivatives from these circles where they or their derivatives cut the ecliptic. You may wish to use the notes and definitions at the end of this article for a reference.

House systems use the great circles of astronomy as starting points for their definitions and also for projection purposes. Having a good understanding of the astronomy of the horoscope does help in being able to visualize the construction of the individual house systems. In this sense, the guides and definitions at the end of this article are of help. Please note that certain house systems are known by more than one name. While I have looked diligently to compile a list of all known and described house systems in popular literature, I may have accidentally overlooked some. Do not dwell too strongly on the word definitions which, admittedly, are short. It is the mathematics which really define the procedure for calculating the various houses systems. I tried to derive the mathematics clearly and directly, but I may have inadvertently made some errors. I would appreciate any corrections and/or additions to this list to be sent to me thru NCGR. Also, I wish to thank Gary Duncan, Neil Michelsen, and George Noonan for their assistance with this effort when it was in its formative stages.

Definitions of House Systems

The Alcibitius Declination House System.

(Sometimes spelled 'Alcabitus'). The diurnal arc of the ascendant is tri-sected and projected by hour circles onto the ecliptic to form the house cusps.

The Alcibitius Semi-Arc House System.

The diurnal arc of the ascendant is tri-sected and projected by vertical circles onto the ecliptic to form the house cusps.

The Arcturan House System

The horizon circle is cut at thirty degree intervals starting at the east point of the horizon; these points are projected onto the ecliptic using longitude circles.

The Campanus House System

The prime vertical is cut at thirty degree intervals starting at the east point of the horizon; these points are projected onto the ecliptic using house circles.

The Classical House System

The diurnal arc of the ascendant is tri-sected and projected by hour circles onto the ecliptic to form the house cusps, but five degrees is subtracted from the ASC to form the first house cusp. This slight correction to the Alcibitius Declination house system described above was used in antiquity to correct for observational effects due to atmospheric refraction close to the horizon.

The Earth House System

Zero degrees of Libra is taken as the first house cusp and each house cusp is thirty degrees farther along in the zodiac.

The Equal House System

The ascendant is taken as the cusp of the first house and each house is thirty degrees further along in the zodiac. Note that in this house system the MC is not necessarily the cusp of the tenth house.

The Horizontal House System

The horizon circle is cut at thirty degree intervals starting at the east point of the horizon; these points are projected onto the ecliptic using vertical circles.

The Koch House System

The diurnal arc of the ascendant is tri-sected and projected by ascendant arcs onto the ecliptic to form the house cusps.

The MC House System

The midheaven (MC) is taken as the cusp of the tenth house and each house is thirty degrees further along

in the zodiac. Note that in this house system the ascendant is not necessarily the cusp of the first house.

The Meridian House System

The celestial equator circle is cut at thirty degree intervals starting at the Aries point; these points are projected onto the ecliptic using hour circles.

The Moon House System

The Moon is taken as the tenth house cusp and each house cusp is thirty degrees farther along in the zodiac. Note that in this house system neither the ascendant nor the MC are necessarily house cusps.

The Morinus House System

The celestial equator circle is cut at thirty degree intervals starting at the Aries point; these points are projected onto the ecliptic using longitude circles.

The Natural Graduation House System

A complicated mathematical variation of the Porphyry House System, as described on pp. 46- 47 in "New Waite's Compendium" by Colin Evans.

The Natural Hours House System

The times of sunrise and sunset are noted for the location and date of the horoscope. The degrees of the ASC at Sun-rise and Sun-set give the degrees of the ascendant and descendant respectively. The hemispheres between the ASC and DSC are divided into six sectors, each representing two 'hours' of time. These sectors also give the house cusps. Note that the ascendant and descendant are no longer tied together as a pair in this system, and the MC may fall in any house.

The Octopos House System

The prime vertical is cut at forty-five degree intervals starting at the east point of the horizon; these points are projected onto the ecliptic using house circles. This produces eight houses instead of twelve as by most other systems; these are then numbered starting at the descendant and going counter-clockwise, so that the house placed at the seventh house is called the first house, and the house normally near the ninth house is the second house, etc. For those persons with a fear of the twelfth house, this is the one to use.

The Placidus House System

The celestial equator circle is cut at thirty degree intervals starting at the Aries point; these points are projected onto the ecliptic using house circles. The original cusps are then recalculated in a complicated adjustment cycle which continues until no further cuspal movement is perceived.

The Porphyry House System

The arc between the MC and the ascendant is measured and tri-sected, with the ecliptic locations becoming the eleventh and twelfth houses. Then the arc between the ASC and IC is treated similarly for the cusps of the second and third houses. The ASC and MC are the cusps of the first and tenth houses, and the other houses are opposite paired (e.g., the 8th cusp is opposite the 2nd).

The Radiant House System

Same as the Horizontal House System.

Regiomontanus House System

The celestial equator circle is cut at thirty degree intervals starting at the Aries point; these points are projected onto the ecliptic using house circles. This is similar to the Placidian house system, but without the complicated adjustment algorithm required by that method.

The Solar House System

The position of the Sun is taken as the first house cusp and each house cusp is thirty degrees farther along in the zodiac. Note that in this house system neither the ascendant nor the MC are necessarily house cusps.

This system is commonly used when the ascendant and MC are not known.

The Sun House System

The Sun is taken as the fourth house cusp and each house cusp is thirty degrees farther along in the zodiac. Note that in this house system neither the ascendant nor the MC are necessarily house cusps.

The Topocentric House System

This is a very slight mathematical variation of the Placidian algorithm, which, supposedly, allows for a more accurate calculation of the intermediate house cusps in the polar regions.

The Whole Sign House System

The sign of the ascendant, the entire or whole sign that the ascendant is in, is taken as the entire first house. That is, if the ascendant is anywhere in the sign of Virgo, then the entire sign of Virgo becomes the first house, the entire sign of Libra the second house, etc.

The Zariel House System

Identical to the Meridian House system, except in name.

Calculation Conventions

The following standard abbreviations are used in the mathematics which follow:

e	represents the obliquity of the ecliptic
f	represents the terrestrial latitude
ASC	is the ascendant
MC	is the midheaven
RAMC	is the Right Ascension of the MC
F, G, J, K, and L are working terms,	unimportant astronomically
+, -, x (or, *), É, =	represent their normal arithmetic functions
SIN, COS, TAN, COT, etc.	represent the trigonometric functions
For calculator purposes:	COT = (1 É TAN) and vice-versa, etc.
ARCSIN, ARCCOS, ARCTAN, etc.	represent the trig inverses
H₁₁, etc. stands for the offset to compute the cusp of house eleven, etc.	
C₁₁, etc. stands for the value of the cusp of house eleven, etc.	

Standard computer notation parenthesis nesting conventions are used throughout the formulations. That is, three left parentheses must be balanced by three right parentheses. Calculations are always performed within the inner parenthesis first, and then outward to the outer parenthesis.

Persons attempting the mathematics herein should refer to reasonable reference books if they are unfamiliar with trigonometric procedures. Particularly, the process of adjusting house cusp calculations for the correct trigonometric quadrant can be somewhat tricky if not performed with care.

House cusps which are over 360° or under 0° should be converted to lie between 0° and 360°. That is, if you compute a house cusp as being 372° then this should be changed to 12 Aries. Add 360° to any negative values or results. House cusps with values between 0° and 29.99° lie in Aries; between 30° and 59.99° in Taurus; between 60° and 89.99° degrees in Gemini, and so forth around the zodiac and through the signs.

Preliminary Calculations and Personal Sensitive Points

1, The RAMC (the right ascension of the midheaven) is computed from Local Sidereal Time (LST) by converting time units to degree units. An example of this calculation follows:

Given an LST of 12H 15M 00S, then first convert this to a decimal form of time, or 12.25 hours.

$$12.25 \times 15 = 183.75^\circ \text{ which is the RAMC.}$$

Given an LST of 6H 27M 14S, then convert this to a decimal form of time, or

$$6.453889 \text{ hours. } 6.453889 \times 15 = 96.808333^\circ.$$

2. MC = $\text{ARCTAN} (\text{TAN} (\text{RAMC}) \acute{\epsilon} \text{COS } e)$
3. ASC = $\text{ARCCOT} (-((\text{TAN } f \times \text{SIN } e) + (\text{SIN } \text{RAMC} \times \text{COS } e)) \acute{\epsilon} \text{COS } \text{RAMC})$
4. EQA = $\text{ARCCOT} (-(\text{TAN } \text{RAMC} \times \text{COS } e))$
5. VTX = $\text{ARCCOT} (((\text{COT } f \times \text{SIN } e) - (\text{SIN } \text{RAMC} \times \text{COS } e)) \acute{\epsilon} \text{COS } \text{RAMC})$
6. CAS = $\text{ARCCOT} (-((\text{COT } f \times \text{SIN } e) + (\text{SIN } \text{RAMC} \times \text{COS } e)) \acute{\epsilon} \text{COS } \text{RAMC})$
7. PAS = $\text{ARCCOT} (((\text{TAN } f \times \text{SIN } e) - (\text{SIN } \text{RAMC} \times \text{COS } e)) \acute{\epsilon} \text{COS } \text{RAMC})$
8. ARI = The Aries Point is always zero of Aries.
9. The declination of any point on the ecliptic can be calculated from:
declination = $\text{ARCSIN} (\text{SIN} (\text{zodiacal longitude of point}) \times \text{SIN } e)$
10. The obliquity of the ecliptic, for any date in modern times, is calculated by:
 $e = 23^\circ 27' 08.26'' - 46.845'' \times T - .0059'' \times T^2 + .00181'' \times T^3$
where T is in fractions of a century starting from Jan 1, 1900

The Alcibitius Declination House System Formulation

1. Compute the RAMC, MC, and ASC in the normal manner.
2. Determine the number of zodiacal degrees between the ASC and MC:
 $L = \text{ASC} - \text{MC}$
3. Determine the Diurnal and Nocturnal Semi-arcs:
 $D = \text{ARCTAN} (\text{TAN } L \times \text{COS } e)$
 $P = 180^\circ - D$
4. Determine these intermediate working values:
 $F = D \acute{\epsilon} 3$ $J = P \acute{\epsilon} 3$
 $G = F \times 2$ $K = J \times 2$
5. Compute the house cusp intervals as follows:
 $H_{11} = \text{ARCTAN} (\text{TAN } F \acute{\epsilon} \text{COS } e)$
 $H_{12} = \text{ARCTAN} (\text{TAN } G \acute{\epsilon} \text{COS } e)$
 $H_2 = \text{ARCTAN} (\text{TAN } K \acute{\epsilon} \text{COS } e)$
 $H_3 = \text{ARCTAN} (\text{TAN } J \acute{\epsilon} \text{COS } e)$
6. Compute the individual house cusps as follows:
 $C_{10} = \text{MC}$
 $C_4 = 180^\circ + C_{10}$
 $C_{11} = \text{MC} + H_{11}$
 $C_5 = 180^\circ + C_{11}$
 $C_{12} = \text{MC} + H_{12}$
 $C_6 = 180^\circ + C_{12}$
 $C_1 = \text{ASC}$
 $C_7 = 180^\circ + C_1$
 $C_2 = \text{MC} + H_2$
 $C_8 = 180^\circ + C_2$
 $C_3 = \text{MC} + H_3$
 $C_9 = 180^\circ + C_3$

The Alcibitius Semi-Arc House System Formulation

1. Compute the RAMC, MC, and ASC.
2. Determine the right ascension of the ASC (RASC):
 $\text{RASC} = \text{ARCTAN} (\text{TAN} (\text{ASC}) \times \text{COS } e)$
3. Compute the RAMC to RASC interval:
 $T = \text{RASC} - \text{RAMC}$ (Add 360° if negative)
4. Compute the trisections of the diurnal and nocturnal arcs:
 $D = T \acute{\epsilon} 3$
 $P = (T - 180^\circ) \acute{\epsilon} 3$
5. Compute the RA of each of the house cusps:
 $\text{RA}_{11} = \text{RAMC} + D$
 $\text{RA}_{12} = \text{RA}_{11} + D$
 $\text{RA}_2 = \text{RASC} + P$
 $\text{RA}_3 = \text{RA}_2 + P$
6. Compute the house cusp intervals as follows:
 $H_{11} = \text{ARCCOT} (-((\text{TAN } f \times \text{COS } e) + (\text{SIN } \text{RA}_{11} \times \text{COS } e)) \acute{\epsilon} \text{COS } \text{RA}_{11})$
 $H_{12} = \text{ARCCOT} (-((\text{TAN } f \times \text{COS } e) + (\text{SIN } \text{RA}_{12} \times \text{COS } e)) \acute{\epsilon} \text{COS } \text{RA}_{12})$
 $H_2 = \text{ARCCOT} (-((\text{TAN } f \times \text{COS } e) + (\text{SIN } \text{RA}_2 \times \text{COS } e)) \acute{\epsilon} \text{COS } \text{RA}_2)$
 $H_3 = \text{ARCCOT} (-((\text{TAN } f \times \text{COS } e) + (\text{SIN } \text{RA}_3 \times \text{COS } e)) \acute{\epsilon} \text{COS } \text{RA}_3)$
7. Compute the individual house cusps as follows:
 $C_{10} = \text{MC}$ $C_4 = 180^\circ + C_{10}$
 $C_{11} = \text{MC} + H_{11}$ $C_5 = 180^\circ + C_{11}$
 $C_{12} = \text{MC} + H_{12}$ $C_6 = 180^\circ + C_{12}$
 $C_1 = \text{ASC}$ $C_7 = 180^\circ + C_1$

$$\begin{aligned} C_2 &= \text{ASC} + H_2 & C_8 &= 180^\circ + C_2 \\ C_3 &= \text{ASC} + H_3 & C_9 &= 180^\circ + C_3 \end{aligned}$$

The Arcturan House System Formulation

This house system works very well in polar areas, but gives erratic and unpredictable results in the tropical regions.

1. Compute the RAMC, MC, and ASC as normal.
2. Determine the following constants for later usage:
Compute the Decl. of the ASC:
 $D = \text{ARCSIN} (\text{SIN ASC} \times \text{SIN } e)$
Oblique Ascension of the East Point:
 $J = \text{RAMC} + 90^\circ$
G, the angle between the ecliptic and the horizon:
 $G = \text{ARCCOS} ((\text{SIN } f \times \text{COS } e) + (\text{COS } f \times \text{SIN } e \times \text{COS } J))$
K, the arc in degrees from the East Point to Asc:
 $K = \text{ARCSIN} (\text{SIN } D \acute{E} \text{COS } f)$
3. Determine the house cusp intervals:
 $H_{10} = K + 90^\circ$ $H_1 = K + 0^\circ$ (or, 180°)
 $H_{11} = K + 60^\circ$ $H_2 = K + 150^\circ$
 $H_{12} = K + 30^\circ$ $H_3 = K + 120^\circ$
4. Determine the ecliptic to cusp angle:
 $R_{10} = \text{ARCTAN} (\text{COS } G \times \text{TAN } H_{10})$
 $R_{11} = \text{ARCTAN} (\text{COS } G \times \text{TAN } H_{11})$
 $R_{12} = \text{ARCTAN} (\text{COS } G \times \text{TAN } H_{12})$
 $R_1 = \text{ARCTAN} (\text{COS } G \times \text{TAN } H_1)$
 $R_2 = \text{ARCTAN} (\text{COS } G \times \text{TAN } H_2)$
 $R_3 = \text{ARCTAN} (\text{COS } G \times \text{TAN } H_3)$
5. Compute the individual house cusps as follows:
 $C_{10} = \text{ASC} - R_{10}$ $C_4 = 180^\circ + C_{10}$
 $C_{11} = \text{ASC} - R_{11}$ $C_5 = 180^\circ + C_{11}$
 $C_{12} = \text{ASC} - R_{12}$ $C_6 = 180^\circ + C_{12}$
 $C_1 = \text{ASC} - R_1$ $C_7 = 180^\circ + C_1$
 $C_2 = \text{ASC} - R_2$ $C_8 = 180^\circ + C_2$
 $C_3 = \text{ASC} - R_3$ $C_9 = 180^\circ + C_3$

The R value when added to the ASC may give you the opposite side house cusp as a result. Add 180° to your answer if this occurs.

The Campanus House System Formulation

1. Compute the RAMC, MC, and ASC as normal.
2. Determine the following house cusp intervals:
 $H_{11} = 30^\circ$ $H_2 = 120^\circ$
 $H_{12} = 60^\circ$ $H_3 = 150^\circ$
3. Compute an intermediate number:
 $J_{11} = \text{ARCCOT} (\text{COS } f \times \text{TAN } H_{11})$
 $J_2 = \text{ARCCOT} (\text{COS } f \times \text{TAN } H_2)$
 $J_{12} = \text{ARCCOT} (\text{COS } f \times \text{TAN } H_{12})$
 $J_3 = \text{ARCCOT} (\text{COS } f \times \text{TAN } H_3)$

4. Compute the Prime Vertical interval:
 $F_{11} = \text{RAMC} + 90^\circ - J_{11}$
 $F_2 = \text{RAMC} + 90^\circ - J_2$
 $F_{12} = \text{RAMC} + 90^\circ - J_{12}$
 $F_3 = \text{RAMC} + 90^\circ - J_3$
5. Compute the house cusp positions as follows:
 $P_{11} = \text{ARCSIN} (\text{SIN } H_{11} \times \text{SIN } f)$
 $P_2 = \text{ARCSIN} (\text{SIN } H_2 \times \text{SIN } f)$
 $P_{12} = \text{ARCSIN} (\text{SIN } H_{12} \times \text{SIN } f)$
 $P_3 = \text{ARCSIN} (\text{SIN } H_3 \times \text{SIN } f)$
6. Compute the associate angles as follows:
 $M_{11} = \text{ARCTAN} (\text{TAN } P_{11} \acute{E} \text{COS } F_{11})$
 $M_{12} = \text{ARCTAN} (\text{TAN } P_{12} \acute{E} \text{COS } F_{12})$
 $M_2 = \text{ARCTAN} (\text{TAN } P_2 \acute{E} \text{COS } F_2)$
 $M_3 = \text{ARCTAN} (\text{TAN } P_3 \acute{E} \text{COS } F_3)$
7. Compute the ecliptic intervals:
 $R_{11} = \text{ARCTAN} ((\text{TAN } F_{11} \times \text{COS } M_{11}) \acute{E} \text{COS } (M_{11} + e))$
 $R_{12} = \text{ARCTAN} ((\text{TAN } F_{12} \times \text{COS } M_{12}) \acute{E} \text{COS } (M_{12} + e))$
 $R_2 = \text{ARCTAN} ((\text{TAN } F_2 \times \text{COS } M_2) \acute{E} \text{COS } (M_2 + e))$
 $R_3 = \text{ARCTAN} ((\text{TAN } F_3 \times \text{COS } M_3) \acute{E} \text{COS } (M_3 + e))$
8. Compute the individual house cusps as follows:
 $C_{10} = \text{MC}$ $C_4 = 180^\circ + C_{10}$
 $C_{11} = \text{MC} + R_{11}$ $C_5 = 180^\circ + C_{11}$
 $C_{12} = \text{MC} + R_{12}$ $C_6 = 180^\circ + C_{12}$
 $C_1 = \text{ASC}$ $C_7 = 180^\circ + C_1$
 $C_2 = \text{MC} + R_2$ $C_8 = 180^\circ + C_2$
 $C_3 = \text{MC} + R_3$ $C_9 = 180^\circ + C_3$

The Classical House System Formulation

1. Compute the RAMC, MC, and ASC as normal.
2. Determine the First Cusp Locus Longitude:
 $L_1 = \text{ASC} - 5^\circ$
3. Determine Right Ascension of the First Locus:
 $A_1 = \text{RASC} = \text{ARCTAN} (\text{TAN } L_1 \times \text{COS } e)$
4. Determine the local hour angle of the MC:
 $t = \text{ARCCOS} (-((\text{TAN } f \times \text{TAN } e) \times \text{SIN } (A_1)))$
5. Tri-sect the hour angle arcs:
 $g = t \acute{E} 3$
 $h = (180^\circ - t) \acute{E} 3$
6. Determine the right ascension of the tenth house cusp:
 $A_{10} = A_1 - t$
7. Compute the house cusp positions as follows:
 $A_{11} = A_{10} + g$
 $A_{12} = A_{11} + g$
 $A_2 = A_1 + h$
 $A_3 = A_2 + h$

8. Compute the individual house cusps as follows:

$$\begin{aligned} C_{10} &= \text{ARCTAN} (\text{TAN } A_{10} \acute{\text{E}} \text{ COS } e) \\ C_4 &= 180^\circ + C_{10} \\ C_{11} &= \text{ARCTAN} (\text{TAN } A_{11} \acute{\text{E}} \text{ COS } e) \\ C_5 &= 180^\circ + C_{11} \\ C_{12} &= \text{ARCTAN} (\text{TAN } A_{12} \acute{\text{E}} \text{ COS } e) \\ C_6 &= 180^\circ + C_{12} \\ C_1 &= \text{ARCTAN} (\text{TAN } A_1 \acute{\text{E}} \text{ COS } e) \\ C_7 &= 180^\circ + C_1 \\ C_2 &= \text{ARCTAN} (\text{TAN } A_2 \acute{\text{E}} \text{ COS } e) \\ C_8 &= 180^\circ + C_2 \\ C_3 &= \text{ARCTAN} (\text{TAN } A_3 \acute{\text{E}} \text{ COS } e) \\ C_9 &= 180^\circ + C_3 \end{aligned}$$

The Horizontal House System Formulation

1. Compute the RAMC, MC, and ASC as normal.
2. Compute the P point:
 $P = \text{ARCTAN} (\text{TAN } \text{RAMC} \times \text{COS } e)$
3. Compute the angle between the horizon and the ecliptic:

$$G = \text{ARCSIN} (\text{COS } f \times \text{SIN} (\text{RAMC} + 90^\circ)) \acute{\text{E}} \text{ SIN } \text{ASC}$$

4. Compute:

$$\begin{aligned} J &= \text{ASC} - P \\ K &= \text{ARCTAN} (\text{TAN } J \times \text{COS } G) \end{aligned}$$

5. Assign the house cusp intervals:

$$\begin{aligned} H_{10} &= 90^\circ & H_2 &= 0^\circ \\ H_{11} &= 60^\circ & H_2 &= -30^\circ \\ H_{12} &= 30^\circ & H_3 &= -60^\circ \end{aligned}$$

6. Compute an intermediate result:

$$\begin{aligned} M_{10} &= H_{10} + K & M_1 &= H_1 + K \\ M_{11} &= H_{11} + K & M_2 &= H_2 + K \\ M_{12} &= H_{12} + K & M_3 &= H_3 + K \end{aligned}$$

7. Compute the next intermediate result as follows:

$$\begin{aligned} R_{10} &= \text{ARCTAN} (\text{TAN } M_{10} \acute{\text{E}} \text{ COS } G) \\ R_{11} &= \text{ARCTAN} (\text{TAN } M_{11} \acute{\text{E}} \text{ COS } G) \\ R_{12} &= \text{ARCTAN} (\text{TAN } M_{12} \acute{\text{E}} \text{ COS } G) \\ R_1 &= \text{ARCTAN} (\text{TAN } M_1 \acute{\text{E}} \text{ COS } G) \\ R_2 &= \text{ARCTAN} (\text{TAN } M_2 \acute{\text{E}} \text{ COS } G) \\ R_3 &= \text{ARCTAN} (\text{TAN } M_3 \acute{\text{E}} \text{ COS } G) \end{aligned}$$

8. Compute the individual house cusps as follows:

$$\begin{aligned} C_{10} &= \text{ASC} - R_{10} & C_4 &= 180^\circ + C_{10} \\ C_{11} &= \text{ASC} - R_{11} & C_5 &= 180^\circ + C_{11} \\ C_{12} &= \text{ASC} - R_{12} & C_6 &= 180^\circ + C_{12} \\ C_1 &= \text{ASC} - R_1 & C_7 &= 180^\circ + C_1 \\ C_2 &= \text{ASC} - R_2 & C_8 &= 180^\circ + C_2 \\ C_3 &= \text{ASC} - R_3 & C_9 &= 180^\circ + C_3 \end{aligned}$$

The Koch House System Formulation

1. Compute the RAMC, MC, and ASC in the normal manner. Use the MC as the cusp of the tenth house.

2. Calculate the declination of the MC:
 $D = \text{ARCSIN} (\text{SIN } \text{MC} \times \text{SIN } e)$
3. Calculate the ascensional difference of the MC:
 $J = \text{ARCSIN} (\text{TAN } D \times \text{TAN } f)$
4. Calculate the oblique ascension of the MC:
 $\text{OAMC} = \text{RAMC} - J$
5. Calculate the general house cusp displacement interval:
 $\text{DX} = ((\text{RAMC} + 90^\circ) - \text{OAMC}) \acute{\text{E}} 3)$
(This should be a positive number; add 360° to any negative DX number)

6. Compute the house cusp positions as follows:

$$\begin{aligned} H_{11} &= (\text{OAMC} + \text{DX} - 90^\circ) \\ H_{12} &= H_{11} + \text{DX} \\ H_1 &= H_{12} + \text{DX} \\ H_2 &= H_1 + \text{DX} \\ H_3 &= H_2 + \text{DX} \end{aligned}$$

7. Calculate the individual house cusps:

$$\begin{aligned} C_{11} &= \text{ARCCOT} (-((\text{TAN } f \times \text{SIN } e) + (\text{SIN } H_{11} \times \text{COS } e)) \acute{\text{E}} \text{ COS } H_{11}) \\ C_{12} &= \text{ARCCOT} (-((\text{TAN } f \times \text{SIN } e) + (\text{SIN } H_{12} \times \text{COS } e)) \acute{\text{E}} \text{ COS } H_{12}) \\ C_1 &= \text{ARCCOT} (-((\text{TAN } f \times \text{SIN } e) + (\text{SIN } H_1 \times \text{COS } e)) \acute{\text{E}} \text{ COS } H_1) \\ C_2 &= \text{ARCCOT} (-((\text{TAN } f \times \text{SIN } e) + (\text{SIN } H_2 \times \text{COS } e)) \acute{\text{E}} \text{ COS } H_2) \\ C_3 &= \text{ARCCOT} (-((\text{TAN } f \times \text{SIN } e) + (\text{SIN } H_3 \times \text{COS } e)) \acute{\text{E}} \text{ COS } H_3) \end{aligned}$$

8. Compute the individual house cusps as follows:

$$\begin{aligned} C_{10} &= \text{MC} & C_4 &= 180^\circ + C_{10} \\ C_{11} &= C_{11} & C_5 &= 180^\circ + C_{11} \\ C_{12} &= C_{12} & C_6 &= 180^\circ + C_{12} \\ C_1 &= C_1 & C_7 &= 180^\circ + C_1 \\ C_2 &= C_2 & C_8 &= 180^\circ + C_2 \\ C_3 &= C_3 & C_9 &= 180^\circ + C_3 \end{aligned}$$

The Meridian House System Formulation

1. Compute the RAMC, MC, and ASC as normal.
2. Determine the house cusp intervals:
 $H_{10} = 0^\circ$ $H_1 = 90^\circ$
 $H_{11} = 30^\circ$ $H_2 = 120^\circ$
 $H_{12} = 60^\circ$ $H_3 = 150^\circ$
3. Determine the ecliptic interval point for each cusp:
 $F_{10} = \text{RAMC} + H_{10}$
 $F_{11} = \text{RAMC} + H_{11}$
 $F_{12} = \text{RAMC} + H_{12}$
 $F_1 = \text{RAMC} + H_1$
 $F_2 = \text{RAMC} + H_2$
 $F_3 = \text{RAMC} + H_3$
4. Compute the house cusps:
 $C_{10} = \text{ARCTAN} (\text{TAN } F_{10} \acute{\text{E}} \text{ COS } e)$
 $C_{11} = \text{ARCTAN} (\text{TAN } F_{11} \acute{\text{E}} \text{ COS } e)$
 $C_{12} = \text{ARCTAN} (\text{TAN } F_{12} \acute{\text{E}} \text{ COS } e)$

$$C_1 = \text{ARCTAN} (\text{TAN } F_1 \acute{\text{E}} \text{ COS } e)$$

$$C_2 = \text{ARCTAN} (\text{TAN } F_2 \acute{\text{E}} \text{ COS } e)$$

$$C_3 = \text{ARCTAN} (\text{TAN } F_3 \acute{\text{E}} \text{ COS } e)$$

5. Determine the individual house cusps as follows:

$$C_{10} = C_{10} \quad C_4 = 180^\circ + C_{10}$$

$$C_{11} = C_{11} \quad C_5 = 180^\circ + C_{11}$$

$$C_{12} = C_{12} \quad C_6 = 180^\circ + C_{12}$$

$$C_1 = C_1 \quad C_7 = 180^\circ + C_1$$

$$C_2 = C_2 \quad C_8 = 180^\circ + C_2$$

$$C_3 = C_3 \quad C_9 = 180^\circ + C_3$$

The Morinus House System Formulation

1. Compute the RAMC, MC, and ASC as normal.

2. Determine the house cusp intervals:

$$H_{10} = 0^\circ \quad H_1 = 90^\circ$$

$$H_{11} = 30^\circ \quad H_2 = 120^\circ$$

$$H_{12} = 60^\circ \quad H_3 = 150^\circ$$

3. Determine the ecliptic interval point for each cusp:

$$F_{10} = \text{RAMC} + H_{10}$$

$$F_{11} = \text{RAMC} + H_{11}$$

$$F_{12} = \text{RAMC} + H_{12}$$

$$F_1 = \text{RAMC} + H_1$$

$$F_2 = \text{RAMC} + H_2$$

$$F_3 = \text{RAMC} + H_3$$

4. Compute the house cusps:

$$C_{10} = \text{ARCTAN} (\text{TAN } F_{10} \times \text{COS } e)$$

$$C_{11} = \text{ARCTAN} (\text{TAN } F_{11} \times \text{COS } e)$$

$$C_{12} = \text{ARCTAN} (\text{TAN } F_{12} \times \text{COS } e)$$

$$C_1 = \text{ARCTAN} (\text{TAN } F_1 \times \text{COS } e)$$

$$C_2 = \text{ARCTAN} (\text{TAN } F_2 \times \text{COS } e)$$

$$C_3 = \text{ARCTAN} (\text{TAN } F_3 \times \text{COS } e)$$

5. Determine the individual house cusps as follows:

$$C_{10} = C_{10} \quad C_4 = 180^\circ + C_{10}$$

$$C_{11} = C_{11} \quad C_5 = 180^\circ + C_{11}$$

$$C_{12} = C_{12} \quad C_6 = 180^\circ + C_{12}$$

$$C_1 = C_1 \quad C_7 = 180^\circ + C_1$$

$$C_2 = C_2 \quad C_8 = 180^\circ + C_2$$

$$C_3 = C_3 \quad C_9 = 180^\circ + C_3$$

The Natural Hours House System Formulation

1. Compute the RAMC, MC, and ASC as normal.

2. Determine the times of sunrise and sunset for the location of the chart. You can consult your local newspaper, tables in the "Nautical Almanac", or using a table of ascendants and MC's determine what clock time during the day the Sun's degree would be conjunct the ASC and the DSC. Finally, if you wish to calculate that information astronomically, you can also do that, but I am not providing those formulas or methods here because they can become too tricky, especially in polar

latitudes where the Sun doesn't rise or set during every 24 hour period.

3. Suppose you determine that there are twelve hours and thirty-six minutes of daylight, and, thus eleven hours and twenty-four minutes of night for the day of the event at your event location. Then convert these hours and minutes to arcs of a circle as follows:

$$12\text{H } 36\text{M} = 12.6 \text{ Hrs } ((12.6 \acute{\text{E}} 24) \times 360^\circ)$$

$$= 189^\circ \text{ of daylight arc}$$

$$360 - 189 = 171^\circ \text{ of night time arc}$$

4. Compute the cuspal increments:

$$D = 189^\circ \acute{\text{E}} 6 = 31^\circ 30' \text{ for the daylight increment}$$

$$N = 171^\circ \acute{\text{E}} 6 = 28^\circ 30' \text{ for the night time increment}$$

5. Compute the house cusps:

$$C_{12} = \text{ASC} - D \quad C_1 = \text{ASC}$$

$$C_{11} = C_{12} - D \quad C_2 = \text{ASC} + N$$

$$C_{10} = C_{11} - D \quad C_3 = C_2 + N$$

$$C_9 = C_{10} - D \quad C_4 = C_3 + N$$

$$C_8 = C_9 - D \quad C_5 = C_4 + N$$

$$C_7 = C_8 - D \quad C_6 = C_5 + N$$

The Placidus House System Formulation

1. Compute the RAMC, MC, and ASC in the normal manner. Use the MC as the cusp of the tenth house and the ASC as the cusp of the first house. This is a very fast converging algorithm adapted from a work by M. Vijayaraghavulu.

2. Determine the following house cusp intervals:

$$H_{11} = \text{RAMC} + 30^\circ \quad H_2 = \text{RAMC} + 120^\circ$$

$$H_{12} = \text{RAMC} + 60^\circ \quad H_3 = \text{RAMC} + 150^\circ$$

3. Set the Semi-arc ratios:

$$F_{11} = 1 \acute{\text{E}} 3 \quad F_2 = 2 \acute{\text{E}} 3$$

$$F_{12} = 2 \acute{\text{E}} 3 \quad F_3 = 1 \acute{\text{E}} 3$$

4. Compute the cuspal declinations:

$$D_{11} = \text{ARCSIN} (\text{SIN } e \times \text{SIN } H_{11})$$

$$D_2 = \text{ARCSIN} (\text{SIN } e \times \text{SIN } H_2)$$

$$D_{12} = \text{ARCSIN} (\text{SIN } e \times \text{SIN } H_{12})$$

$$D_3 = \text{ARCSIN} (\text{SIN } e \times \text{SIN } H_3)$$

5. Compute the first intermediate values:

$$A_{11} = F_{11} \times (\text{ARCSIN} (\text{TAN } f \times \text{TAN } D_{11}))$$

$$A_{12} = F_{12} \times (\text{ARCSIN} (\text{TAN } f \times \text{TAN } D_{12}))$$

$$A_2 = F_2 \times (\text{ARCSIN} (\text{TAN } f \times \text{TAN } D_2))$$

$$A_3 = F_3 \times (\text{ARCSIN} (\text{TAN } f \times \text{TAN } D_3))$$

6. Compute the house cusp positions as follows:

$$M_{11} = \text{ARCTAN} (\text{SIN } A_{11} \acute{\text{E}} (\text{COS } H_{11} \acute{\text{E}} \text{TAN } D_{11}))$$

$$M_{12} = \text{ARCTAN} (\text{SIN } A_{12} \acute{\text{E}} (\text{COS } H_{12} \acute{\text{E}} \text{TAN } D_{12}))$$

$$M_2 = \text{ARCTAN} (\text{SIN } A_2 \acute{\text{E}} (\text{COS } H_2 \acute{\text{E}} \text{TAN } D_2))$$

$$M_3 = \text{ARCTAN} (\text{SIN } A_3 \text{ É } (\text{COS } H_3 \text{ É } \text{TAN } D_3))$$

7. Compute the intermediate house cusps:

$$R_{11} = \text{ARCTAN} ((\text{TAN } H_{11} \times \text{COS } M_{11}) \text{ É } \text{COS } (M_{11} + e))$$

$$R_{12} = \text{ARCTAN} ((\text{TAN } H_{12} \times \text{COS } M_{12}) \text{ É } \text{COS } (M_{12} + e))$$

$$R_2 = \text{ARCTAN} ((\text{TAN } H_2 \times \text{COS } M_2) \text{ É } \text{COS } (M_2 + e))$$

$$R_3 = \text{ARCTAN} ((\text{TAN } H_3 \times \text{COS } M_3) \text{ É } \text{COS } (M_3 + e))$$

8. Substitute: $H_{11} = R_{11}$; $H_{12} = R_{12}$; $H_2 = R_2$; and $H_3 = R_3$. Then repeat steps 4 thru 8 again, keeping the original H_{xx} in #6 and #7. Substitute R for D a third time and repeat steps 4 thru 8. The value for R_{xx} on the third try is the answer.

9. Compute the individual house cusps as follows:

$$C_{11} = R_{11} \quad C_5 = 180^\circ + C_{11}$$

$$C_{12} = R_{12} \quad C_6 = 180^\circ + C_{12}$$

$$C_2 = R_2 \quad C_8 = 180^\circ + C_2$$

$$C_3 = R_3 \quad C_9 = 180^\circ + C_3$$

The Regiomontanus House System Formulation

1. Compute the RAMC, MC, and ASC in the normal manner. Use the MC as the cusp of the tenth house and the ASC as the cusp of the first house.

2. Determine the following house cusp intervals:

$$H_{11} = 30^\circ \quad H_2 = 120^\circ$$

$$H_{12} = 60^\circ \quad H_3 = 150^\circ$$

3. Set the equatorial intervals:

$$F_{11} = \text{RAMC} + H_{11} \quad F_2 = \text{RAMC} + H_2$$

$$F_{12} = \text{RAMC} + H_{12} \quad F_3 = \text{RAMC} + H_3$$

4. Compute the house poles:

$$P_{11} = \text{ARCTAN} (\text{TAN } f \times \text{SIN } H_{11})$$

$$P_2 = \text{ARCTAN} (\text{SIN } f \times \text{SIN } H_2)$$

$$P_{12} = \text{ARCTAN} (\text{TAN } f \times \text{SIN } H_{12})$$

$$P_3 = \text{ARCTAN} (\text{SIN } f \times \text{SIN } H_3)$$

5. Compute the first intermediate values:

$$M_{11} = \text{ARCTAN} (\text{TAN } P_{11} \text{ É } \text{COS } F_{11})$$

$$M_{12} = \text{ARCTAN} (\text{TAN } P_{12} \text{ É } \text{COS } F_{12})$$

$$M_2 = \text{ARCTAN} (\text{TAN } P_2 \text{ É } \text{COS } F_2)$$

$$M_3 = \text{ARCTAN} (\text{TAN } P_3 \text{ É } \text{COS } F_3)$$

6. Compute the intermediate house cusps:

$$R_{11} = \text{ARCTAN} ((\text{TAN } F_{11} \times \text{COS } M_{11}) \text{ É } \text{COS } (M_{11} + e))$$

$$R_{12} = \text{ARCTAN} ((\text{TAN } F_{12} \times \text{COS } M_{12}) \text{ É } \text{COS } (M_{12} + e))$$

$$R_2 = \text{ARCTAN} ((\text{TAN } F_2 \times \text{COS } M_2) \text{ É } \text{COS } (M_2 + e))$$

$$R_3 = \text{ARCTAN} ((\text{TAN } F_3 \times \text{COS } M_3) \text{ É } \text{COS } (M_3 + e))$$

7. Compute the individual house cusps as follows:

$$C_{10} = \text{MC} \quad C_4 = 180^\circ + C_{10}$$

$$C_{11} = R_{11} \quad C_5 = 180^\circ + C_{11}$$

$$C_{12} = R_{12} \quad C_6 = 180^\circ + C_{12}$$

$$C_1 = \text{ASC} \quad C_7 = 180^\circ + C_1$$

$$C_2 = R_2 \quad C_8 = 180^\circ + C_2$$

$$C_3 = R_3 \quad C_9 = 180^\circ + C_3$$

The Topocentric House System Formulation

1. Compute the RAMC, MC, and ASC in the normal manner. Use the MC as the cusp of the tenth house and the ASC as the cusp of the first house.

2. Determine the following house cusp intervals:

$$H_{11} = \text{RAMC} + 30^\circ \quad H_2 = \text{RAMC} + 120^\circ$$

$$H_{12} = \text{RAMC} + 60^\circ \quad H_3 = \text{RAMC} + 150^\circ$$

3. Set the Semi-arc ratios:

$$P_{11} = \text{ARCTAN} (\text{TAN } f \text{ É } 3)$$

$$P_{12} = \text{ARCTAN} (2 \times (\text{TAN } f \text{ É } 3))$$

$$P_2 = \text{ARCTAN} (2 \times (\text{TAN } f \text{ É } 3))$$

$$P_3 = \text{ARCTAN} (\text{TAN } f \text{ É } 3)$$

4. Compute the intermediate angle M:

$$M_{11} = \text{ARCTAN} (\text{TAN } P_{11} \text{ É } \text{COS } H_{11})$$

$$M_{12} = \text{ARCTAN} (\text{TAN } P_{12} \text{ É } \text{COS } H_{12})$$

$$M_2 = \text{ARCTAN} (\text{TAN } P_2 \text{ É } \text{COS } H_2)$$

$$M_3 = \text{ARCTAN} (\text{TAN } P_3 \text{ É } \text{COS } H_3)$$

5. Compute the intermediate house cusps:

$$R_{11} = \text{ARCTAN} ((\text{TAN } H_{11} \times \text{COS } M_{11}) \text{ É } \text{COS } (M_{11} + e))$$

$$R_{12} = \text{ARCTAN} ((\text{TAN } H_{12} \times \text{COS } M_{12}) \text{ É } \text{COS } (M_{12} + e))$$

$$R_2 = \text{ARCTAN} ((\text{TAN } H_2 \times \text{COS } M_2) \text{ É } \text{COS } (M_2 + e))$$

$$R_3 = \text{ARCTAN} ((\text{TAN } H_3 \times \text{COS } M_3) \text{ É } \text{COS } (M_3 + e))$$

6. Compute the individual house cusps as follows:

$$C_{10} = \text{MC} \quad C_4 = 180^\circ + C_{10}$$

$$C_{11} = R_{11} \quad C_5 = 180^\circ + C_{11}$$

$$C_{12} = R_{12} \quad C_6 = 180^\circ + C_{12}$$

$$C_1 = \text{ASC} \quad C_7 = 180^\circ + C_1$$

$$C_2 = R_2 \quad C_8 = 180^\circ + C_2$$

$$C_3 = R_3 \quad C_9 = 180^\circ + C_3$$

A variation of this system, devised by Alexander Marr of Germany to give 8 cusps instead of the normal 12, requires changing steps 2 and 3 above as follows:

Substitute:

$$H_a = \text{RAMC} + 45^\circ \quad H_b = \text{RAMC} + 135^\circ$$

$$P_a = P_b = \text{ARCTAN} (\text{TAN } f \text{ É } 2)$$

& then recalculate.

This gives a cusp with mid-point like qualities which Mr. Marr claims produces interesting correspondences. Your investigation is recommended.

Definition of Terms and Abbreviations

Body: A planet, a star, or some similar object which exists in space and time.

Celestial Equator: A great circle denoted by an extension of the Earth's equator infinitely projected into space. This is the circle along which the measurement of right ascension is made.

Celestial Sphere: That sphere which would be formed if one were to infinitely extend the 'sphere' of Earth outward into space.

Co-equator: The mirror image of the Earth's equator. The equator mathematically associated with the co-latitude of a place on Earth.

Co-latitude: The number obtained when the terrestrial latitude is subtracted from ninety degrees. For the city of Philadelphia, located at forty degrees north terrestrial latitude, the co-latitude, or angular distance of Philadelphia from the Earth's North Pole, is fifty degrees.

Co-polar Axis Circle: The great circle formed when the mathematics used to derive the polar axis circle is mirrored from the Earth's poles, rather than from the Earth's equator.

Ecliptic: That great circle of the celestial sphere which the Sun traces, when seen from the Earth, in its yearly travels against the backdrop of the sky.

Ecliptic Plane or System: The mathematical plane which contains the Solar System, with the Sun as its center and its planets at the center of their motions. A sphere of space using the ecliptic as its equator.

Equatorial Plane: The mathematical plane represented by infinitely extending the Earth's equator into space.

Equatorial System: A sphere of space using the celestial equator as its main central circle or equator.

Great Circle: A circle contained within the celestial sphere which has as its center the center point of the celestial sphere.

Horizon: A great circle, for which there are actually four associated terms: Visible, Rational, Sensible, and Celestial. In the way that we use these terms, the Visible Horizon is our view of where the earth and

the sky meet off in the distance from where we stand on or near the earth. The Celestial Horizon is the horizon we use mathematically as our starting point to calculate houses and sensitive points, and it is the visible horizon as if that horizon were starting at the center of the earth (as opposed to where we are located on or near the surface of the earth) and was extended infinitely into space.

Horizon Plane or System: The plane which contains the horizon. The same as the celestial horizon. A sphere of space, with the Celestial Horizon serving as its equator. See also: Horizon.

Hour Circle: A great circle which is perpendicular to the Celestial Equator and which passes through a particular body in space.

House Circle: A great circle which has as its poles the North and South points of the Horizon, and which is perpendicular to the Prime Vertical.

Local Sidereal Time: The time calculated for a horoscope when a time of event is added to the longitude correction, the time zone correction, the acceleration, the delta T correction, and the sidereal time from an ephemeris.

Longitude Circle: A great circle which starts at the pole of the ecliptic and travels around the Celestial Sphere perpendicular to the ecliptic. It is like a circle of longitude, but in the ecliptic system, as opposed to on a globe of the earth.

Meridian: A great circle of the Horizon system which passes through the Zenith, the nadir, and the North and South points of the horizon.

Nadir: The South Pole of the horizon system. Opposed to the Zenith.

Obliquity: The angle in space formed between the ecliptic and the celestial equator. Presently it is about twenty-three and a half degrees and decreasing slowly with time.

Perpendicular: Ninety degrees. Circles which meet at ninety degree angles.

Polar Axis Circle: A great circle which passes through the North and South Poles of the Earth and the East and West points of the horizon.

Pole: When describing three or four dimensional space (using time as a fourth dimension) a pole is a mathematical point that is ninety degrees everywhere

from a circle. For instance, the earth's North or South Poles are ninety degrees from all points on the earth's equator.

Prime Vertical: A great circle which passes through the Zenith, the Nadir, and the East and West points of the horizon. It is ninety degrees from the meridian, and vice-versa.

Vertical Circle: A great circle which is perpendicular to the horizon and passes through the Zenith and the Nadir.

Zenith: The North Pole of the horizon system. The point in the horizon system which is over your head. Opposed to the nadir.

Zodiac: A small portion of the celestial sphere which is about eight degrees on either side of the ecliptic circle.*

— *This article originally appeared in The NCGR Journal, Winter 1988-89, pp. 37-45.*

A Cross Reference of Terms Used in the Various Co-ordinate Systems

Earth System	Equatorial System	Ecliptic System	Horizon System
North & South Poles	Celestial Poles	Ecliptic Poles	Zenith; Nadir
Equator	Celestial Equator	Ecliptic	Horizon
Latitude	Declination	Zodiacal Latitude	Altitude
Co-latitude	Polar Distance	Polar Elevation	Zenith Distance
Parallels of Latitude, or Latitude Circles	Diurnal Circles	Latitude Circles	Altitude Circles
Meridians	Hour Circles	Longitude Circles	Vertical Circles
Longitude	Right Ascension	Zodiacal Longitude	Azimuth Angle
Greenwich Meridian	Hour Circle of Aries	Local Meridian	Prime Vertical

The Personal Sensitive Points

Personal Sensitive Point Name	Its Opposite Side's Name	Formed by and Inter-section of the Ecliptic and	Location side in The Horoscope in general
Ascendant	Descendant	Horizon	Left
MC	IC	Meridian	Up
Equatorial ASC	Equatorial DES	Polar Axis	Left
Vertex	Anti-Vertex	Prime Vertical	Right
Co-ascendant	Co-descendant	Co-equator	Left
Polar Ascendant	Polar descendant	Co-polar Axis	Right
The Aries Point	Libra	Equator	Zero Aries
Moon's North Node	South Node	Moon's Orbital Plane	As defined

Starwalking

An Astrological and Religious Tradition, Past and Present, East and West

By Ry Redd

In the Hindu scriptures the Lord of Death was questioned about the celestial angels in charge of the planetary heavens, called *lokas* by Hindu astrologers. His reply: "*Ignorant ones, due to their deep attachment toward wealth and enjoyment, become deluded and think that this planet alone exists and that there are no other Lokas, that one need not think about any good actions for preparations for life after death as this earth alone is everything. Such foolish ones come under my rod again and again by revolving in the death-rebirth cycle.*"

A number of traditions describe experiences of these planetary *lokas* or heavens by such spiritual giants as the Buddha, Muhammad and Saint Paul. For example, after taking "seven steps" to the north "in a single direction," the Buddha pronounced, "I AM at the top of the world."² Similarly, Saint Paul wrote, apparently pointing to his own personal experience of ascending through the planetary heavens, "I know a man in Christ who...was caught up to the third heaven—whether in the body or out of the body, I do not know."³ Likewise, a recent study records of Islam's founder that "In the course of his ascension, Muhammad passes through seven heavens."⁴

Although the cosmology of spiritual evolution through direct, repeated experiences of the solar system and the stars was first introduced in the West by Rudolf Steiner, this clairvoyant philosopher essentially echoes Hindu astrology and ancient gnostic teachings. Religious philosophy since deep antiquity—from Babylon (or Persia) to India, Egypt, Greece and Israel—has seen an evolutionary cycle in the soul's starwalking between lifetimes, and in very rare cases, during advanced initiations, yoga practices and states of ecstasy. In this article I will be sharing several starwalking traditions in the history of philosophy, religion and astrology, past and present, East and West. I hope to demonstrate the widespread and

uplifting nature of this teaching, first taught in our Western culture by none other than Plato.

According to Plato, the purpose of our starwalking/reincarnation cycles in the solar system is to become "the most religious" that we can be. This tradition which he describes in his dialogues actually originated with the priests of Egypt. He also attributed the first teaching thereof in Greece to Pythagoras. In fact, a prominent follower of Plato's, the second-century Roman astronomer Macrobius, himself related a tradition ascribed to Pythagoras on why milk is the first nourishment offered the newly born: "*The first movement of souls slipping into earthly bodies is from the Milky Way... the souls of the blessed proceed from here and return hither.*"^{4a}

This Platonic-Pythagorean doctrine that our true residence is in the stars of the Milky Way galaxy, and that we dwell in the dimensions of the planets—including the earth, of course—between return visits to our galactic home, was very popular in the past. The great astrologer-astronomer, Porphyry, believed it, as did Proclus, Dante, and Cicero, among many others. Cicero taught that a life of justice and obligation to duty is our "*passport to the sky, to a union with those who have finished their lives on earth and who, upon being released from their bodies, inhabit... the Milky Way.*"^{4b}

Perhaps the best simple statement of this widespread astrological teaching is found in Macrobius: "*The soul, having started on its downward course from the intersection of the zodiac and the Milky Way to the successive spheres lying beneath,...acquires each of the attributes which it will exercise later [on earth]. In the sphere of Saturn it obtains reason and understanding... in Jupiter's sphere, the power to act...in Mars' sphere, a bold spirit..., in the sun's sphere, sense-perception and imagination...in Mercury's*

sphere, the ability to speak and interpret...and in the lunar sphere, the function of molding and increasing bodies. " 4c

As Steiner was the most prominent European to integrate reincarnation and astrology through a Judeo-Christian and ultimately Hindu world-view, the increasingly popular American seer, Edgar Cayce, also taught in his sleeplike trance-state that in the after life we experience the planetary heavens and stars. Cayce and Steiner agreed that our solar system consists of different dimensions of consciousness-developments linked with the orbits of the planets. These planetary dimensions are unique lenses for focusing distinct, yet relatively pure states of awareness which are experienced between death and rebirth. For instance, Cayce says the purpose of the soul's sojourn in Mercury is essentially to develop the reason communication faculty, in Venus to develop the love-beauty awareness, in Mars to experience the anger-courage energy, while in Jupiter the soul's purpose is to develop ennobling, universal consciousness.⁵

Hindu astrology, Platonism, gnosticism, the Hebrew Kaballah and Steiner agree that each of these planetary realms of awareness is divided into higher and lower sections. The lower level of a given planetary dimension is a kind of purgatory to which a soul may be drawn—if it feels the need to do so—where it purges itself of the negative trait linked with that planet. For example, the translation of a gnostic scroll considered sacred by the Mandaeans, who survived as a priestly Essene-type sect from Persian antiquity into present day Iran-Iraq, summarizes the afterlife experience of these planetary purgatories, called *matarata*: "*The idea that the soul must pass through seven planetary spheres after death, shedding in its progress impure and earthly qualities connected astrologically with the seven planets, is familiar to the reader of Gnostic literature.... The planets Saturn, Jupiter, Mars, Mercury, Venus, Moon and Sun have their matarata.*"⁶

Similarly, we find the process of the soul's shedding these archetypal planetary traits after death described by the great Hermes, in the famous gnostic text attributed to him called the *Poimandres*, meaning Shepherd of Men. "*To the first zone [Moon] he surrenders the power to grow and increase, and to the second [Mercury] the machinations of evil cunning, now rendered powerless, and to the third [Venus] the deceit of concupiscence [lust], now rendered powerless and to the fourth [the Sun] the arrogance of dominion, drained of its ambition, rashness of impulsive deed, and to the sixth [Jupiter] the evil appetites of wealth, now rendered powerless, and to the seventh zone [Saturn] the lying that ensnares.*"⁷

After having become purified of the selfish, earth-bound side of these planetary archetypes and having perfected their higher virtues, the soul is thereby free of the planets' hold and can go on to oneness with God in the eighth sphere, that of such fixed stars as Arcturus and Polaris. Hermes, now rejoicing with others among the stars, "*hears also certain powers above the eighth sphere exalting God with a sweet voice. And in procession they rise up towards the Father and give themselves up to the powers, and having become Powers themselves, enter the God-head. This is the good end of those who have attained gnosis: to know God.*"

Yet one more thought system offers us a close overall parallel with these gnostic-Hermetic teachings. This is the Hebrew Kaballah—or Jewish mystical tradition—with its philosophy of the soul's reincarnation and experience of the seven heavens. These heavenly realms are called *hekaloth* in Hebrew, which literally means "palaces" or "mansions." Reminiscent of Hermes' self-purging ascent, one rabbinic mystic described the stages of his ecstatic ascent through five of these mansions or palaces as specific degrees or stages of moral perfection. This rabbi reported that when he ascended to the first palace he was devout, in the second, pure, in the third he was sincere, in the fourth he "*was wholly with God*" and in the fifth he "*displayed holiness before God.*"⁸

The seven heavens are intimately linked with what the Kaballah calls "*sephiroth*," "spheres" or "regions." *Sephirath*—singular form—was first used in the Kaballah in the Book of Creation, the oldest surviving text in the Hebrew language. There, "*sephiroth*" meant numbers, and in this numerological mysticism the *sephiroth*, of which there are ten, represented stages or dimensions through which God created all that exists. They are stages or spheres of divine manifestation through which the One God emerges as qualities for us to perfect, in order to become again companions with Him.

The *sephiroth* are manifested in the different heavens and are available there for us to experience, either between lives or in very special soul ascensions in this life. According to Kaballah scholar Schaya, the spirit of a prophet or patriarch presides over each of the heavens, "*revealing the divine in the light of the Sefira of which he is the 'messenger'*" and which rules over that particular planetary heaven.⁹

For instance, the fifth heaven corresponds to Venus and is called *Ahabah* in Hebrew, meaning "love." This heaven is a manifestation of the *sefirah* "beauty," which is known also as the love and compassion of God. Souls, spirits and angels in this Venusian dimension experience a kaleidoscope of

light and sound vibrations. Centered around Abraham, the presiding patriarch, millions of souls exist as subtle, differently toned and colored waves, vibrating in one great harmonious, unified adoration of God.

Another example is the fourth heaven, which is a manifestation of the *sephirah* known as divine victory. It is the archetype of positive cosmic power and divine endurance. Corresponding to Mars, it is simply called *Zebul*, meaning "dwelling" or "habitation." Souls in this Martian dimension are centered around the second patriarch, Isaac, and include those who fought for the Messiah's cause or who experienced martyrdom. One other example is the first heaven, a manifestation of the *sephirah* called "kingdom." One of its two primary aspects is said to be "purely receptive" and hence is called "*Lebanah*," the Hebrew word for the Moon. Receptivity has long been an astrological keyword for the Moon's influence. The Moon's proximity to the earth makes logical the Kabbalah's linkage of it with the first heaven.

In addition to Steiner, Cayce and astrologer-philosophers like Manly P. Hall, others in the West have long seen practical value in applying previous soul experiences in the planetary afterlife to the horoscope to interpret specific career potentials. For instance, C.C. Zain, founder of the still influential Church of Light in Los Angeles, said that "*The Mars experiences may have been such that given a proper*

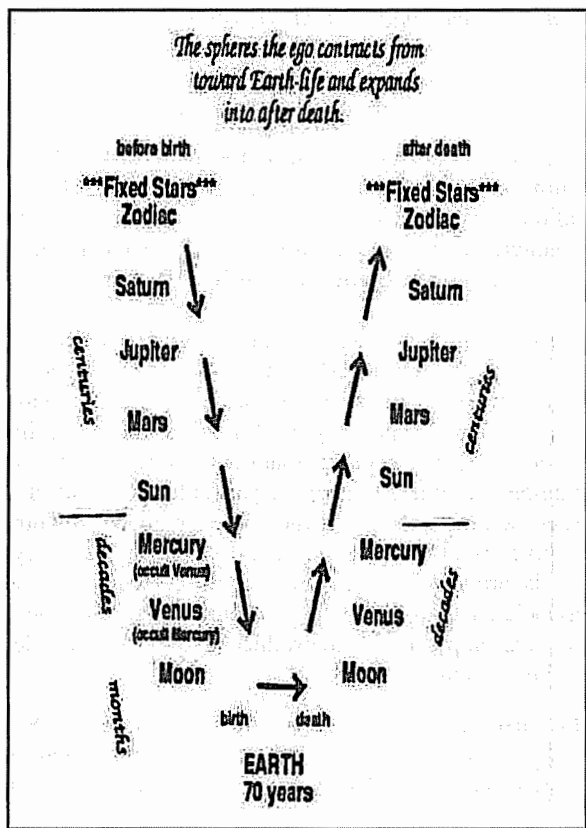
human environment they are easily developed into mechanical ability, or ability as a surgeon or soldier. The Saturn experiences may be such that given a proper human environment, they readily give aptitude in organizing and buying."¹⁰

Now, in a given horoscope the Sun and Moon each fall in one of three decans which are 10-degree sign sections, also called decanates. There are three per zodiac sign, and the decan's planetary ruler identifies the *loka* experienced prior to birth. Brahmin master astrologer B. V. Raman says that "*The past birth can be determined by the ruler of the decanate occupied by the Sun or Moon (whichever is more powerful) and accordingly the particular Loka or world the soul has come from...in the previous birth the status or rank of the person was high, mediocre or mean and debilitated according as the lord of such a drek-kana [decan] is exalted, ordinary, debilitated.*"

In Hindu astrology, a planet's positional strength—called *Sthanna Bala*—is the most important component of its total strength (*Shad Bala*). A planet which has high positional strength derives from high accomplishment in former lives related to that planet's corresponding archetype or life's work. A weak planet points to a lack of achievement or misuse of abilities associated with that planet. Strong or weak, the amount of positional strength promises that what has or has not been achieved will be carried into the present from the past. Three different strength measurements are used to determine positional strength. In the West, one is well known as exaltation strength, another is angular house or sign strength and the third is harmonic or seven-division strength.

Robert De Luce, a mathematician-engineer who traveled throughout India to learn from the Hindu pundits firsthand, is one of the West's leading authorities on Hindu astrology. He summarized these three strength measurements as revealing "*spiritual causes working in this lifetime which are the result of actions in previous lives*"¹² A planet's exaltation strength, called *Uccha Bala*, is the record of good karma possessed by an individual. This meritorious karma is derived from completing actions linked with the planet in question which are beyond the call of duty. Therefore, in Hindu astrology the planet with the highest *Uccha Bala* "*indicates the most favorable path by which to attain liberation from the necessities of karma...[and] marks the most suitable path leading to spiritual illumination.*"¹³

There is an interesting connection between the tradition of starwalking and Hindu predictive astrology. In the latter, planetary periods of life, or *dasas*, are calculated from the position of the natal Moon and last from six years to twenty. When these



nine-lunar-progressed *dasa* periods are added up, they cover 120 degrees of the zodiac and total 120 years, or a year for a degree. Each *dasa* is broken up into sub-periods (*bhuktis*) which are ruled by planets in a specified sequence. For instance, the first sub-period of Mercury's main period (*mahadasa*) is ruled by Mercury itself. Subsequent sub-periods are ruled by planets in a certain order.

India's foremost Brahmin priest-astrologer, Dr. B. V. Raman, has written widely on Hindu astrological methods and traditions. One book from a series of his studies of predictive astrology calls attention to an intriguing, alternative method of subdividing the planetary periods into eight equal parts in the order of the different planets from the Earth. "*The first and subsequent parts will be symbolically ruled by Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon and the Lagna (Ascendant).*"¹⁴

When we examine Rudolf Steiner's scheme of starwalking between death and rebirth and compare it with this alternative system of sub-periods, we find a very interesting parallel. The soul in its return to earth for rebirth after reaching what Hindu astrologers call "mid-space"—also called Cosmic Midnight—descends in precisely the same order as in Raman's alternative *dasa* schema. This sequence of soul descent begins with Saturn, then sojourns through Jupiter and Mars, then the Sun, Venus and Mercury, and finally the Moon and earth. In Steiner's *schema*, starwalking after death begins, of course, with the gateway of death on the earth (represented by the ascendant or *Lagna*). Next the Moon realm is experienced, which he calls "*Kamaloka*"—this is the sphere where the soul purges its earthly desires. Following this same order, the planets are experienced all the way through the Sun dimension to Mars and Jupiter and finally Saturn. Then, at Cosmic Midnight the soul makes its return following the same planetary steps.¹⁵

Steiner's planetary sojourning sequence is thus identical with Dr. Raman's alternative Brahmin scheme for planets ruling the *dasa* sub-periods. This parallel may explain how planetary periods of life—and especially their sub-periods—can so reliably predict important life events. That is, if afterlife starwalking cycles follow Steiner's *schemata*, then at certain times in our lives we would be subject to a given planet's influence, due to *our* prior experience in that planetary *loka*. At such periods, or sub-periods, we would attract into our lives people who bring with them certain planetary opportunities and challenges, as well as karma from past earth lives.

There are a few additional features of the ancient starwalking tradition which have interesting parallels in Eastern and Western sources. First, the ancient

maxim of oneness, "*As above, so below*"—long attributed to Hermes—means that which is in the microcosm (man), is in the macrocosm (the solar system or universe). Conversely, that which is without—in the macrocosm visitations in the planetary dimensions between lives, the planets (the macrocosm) influence the body, especially certain chakras or spiritual centers (the microcosm).

To Hinduism, the Kundalini yoga philosophy of meditation is based on seven chakras and in Hindu astrology these chakra-centers are ruled by different planets. Similarly, there is an ancient Indian teaching about the macrocosm in the microcosm which ties to the chakras. Referring to the planetary lokas and the North-South celestial axis (topped by the Pole Star, Polaris), "*The whole universe,*" says one philosopher-yogi, "*is also in the human body which is the microcosm; the spine itself is the symbol of...the axis of the body, and along the spine are the lokas in the form of chakras, or [nerve gland] plexuses, which represent various planes of consciousness.*"¹⁶

For instance, the highest planetary *loka* dimension is *Satyaloka* (meaning Realm of Ultimate Truth), which is ruled by Jupiter. Jupiter in some Hindu traditions rules the highest chakra—associated with the pituitary gland—at the top or crown of the head. The top of the microcosm, the brain, would then be controlled by the summit of the macrocosm. This is the Jupiterian *Satyaloka* dimension "*symbolized by the thousand-petaled lotus which represents infinite consciousness.*" Also along the spine and central nervous system are *lokas* in the form of chakras, or plexuses, which represent various planes of consciousness.¹⁷

As both a practical and spiritual element of the Hindu faith, Professor Raman and other Brahmin astrologers administer mantras as a form of chakra-treatment to counterbalance adverse influences from the planets. In fact, my first experience with B.V. Raman was at a 1972 lecture he gave in New York on remedial measures—gemstones and mantras—for neutralizing planetary afflictions. After making a thorough *Shad Bala* measurement of planet strengths and studying several charts, especially the *Navamsa*, the Brahmins often suggest a specific mantra to repeat a precise number of times, both on a particular day and at a specified time of day. If the correct planetary mantra is given (that is, if the individual's natal planet analysis is properly carried out and the correct planet is associated with his or her current challenges), these meditation practices can produce results which border on miraculous.

For instance, let us say that someone has a weak Venus in their birth chart which opposed their Moon, in a sign and house ruled by Venus. Moreover, Saturn

is transiting this opposition aspect, resulting in emotional challenges in love relationships, tendencies to overindulgence (with potentials for developing a serious illness) as well as problems with finances. After sanctifying the Venus mantra through homage to his spiritual teacher or guru, the Brahmin has his "client" repeat the mantra an exact number of times on Venus' day (Friday), perhaps at sunrise or sunset. Beneficial effects from this meditation practice often take a long time but sometimes can be experienced almost at once.

The roots of this tradition in Hindu or Vedic astrology can be traced to Lord Krishna in the *Bhagavad Gita*. Krishna said that soul travel to the planetary lokas of consciousness is the very purpose of yoga-meditation practices. "Closing all the doors of the senses and fixing the mind on the heart (chakra) and the life air (prana) at the top of the head (muladara chakra), one establishes himself in Yoga....After being situated in this yoga practice and vibrating the sacred syllable OM, the supreme combination of letters, if one thinks of the Supreme Personality of the Godhead and quits his body he will certainly reach the spiritual planets." ¹⁸

Similarly, in what is called *Merkabah Mysticism* in Jewish tradition—"merkabah" meaning the divine Throne experienced as a chariot, as in the throne visions of Ezekiel and Saint John ¹⁹—Hebrew prayer/mantras are used to reach ecstatic states wherein the soul can ascend to the different heavens, halls or "hekaloth" of the spiritual world. In addition to the presiding patriarchs already mentioned, each planet or spiritual world, inhabited with souls suited to different stages of evolution, has its own presiding angel or spirit. This planetary angel acts as the coordinating center of consciousness and represents the common harmonic or mass chord of spiritual activity in the planet's soul population. The Hebrew mantra invokes the planet's presiding angel, which resonates as the dominant tone or chord of that particular spiritual dimension.

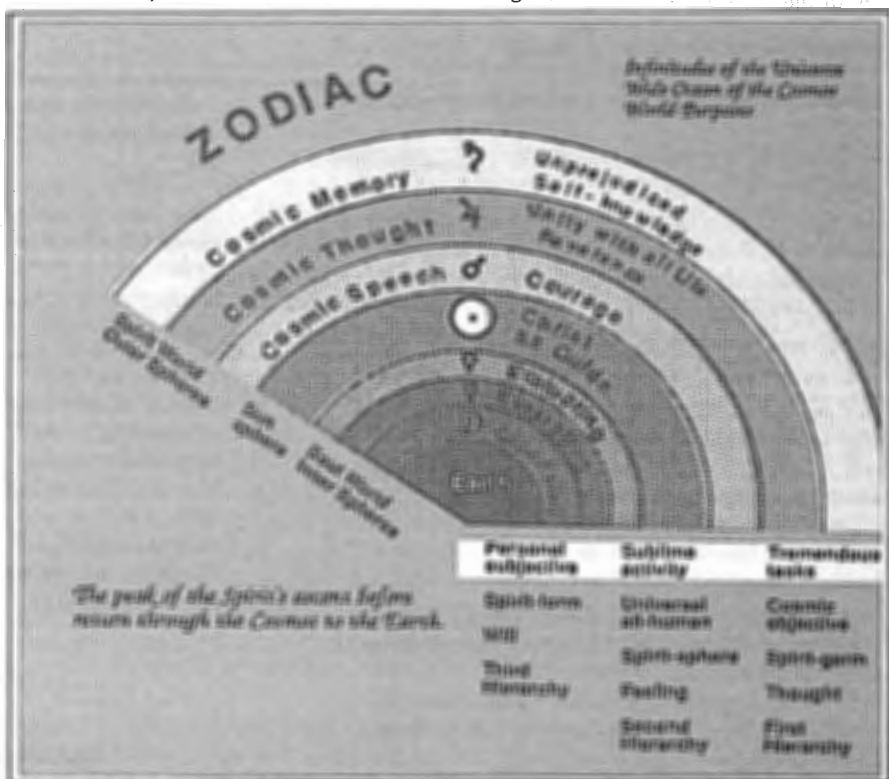
The angels presiding over the classical seven planets have been said to be Michael over the Sun and Gabriel over the Moon, with Mars

ruled by Samuael and Mercury by Raphael. Jupiter was considered to be ruled by the angel Zadkiel and Saturn by Jophiel, who is also called Casial. The angel Haniel is said to be the "overlord" of Venus (Edgar Cayce strikingly corroborates the Kaballah on this last planetary angel, for he too sees Haniel as presiding over the Venus dimension.)

Likewise, Hindu astrologers say that earnestly repeating the mantra invokes the angelic ruler of its corresponding planetary loka. This astrological deity is called upon by the name of its planet in Sanskrit. These names are *Ravi* for the Sun, *Chandra* for the Moon, *Buddha* for Mercury, *Guru* for Jupiter, *Sani* for Saturn, *Kuja* for Mars and *Sukra* for Venus. One can tune into these planetary deities for remedial assistance by using the mantra, prefaced with the ultimate Hindu attunement syllable, *OM*. Brahmin astrologers further say that repeating the planetary mantra many times resonates with and strengthens the chakra ruled by that planet.

Conclusion

*"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From god, who is our home."* ²¹



Rabbi-astrologer Joel Dobin, as if summarizing the starwalking traditions we have reviewed here, believes that essentially “the basic philosophy of the astrologer is religious.”²² Despite the increasingly fashionable psychological counseling trend in Western astrology today, a holistic pastoral counseling approach may be more consistent with astrology’s basic spiritual thrust from ancient times to the present, East and West. Certainly, astrology’s religious roots are much more obvious in Eastern than in Western cultures. Eastern religions—Hinduism, for instance—is full of astrological symbols. With the dawning of the Aquarian Age and the West’s greater receptivity to traditions of the East, such as Hindu and Tibetan astrology, I agree with Alda Jangl, author of *The Astrological Prayerbook* who feels “the prospects are good that a God-centered astrology is forthcoming. . . This new astrology gives back to us the responsibility for who and what we are.”²³

Taking responsibility for ourselves is also at the core of current psychological counseling techniques as well as most methods in the self-help and human potential movements. Similarly, whatever we learn through our starwalking experiences must literally be brought down to earth by being made subject to responsible application by our free will. This is the simple reason why our daily choices—as measured against our principles, beliefs or ideals—are all-important. Such a central, spiritual role of choice in astrology may be implied in the Most High’s promise to us in the Hebrew Torah, “I call heaven and earth to witness...that I have set before you life and death, blessing and curse; therefore choose life.”²⁴

As a laboratory or training ground for eventual liberation from the rebirth cycle, the earth, then, is the only planet where all the other planetary consciousness-developments can be freely synthesized and willfully applied—or misapplied—in a physical body. Earthly life, with all its joys and challenges, can thus be seen as a glorious opportunity to return to the stars and the universal Kingdom of God. By assuring clients of their connection with the One Source and by assisting them in making the very best choices available to them, the chief role of the Western astrologer today, like the Brahmin, priest or rabbi of yesteryear, may well be to guide our brothers and sisters back to “God, who is our home.”✽

References:

¹ Sadguru Sant Keshadevas, *Liberation from Karma and Rebirth*, Washington, D.C.: Temple of Cosmic Religion, 1970, p. 34.

² J. R. Porter, *Journeys to the Other World*, quoted in William R. Fix, *Star Maps*, London: Octopus Books, 1979, p. 132.

³ *II Corinthians* 12:2.

⁴ Fix, *ibid.*

^{4a,b,c} William H. Stahl, trans. *Macrobius: Commentary on the Dream of Scipio*, New York, London: Columbia University Press, 1952, pp. 72-73, 134, 136-7.

⁵ See Ry Redd, *Toward a New Astrology: The Approach of Edgar Cayce* (Virginia Beach: Inner Vision, 1985). Also see Beredene Jocelyn, *Citizens of the Cosmos: Life's Unfolding from Conception through Death to Rebirth*, New York: Continuum Publishing, 1981, pp. 147-177.

⁶ E.S. Drower, *Diwan Abatur or Progress through the Purgatories*, Rome: Citta del Vaticano, Biblioteca Apostolica Vaticana, 1950, p. iv.

⁷ Hans Jonas, *The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity*, Boston: Beacon Press, 1958, 1963, p. 153.

⁸ Greshom G. Scholem, *Major Trends In Jewish Mysticism*, New York: Schocken Books, 1941, 1946, p. 78. Perhaps these hekaloth are the “many mansions” of our Father’s house where Jesus went to prepare a place for believers, see *John* 14:1.

⁹ Leo Schaya, *The Universal Meaning of the Kabbalah*, translated by Nancy Pearson, Baltimore: Penguin Books, 1973, p. 76.

¹⁰ C.C. Zain (Elbert Benjamine), *The Next Life*, Los Angeles: The Church of Light, 1942, 1964, p.144.

¹¹ B.V. Raman, *Hindu Predictive Astrology*, Bangalore, India: IBH Prakashana, 11th Edition, 1972, p. 203.

¹² Robert De Luce, *Constellational Astrology According to the Hindu System*, Los Angeles: De Luce Publishing Co., 1963, p. 47.

¹³ *Ibid.*

¹⁴ B.V. Raman, *Ashtakavarga System of Prediction*, Bangalore, India: IBH Prakashana, 1981, pp. 114-115.

¹⁵ Jocelyn, *Citizens of the Cosmos*, p. 169; Paul E. Chu, *Life Before Birth, Life On Earth, Life After Death*, Fort Lee, New Jersey: World View Press, 1972, p. 74; Rudolph Steiner, *Life Between Death and Rebirth*, New York: Anthroposophic Press, 1968, from 1912-1913 Lectures.

¹⁶ Keshadevas, p. 36.

¹⁷ *Ibid.*

¹⁸ *Bhagavad Gita*, 8:11-12,13; see A.C.B. Swami Prabhupada; *Easy Journey to Other Planets by Practice of Supreme Yoga*, New York: Bhaktivedanta Book Trust, 1970, 1972.

¹⁹ See the *Book of Ezekiel*, Chapter 1 and the *Revelation of Saint John*, Chapter 4.

²⁰ Sepharial, *The Science of Foreknowledge*, London: W. Foulsham, 1918, 1967, p. 96.

²¹ William Wordsworth, *Code on Intimations of Immortality*, 11.58-66.

²² Rabbi Joel C. Dobin, *The Astrological Secrets of the Hebrew Sages*, New York: Inner Traditions International, 1977, p. 9.

²³ Alda M. Jangl, *The Astrological Prayerbook*, York Beach, Maine: Samuel Weiser, 1985, p. 4.

²⁴ *Deuteronomy* 30:15.

— This article originally appeared in
The NCGR Journal, Winter 1987-88, pp. 34-38.

Goethe and Astrology

An Essay on the Philosophy of Human Character

by Ken Negus

Johann Wolfgang Goethe (1749-1832) has been Germany's most famous author for two centuries. His horoscope is especially meaningful, but it is presented here also because of the many references.

Near the beginning of Goethe's autobiography, entitled *Poetry and Truth*, he writes:

"On the 28th of August, 1749, at midday when the chimes sounded twelve o'clock, I came into the world in the city of Frankfurt am Main. The heavenly bodies were auspiciously placed. The Sun was in the sign of Virgo, and was culminating for that day. Jupiter and Venus were looking kindly upon this Sun; and Mercury's gaze was not unkind. Saturn and Mars were behaving in an indifferent manner. Only the Moon, which had just become full, exercised the opposing power of its light, all the more since its planetary hour had come into effect. The Moon thus resisted my birth, which could not come about until this hour was passed.

These good aspects, which the astrologers subsequently could chalk up much to my credit, might well be the reason for my survival: for, as a result of the incompetence of the midwife, I came into the world appearing dead, and only by means of sundry efforts did those present succeed in getting me to view the light of the world."

As delightful as the astrologer may find this passage initially, a glance at Goethe's horoscope immediately reveals that, *astrologically*, Goethe's natal interpretation is a mixture of sense and nonsense — with the nonsense actually predominating! Jupiter and Venus are *not* "looking kindly upon the Sun" by any known astrological standards. They are in opposition, which traditionally is "unkind" rather than "kind." They do not aspect the Sun—which the text seems to

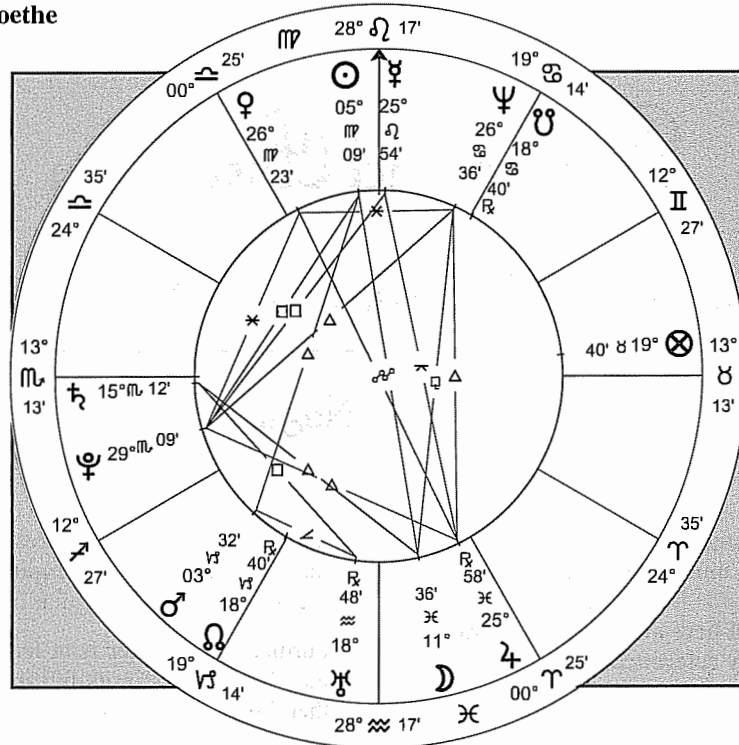
imply. Venus at least shares the sign of Virgo with the Sun, and Venus and Jupiter are prominent by virtue of their being in angular houses.

Furthermore, Jupiter is at least domal in Pisces. Venus, however, is in its fall in Virgo. Mercury is neither kind nor unkind. It is, however, meaningfully placed in the ninth house and widely conjoins the MC, thus making "famous writer" one distinctly possible interpretation. Saturn and Mars in this chart are anything but "indifferent." Saturn is in one of the strongest possible positions (conjoining the ascendant); and Mars at that time, was the sole ruler of the Scorpio ascendant with the additional dignity of being in its exaltation in Capricorn.

The statement about the Moon's planetary hour is the most troublesome one of all. It is simply not true that the Moon, immediately before noon, had been "in its own planetary hour" before the birth, although the opposition of Sun and Moon was separating, as he seems to be saying. Goethe was born on a Thursday, thus making Jupiter the ruler of the first planetary hour of that day (from midnight to one A. M.), and then of the eighth hour (from seven to eight). The sequence of planetary hours is Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn.¹ Counting forward from Jupiter as the eighth hour, the Moon's hour is the tenth (i. e. nine to ten A.M.). This is impossible to reconcile with the initial statement of having been born close to noon. The planetary hour preceding the noon hour was that of Mercury, and that of Goethe's birth, as initially reported, was Venus'. Apparently the matter of the planetary hour was based on the false report of an incompetent astrologer; or on a misunderstanding or lapse of memory on Goethe's part; or (the most likely explanation) was a clever invention designed for the dramatization of this report of his birth! From a *poetic* standpoint, the passage has

Johann Wolfgang Goethe

August 28, 1749
 12:00 pm
 LMT 0:34:40
 Frankfurt am Main
 50N07; 008E40
 Geocentric
 Tropical
 Placidus
 True Node



its merits. It would be petty and pointless to dwell too long on the astrological “errors” here, particularly if the reader has some knowledge of Goethe’s other writings, and of his long and active life. He is, after all, summing up of his destiny with these rich planetary symbols, in a poetic and fictitious, if not astrologically correct manner. He is saying primarily that “Jupiter” and “Venus” had bestowed joys and pleasures on him. Mercury had blessed him with a writing talent. (His complete works fill over a hundred volumes!) The two malefics of traditional astrology, Mars and Saturn, had left him unscathed most of the time, with relatively few periods of extreme suffering in his lifetime up to the time of writing the autobiography (in his early 60s). In fact, in retrospect we can reasonably argue that this is a rather accurate description of his whole life up to his death at age 82.

Goethe cultivated a “Gluecksphilosophie” (a “philosophy of happiness”) throughout most of his many years. It should be immediately noted, however, that happiness meant to him a fullness of living in which pain and suffering — the darker threads — were woven among the brighter strands in the fabric of his experience. For Goethe the greatest happiness must be all-encompassing. Throughout his life he expressed this idea in countless variations, but perhaps the most eloquent and optimistic example is near the end of *Faust* (Part II) where a watchman symbolically views the landscape from the top of a tower, and says

“No matter what may have happened, it was nonetheless all so beautiful.”

Goethe’s astrologically “incorrect” interpretation of his horoscope is then, in other ways, a richly meaningful statement about his life as a whole. Like so many poets and artists of the past, Goethe used planetary symbolism in the above passage freely, as an eloquent expression of the destiny of a human being. In a deeper sense, Goethe was an astrologer, even though he did not cast horoscopes. Goethe had considerable opportunity to become acquainted with at least the signs of the zodiac and the movements of the planets through them. During his entire childhood, there was an astrological clock standing in a conspicuous location in his home, showing the daily positions of the planets as the clockwork moved the little metallic spheres representing them against the background of the zodiacal signs. Later, during his student days in Strassburg, he must have frequently contemplated the larger, truly magnificent astrological clock in the cathedral of that city, an edifice that he visited often and eloquently described in his autobiography. Further, prior to the Strassburg period he had spent much of a year of his life, during a lengthy convalescence, engaged in cabalistic, alchemical and other esoteric studies related to astrology.

Such studies gave Goethe the background for writing such scenes as that near the beginning of *Faust* where the hero contemplates a diagram of the “macrocosm,” which must have resembled an astrological chart,

with its concentric circles indicating the various "spheres," etc. There follows a visit from the Earth Spirit, representing one form of the microcosm. Thus the ancient microcosmic-macrocosmic correspondence, which still pervades our astrological thought, finds emphatic expression in this most famous of Goethe's writings. In Part II of *Faust*, there is a court astrologer in the first act who helps to conjure up Helen of Troy from the spirit world. And there are many other passing references throughout his writings that showed his frequent preoccupation with astrology and related matters. His astrological knowledge, however, was not such that he could actually practice it, nor could he (probably) even follow much of its technical language. Yet it would be incorrect to say that this knowledge was superficial. He was that kind of genius who often could bypass technical details, and penetrate through them into an essential core that even some competent "technicians" of the art may grasp less well than he. The same is true of Ralph Waldo Emerson.²

An impressive example of Goethe's ability to probe the depths of astrology intuitively is contained in a letter to Friedrich Schiller, the great classical dramatist and poet with whom he had a voluminous correspondence. Schiller had confessed his difficulty to Goethe in incorporating astrological motifs into his historical trilogy, *Wallenstein*. (To have left them out would have been unthinkable, since *Wallenstein* was one of the most famous persons of the seventeenth century known to have consulted astrologers frequently — indeed, no less an astrologer than Kepler cast his horoscope and correctly predicted the time and manner of *Wallenstein's* death.) Schiller, who apparently knew far less about astrology and related matters than did Goethe, found it particularly difficult to decide the extent to which he should present astrology as a superstition.

Goethe, "the old fox" as Byron³ was said to have called him, cagily replied: "*The superstition of astrology has its origin in a dim sense of some vast cosmic unity. Experience tells us that the heavenly bodies which are nearest us have a definite influence on weather and plant life. We may then move higher, stage by stage — and who can say where this influence ceases? The astronomer observes that the heavenly bodies are subject to mutual disturbances; the philosopher is inclined, indeed forced, to assume that an influence can occur even at the greatest distances. Thus man, in his presentiment, needs only to go a stage further, and he will extend such influences to moral life, to happiness and misfortune. Such fanciful ideas, and others of the same kind, I cannot even call superstition; they come naturally to us and are as tolerable and as permissible as any other*

belief" (Dec. 8, 1798). Note how "the old fox" begins by referring to astrology as a superstition, then at the end denies that it is! Furthermore, he does not reveal that "superstition" is not necessarily to be eschewed. Indeed, he boldly asserts elsewhere that "superstition is the poetry of everyday life" (*Maxims and Reflections*).

Goethe clearly grasped and accepted the astrologer's premise of universal correspondences. In our astrological system, correspondences are drawn between the concentric circles and spheres formed by the planets, as in the ancient Ptolomaic model of the universe. This model has many variations, in Goethe's writings as well as throughout tradition. Here the microcosm (humankind and the earth) is at the center, then one proceeds outward "stage by stage" to the widest conceivable sphere of the macrocosm, assuming that all spheres, even the most distant from each other, are interrelated. There is a similar thought and metaphor involved in the aforementioned sign of the macrocosm in *Faust*.

Another variation of Goethe's on the theme of universal correspondences is found in his statements about analogy. The most comprehensive one is this:

"Each thing that exists is an analogue for every thing that exists; thus life always appears to us as being simultaneously divided and connected. If one follows through with analogy too far, then every thing coincides and becomes identical with every thing else; if one shuns analogy, then everything falls apart into infinity. In both cases contemplation stagnates: in the first because all is excessively alive, in the second because all is dead." (*Maxims and Reflections*).

Somewhere in the vicinity of the "golden mean," then, would be the ideal position to take. Each "thing" could then be perceived in its individuality, its separateness; but also as an analogue for other things. One could then assume that each individual entity, although unique, also contains universal principles. In that way a balance is maintained between togetherness and separateness, between an excessively alive and a totally dead universe.

Within this framework, analogies can logically be drawn between life on earth and extraterrestrial phenomena. The system can be extended to the various aforementioned "spheres" of the Ptolomaic system. Thus Goethe, although not technically an astrologer, could easily accommodate astrology within the vast panorama of his world view. It was apparently quite easy for him to risk arguing in favor of the ancient art with his skeptical and formidable colleague, Friedrich Schiller.

At least at one point, however, Goethe goes much, much further in espousing astrological thinking: he actually makes the birth horoscope the central image of one of his most often-quoted poems, "Daemon," from the poem-cycle entitled "Urworte, Orphisch," translated as "Orphic Words of Ancient Wisdom." In a guarded and safely archaic style and manner "the old fox" writes (this is the full text of "Daemon"):

*"Just as, on the day which gave you to the world,
The Sun stood to receive the salute of the planets,
So you immediately began to grow, and have since
continued*

*According to the law which governed your
entrance.*

*So you must be: you cannot escape yourself,
Thus spake sibyls and prophets before us;
And no time and no power can shatter
The minted (stamped) form that unfolds as
it lives."*⁴

This was written in 1817 when the poet was 68 years old, in a period when he often expounded the wisdom of old age in philosophical poems. The title, "Daemon", is not to be confused with the modern English meaning of this word, but rather denotes the Socratic concept of "the inescapable and limited individuality of the person," as Goethe explains in his commentary to the poem. "Orphic" in the title of this poem-cycle refers to the occult tradition of Ancient Greece. The lines quoted comprise the whole first poem of a cycle of five. This is the key poem to the group and is the most often quoted. Particularly the last line is in the working vocabulary of every moderately well-read German, who would habitually describe human character as a "minted, or stamped, form that unfolds (develops) as it lives." "Minted" and "stamped" are represented by the single German word "gepraegt," which is taken from the vocabulary for the minting (i. e. "stamping") of coins.

"Words of Ancient Wisdom" was conceived in a period in Goethe's life when he was preoccupied with two sets of ideas — one primarily philosophical, the other scientific (botanical and zoological). The first matter was the polarity of freedom and necessity in human life, and the problem of its harmonization, its resolution or sometimes its inevitable enduring conflict. (This problem is perfectly represented in Goethe's horoscope by a Uranus-Saturn square!) The philosophical question took on a variety of forms: liberty vs. law in human society; free artistic creativity vs. adherence to rules and principles of an art; and—the most far-reaching polarity the all-pervasive antitheses of German philosophy, "Werden" and "Sein—that is, "becoming" and "being."

The second problem is a corollary to that of becoming and being. It centered on the morphology of plants and animals—the study of life-forms. Goethe's particular interest was in the apparent contradiction between a static law of growth that a given life-form appears to manifest, and the dynamics of its growth-principle, causing virtually infinite variations within the limits of a given morphological category. A life-form, in other words, presents a paradox that poses barriers to understanding it, for it simultaneously is something and is becoming something else. The life-form of the individual human being is, of course, the most interesting being to study as an example of this polarity. One of Goethe's most clear and succinct statements on the problem in human life is found in this poem.

Each of us, according to the poem, functions according to an unchanging law of character. This law is present in the configurations of the planets at the moment of birth, as seen in the natal horoscope. The individualization of character as described here approaches absoluteness. As Goethe writes in his own commentary on the poem: "the individual is distinguished from every other individual—no matter how great a resemblance there may be [between them]". Apparently by some intuitive faculty, without having mastered the details of astrology, Goethe clearly shows his grasp of an essential core of meaning of every horoscope—namely, that it approaches perfect representation of absolute individuality. No two persons can have exactly the same horoscopes (at least theoretically), because no two persons can be born in exactly the same space at exactly the same time. Granted, our mathematics may not be sufficiently discriminating to distinguish between the horoscopes of two individuals born in very close temporal and spatial proximity to each other, but at least theoretically, we can conceive of such a distinction. (To those for whom my theoretical idea is not meaningful, I would point out that, in practice, the astrologer rarely encounters two closely similar charts, except with multiple births.) Astrological practice is then, to a large extent, the study of human uniqueness. Putting it in another way—as I once heard Dane Rudhyar say in a lecture—your horoscope reveals that, at the moment and place of your birth, the universe was focused on you. Thus Goethe's thinking in "Daemon" clearly prefigures modern "person-centered astrology."

Absoluteness must be represented in a static form. Our individuality, as Goethe states metaphorically, is stamped with its characteristics, just as the lines and contours are minted onto the hard metal of a coin. The birth chart is also static, inalterable, sharply defined—in its mathematical and astronomical

precision. It stands still. We can, year after year, return to this same picture of the planets and with it contemplate the immutable laws of our individuality.

But at the very point at which the poet may seem to be coming to rest with his apparently immutable image—he dissolves it! In an abrupt twist in the very last line, this hard coin is put into a state of growth with “the stamped form that unfolds as it lives.” Is this absurd? Metal is an inorganic substance, is not composed of living cells, as are all life-forms. These words comprise a “mixed metaphor,” which is to be eschewed, according to our high school composition teachers. Only great poets can get away with such things. The purpose of this “infraction of the rules” is to express a paradox—that human character is in a simultaneous state of being and becoming.

Furthermore, Goethe is making an emphatic transition into the theme of the second poem of the cycle, entitled “Zufall” (“Accident”). Toward the end of his commentary on “Daemon” he explains: “*This being—firm, enduring, and to be unfolded only out of itself—will, of course, come into various relationships whereby its first and original character is inhibited in its efficacy, is hindered in its inclinations; and what enters now is called (in our philosophy) the accidental*” (“*das Zufällige*”). “Accident” here has a special meaning. It denotes “what falls to us,” that which impinges on our lives from without, for good or ill. Less fortuitousness is conveyed with this usage than is commonly understood by this word. We can, then, at times be challenged, at other times supported and encouraged by this cosmic force called here “accident.”

In “*Accident*,” the second poem of the cycle, reference to astrology is somewhat oblique, but unmistakable, at least to the astrologer. The first two lines read:

*“But the stern boundaries are pleasantly avoided
By a movement that meanders with us and about
us...”*

Goethe then describes life as consisting of sociability, of action, of loss, of play—as a process dominated by constant change. Astrologers, though perhaps not other readers, can view “accident” as that which is indicated by the *dynamics* of astrology, that is, by the transits, progressions and directions. Whether Goethe actually meant this specifically is disputable, but he easily could have. And the astrologer’s frame of reference readily accommodates this interpretation without contradicting Goethe’s meaning.

“*Love*,” the third and central poem of the five, is described as a power from above that leads us to a voluntary renunciation of the freedom bestowed by

“accident,” in that through love we form unions between ourselves and other beings, and find ourselves then in bondage. In modern astrology at least, such newly formed entities, consisting of more than one individual, can be represented by composite or relationship charts, or by other kinds of charts representing the “birth” of groups or nations. The individual’s horoscope can thus be partially or wholly subsumed by such a supra-individual chart.

The next step in the pendulating life-process is the recognition that our love has led us into bondage. The fourth poem is thus entitled, “*Necessity*.” It makes a clear astrological statement, and therefore the whole poem is quoted here:

*“So again it’s the way the stars wanted it:
Restriction and law; and all our Will
Remains mere Wanting, simply because we are
bound,
And Whimsy remains silent before Will.
The dearest things are admonished to leave the
heart alone;
Will and Whimsy accommodate them selves in the
face of the hard
“You must!”
Thus our freedom is illusory, for after years of
living,
We find ourselves in even greater bondage than at
the beginning.”*

Goethe had a prominent Saturn, conjoining his Ascendant, and he could experience the Saturn principle intensely, to the extent that temporarily at least he often felt hopelessly imprisoned. Thus in this poem (but only in this one of the five!) the view of the totally deterministic, fatalistic astrologer is represented. “What the stars want” is here something absolute, inflexible. The unbending metallic quality of the horoscope, as described in “*Daemon*,” here takes on its most rigid form.

But Goethe was not really a fatalist. His Saturn-Ascendant conjunction was, after all, closely square his Uranus, and the prominent trines and sextiles, and angular Jupiter and Venus usually softened such severity as that expressed in “*Necessity*.” When Saturn manifestations reached their woeful extremes, the softer and liberating parts of his horoscope un-failingly offered relief. Thus saving grace makes its appearance in the fifth poem, “*Hope*.” The opening lines describe our release from the impenetrable wall of “*Necessity*” when Hope beckons. We simply open the gates! And if outside the weather is inclement, a winged Being (an allegorical figure for Hope) comes to the rescue from above and raises us above the gloom, and with a single beat of her wings puts eons of woes behind us. Again, as in the second poem,

"*Accident*," there is a release from the ironclad horoscope, and we are free to move with the celestial bodies. The eloquence of "*Daemon*" and "*Necessity*" is so powerful, however, that its effect must remain with us: we must recognize that we are destined to retain our essential character, no matter how freely we may operate at times. Indeed, the most active forms of our *modus operandi*, as is suggested in "*Daemon*," can be a dynamic expression of the static law of character. Astrologically this means that the manifestations of transits, progressions and directions must be within the limits imposed by the natal horoscope. Thus a commonly held view among astrologers is supported: that anything that unfolds in the life of any individual must somehow be indicated in the birth chart. In this sense, at least, we are fated. The precise extent of our freedom beyond this is a mystery.

One thing remains clear, however (at least for the astrologer): the means whereby can we represent the statics and the dynamics of human character. What we *are*, irrevocably, is stated in the birth horoscope; what we *become* can be perceived in transits, progressions and directions. The "fated" nature of character stems from astral conditions prevailing at an instant—that of birth—when the vast astronomical clock of the planets is stopped and diagrammed. Time and space are thereby transcended. We can then assume that we do indeed possess a *beingness*, whose individual nature can be read from the diagram. At birth, however, we begin to exist in time and space. The astronomical clock, analogously, moves on, constantly changing, and telling us at each moment "what time it is" in an enormously rich and profound way, especially as it relates to the unchanging birth chart and its dynamic potential of growth and experience. Granted, Goethe did not explicitly describe *all* of this in astrological terms. He did, however, cover the ideas related to the birth horoscope sufficiently, I think, to make the rest of the above assumptions implicit.

A distinction should probably be made between those readers of the poem who know and accept the concept of the horoscope, and those who do not. Goethe was primarily a poet, and therefore his primary vehicle of expression was the metaphor. What he appears

to be saying to the great majority of his readers is that it is *as if* the immutable law of the individual's character were represented in the birth chart. But to the esoterically-minded, the "old fox" is probably saying that it *is* indeed so. As so often "the eye of the beholder" is here too a weighty factor.

Beyond a clear and simple realization of truth, something mysterious also emerges in this juxtaposition of poetry and astrology. We must admit to some uncertainty as to whether astrology, on any level, is to be taken literally or symbolically. But then the same mystery holds with all poetic literature, which often bafflingly veils truth with fiction, or presents fiction that is actually, in a sense, quite true. Astrology could probably be explored in the light of such problems in literature, as I have attempted to do here on a small scale. For that matter, all the arts can offer insights into those uncertain areas, such as those in astrology where the literal and the figurative merge.✽

Endnotes:

- ¹ Nicholas DeVore, *Encyclopedia of Astrology* under "Planetary Hours."
- ² See my articles on Emerson and astrology in *Aquarian Agent*, Sept., 1971; and in *The Journal of the Astrological Society of Princeton, N. J., Inc.*, Fall, 1979, pp. 11-12.
- ³ Byron consistently expressed his awe of Goethe's greatness throughout his letters and other writings. This statement is not to be taken as negative criticism, but rather as an expression of one of the many facets of his unbounded admiration for Goethe.
- ⁴ This translation is quite literal, and designed only to convey the philosophical concepts treated in this article. Much of the poetic power and melody of the language is lost here. Robert Frost defined poetry as "*that which gets lost in translation.*"
- ⁵ In one of Goethe's late philosophical poems, "*Vermaechtnis* ('Legacy')," he said that one should join "the smallest group" of persons for the discussion of the deepest truths. Thus many of his writings have two levels of meaning: a public and a private (or esoteric) one. Goethe repeatedly indicated that his writings contained "open," "public," or "manifest" secrets.

—This article originally appeared in
The NCGR Journal, Winter, 1987-88 pp. 48-52.

Pisces Rising: Return of the Goddess

by Maria Kay Simms

What is God? Although some of the descriptive details might differ in the ideas of various religions, one of the most obvious similarities in world view for the past 2000 years is this: God is He—with a capital H—male.

It was not always so. In the 2000 or so years before, God was She—Mother, Creatress, Giver of Life, Provider of all food from Her earthly abundance. Now, in the thoughts of many, the image of God is changing again. The Goddess is ascending, and with Her a new movement toward a matrifocal social structure.

Have you ever thought how profoundly our entire social and political structure is influenced by this one simple concept—God as male, or God as female?

Ancient Goddess-worshipping civilizations were peaceful. Primary occupations were gathering, and later agricultural. People were very conscious of their dependence on Mother Earth, and they respected Her deeply. Human mothers were the center of society. Lines of descent were traced through the mother line. Inheritance of property and position passed from mother to daughter. Councils of women had the final say on most decisions that affected the welfare of their groups. Women were priestesses and healers. Their brothers and uncles protected the women—especially when they were pregnant or caring for small children. Sexual activity was

considered a natural function—a gift of the Divine Mother, meant for pleasure. Since the line of descent came from the mother, it really didn't matter who the father was. All children were cherished, protected by the entire clan. All this was during the time that we call the Age of Taurus—earthy, sensual, peace-loving Taurus. Taurus, we are taught, is a “feminine” sign.

Around 2000 years ago the Age of Aries (a “masculine” sign) began. Slowly, one by one, the culturally developed, urban, Goddess-worshipping civilizations fell under the domination of conquering Aryan (or Indo-European) tribes with a new point of view. Their God was masculine, and was symbolized in various forms of fire. Their leaders were men, their social-political structure patriarchal. Because descent and inheritance from the father was important to them, very strict sexual mores had to be enforced for men to be sure who fathered each child? Women became the property of their fathers to be sold to their husbands.

With great religious zeal the Aryans slaughtered the matrifocal societies into submission. This change in world view did not happen overnight, or even in a century. Throughout the entire Age of Aries the migrations and invasions went on. By the dawn of the Age of Pisces, though, the transformation was nearly complete. Only a few cultures, like the Celts, still clung to the Goddess. Throughout the civilized world the vast majority of people referred to God as He.



—illustrations by
Maria Kay Simms from her book,
Twelve Wings of the Eagle, 1988.

That there had ever been another way to think was forgotten.

The macho, all powerful, stern, punishing Arian God, who was given to appearances in fiery pillars or atop rumbling volcanoes, had been modified by emerging Piscean concepts. He was now to be called "Father", and while Father may be stern and just, He was also loving and forgiving. But the social-political structure had become firmly patriarchal. Generations had forgotten that women had ever been more than property. Men made all the decisions.

Nearly 2000 years more have now gone by. The pendulum is slowly swinging back to a matrifocal society. The struggle is much less violent than before, but it is persistent—and inevitable. Why is this so?

As above, so below! That's a familiar-concept to all of us. We know so little about how and why it works, yet life on earth does reflect the patterns in the cosmos. Individuals and nations respond to the cosmic clock, even when they have no conscious awareness of its existence. We astrologers know this is true. We prove it to ourselves with every chart we study.

Most of the time, though, like everyone else, our focus is limited to our own lifetime and our current problems. That's natural. Why should we be concerned about where we are in a cycle of thousands of years? We have enough to contend with in our own lives. For today, though let's look at the whole, the forest, instead of just the individual trees. Let's see how very much we are influenced by our place within the cycle of the ages. Let's see how this cycle has affected our views about ourselves, where we are, where we are going—and even our concepts of astrology.

To summarize: The collective concept of God reflects the cycle of the precessional ages. To say that again, a bit more simply, for emphasis: *The way people think of God, and of themselves in relation to God, is deeply influenced by the Great Ages.* This is true—it happens—even if the people have no idea what a Great Age is—even if they've never heard of astrology.

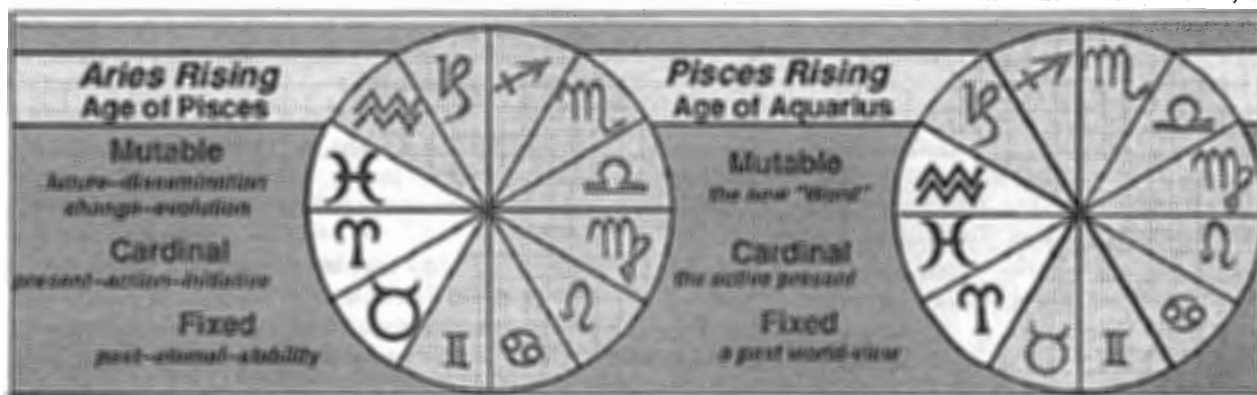
The peaceful, agrarian, earth-centered, matrifocal cultures of Taurus reflected Taurus not only in their values, but also in their sacred symbols. Think of the sacred cattle of India, the bull God Apis of Egypt, the Minotaur of Crete. Throughout the civilized world bulls, cow, oxen—or the opposition Scorpio symbols such as serpents, phoenix, eagles and Selket the Scorpion Goddess, were important religious symbols.

The Aryan invaders of the Age of Aries introduced a competitive, warring, patriarchal culture. God was represented in fire. Apis of Egypt was supplanted by Amon the Ram God. Athena, born of her father, wore a helmet with ram's horns. The Hebrews escaped from Egypt, sacrificed the bull as a sin offering, and consecrated their altar and priestly vestments with the blood of a ram.

As the Age of Aries drew to a close the Lamb of God was sacrificed to atone for sin, and rose to introduce the Age of Pisces and a new religion. Pisces is a "feminine" sign, and the god-concept softened to a compassionate, forgiving, parent figure who loved everyone unconditionally. The followers of the Fisher of Men identified themselves by the sign of the fish. The leaders of the new religion adopted fish-head hats, and their supreme pontiff is said to wear the "shoes of the Fisherman". The status of women had sunk to an all-time low in the dawn of this age, but still the virgin mother of Jesus was elevated to Queen of Heaven and called the Mother of God.

Slowly, slowly social mores and political structures are changing to reflect the Piscean vision of God. A new paradigm is born, but old habits die very hard.

An astrological model that reflects the struggle for a new world view is our so-called "natural zodiac." Aries rises. It represents cardinal east. The ancients called the cardinal points the "four Corners of the world"—only then the eastern corner was Taurus. We have seen evidence of that. Old religious art from sphinx statuettes of Egypt to representations of the apostles of the four *New Testament* gospels, tell us that the four corners of the earth were the bull, the



eagle, the lion, and the man. In *Job* we are told that the train of the zodiac was led by Aldebaran. The brightest star in the constellation Taurus, Aldebaran is known as the "bull's eye". The most renowned ancient astrologers, the Babylonians, measured the zodiac from the opposition axis of Aldebaran and Antares, brightest star in Scorpio.

The cardinal points changed by formal designation when the classical Greeks started the system known as tropical astrology. They created twelve equal sectors of the ecliptic, named them for the constellations that lay approximately in each sector, decided that the reference point for measurement should be the vernal equinox, and called it zero degree Aries. The constellation Aries rose with the Sun at Vernal Equinox. Rising heliacally just before the sun—was Pisces, as symbol of the new age.

Now, in our astrological system, we say the whole has three qualities. We attribute the qualities of action to the cardinal signs. Aries, here, represents that quality; Pisces is of the mutable quality. It is a changing, teaching, disseminating mode. Taurus, now well below the horizon, represents the fixed, stable, always there, sustaining quality. There's a close link here to numerology and to theological concepts. Follow closely:

Before the beginning was nothing. The circle, zero, or *nothing*, contains the potential for everything (in our numerical cycle), symbolized by 9. For reasons we do not know, everything-contained-within-nothing, divided into itself—condensed into a seething center, and with a "Big Bang" (we are told) became **One**. This was creation—the beginning. The One was Three. It had three qualities. It was *always there* (in potential)—eternal, **fixed**, past. In the present, it *acted*, created, was **cardinal**. Now it had the capacity to *change*—it was future, **mutable**. Three aspects, you see, of one whole.

One is three. What happened to two? Two—duality or opposition—*may be only an illusion of our world of time and space*. It is a necessary illusion for physical experience. Only that which exists can be perceived. We cannot perceive good unless we have a perception of bad for contrast. We cannot see light unless we know what darkness is. We have no conception of quiet unless we know what it is to be noisy.

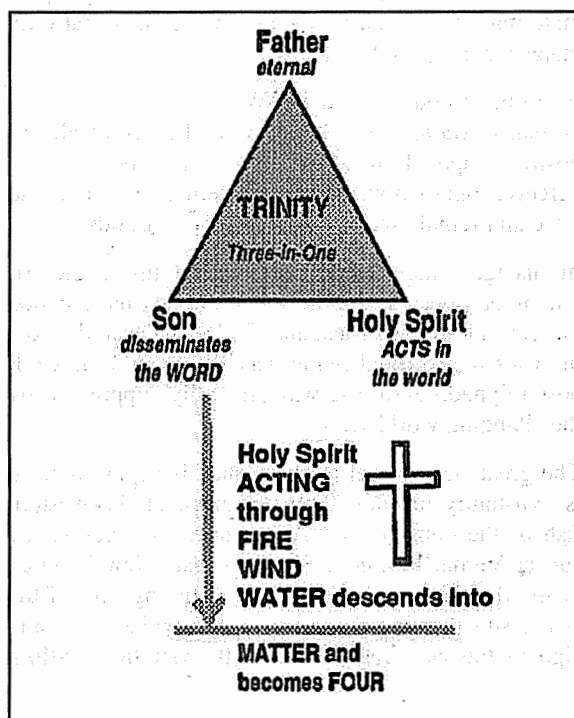
The only problem with two is that it can only be expressed as separation: II. The very perception of duality prevents us from truly being whole—it keeps us separated from oneness with God.

Christianity, the keynote religion of the Age of Pisces, expresses God as triune—the triangle—the trinity—three *in One*. The three aspects of God are

three-in-one and one-in-three—all equal and of the same substance. That which is currently called *Father* represents that which was **always there**, before the beginning—infinite, eternal, sustaining. The *Son* is called the Word. He **changed** our concept of God, heralding a new age and hope for the future in resurrection. The *Holy Spirit* acts in our lives—is present everywhere. *Remember now, all three are one—equal and the same—a trinity of trinities*. All three are *eternal* (fixed), all three are *active* (cardinal), all three evolve and *change* (mutable), as new concepts of the Word are revealed.

I think that all of the twelve zodiac signs have all three qualities, too. Aries was not always cardinal. *In the Age of Aries, Taurus was cardinal east—the sign of spring equinox. Aries rose before the sun. It represented the changing concept of God—the new Word to be disseminated*. Hundreds and hundreds of years of struggle passed before the ingrained patterns of how people acted gave way to change. As Aries became the cardinal ascendant, Pisces was given to the world as a new vision, a new Word—but Aries, then, *reflected the accepted mode of action*.

The new vision was Piscean, but the decisions on what actions should be taken to establish the new religion were left solely to the men, who were products of Arian patriarchal conditioning. Ideals were of the nature of the feminine—but females had no voice within the social-political structure. I need not elaborate for anyone remotely aware of the atrocities of early church history, how very Arian were the



methods by which the fathers of the church sought to enforce acceptance of the new religion. Where were the simple teachings of Jesus to love thy neighbor?

Let's compare a little more theology with astrology. The Holy Spirit, said to *act* in our lives, is symbolically expressed in three elements, fire, wind, and water. (The previous sentence came straight from a Catholic religious education textbook, and is based on Biblical references.)¹ As the three-in-one acts and descends into matter... *matter?* Mater... ma... ma-ma? Mother Earth!—the three-in-one becomes three *plus* one: four! The cross of our suffering!

God, the whole (God manifest in the world) is now four: *fire, air, water, and earth*. And each of the elements has three qualities: eternal, sustaining *fixed*; initiative action, *cardinal*; ever changing and evolving *mutable*. Four trinities, the four times the three are 12, and the 12 is 3, and the three is *one*. *God in the Universe—one whole*.

We, in the physical universe, however, are still obsessed with dualism. To continue: Earth, theologians and astrologers agree, is feminine: Mother Earth and Mother Church, bride of God on earth. The other three elements—fire, wind, water—the Holy Spirit, the church calls masculine. Unfair, church fathers! At least on this point, astrology “balances the scales” with two elements masculine and two feminine.

It is interesting that in early church councils great arguments ensued over whether the Holy Spirit was masculine or feminine. I think it is a reasonable conjecture that the decision to declare the Holy Spirit male may have been prejudiced by the fact that only males were allowed to debate.

In truth, of course, God the Whole is *One* and *must be androgynous*—the resolution and unity of all opposites. Impaled on our cross of time and space, we perceive opposition. Male and female we are, and male and female we have personified our gods.

In this age, which dawned at the same time as the origin of our present zodiacal system, we have called our cardinal rising Aries, and God is male. In the Age of Aries the cardinal rising was Taurus and the Goddess reigned...until She was gradually suppressed by the changing world view.

The great fiery wheel of the zodiac is never static. It is constantly turning. Only the head of the western fish of the constellation Pisces now rises before the sun at Vernal Equinox. Soon, in just a few hundred years, the fish will be lost in the blinding rays of the rising sun, leaving *Aquarius* as the heliacally rising sign of the new age. **Pisces will then be cardinal**

east, our new cardinal ascendant. Will the Goddess reign again?

Look around! You can see Her rising now! The changing roles of women are a major issue of our time. Most urban areas now have women's centers, often with emphasis on the feminist spiritual movement that includes a reworking of ancient rituals based on the lunar cycle. The roles of men are changing, too. Society is in a state of crisis over changing ideas on careers, child care, marriage, mothers without husbands, sexual mores, contraception, abortion, environmental protection, disarmament. The momentum is steadily and persistently toward a reawakening and reestablishment of the values associated with the feminine principle. We are returning to a matrifocal social-political structure. The Goddess is ascending! Even highly patriarchal Christianity begins to bend as demands are considered to alter the wording of prayers and scriptures to remove references to God as male. Recent Catholic publications have included discussions of the concept of God as Mother.

Our understanding of our symbolic language of astrology is changing, too, right along with the changing world view, very slowly, to be sure. I know some of you are thinking already, “How can she say Pisces is becoming cardinal? That would really mess up all we've been taught.” Ideas are changing, though.... some in ways that many of you may already take for granted. Think about aspects, for example.

Aspects are based on numbers. According to number philosophies that were formalized in the Arian Age, one, the monad, is masculine. God is male, He came first, remember? In the Genesis creation myth, probably written by men who were determined to justify the patriarchy, Adam is created first, and then Eve from his rib. She is two, and two is said to be feminine. One, the masculine, represents action and initiative. Two is supposed to be passive and responsive.

Poor Eve—she just didn't fit the mold. Not content to be the passive creature that females are supposed to be, she wanted to act, to learn, to know. So she ate the apple, and found that to separate—to *act* on one's own individual will is to *oppose passivity*. To perceive anything is to know its opposite. To live—to die—if to *live* is good, then its reverse, death, is *evil*. Blame it on Eve! She tipped the Libran scales out of balance and has been blamed by mankind ever since the time of the Arian patriarchs. Mankind has preferred her to remain passive, taking the action principle onto itself.

To continue with our numbers, three (remember the trinity) is masculine and good. Four, the number of earth, the cross and suffering, is feminine and evil.

Astrology used to be very firm on the meanings of aspect. The conjunction based on one, was powerful and positive. The opposition was bad. Trines were benefic—wonderful. Squares were malefic—awful. Now, like masculine and feminine roles, the interpretations are becoming blurred and meanings are changing. Now we consider oppositions and squares to be not bad, but rather challenging. The words “benefic” and malefic” are out of fashion. We now speak of “hard” and “soft” aspects. The hard aspects (derived from the feminine, remember) are said to represent action. They make things happen. If we didn’t have them we’d sit on our posteriors and not get anything done. We wouldn’t grow. The soft aspects represent a state of being. They are called passive, easy flow. And they are not always “good” anymore. Now our textbooks tell us that a grand trine might not be so wonderful after all. That easy flow of energy can get us into trouble.

Can it be that the principle of action is changing? Is it passing symbolically as well as culturally from the masculine to the feminine? Hundreds of years remain before the transition is complete. The vernal point will not precess into Aquarius until about 2700 A.D.² What new religion might emerge in this new Age of Aquarius with Pisces rising? Aquarius, an airy intellectual sign, will surely present us with the ideal of universal truth. I do not think that a single new Messiah or even a second coming of Christ will herald Aquarius. Rather, numerous great teachers will emerge, with roots in all religions and all ethnic groups. They will be men and women, of various races. They will merge to prove to the world that all gods and goddesses are **One**. The Christ will be revered but understood to be not a god-man forever set apart from sinful humanity, but instead, the potential within every human to transcend the physical body and become one with the **One**.

The Aquarian word will be taught, yet still the new world religion will be established according to actions initiated by people long conditioned by Pisces—now cardinal ascendant. As always, through

the ages, the masses will personify the divine. It seems to be the nature of humanity to create symbols. With Pisces rising, the most popular personification of deity will be a Goddess.

What might She be, the Piscean Goddess? For ideas let’s consider the Mother of God of our age—how she has been understood and misunderstood and why. The archetypal goddess of the zodiac is the Virgin—Virgo. She is pictured with the wheat and corn of the harvest, symbols of the fruitful bounty of Mother Earth. Often she is pictured standing upon the Moon. The Moon was long revered as the Goddess who gave birth each day to the sun, and whose changing phases timed all the cycles of life that were necessary for survival. How in the world did this fertile and powerful Virgo get transformed into a barren and nit-picking old maid?

Virgo has suffered from being the opposition to this age’s sign. If Pisces is God, then Virgo must be not-God. The virgin, in this age, is mortal. A lowly mortal maiden gave birth to the Messiah. A patriarchy then told the world that the main attribute of this virgin maid is her chastity. Forever untouched by man, pure and obedient, she is placed on a pedestal, the ultimate example for all women. How convenient for the purposes of the patriarchy! A nearly unreachable ideal of chastity—a perfect excuse to heap guilt and inferiority on all women who fall short of the ideal.

Before this age, however, the word “virgin” was **not** synonymous with “chaste.” It used to mean a woman who was independent—who did not belong to any man. The Goddess culture temple virgins were called temple prostitutes by their patriarchal conquerors.

A close reading of the gospels suggest ideas that the church has suppressed or forgotten. Consider the choice of the name *Mary* for the mother of Jesus—and the very predominance of Marys—even to the three Marys at the tomb of Jesus. The pre-Christian Mari was the Goddess of the Sea, clothed in blue robe and pearl necklace as symbols of the sea.



—Illustration; *Madonna on the Crescent*,
Albrecht Durer, (1471-1528)

Sometimes she was the Great Fish who gave birth to the gods; and sometimes the Mermaid. Her Latin name, Maria, means "the seas". Evidence of that remains. The dry seas of the Moon are called *marias*. *Mar* is the root word for the sea in many languages—think of the coastal city names that end with "del Mar". As for the triple Mary at the tomb, *the pre-Christian trinity was the triple Goddess: Virgin, Mother, Crone*—representing the age cycle of the feminine.

The gospels are full of symbolism that was no doubt quite deliberately put there by very early Christian Gnostics with a background in the esoteric mysteries and in astrology and numerology.

The church is not the only culprit. Our Virgo has been shortchanged by astrology, too. Our present system of rulerships was set up by Ptolemy back at the dawn of this age. Since Leo and Cancer were at the zenith at the warmest time of the year where Ptolemy lived, he assigned the Sun and the Moon as their rulers. From then on around the circle in either direction, he assigned planetary rulers in their order out from the Sun. *That* is how Virgo got Mercury. It was a purely arbitrary arrangement. Sterile, sexless Mercury, the winged messenger of the gods, was to be the ruler of the Goddess of bountiful harvest? The rulers thus assigned, delineations were made to fit, and Virgo was decreed to be barren, and then further demeaned into her critical, sterile new image. (It is interesting that the virgin Mary of the gospels was also given her new role by a winged messenger of God.)

Recently many astrologers have finally become dissatisfied with this state of affairs and have sought a new, more appropriate ruler for Virgo among the asteroids. I submit that the artists who have portrayed the Virgin standing upon the Moon have the right idea. Virgo, the only Goddess figure in the zodiac, belongs with the Moon.

When one compares Christian symbols and gospel stories with knowledge of astrology and of the precessional ages, it's clear that the links are numerous and deliberate. The fact that present day biblical scholars disclaim the link doesn't mean it isn't there. History undergoes great transformations in 2000 years. One only needs to compare history books written generations apart to prove that.

Mary is obviously a composite of Pisces/Virgo symbolism. No matter what the actual facts might be of the lives of Mary and her Son, the stories about them are woven with symbols of the new age. St. Paul, the true founder of Christianity, whose letters reveal a fear and dislike of women, declared Jesus to be God. It is Mary, though, who lives deep in the

consciousness of the masses. Think about this: throughout this age, whenever anyone has reported a vision of the divine, almost always it is Mary. Many miraculous healings have taken place at shrines built at the sites of her appearances.

In the current revival of interest in the Goddess, Mary is so far not prominent. She is still misunderstood and too closely connected with her chastely pristine image within the patriarchal church. In thinking of her only as the mortal virgin, we hold her and ourselves with her, away from full realization of our spiritual potential in Pisces.

Mystical, visionary Pisces is synthesis— all in one whole. It is the promise of resurrection—the deep soul-connection of each of us with all others and with the divine—**one whole**. "Love thy neighbor as thyself"—because in that divine synthesis we **are our neighbors**.

Jesus is a man and also God. Mary is Virgo, but she is also Pisces. Understanding her in a new image that fully encompasses all aspects of the feminine principle may be an important part of learning to understand ourselves, our times, our culture—past, present, and future. Our Lady of the Seas may even emerge as Goddess—when Pisces rises.*

Endnotes:

¹ James Finley & Michael Pennock, *Your Faith and You*, Notre Dame, IN, Ave Maria Press, 1978, pp. 62-73.

² 2700 AD as the approximate beginning of the Age of Aquarius is based on a ratio of the number of years in each Great Age to the number of degrees in its corresponding constellation. This theory of measurement is explained in my book, *Twelve Wings of the Eagle*, ACS Publications, 1988. Also, see Rob Hand's *Essays on Astrology: "The Age and Constellation of Pisces,"* Rockport, MA, Para-Research, 1982.

Recommended Reading:

Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets*, San Francisco, Harper & Row, 1983.

Merlin Stone, *When God was a Woman*, San Diego, Harvest/HBJ, 1976.

Carol P. Christ & Judith Paskow, ed., *Womanspirit Rising: A Feminist Reader in Religion*, San Francisco, Harper & Row, 1979.

—This article originally appeared in
The NCGR Journal, Winter 1987-88, pp. 57-61.

Union Carbide & "The Mills of God"

by Diana K. Rosenberg and Arlene M. Nimark

*Though the mills of God grind slowly, they grind
exceeding small. ~ F. von Logau, Retribution
(trans. Longfellow)*

"It was a nightmare...I thought an atomic bomb had struck." A survivor, trying to describe what happened, ran out of descriptive words—there were no suitable analogies, because nothing like it had happened before. Like insects under an exterminator's spray, people staggered about coughing, retching and defecating uncontrollably. Unable to run away from the lethal cloud—it had blinded them as well—two to three thousand citizens of Bhopal died, and 20,000¹ more were permanently sickened and crippled, by "the worst industrial accident in history."

Deadly gas fumes had spread over the sleeping 2,000-year-old capital of the Indian state of Madhya Pradesh, leaving corpses of people and animals lying about the streets like discarded rag dolls. Worse still the doctors, rushed in the next day by government and emergency services, had no idea how to treat the disabled survivors—there was no medical literature, anywhere, on methyl isocyanate (MIC) poisoning.

Standing on a base of old crystalline rock amidst Central India's Rajputana Upland, Bhopal is a traditional Indian city with narrow, crowded streets, shops spilling wares in the way of traffic, buses, water buffalo, 3-wheeled taxis, goats, carts, scooters and horse-drawn carriages all pushing and shoving for elbow room. Technology is new and unfamiliar; running water only part of a day, only one in a thousand with a phone. The soil of the region, severely depleted by centuries of over-cultivation and neglect, needs pesticides and fertilizers to grow sufficient crops.

As part of its 1960's "Green Revolution," the Indian government offered Union Carbide Corporation government land at a rent of \$40 a year to build and equip a pesticide plant—49.1% to be owned by India,

50.9% by the corporation. First, a small pilot plant operated from 1971-73; at that time methyl isocyanate was imported.

On October 31, 1975, only two months after the Indian government stipulated that "obnoxious industries" must be relocated at least 15 miles away from residential areas, Union Carbide was inexplicably granted a license to manufacture MIC. "When a state commissioner ordered the plant to relocate, he was simply ignored. An objecting government official was transferred; Union Carbide donated \$2,500 for a park to the city." (*Newsweek*, 12/17/84.)

Leo is a sign that admires size and grandiosity. India has five planets in Leo, Union Carbide has three—and here their twin Saturns at 14°Leo come into play. With expectations of a continuing increase in sales, the original modest facility was turned into an oversized, imposing showplace. As construction progressed, environmental laws were bypassed and legal irregularities overlooked. By 1978 the enormous size of the plant caused so many problems that it had to be temporarily closed for modifications. Meanwhile ties had developed between local politicians and the company: a local Congress Party official was the plant's lawyer; a former police chief had a contract to protect the plant; a former state education minister had a paid public relations position, and so forth. When Mahendra Karma, a representative of the state legislature, raised the issue of safety at the plant, the Labor Minister of Madhya Pradesh stonewalled:

"This plant...is not a small piece of stone that I can shift from one place to another...there is no danger to the city nor do I find any symptom of it!"-Tara Singh Viyogi (quoted in *New York Times* 1/31/85).

On February 11, 1980, just five days before an eclipse cut a path of darkness across India, MIC operations began at the huge, newly-reopened plant. At

6:45 AM, the time of the first shift, the ASC was 26Aq05, the degree of the coming eclipse, and of Neptune's discovery, conjunct Saturn, in 1846. It is also Union Carbide's Chaos Harmonic² MC and Jupiter. A human drama involving India, Union Carbide, the United States, and the meaning and message of Neptune was taking shape.

It was Lord Louis Mountbatten who arbitrarily set the date for India's independence from Great Britain: "The astrologers are being rather tiresome." (Mountbatten, *Viceroy's Personal Reports* #16.)³ India's astrologers were being "tiresome" as only astrologers can be when they see their nation's electional Moon applying to a series of malefics! By their influence, the time was moved back to 0 hour, mitigating the violent influences of the time of transition.

Two careful preliminary studies of the events leading up to the disaster—the first by Stuart Diamond of the *New York Times*, 1/30/85, and the second Union Carbide's own study excerpted in the *New York Times*, 3/21/85—enable us to reconstruct the tragedy.

Sunday, Dec. 2, 1984, 9:40 PM, 77E24, 23N16: Pluto anti-culminates; the degree of Union Carbide's natal Neptune rises (07Le05: *Praesaepe, 44M Cancri); Mars (square Ceres) sets, and opposes India's and Union Carbide's Saturn; the Moon is on the semi-octile axis of the heliocentric nodes of Uranus.

For the Central India Foreland, the weather is unseasonably cold. Most of the people of Bhopal huddle together for warmth in rickety tin, clay and wood shacks. (100,000 new settlers, drawn by the hope of employment, have crowded into the city since 1975; housing is scarce). Inside the huge Union Carbide/India plant, a supervisor orders a worker to wash a

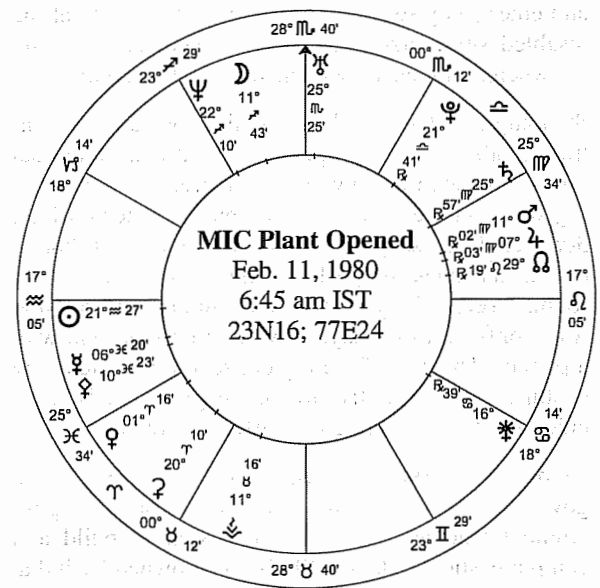
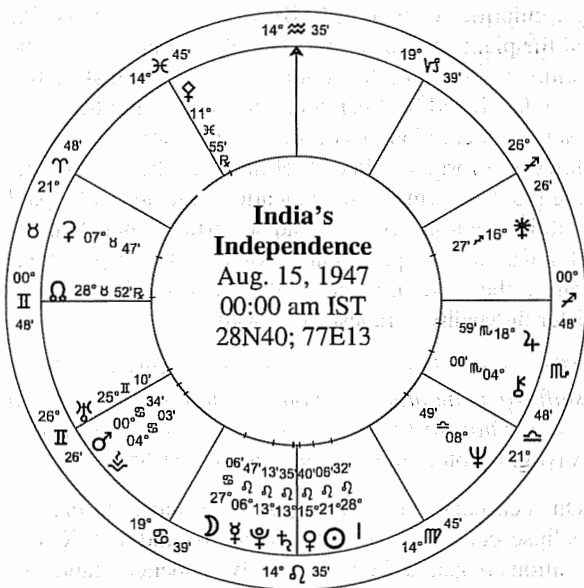
pipe in the area where methylisocyanate—a gas so deadly most toxicologists refuse to test it—is stored.

The supervisor was new and inexperienced; the workers under-trained. The great plant was losing money—staff, training and maintenance had been curtailed. New supervisors and operators held key positions.

10:45 PM: Saturn at 21Sc37 (*Unukalhai, Alpha Serpentis, associated with poisons) is exactly on the IC, square the 21°Leo ASC, the degree of India's Sun and Union Carbide's Mars/Saturn midpoint. The MC, 21°Aq, is Union Carbide's progressed Uranus. The plant's "graveyard" shift takes over, unaware that a deadly countdown to disaster has already started. Water has contaminated MIC tank 610, and a violent chemical reaction has set in.

The refrigeration system had been "inoperable"⁵ for more than five months; the MIC tank was 10-20° centigrade over its safety level, accelerating the disastrous reaction rate (MIC has a very low boiling point). In addition, the temperature alarm had not been re-set to warn of any rise above the already much-too-high storage temperature. Therefore the alarm did not go off.

11:00 PM: As the angles approach the lunar nodes, the MC conjoins disaster star *Algol, Beta Persei. In the degree of Neptune's discovery and India's 1980 eclipse path, asteroid America sets. The new shift logs the temperature in MIC tank 610 at 10 lbs. per square inch, 5 times what it had been a half hour earlier. This is not considered cause for alarm—it is assumed that one of the two readings is faulty. "Pressure gauges and valves were unreliable, and sometimes broken." (UC/India workers, to reporters.)



11:30 PM: The IC has reached India's Descendant (the 11/23/84 eclipse degree); Hades culminates. In the process area, workers' eyes start to tear—a sure sign of a leak. The supervisor is informed, and a search started for the source. "We were human leak detectors..." - Suman Dey, Senior Operator on Duty (New York Times).

11:45 PM: The IC approaches the 10Sg46 Sun (the midpoint of Mars-Saturn at Neptune's discovery); Chiron culminates, Pallas sets in Pisces. The ASC semioctiles the Node of Neptune. Workers continue to search for the source of the leak. The supervisor is unconcerned. He tells them he will deal with the leak after the next tea break, which starts at 12:15.

Monday, Dec. 3, 1984, 0:15 AM: The Nadir (11Sg56) passes the Sun, and approaches Uranus (13Sg37); Mars at 12Aq50 (a black hole degree) inconjuncts the ASC (12Vi04). The twin natal Saturns of Union Carbide and India are on the 12th house cusp.

The field operator again reports an MIC release. The pressure is now 30 lbs. per square inch, and within minutes it shoots to 55 lbs. per square inch, the top of the pressure gauge's scale.

00:22 AM: The IC reaches Uranus, conjunct its own descending heliocentric node. Suddenly, the concrete slab above the tanks begins to vibrate and emit "a tremendous sound, a messy boiling sound."⁵ The MIC in tank 610 has turned from liquid to gas. With a roar, 60 feet of concrete over 6 inches thick breaks apart, radiating blast-furnace heat. In a panic, the operator runs to the control room and turns the switch to start the vent gas scrubber, a device that neutralizes escaping gas with caustic soda. With a loud hiss, gas 500 times more toxic than cyanide shoots out of the vent

scrubber stack and forms a white cloud over the plant. It starts to drift towards the sleeping town.

The scrubber had been under maintenance; the pressure and temperature were far in excess of its design capabilities. A meter indicated that there was no caustic soda flowing into the device.

0:45 AM: Kronos culminates; Pluto is now semi-square the ASC and sesqui-quadrate the MC. Final log entry: MIC unit operations are suspended because of high concentrations of MIC. Fumes are choking the workers—the situation is now out of control. They flee the plant in panic, ignoring the buses provided for civilian evacuation.

(From this point on, events are confused and accounts differ.)

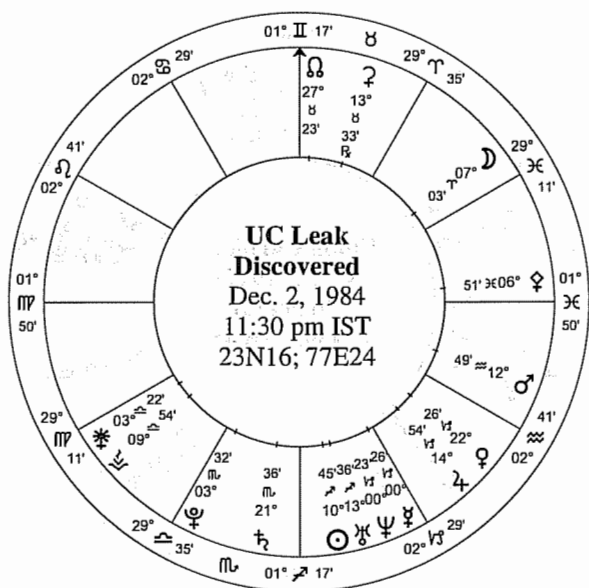
01:00 AM: Zeus rises conjunct the US natal Neptune; the MC is India's Vulcanus. The IC has reached 22°Sg (*Rasalhague, Alpha Ophiuchi), the position of Neptune at the 1980 India eclipse and MIC unit's opening. Saturn is on the 3rd house cusp. MIC emissions are officially verified; the toxic gas alarm is sounded. Firewater monitors (water cannon) are used in an attempt to wet down the vapor. The water curtain is capable of reaching a height of 100 feet.

The gas was escaping from a tower 120 feet high, and was shooting another 10 feet over that.

Shakil Qureshi, MIC supervisor on duty, telephones the assistant factory manager. He is told to turn on the flare tower to burn off the escaping gas. Senior Operator Dey warns Qureshi that igniting the flare tower with such a volume of gas escaping could cause a huge explosion. Their discussion was pointless. A vital piece of pipe was missing from the flare. It had corroded and was to be replaced. The few remaining workers rush to expedite the only remaining alternative—to channel the escaping gas into a spare storage tank. One of the three tanks, #619, is supposed to be empty for this purpose. #619 was not empty. It contained MIC, as did #611....

01:30 AM (approx.) As workers grab their oxygen tanks and masks, MIC engulfs the control room and adjoining offices.

01:35 AM: The angles engage the cardinal axis. The IC has come to the exact Mercury/Neptune conjunction in the longitude, latitude and declination of *Spiculum, 8, 20, and 21M Sagittarii, a nebulous cluster associated with blindness and greed. Supervisor Qureshi discovers that someone has stolen his oxygen mask and cylinder ("I thought I was going to die"). He runs for his life, desperately scales a 6-foot barbed-wire-topped fence, breaking his leg as he lands. The area is clear of gas, and he survives. Dey



dons his gear and tries to find Qureshi ("I couldn't see two feet in front of me, the cloud was so thick"). Dey goes upwind and waits, periodically returning to the control room to check the instruments. Somewhere between 2-2:30 AM, the escaping gas stops.

01:53 AM: Halley's Comet ⁴ culminates, on Jupiter in the US chart, the ASC of the Bhopal eclipse chart, and on the Pluto/SN⁶ conjunction of Union Carbide's natal chart, sesqui-quadrate its Uranus. Pluto is on the 2nd cusp, inconjunct Hades on the 9th. Juno-of-helplessness rises; the setting Moon sesqui-quadrate asteroid Atropos, on the Uranian axis of death.

In the city of Bhopal, by the thousands, people are dying. There is nothing to be done.

Link-up

It all started so simply. We had a chart for Union Carbide. We had a chart for India, and data for the tragedy. We would compare them, write it all up, stow it in the file, and go on to other projects. But that's not the way it worked out.

As we studied the charts, unexpected patterns emerged—unusual and puzzling "coincidences" that seemed to be telling another story. For one thing, India became independent from Great Britain precisely on Union Carbide's Saturn return. We are used to thinking of nations as more powerful and more important than corporations, even huge, multinational corporations; but this may not be so. Then there was the natal Pluto/SN conjunction on Union Carbide's chart (conjunct the US Jupiter). Pluto, Rx, had progressed exactly to that Node, and at the disaster Halley's Comet conjoined both, highlighting⁴ hidden past activities. Could there have been something in Union Carbide's past that led to their present predicament?

What followed was an interesting bit of synchronicity. A discarded newspaper called *The Guardian*, came to hand, featuring an article on Bhopal. The writer, Jonathan Bennett, mentioned another terrible Union Carbide disaster 54 years earlier that had received very little press coverage at the time—at a town called Gauley Bridge.

There is a place in West Virginia where the Kanawha, a tributary of the great Ohio River, branches in two; Gauley River flows north and the New River southeast, through an area so rich in silica that sand for glass-making is one of West Virginia's greatest mineral resources.

In April, 1929 Saturn, stationed at 00Cp31, on the World Axis and the precise degree of the Bhopal disaster's Mercury-Neptune conjunction 55.6 years later. The Union Carbide and Carbon Co. (as it was

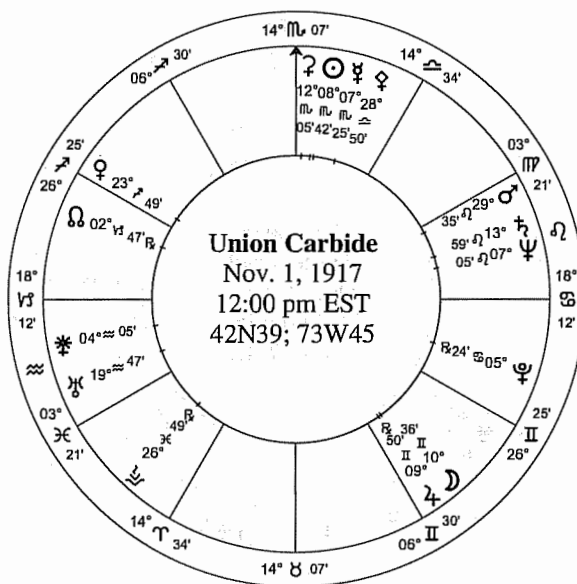
known then) decided to build a 3¾ mile tunnel to divert water from New River to their New Kanawha Power Co. "Hawk's Nest" hydroelectric plant at Gauley Junction. New Kanawha, a subsidiary of Union Carbide, was licensed by the State of West Virginia Power Commission, ostensibly to develop power for public sale; in reality it was formed to sell all its power to the Electro-Metallurgical Co., another subsidiary of Union Carbide.

Rhinehold and Dennis Contractors were hired and it was quickly discovered that the rock to be drilled through was silica, *virtually pure, definitely valuable, and positively dangerous!*

Since Hippocrates wrote of it in 400 BC, it has been known that silica dust is poisonous to humans. Silicosis, probably the oldest known occupational disease, is incurable. As it is a lethal and debilitating danger to miners, silica-bearing rock must be worked wet, and masks or respirators must be worn. If no precautions are taken, nodular scar tissue quickly forms in the lungs, blocking drainage, blood supply, and air passageways. Once the disease has started, it cannot be stopped, and the victims, even if they stop work, will gradually strangle to death.

When word went out that jobs were available in West Virginia, workers came from far and wide to sign up. Pluto had just been discovered in 1930 when the tunneling began. America was in the depths of the Great Depression, and people were desperate for work. But almost immediately after work started on the Gauley Bridge tunnel, workers began to sicken and die.

Here begins America's worst industrial scandal. By no stretch of the imagination could the Gauley Bridge disaster be called "accident."



Foremen refused to allow the drillers to wet down the rock (drilling was faster dry). Ten-hour shifts were forcibly stretched to twelve hours, without pay. Air so thick with silica dust that men could barely see each other ("you could not tell who was a black man and who was white") was further poisoned by illegal gasoline motors giving off carbon monoxide fumes.

"The ambulance was going day and night to the Coal Valley Hospital." (Hearings.)⁷

The workers, mostly unskilled, non-union transients, were never told of any danger or warned to take precautions, although danger notices were required by law. *"...the men did not and could not have known of the danger they underwent. The company did know the danger they were sending these men to face. They deliberately failed to furnish sufficient protection. The results have been devastating in their deadliness."* (Hearings, p. 21.)

Up to 36 men were housed in each 10' by 12' shack - no water, stoves, or bedding. Out of pay starting at 50¢ an hour and later reduced to 25¢ came enforced deductions for coal, rent, electricity (usually none) and virtually nonexistent medical care (for which blacks were charged more than whites). Pay was in "company scrip" so only the company could cash the checks; it charged a 10¢ check-cashing fee. *"For every day I worked they paid me \$1.00, and held out 80¢ for services."* (Charles Jones, Hearings.)

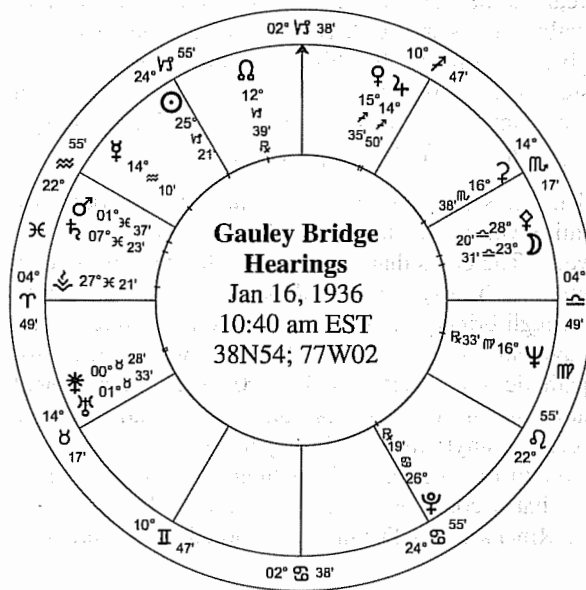
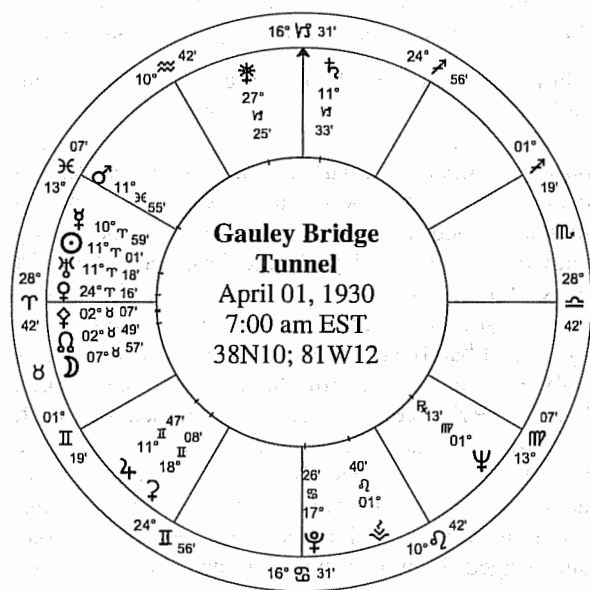
If a man became too ill to work, he was driven off the grounds by force and the "rouster," deputized at the request of the company, carried a gun. Beatings were common. *"They was treated worsen if they was mules."* (Mrs. C Jones, Hearings.)

"The men were handled worse than I have ever seen them handled before." (Arthur Peyton, Engineer's Assistant, Hearings.)

Inspectors from the West Virginia Department of Mines tried repeatedly to inspect the site, but the company kept them out, insisting that it was a construction site, not a mine, and therefore not under the Department's jurisdiction. (The company later claimed in court that it did not know that silica was dangerous, although it was revealed that company officials had attended a lecture on silicosis in 1925, and mining and civil engineers are *required* to know about it). In addition, company officials, without exception, wore masks when they checked the progress of the tunnel, and lookouts were kept posted to watch out for government inspectors.

"When workers left or died, there were plenty more available who were desperate for employment. [this was] the story of men in the darkest days of the depression, with work hard to secure, driven by despair and stark fear of hunger to work for a mere existence wage under almost intolerable conditions." (Hearings.)

The company had calculated that the tunnel would be finished and the men scattered far and wide when they began to become ill, as silicosis usually takes ten to twenty years to debilitate and kill its victims, but the purity and density of the poisonous dust acted with deadly speed. Once dead, they were buried with indecent speed—no washing, laying out, clean clothes, or ceremony. In some cases, relatives arriving one or two hours later were told the victim had already been buried. (This was to avoid autopsies, which might lead to lawsuits). Some were thrown



into multiple graves. "They buried them like they were burying hogs, putting two or three of them in a hole. The men were buried in what they got killed or died in." (Hearings.)

Company doctors were not allowed to tell the men what was wrong with them. Little black pills were dispensed for "tunnelitis." Once weakened by the silica, many contracted pneumonia or tuberculosis and died of infection (this enabled the company to later claim in court that their deaths had not been caused by silica). As the death rate accelerated, the company hired an undertaker at a special wholesale rate to get rid of the corpses more efficiently.

"He took the work for a smaller price than other undertakers charged because the company knew and assured him there would be a large number of deaths." (Hearings.)

No records or death certificates were made, unless there were family members nearby. (The undertaker claimed that his records had been "destroyed"). One-hundred sixty nine victims were later discovered at Summerville, W. Virginia, in unmarked mass graves.

By 1931, rumors of the great numbers of deaths at Hawk's Nest Tunnel were reaching official circles. In the Spring of 1933, with Neptune conjunct the South Node (7.5°Vi) sesqui-quadrate Uranus in Aries, and Saturn in mid-Aquarius, all on the World Axis and aspecting newly-discovered Pluto on its own ascending node, the first of approximately 500 lawsuits were brought to trial. Of these cases, 200 were summarily thrown out of court due to a hastily-manufactured "Statute of Limitations" pushed through the West Virginia Supreme Court, which decreed that in order to be eligible for compensation: 1) a worker must have been employed for at least two years at the same job; 2) he must have filed his claim within one year after leaving the job; 3) he must have given a complete life history to his employer at the start of employment; 4) he must never have broken any safety rules. Most had not survived long enough to fulfill even the first requirement.

The trials ("a macabre burlesque"⁸) were rife with intimidation, threats, and bribery of jurors and lawyers. The cases that could not be thrown out of court by the hastily-engineered statute, or hung-juried through bribery or settled out of court by threats and payments to the victims' lawyers, were settled for pathetic sums: \$250, \$60, \$300, \$125 were typical amounts. In any case, the plaintiffs would not have received anything at all if they had not agreed to hand over to the company all of their collected evidence, so that it could not be used by others. The president of Rinehart and Dennis was quoted in the press as

saying that the lawsuits were nothing more than part of a "legal silicosis racket."

"The most damnable racketeering that I have ever known is the paying of a fee to the very attorneys who represented these victims." (Rep. Vito Marcantonio of New York, House Labor Subcommittee.)

One woman testified that she had received \$185.85 for the death of her husband.

"The disease silicosis was not known to us, nor to the other contractors of our acquaintance, before we were surprised by the bringing of damage suits...we know of no case of silicosis contracted on this job." (P. H. Faulconer, President Rinehart and Dennis, Contractors.)

"I don't know what that 85¢ was for..." (Mrs. Mary Jones.)

Hundreds of others, surviving the dead or themselves broken in health, were blocked by the statute of limitations from even filing suit, and received nothing.

The mainstream American press almost completely ignored the terrible stories coming out of West Virginia; skeptical editors called them "mountain gossip," "mere rumor," and "too harrowing" to be readily believed. In January 1936, with a Congressional investigation about to begin (transiting Mercury in Aquarius semi-octile Saturn in Pisces), the *Engineering News Record* called the charges "fantastic - sheer bunk." The *New York Times* was soothingly complacent: "...we all inhale a certain amount of rock dust - silica...house dust and street dust, for one thing"

"The casualty list is too high for a contract on which 4,948 were employed - 2,500 underground - too high to be readily accepted." (*New York Times*, 2/23/36.)

Only the radical left-wing press kept the story alive, "rattling the bones" and demanding an investigation.

Thursday, Jan. 16, 1936, 10:40 AM, Washington, DC: "Whereas...workers were buried in a field at Summersville, West Virginia, with cornstalks as their only gravestones and with no other means of identification." With these words, a House Labor Subcommittee opened hearings into what was becoming known as "The Gauley Bridge Disaster." After 14 days of testimony by doctors, social workers, lawyers, engineers, foremen and laborers (some of them dying and barely able to speak), it had become painfully evident that the grim "mountain rumors" paled before a terrible reality. One man, near death himself, told the committee that he had lost three sons in the tunnel, the youngest 18. His wife tried to get a local doctor to examine the boy, but he would not because she didn't have enough money. She stood in the road and begged for money until she had the \$50 he de-

manded for an X-ray. He took the case, but three weeks later the boy died. His two older brothers died the following year. "...the tunnel was begun, continued, and completed with grave and inhuman disregard of all consideration for the health, lives, and future of the employees..." (Subcommittee Report).

The summary of the subcommittee provided, at least and at last, an epitaph for the anonymous dead: "If by their suffering and death they will have made life safer in future for the men who go beneath the earth to work, if they will have been able to establish a new and greater regard for human life in industry, their suffering may not have been in vain."

"The worst industrial disaster in history." That's what Gauley Bridge had been called

until December, 1984, when Bhopal took over that title. These two terrible events have one factor in common: Union Carbide Corporation. Union Carbide was founded during the worst year of the worst war that has ever been fought. Saturn, Admetos and the Lunar Nodes were on the World Axis. The Sun (by septile) and Kronos were on the world death axis (0° fixed) and the conjunction of Hades, Chiron and Vesta were bringing primitive nationalistic emotions into full play. It is estimated that about 20,000,000 people died in 1917-18, some from terrible epidemics, others in the war, and still more in revolutions and pogroms. It is interesting that the USSR was established just 6 days later, and Indira Gandhi (who was assassinated just 2 months before the Bhopal disaster) was born 18 days later.

Uranus holds the only dignity by sign, as might be expected for a corporation founded to exploit technological developments; Mars is at royal star *Regulus, Alpha Leonis, and an exiled Jupiter (with the Moon) is conjunct *Aldebaran, Alpha Tauri, both royal stars with a reputation for arrogance and early prominence, followed by severe and sudden fall from grace. Chart ruler Saturn is in exile in Leo, conjunct corporate Cupido situated on Neptune's ascending heliocentric node; it squares both the MC and Ceres, co-ruler of the 8th. With the MC, Sun, Mercury (other 8th ruler), and Ceres in the 8th house sign, this company will be known for Scorpionic matters, including death. Mercury, ruler of 3 houses, suffers a bi-septile from Uranus, and an inconjunct from Vulcanus, Jupiter and the Moon, and forms a devastating square to Neptune, situated on *Praesepe (44M Cancri), a nebulous cluster associated with tragedies. Since Jupiter and Neptune rule the 2nd of money and resources, and Mercury the 6th of employees, the 8th of death, and the 5th of workers' misfortunes (the 5th is the 12th of the 6th),

Union Carbide's race for profits will endanger lives and engender lawsuits! The SN conjuncts Pluto in Cancer, describing an obsessively self-protective corporate entity with lessons to be learned in the area of responsibility and public care taking (NN in Capricorn). The NN has yet to be manifested; Union Carbide refused to acknowledge any wrongdoing at Gauley Bridge, and has thus far disclaimed its part in the Bhopal tragedy.

At the moment the Gauley Bridge investigative hearings were called to order in Washington on January 16, 1936 the MC/IC axis fell exactly on the natal nodes of Union Carbide. Asteroid America was at 07Sc46, the corporation's natal Mercury, square its Neptune, and semi-square the US Neptune.

"The worst industrial disaster in history."

That's what Gauley Bridge had been called until December, 1984, when Bhopal took over that title.

.....one factor in common: Union Carbide Corporation.

Septiles

Septiles⁹, 7th harmonic aspects, have a strong role to play in mundane astrology. As in natal charts, they may bring sorrow and bereavement if attention has not been paid to the spiritual level of existence.

If 360° is divided by 7, the result is 51°26', the length of one septile. But like some of the other odd-numbered division of the circle (trine, quintile, novile), septiles do not divide evenly into a half-circle of 180°. If a septile is subtracted from an angle, the remaining number of degrees (to the opposite angle) is 128°34', or 2½ septiles. This 2½ septile aspect occurs frequently in harsh circumstances; for instance, the Moon of the Bhopal disaster is 2½ septiles applying to the twin Saturns of India and Union Carbide. Half-septile aspects are important as well; Saturn at the event was 4½ septiles from 0°Aries.⁸

Union Carbide's Saturn is tri-septile its ASC and bi-septile Kronos of authority and law, carrying the Saturnian theme of the Capricorn NN and ASC. Jupiter, ruling the 11th, 12th and 2nd, is tri-septile the MC, and ½ septile behind Pluto. When poison gas devastated Bhopal, the Mercury-Neptune conjunction was septile Union Carbide's Sun, and Pluto formed an applying septile to their natal Venus.

Eclipses

At the February 16, 1980 eclipse at 26Aq50, the ASC in Bhopal was Union Carbide's Pluto and SN, the Moon's NN was Carbide's Mars (and the eclipse Venus was the disaster's Moon), but it was Saturn that presaged the worst. Inconjunct the eclipse itself, it fell on the IC at Bhopal, square India's Uranus (co-ruler MC), inconjunct their Moon, and on their Mercury/Saturn midpoint axis. On Union Carbide's chart,

the eclipse's Saturn degree, 25°Vi, on their Poseidon in the 8th, hit their midpoint axes of MC/Neptune, Mercury/Saturn, Sun/Cupido and Mercury/Cupido, squared Venus, and fell very close to the corporation's Aries/Hades. At the same time it opposed the Hades/Chiron/Vesta conjunction in the 2nd in Pisces. (The ASC of this eclipse in Washington, DC was 00Cp43!) Union Carbide's 1979 solar return (2 months before MIC operations began in Bhopal) had Venus in exile on the MC at 26Sc26, which was squared by the eclipse; solar return Mars was 21°Leo, the natal Carbide Mars/Saturn, and India's Sun.

Any eclipse that squares Uranus and Hades, inconjuncts Saturn, and squares Algol must be regarded with trepidation; this one (sesqui-quadrate the US Sun) preceded the attempt on Reagan's life and heralded the death of three Russian leaders in as many years (it opposed the USSR Moon) as well as bringing back to power, then bringing down, Indira Gandhi—born the same month and year as Union Carbide and the USSR. Perhaps the most fascinating of all is that besides falling on the ASC of the Bhopal plant reopening (the start of MIC operations), this eclipse over India fell on Neptune's discovery degree, when the planet was aligned with Saturn in longitude, latitude and declination, on September 23, 1846.

On May 30, 1994, an eclipse path ran through the east central states of the US, the locale of the original Union Carbide Corporation. At 09Ge26, the eclipse was on Union Carbide's Jupiter-Moon conjunction, West Virginia's SN, (6/20/1863), the US Uranus/ASC, square the Neptune discovery Venus, and on royal star *Aldebaran, Alpha Tauri. It is two-sevenths of the zodiac ahead of the one over India in 1980: a bi-septile. Halley's Comet, at 02Cn08, was on the US Venus and Carbide's SN, opposing transiting

Neptune. After retrograding, the comet returned to this position at the disaster. During this period, warnings of possible disaster were ignored.

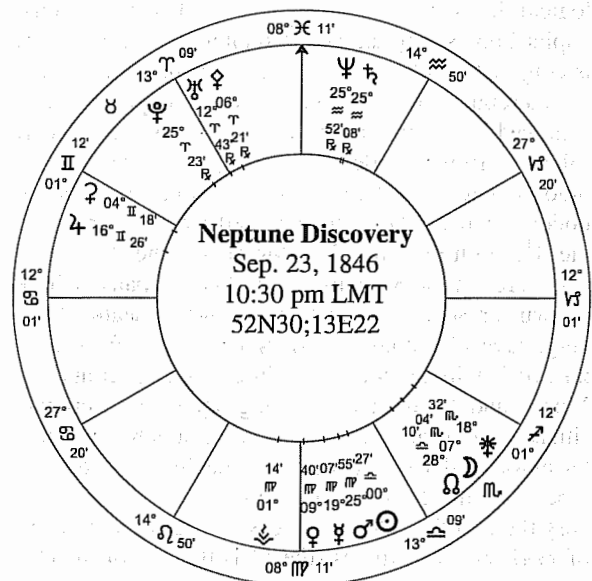
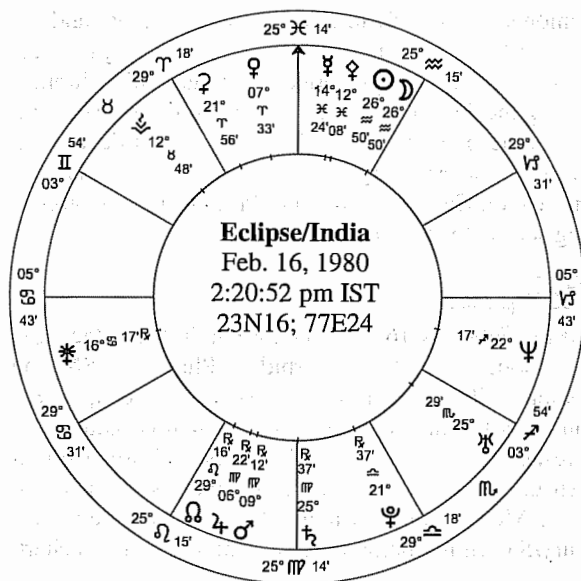
The third relevant eclipse, (11/23/84, 11:22 GMT) at 00Sg50, exactly, to the minute, on India's DCS, gave the final warning; at Bhopal, Pluto rose and Mars anti-culminated, an almost certain indication of disaster at that locality. On December 2, when the MIC leak was first noticed, the eclipse degree held the IC. (It was on the 8th cusp of the Gauley Bridge chart, square Neptune, and 7 semi-octiles from Moon/Zeus/Kronos.)

An Important 7° Scorpio

Studying the 90° wheel, one is constantly struck by the profound connections between the chart for Gauley Bridge and the Bhopal disaster. Saturn + Neptune-Jupiter, a formula for gas poisoning, comes out on the Bhopal chart at 07Sc06; this is Union Carbide's natal Mercury and solar arc Mars. It opposes the Gauley Bridge Moon and Kronos, and squares its Jupiter.

This degree was the Moon's at Neptune's discovery; the ASC and SN at Uranus' discovery, and the Moon and SN at Pluto's discovery. The star *Khambalia (Lambda Virginis) with a reputation for coldness, rashness and a lack of scruples, is now in this degree.

Mars + Saturn - Neptune, death through gas, at Bhopal equaled the transiting Sun, Halley's Comet, Juno, and India's Jupiter and Hades. It also equals the Gauley Bridge Mars, Jupiter, Vulcanus, and Mercury's Node. Saturn + Saturn - Neptune, a silicosis formula (silica, Saturn ruled), placed on the Gauley Bridge chart, comes to 21Ta52, one septile from 0°Aries, and semi-octile the Gauley Bridge ASC, (the SN of the Neptune discovery chart in the longitude of single-minded, merciless *Al Rischa, Alpha Piscium). At Bhopal,



Saturn (21Sc34) exactly opposed this formula; the Moon semi-squared it. On a 90° wheel, 21.5° of fixed signs is on the Uranus' nodes axis.

And what of incoming Halley's Comet? Has it more of a part to play than its conjunction with Union Carbide's SN/Pluto? On the Bhopal chart, Sun/Halley's = Mars/Saturn, the 1984 9.5° Gemini North American eclipse (on Union Carbide's Moon-Jupiter), Neptune's discovery Venus, 1980 India eclipse Mars and Gauley Bridge Mars and Venus.

Sun/Halley's = India's ASC and Ceres, Gauley Bridge's Moon, Zeus and Kronos. Moon/Halley's = Uranus, Saturn, India's Sun, Union Carbide's Pluto, and the Nodes of Uranus.

The midpoint of Halley's Comet at Bhopal and Union Carbide's natal Sun = Union Carbide's MC, India's MC, the US MC, the Mercury-Neptune conjunction and World Axis. The midpoint of Union Carbide's Moon and India's Moon = Halley's Comet at Bhopal.

"They (corporations) cannot commit treason, nor be outlawed nor excommunicated, for they have no souls." (Sir Edward Coke, jurist, 1552-1634.)

If the act of incorporation should not be taken as a license for haphazard destruction that is not allowed any individual, a re-evaluation of corporate law and custom is long overdue. The incredible power of vast financial resources has enabled many multinational corporate structures to hold even determined governments at bay. The Bhopal event is far more than a local tragedy or retribution for Gauley Bridge. Mark Lerner, Editor of *Planet Earth* (Great Bear Press, Capricorn 1984-85 issue) pointed out that the disaster occurred with the first conjunction of Mercury and Neptune in Capricorn in 164 years (the conjunction was at *Spiculum, the Trifid Nebula, associated with gas disasters and poisoning); it squares the Sun on the Neptune discovery chart, and is on the World Axis, indicating universal human involvement. Our air, earth and water, the essential resources for human life on this planet, are being contaminated, and we are all involved in the struggle to change, whether we want to be or not. At the recent leak at Carbide's Institute, West Virginia plant, Saturn had returned from its March, 1985 retrograde to its precise position at the Bhopal event; Halley's Comet opposed Neptune once more. Mercury squared its own nodes; Sun and Transpluto squared the nodes of Mars. Mars and Jupiter inhabited the nodes of Neptune.

Just as individuals have spiritual responsibilities, so do families, communities, nations, and corporations. Production, jobs and profits are no longer sufficient goals for any segment of the human race. With Pluto coming to Union Carbide's Sun (septile the World

Axis), this corporation has an opportunity to overcome its past and become a world leader in the control of pollution; by reaching for the responsibility of its Capricorn NN and providing leadership instead of self-interested excuses; a Scorpio phoenix could rise from these ashes.

"As to manners, then, in which each soul shall conduct self as respecting...an individual organization, it has oft been given that this is not under any schism or ism or any individual tenet other than that which has been of old, 'I am my brother's keeper!' That should be the cry that should be in the heart of every member, every individual. **I am my brother's keeper!**" (Edgar Cayce, Reading 254-91, 1936.)

Endnotes

¹ After this article was published, *Time Magazine* (2/27/89, p. 53) gave figures of 3,400 dead, 200,000 blinded and/or crippled. Estimates of total deaths range from 15,000 (Government of India) to up to 25,000 (Amnesty International).

² Multiples of the Universal Constant related to chaos: 4.669201609.

³ Mountbatten: *A Biography*, by Philip Ziegler, New York, 1985.

⁴ Halley's Comet: comets are like "spotlights" pointing to an important chart element.

⁵ Stuart Diamond, *New York Times*, Jan. 1985.

⁶ SN stands for South North of the Moon; NN stands for North Node of the Moon.

⁷ "An Investigation relating to Health Conditions of Workers Employed in the Construction and Maintenance of Public Utilities:" Hearings before a Special Subcommittee of the House Committee of Labor, Jan. & Feb., 1936 ("Hearings").

⁸ Joseph A Page & Mary Win O'Brien, *Bitter Wages*, Grossman, NY, 1973, p. 61.

⁹ Septiles and their degrees in 360° notation:

1 septile:	51° 26'	½ septile:	25° 43'
2 septiles:	102° 51'	1½ septiles:	77° 09'
3 septiles:	154° 17'	2½ septiles:	128° 34'
4 septiles:	205° 42'	3½ septiles:	180° 00'
5 septiles:	257° 09'	4½ septiles:	231° 26'
6 septiles:	308° 34'	5½ septiles:	282° 51'
6½ septiles:	334° 17'		

Update:

We have learned that Bhopal was exempted from India's independence and remained a separate entity until June 1, 1949. A chart for 0 hours on this date shows astonishing connections: the ASC is the 1980 India eclipse degree/NE's discovery degree/ASC of the MIC plant opening. The eclipse MA squared Bhopal's SU, and the 11/24/84 eclipse, nine days before the disaster, squared Bhopal's SA. The chart's SU (Aldebaran, Alpha Tauri) is Union Carbide's MO-JU conjunction and the 5/30/84 eclipse degree, over the area where Union Carbide was founded. The 9th cusp (foreign countries) is Carbide's SU-ME conjunction and ME/NE midpoint (13Le39) conjunct PL; Union Carbide's and India's SA; while the MO, (Procyon, Alpha Canis Minoris) mundane ruler of the general public, is septile the IC and 2 ½ septiles from the MC. When 29' of precession correction (for 35 yrs.) is added to Bhopal's Uranus, it comes to 00Cn00, the World Axis, opposed by the ME-NE of the event.

The night of the disaster, when the leak was discovered, the ASC was on Bhopal's SA, the SU opposed Bhopal's SU, MA squared Bhopal's PL and UR. Transiting SA, ruler of Bhopal's 12 and 1st, was inconjunct Bhopal's VE, ruler of the 8th. The disaster Chiron was on Bhopal's IC, opposing natal Chiron on the MC.

On Feb. 6, 2001, Dow Chemical Company took over Union Carbide. Dow refuses to take responsibility and clean up Bhopal, despite the fact that thousands living in vicinity of the factory continue to be exposed to toxic chemicals through groundwater and soil contamination. (Dow Chemical Company: 18 May, 1897; Midland MI; no time.)

—A version of this article originally appeared in
The NCGR Journal, Winter 1985-86, pp. 11-16.

Astrological Correspondences to Zodiacal Degrees

translated by Mary L. Vohryzek

Originally reprinted in the 1985-86 Winter NCGR Journal courtesy of Mary Vohryzek
and of Astrology 84 Fall/Winter issue, *National Astrological Society Journal*.

Aries

1. Cerebrum
2. Mid-brain -- mesencephalon
3. Cerebellum (abscess)
4. Pineal Gland (Goitre)
5. Right or Left Eye -- (Hair)
6. Orbital Cavity
7. (socket of eye)
7. Ear (Jaundice)
8. Cheekbone
9. Crystalline lens of eye
10. Eyeballs
11. Optic Nerve
12. Tongue (hair)
13. Corpus callosum (band of nerve fibres), rheumatism
14. Frontal lobes (brain)
15. Lateral lobes, stroke, suicide
16. Pons Vareli
17. Spinal cord canal
18. Nerve connections
19. Corpus callosum cerebri
20. Hyoid bone
21. Eye muscle
22. Cheek muscle
23. Masticatory muscle
24. Zygomatic muscle
25. Sternocleidomastoid muscle
26. Skull
27. Fornix (Tuberculosis)
28. Fornix (hair)
29. Auditory canal (bronchitis)
30. Paretid gland

Taurus

0. Throat or gullet
1. Palate
2. Opening of throat
3. Uvula
4. Throat or larynx space
5. Larynx
6. Vocal chords
7. Cervical nerves
8. Jugular vein
9. Cervical vein (alcoholism)
10. Neck nerves connecting with the spinal cord (Neurasthenia)

11. Neck nerves connecting with the spinal cord (Neurasthenia)
12. Neck nerves connecting Neurasthenia)
13. Neck nerves connecting with the spinal cord (Neurasthenia)
14. True vocal chords
15. Epiglottis
16. Abscess carotid artery
17. Thyroid gland tonsils
18. Lymph vessels (appendix) hair
19. Maxillary artery
20. Occipital bone (Goitre)
21. Sinus artery
22. Hyoid muscle
23. Teeth (Rheumatism)
24. Upper jaw
25. Lower jaw, alcoholism, tonsils, glands, suicide
26. Nasal bone
27. Cervical vertebrae
28. Trigon
29. Trigon (visual sense)
30. Trapezius

Gemini

1. Trachea
2. Esophagus
3. Upper right pulmonary lobe (appendix)
4. Lower right pulmonary lobe, anxiety, pulmonary inflammation
7. Apex of the lungs, heart
8. Eyesight, bronchial tubes (bronchial system)
9. Pulmonary artery, rheumatic fever
10. Hilus (lung root) typhoid fever
11. Thymus gland
12. Tracheal mucosa
13. Pulmonary veins
14. Clavicle (collarbone)
15. Scapula (shoulder blade)
16. Pleura

17. Bright's disease (kidneys), first rib
18. Asthma second rib
19. Laryngeal muscles
20. Third rib
21. Arm muscles
22. Upper arm appendicitis, insanity
23. Spine
24. ----
25. Radius, gout, neurasthenia
26. Wrist bones, suicide
27. Phalanges (fingers)
28. Metacarpal bones, tuberculosis
29. Fourth rib
30. Fifth rib

Cancer

1. Sixth rib
2. Seventh rib
3. Eighth rib --visual sense
4. Ninth rib
5. Tenth to twelfth ribs
6. Diaphragm
7. Thoracic canal
8. Hyacus paralysis
9. Pylorus
10. Gastric fundus
11. Gastric veins, alcoholism
12. Large gastric curvature
13. Small gastric curvature
14. Abdominal (stomach) walls
15. Gastric verves, suicide
16. Pancreas
17. Opening of pancreas
18. Into common duct
19. Head of pancreas
20. Upper arterial bend
21. Lower arterial bend
22. Gastric mucosa
23. Gastric blood vessels
24. Blood vessels of
25. Digestive organs
26. Mammary glands
27. Nipples
28. Rib cartilage, hair
29. Spleen
30. Twelfth dorsal vertebra

Leo

1. Left coronary artery
2. Aorta
3. Right artery
4. Left carotid artery
5. Right carotid artery
6. Entrance of pulmonary artery, eyesight
7. Left coronary vein
8. Vena cava, anemia, sense of hearing
9. Upper vena cava, alcoholism
10. Jugular vein
11. Clavicular vein
12. Spinal column
13. Right heart chamber
14. Left heart chamber
15. Right atrium
16. Left atrium
17. Right auricale
18. Right cardiac cavity
19. Ventricular septum, spine
20. Mitral valve
21. Left atrium
22. Left aurical appendix
23. Left auricle, rheumatism
24. Papillary muscle
25. Pericardium, alcoholism, abscess
26. Myocardium
27. Tendons to the goitre
28. Heart valve
29. Cardiac septum, neuritis
30. Back

Virgo

1. Duodenum
2. Small intestine
3. Cecum (appendix)
4. Ascending colon (large intestine), asthma
5. Transverse colon
6. Descending colon
7. Rectum
8. Abdominal cavity
9. Right hepatic lobe, rheumatic fever

10. Left hepatic lobe, gall, typhoid fever
11. Ligament of Trietz and gall
12. Abdominal aorta
13. Hepatic arteries
14. Gallbladder artery
15. Wart hump (*lit.*) Breast? may be in liver area
16. Hepatic groove
17. Abdominal muscle
18. Serrate groove
19. Left Hepatic groove
20. Bile duct
21. Gall bladder duct, typhoid fever
22. Gall bladder
23. Hepatic cartilage, spine
24. And tendons of liver
25. Liver, cancer, gout, arthritis
26. Abdominal vein, suicide
27. Hip veins, tuberculosis
28. Hepatic veins
29. Black lobes of liver
30. Hepatic duct.

Libra

1. Kidney, pelvis
2. Renal cortex
3. Adrenals (abscess)
4. Kidney surfaces, goitre
5. Malpighi's Pyramid
6. Pubis
7. Jaundice, nervous system
8. Of the kidney
9. and
10. Renal
11. Pelvis.
12. Left renal system
13. Right renal system
14. Left inguinal gland
15. Right inguinal gland
16. Renal arteries
17. Adrenal arteries, kidney illness
18. Fatty capsule of kidneys
19. Great renal calyx
20. Small renal calyx
21. Renal hilus
22. Renal veins
23. Adrenal veins
24. Vascular circulation of the renal cortex
25. Vascular system of the skin, tuberculosis
26. Urinary bladder, hair
27. Right ureter, bronchitis
28. Left ureter

Scorpio

1. Urethra (opening)
2. Urethral meatus
3. Prostate, uterus
4. Testicles, right side of uterus
5. Testicles, left side of uterus
6. Right epididymis, uterine cavity
7. Left epididymis, right fallopian tube

8. Scrotum, left fallopian tube
9. Spermatic duct, vagina, alcoholism
13. Vulva, labia minora, glans penis
14. Foreskin (prepuce)
15. Cowpers glands
16. Cochlear head? right ovary, abscess
17. Testicular lobes, left ovary
18. Efferent ducts, hymen, appendix, hair
19. Uterine ligaments, Hallers Netz
20. Ligaments of penis, Bartholin's gland, goitre
21. Sphenoidal cavity
22. Ethmoid (bone) and ligaments
23. Nasal bone, Fimbria of Fallopian tubes, rheumatism
24. Nasal septum
25. Coccyx, ovarian ducts, tonsils, alcoholism
26. Perineum
27. Anus
28. Mucous membranes
29. ----
30. Nasal muscles

Sagittarius

1. Pelvic bone
2. Ilium (hip bone)
3. Ischium (tailbone)
4. Femur (thigh)
5. Right large femoral artery, hair
6. Left large femoral artery, anxiety
7. Right surface femoral artery, heart
8. Left surface femoral artery, sight
9. Right lymphatic vessel, rheumatic fever (*Antares*), diseases of the eye
10. Left lymphatic vessels, typhoid
11. Adductor muscle
12. Large tibial vein
13. Rheumatic fever, large (rosen vein)
14. Surface femoral vein
15. Right hip veins
16. Left hip veins
17. Sciatic nerve
18. Right femoral (*kreiser*), asthma
19. Left femoral (*kreiser*)
10. Right head to femur
21. Left head of femur, typhoid fever
22. Right trochanter, insanity, appendicitis
23. Left trochanter, spine
24. Hollow of knee, popliteal fossa, cartilage
25. Condyle of right femur, neurasthenia, gout
- Condyle of left femur,

26. Condyle of left femur, suicide
27. Gluteal muscles
28. Right leg muscle
29. Left leg muscle
30. Pear-shaped muscle

Capricorn

1. Right patella
2. Left patella
3. Cutaneous nerves of upper leg, eyesight
4. Cutaneous nerves of tibia
5. Cutaneous nerves of knee
6. Right adductor muscle
7. Left adductor muscle
8. Lymph vessels of knees, paralysis
9. Veins of knee
10. Ligaments of right knee (*Kreuzband*) crural?
11. Ligaments of left knee (*Kreuzband*) crural?
12. Right knee join
13. Left knee joint
14. Right knee cartilage
15. Left knee cartilage, suicide
16. Right knotty protuberance
17. Left knotty protuberance
18. Right ligaments of knee
19. Left ligaments of knee
20. Tendons of right knee
21. Tendons of left knee
22. Muscle endings
23. From upper to lower legs
24. From upper to lower legs
25. Connections between femur and tibia
26. Deep lying nerves
28. Artery of right knee, hair
29. Artery of left knee, bronchitis
30. Adductor muscles

Aquarius

1. Right shinbone nerve, fatty regeneration
2. Left shinbone nerve
3. Right Fibula
4. Left fibula
5. Nerve of right fibula
6. Nerve of left fibula, eyesight
7. Vein of lower right leg
8. Vein of lower left leg, anemia
9. Skin of right lower leg, alcoholism
10. Skin of lower left leg
11. Right crural band
12. Left crural band
13. Artery of right lower leg (fibula), rheumatism
14. Artery of left lower leg (fibula)
15. Lymph vessel of right

16. Lymph vessel of left lower leg
17. Bright's disease, nervous system
18. of the
19. spinal chord
20. chord.
21. chord.
22. Right gastrocnemius, appendix, cecum
23. Left gastrocnemius, rheumatism
24. Right tibial muscle
25. Left tibial muscle, alcoholism, abscess
26. Right fibular, neurasthenia
27. Left fibular, goitre
28. Right tibia
29. Left tibia, neuritis
30. Connections

Pisces

1. Right heel bone
2. Left heel bone
3. Nerves of right foot, appendix
4. Nerves of left foot, asthma
5. Right cuboid bone
6. Left cuboid bone
7. Anklebone (right)
8. Left anklebone
9. Right metatarsus, rheumatic fever
10. Left metatarsus, typhoid fever
11. Lymph vessels of foot
12. Artery of right foot
13. Artery of left foot
14. Right surface veins
15. Left surface veins
16. Cruciate ligaments of right foot
17. Cruciate ligaments of left foot
18. Right extensor digitorum (toe extensor)
19. Left extensor digitorum (toe extensor)
20. Right fibular muscle
21. Left fibular muscle, typhoid fever
22. Achilles heel of right foot, insanity, appendicitis
23. Achilles heel of left foot, spine
24. Right capsular joint
25. Left capsular joint, cancer, gout
26. Nerves of lower foot
27. Phalanges of right foot, acute nephritis (kidneys)
28. Phalanges of left foot, tuberculosis
29. Toe nails of right foot
30. Toe nails of left foot

—This article originally appeared in
The NCGR Journal, Winter 1985-86, pp. 32-33

A. S. D. S.

Uranian Patterns

by V. K. Sullivan RN, MSW

The Uranian system (Hamburg School) of astrology offers many tools for definitive research or delineation. By a simple twist of the dial, very complex formulae can pinpoint any area of concern.

This article will endeavor to see a few pictures related to AIDS, an auto-immune deficiency which leaves the victim open to any number of infections that would ordinarily be resisted. Current medical theory points an accusing finger at a virus that is transmitted via bodily fluids, especially blood and semen. Hence, the four groups of highest incidence are homosexuals, hemophiliacs (via transfusion), intravenous drug users and a Haitian group. The disease has been reported in some African areas in the general adult population since 1948. This may explain the Haiti link.

This situation must be considered against the backdrop of the interplay of major mundane transits. The combinations of UR sextile PL, PL quincunx HA, HA quincunx NE, CU = UR/AP sesqui-quadrate Aries opposition AD semi-square NE have been moving in and out of orb for some time. Bacchus or Trans-Pluto at 18° Leo and Chiron in early Gemini may be important factors, currently revealing their natures.

Great vistas are opening in the area of "psychosomatics" as the scientific community attempts to label the metaphysical principal that "we create our own reality." Attitudes which are precursors to such vulnerabilities can often be seen, long before manifestation, by viewing the natal horoscope. Two cases will be used here with major emphasis on natal pictures. Since the diagnosis may be as long as 5 years or more after infection, timing is unreliable. The dates of death show many typical patterns and are included for research. Birth data for a transfused victim was unavailable for comparisons. The following are homosexual cases. Little is known beyond the data presented below.

The 360° dial shown for Cases #1 and #2 include the cusps for the Meridian houses. Calculating these is quite simple. Obtain the Sidereal time in the usual way for the Midheaven. Add 2 hours to that Sidereal time and use that degree from the Table of Houses for the 11th house cusp. By adding 4 hours to the original Sidereal time, you derive the 12th house cusp. By adding 6 hours you obtain the 1st house cusp (which will usually be a different degree than the ASC). If the birth is near the equator, they will be very close. The 2nd cusp is obtained by adding 8 hours and the 3rd by adding 10 hours.

The remaining cusps (4-9) are the opposite degrees. The Uranian system holds that these houses show what the native really wants and these are cusps are said to be energy points. They are used in rectification and will play an interesting role here.

Case #1 has a powerful stellium in the ASC and 5th house. MA conjunct AP conjunct NE, accompanied by JU and CU may indicate many infected lovers. The triple conjunction is square VE, opposition North Node and also square ASC + HA - MA. The formula Asc + HA - MA may be one of the kernel patterns for the infection. In any case, there is reinforcement from the other aspects to the conjunction: sesqui-quadrate MC, EA (Equatorial Ascendant and 1st cusp of the Meridian houses) semi-square PL, VE/MA - NE 167.5° from Aries, SA (which is also the degree of VE + NE). A summary of this pattern could be stated: homosexual love with many infected partners leading to separation from society and death.

Case #2 has similar involvements with varying aspects. MA conjunct VE opposition NE, sesqui-quadrate MC - SA, semi-square Earth, 67.5° ASC, trine MO - PL. Although the house occupants are different, they are nevertheless, descriptive. Asc 5th house holds UR and VU. ASC 7th holds MO, PL, SA,

ZE, and VX. *Unusual lovers can bring change and separation.* The speculative formula again has potent contacts: ASC + HA - MA = MC; HA, MA + NE; VE + MA. In addition, SU, VE, AD points toward a condition waiting to manifest. This appears to relate to the glandular system; especially the thyroid.

Ebertin has compiled anatomical correspondences to degrees of the Zodiac. AIDS research is focusing on the thyroid and adrenals. Many of the victims succumb to pneumonia in the final stages. These charts show the following links to specific degrees on the 90° dial:

1. Throat at 1°, 3° and 5° Taurus
2. Thyroid at 17° Taurus; adrenals at 3° Cancer
3. Lungs and colon at 6-7° Gemini

(Editors note: The Ebertin degrees, give 3° Libra for the adrenals and 6° Virgo for the colon; it is to be understood that in 90° work squares are read as conjunctions.) [See pgs. 90-91 in the this 2006 issue for same article.]

Case #1 has ASC on Throat. #2 has SU + HA on Thyroid. **Case #2** has MA 67.5°, SA sesqui-quadrate Adrenals and the formula for a slowing or stoppage of glandular development (MO + PL - AD = Adrenals).

Case #2 has ASC quincunx, MO + PL - Ad quincunx; ASC + HA - MA sesqui-quadrate; MA + NE 112.5° Adrenals; MO + PL - AD = MO, UR, AD, PL.

Gemini 6 -7° are assaulted in both charts.

Case #1: opposition ASC + HA - MA; square NO, MA and NE conjunct; semi-square PL.

Case #2: semi-square AD; 67.5° PL; trine ASC.

These seem to indicate a depression of the glandular system. That would be reasonable if the psyche

perceives glandular functions and desires as a taboo and subconscious levels respond by repressing the physical equivalent. There are many opportunities for research on these anatomical correspondences. How do we combine factors such as *skin* on various body parts—as well as finding the specific degree pertaining to the skin as an organ?

The Sun houses in Uranian methods (SU conjunct Nadir or IC) are used for the physical level. Some use the Moon in a female chart. The MO is notably absent in most of the patterns here. In these cases, there are points in the 6th of health which add to our information. Both of them have the Meridian 5th cusp posited in Sun 6th. This might suggest there are links between health and lovers. We know this to be true, in fact, but is it significant in an astrological sense? How valid is it in all charts? Both have sensitive points in Sun 6th. Case #1 has MO + PL - AD (on 5th Meridian cusp); while Case #2 has MA/NE. These are not diagnostic alone, but add confirmation.

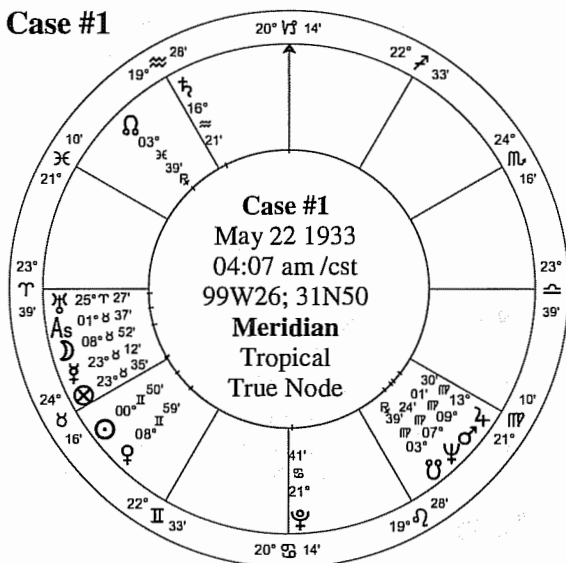
There are other formulae to consider. For infection of the blood: Aries + NE - HA; SU + NE-SA or SU + HA - MA. **Case #1:** SU + HA - MA - UR; Aries + NE-HA - Earth/MO/SA; SU + NE-SA = SU/MO. Signifying a *stoppage of the glandular system* is SU + AD - MO.

Case #1 - ASC/HA/AD.

Case #2 - SU/UR/MO/VX.

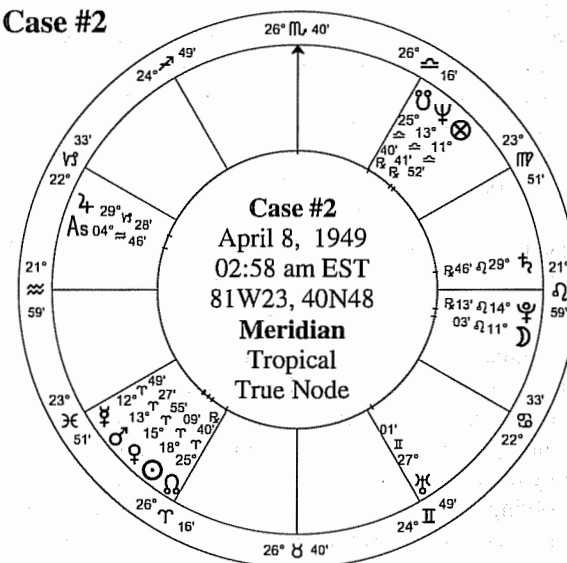
To be *vulnerable to an epidemic* is MA + NE - SU. **Case #1** fills in this picture with these: PL/ASC + HA - MA. **Case #2** has HA/EA/ZE/ASC + HA - MA.

Case #1



Died: June 21, 1984; 07:20 PM, MST, Zone +8; 105W00 39N59

Case #2



Died: May 23, 1984; No time, PST, Zone +8; 122W22 37N56

To the right are midpoint trees that are common to these cases. Similar Personal Points are listed although they may not be precisely the same points. Aspects in any 16th harmonic or 22.5° to an individual point are shown as a single. Traditional astrology holds the view that an aspect can alter the nature of planets. The trine, sextile, semi-sextile are "good" while the opposition, square, sesqui-quadrant and semi-square have a malevolent nature. The veracity of this principle is under siege from the German schools and deservedly so. In a great majority of illness and accident charts, the sextile is to be found in transit as well as in natal configurations being triggered.

Case #1 has "soft" aspects that may relate to health.

SU sextile Aries,
Earth semi-sextile MO sextile VE trine ZE trine
ASC + HA - MA.

VE + ZE is the combination related to semen and fertility in general.

MO trine MA, NE ,AP.

VX trine SA, VU, VE + NE.

Case #2 has:

SU sextile ASC + HA - MA,
HA trine SA sextile UR,
MO trine MA sextile NE,
SA quincunx Aries,
NE sextile PL trine Su/MO,
ASC sextile MO + PL - AD.

These may indeed be conditions and potentials as opposed to the "hard" aspects indicating action and events. Here, are some factors from the chart of Rock Hudson: ASC + HA - MA square VU, 22.5° HA - AD, 112.5° EA, sesqui-quadrant NO - Earth, SU square NE semi-square VE, 22.5° MA. Thyroid is exactly opposition SA, semi-square HA. Adrenals degree is square HA, 112.5° + HA - MA, sesqui-quadrant SA, trine MA. *Infected blood* (Aries + NE - HA) conjunct CU, square SU. Hudson had coronary bypass surgery in recent years. It is possible he had exposure via a transfusion as well as sexually. VE/NE opposition MA, quincunx HA is similar to the previous cases in infections from pleasure. Midpoints and aspects in common with the above cases in the 16th harmonic (22.5°) are: SU - VX; Asc - VU; VX - AD - NO/ME; MC - NE - MC; Aries - NO/PL

In summary, the similar planetary involvements herein follow the interpretations clearly laid down by Alfred Witte long before AIDS surfaced. Many of them would apply to any infection and some of them would apply to venereal diseases. However, the combinations involving the glandular system in interaction with these can assist astrologers in a deeper evaluation of their approach to somatic astrology. ☿

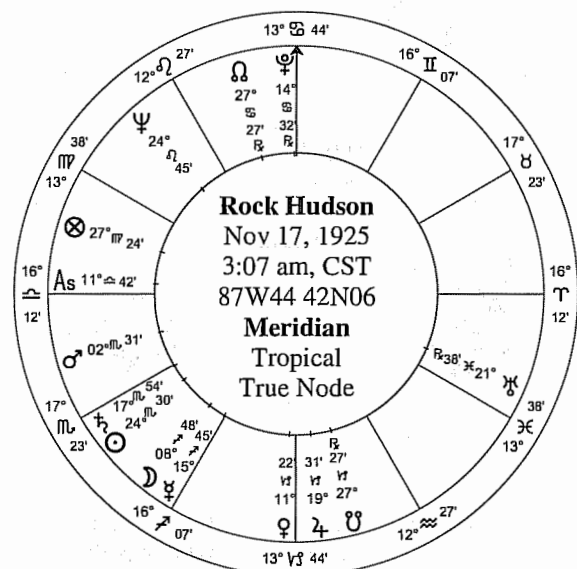
— This article originally appeared in
The NCGR Journal, Winter Issue, 1985-86, pp. 47-48.

Midpoint Tree Comparison

Case #1	Case #2	Case #1	Case #2
SU Vtx A/PO	SU Vtx No/PO	Vtx No/ME AD	Vtx No/ME AD
MO Vtx/No	MO MC/No	Mc NE ASC/A PoF ME	Mc NE No/AP PoF ME
ME PoF	ME PoF	HA Vtx Vtx/AD PL/PO	HA No ASC/AD PL/PO
VE MA NE	VE MA NE	AR No/AD PL MC/CU	AR No/AD PL MC/CU

Midpoint configurations are written A + B - C. A "Sun" or "Moon" chart uses that planet (on the IC) as a reference point for additional houses. Most Uranian astrologers use **Meridian Houses cusps** (as shown on these pages) and the 360° dial.

The glyphs and abbreviations that designate Trans-neptunian planets are:	♄	HA - Hades
	♁	AD - Admetos
	♃	CU - Cupido
	♂	AP - Apollon
	♀	ZE - Zeus
	♁	VU - Vulcanus
	♃	PO - Poseidon
	♁	KR - Kronos



Chiron's Healing Power

Transcendence of Medicine and Surgery

by Ken Negus

Recent astrological studies have stressed Chiron's role as healer, and rightly so. Both mythology and experience support this emphasis. In ancient times he was characterized as a learned man and teacher who frequently administered herbal medicines and treated wounds.¹ One recent astrological study offers solid evidence for Chiron as vocational indicator (by house position) for healers and therapists. Fifteen had Chiron in the tenth house, 11 in the first and 10 in the twelfth (with cuspal positions counted as being in both houses).² The remainder was scattered throughout the other houses.

Immediately two notes of caution seem to be sounded here, regarding Chiron's meaning for medical astrology. The first one is that we are not dealing with "medicine" as it has been practiced by modern physicians and surgeons. It is a much broader concept. In myth, Chiron was not primarily a healer, but a teacher, with healing being only one of many subjects that he taught and skills that he practiced. His "medicine" was integrated into a grand totality of knowledge and its application. Secondly, Eve Jackson's above-mentioned study was of "healers and therapists," not of MD's. Chironic healing should therefore be understood as a synthesizing practice aimed at making the patient "whole", rather than just "fixing" his/her malfunctions in the manner of an auto-mechanic—something into which medical practice often seems to have degenerated with "quick-fix" solutions of a pill or a scalpel.

I would propose that the discovery of Chiron in 1977 was a synchronous event that was designed to reflect, among other things, the growth of the many varieties of "holistic medicines" in the seventies and eighties. These alternative healing methods embrace psychological and spiritual practices and techniques. Indeed, the inclusion of these latter elements seems

more and more essential to bring about a sustained period of high-level wellness. Simultaneously, another synchronous process was unfolding in the late seventies in our deteriorating natural environment, when some of the greatest threats to our "life-support system" appeared, such as acid rain, accelerating soil erosion in the farming areas, and the industrial pollution of water supplies in heavily populated areas. I have treated Chiron's relevance to our growing environmental crisis in a previous article.³ Such matters are relevant to healing, in that they are the foundation of our collective states of health or illness. One can therefore sum up Chiron's positive symbolism pertaining to health as "Healer of the Body, Mind and the whole Earth."

In order to grasp the rationale of these functions of Chiron, it is necessary to consider his main significance as a symbolic figure—as a Centaur, half-human and half animal. Usually he embodies a benign synthesis of human two-sidedness, of the often conflicting natural and culturally induced motivation in human life. Occasionally, however, the synthesis falls apart when the human-half of Chiron somehow becomes disabled, and the animal runs amuck. There, he is anything but benign, showing up as a major indication of brutality and bestiality, especially in cases of rape.⁴ Such events are a primary manifestation of Chiron's dark side.

The fundamental issue presented by Chiron is, then, the dichotomy of man and beast, of culture and nature, and—in health matters—of the cultural mind and the instinctive body. His healing power (or his afflictions) would appropriately be traced back to such dualisms. A Chironic act of healing, then, is that which is rooted in the synthesis of humankind's two halves. This is, of course, an extremely complex process. Still, in spite of the difficulty, one can best

understand Chiron as a practitioner of holism—especially that kind of holism directed at restoring and maintaining humankind's balancing of nature and culture in order to achieve the most profound state of "health," or "wholeness." This symbolism of Chiron would distinguish him from other symbols of healing in astrology such as the signs (and/or their ruling planets) of Virgo (nutrition, hygiene, good health habits), Scorpio (surgery and psychiatry), and Pisces (self-sacrificing care and spiritual healing), Chiron includes, but transcends all of these.

Chiron's message of health thus goes far beyond the mere band-aiding of our hurts. It would include

pharmaceuticals and surgery when absolutely necessary, but his "prescription" would really begin with proper diet, exercise and the cultivation of other healthful habits, with emphasis on the natural. It would then go on to effective, "healthy" handling of our lives in such matters as time and resource management. Then he would proceed to the psychological and spiritual and propose such techniques as meditation and positive visualization. Mastery of the self with such practices would then mean a state of total Chironic health.

As stated, much of this is covered by the symbolism of Virgo, Scorpio and Pisces. But Chiron is the

Chiron

—in Mythology

A centaur—a member of a wild and brutal nation that was feared and despised by the civilized Greeks. Chiron himself, however, was the magnificent exception: the most revered teacher before Socrates, master of all knowledge—including herbal medicine, the martial arts and the playing of the kithara (a stringed instrument).

—as a Symbolic Figure

He is half-man and half-horse, and thus represents human and animal fused into one creature, along with a myriad of possible symbolic implications. Furthermore, the planetoid's orbit between Saturn and Uranus suggests a mediating role between the limitations of Saturn and the freedom of Uranus, or between similar polarities of Capricorn and Aquarius, the signs that they rule.

—as an Abstract Principle

The interaction of culture and nature of the Apollinian and the Dionysian (see Friedrich Nietzsche's *Birth of Tragedy*). Mind, psyche, spirit, soul fully manifested and formed in the material and the physical—the holistic catalyst—the failure to achieve this synthesis.

Psychological Manifestations

+ Perfection of the self by acquiring and synthesizing a variety of fields of knowledge and skills. Applied learning ranging from the most primitive and nature-oriented crafts to the most sophisticated arts and sciences. The harmonization, within the self, of nature and high culture and civilization. Spiritual transformation to ever higher levels.

- Loss of the sense of unity of the self, resulting from conflicts between natural urges and culturally induced motivations. Brutality. Bestiality. Rapacity.

Biological Manifestations

+ A balanced state of health. Healthy growth processes.

- Chronic affliction ("the Chironic wound"), and the constant struggle of attempting to heal, sooth or control it. Tumors.

Societal Manifestations

+ The master teacher of a variety of subjects. The ecologist, environmentalist, conservationist. The afflicted healer who, because of his/her afflictions, is better able to heal others. The maverick. The outsider to society, who nevertheless benefits society. A teacher or player of a stringed instrument. The synthesis of social responsibility and personal freedom.

- The savage. The rapist (of people and of the earth). The polluter. The victim of brutality. The tragic outsider.

Principal Manifestations in a Natal Horoscope

+ Motivates the native to assimilate, apply and disseminate knowledge and skills pertaining to Chiron's house, sign and aspects: to become a healer or teacher in those area; to rise suggested by Chiron's placement in the horoscope.

- Brings out the wild beast, who senselessly destroys the most valued creations of both culture and nature.

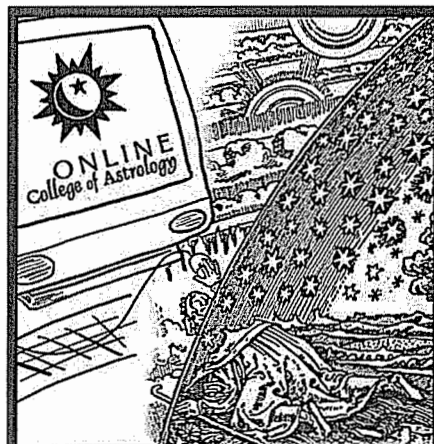
holistic catalyst that synthesizes them, and brings them to fruition in a human being or a society for the ultimate goal of high level wellness. Falling far short of this state would signify Chironic illness—a condition with which most of us are afflicted in varying degrees most of the time. We must keep in mind that Chiron is a demigod representing an ideal to be striven for and seldom achieved. Indeed, he himself, toward the end of his life, was tragically imperfect as a result of his wound, which ultimately was overcome only by his total apotheosis at his death, when Zeus mercifully permitted him to die and gave him eternal life as the constellation, Centaurus.

For the sake of an overview of Chiron's symbolism—but also more specific health matters, I have devised the included outline of key words and phrases, somewhat in the manner of Ebertin's *Combination of Stellar Influences*. It is based on my observations of Chiron in horoscopes, on my reading of the many books and articles written about it since its discovery and—I confess—on some cautious speculation. It is offered in the spirit of the title of Erminie Lantero's, *The Continuing Discovery of Chiron*. There has been and is much yet to be discovered about Chiron. This outline has been revised as often as once a month since it was written a few years ago, and will probably continue to be changed in the future. What is here, however, should suggest many approaches to our individual and collective wholeness. ☒

Endnotes:

- ¹ See Martin Vogel, *Chiron: der Kentar mit der Kithara* (Bonn-Bad Godesberg, 1978), 1, 77-84. The publication of this thorough and scholarly two-volume work seems also to be a synchronous event, appearing as it did within a year of Chiron's discovery. It is the most comprehensive book for the mythology of Chiron. Astrology is totally absent from it, however. The author did not know of the planetoid Chiron's existence until a few years after the book appeared. For information on Chiron as healer in astrology, see Erminie Lantero's, *The Continuing Discover of Chiron* (York Beach, Me.: Weiser, 1983) pp. 37, 41-47, *et passim*. Also Eve Jackson (Note 2).
- ² Eve Jackson, "The Wounded Healer: Part I, Chiron's Relationship with Healing and Therapy," *The Astrological Journal*, Winter 1984/85, pp. 17-21.
- ³ Ken Negus, "Chiron: Myth and Message," *The Journal of the Astrological Society of Princeton, N.J., Inc.*, Issue Number 3 (1982), 13-29.
- ⁴ I intend to demonstrate this fully in a future publication. But for starters: place Chiron in the natal chart of "Sharon," a rape victim, published in Lois Rodden's *Profiles of Women*, and observe the transits of the time of the rape to this chart, both by transiting Chiron and by other planets to natal Chiron.

—This article originally appeared in
The NCCR Journal, Winter Issue, 1985-86, pp. 49-50.



Quenching Your Thirst For Astrological Knowledge 24/7

www.astrocollege.com

our cyber doors are always open...

No matter what your level of knowledge we have classes for you!

beginner?
OCA's preliminary education department teaches the basics.

intermediate?
OCA's professional training department leaves no stone unturned and is internationally recognized for excellence.

advanced? Financial, business, research and continuing ed departments allow you to specialize or learn your tricks of the trade.

★ Learn astrology to enrich your life, enhance your career, or acquire professional status with an OCA diploma.

info@astrocollege.com ★
Voice: 540-856-3673
Fax: 540-856-3674

The Role of the Planetary Spheres in Ptolemy's Cosmology

by Kirk Kahn

To a Greek thinker, the most notable thing about the universe was the order which it displayed (above all in events on a cosmic scale like the movements of the sun, moon, and stars), and this is what contrasted most radically with the chaos which he supposed to have preceded it, [therefore] the word took on in addition the special meaning of 'world-order' and then simply 'world'.¹

In the above passage, Guthrie is talking about how, over the course of time, the word *cosmos* (meaning "order" or "adornment") came to be associated with the word *universe*, in relating to a discussion on cosmology. For most Greek philosophers, the heavens were absolutely and eternally ordered, and this was the tradition passed down to Ptolemy in his formulation of the doctrine of the planetary spheres. Although the reasoning generally employed in Ptolemy's treatises was supported in terms of a physically causal framework, the planetary spheres, as a part of his overall cosmology, were more of an ordered system, resembling the perfection that was associated with mathematics and the *cosmos* than a system resultant from laws of physical causality.

Ptolemy's cosmology was entirely dependant on the planetary spheres. These spheres, or *nested shells*, can be defined as the distance from the edge of influence of one celestial body to the edge of the next in a series of concentric spheres around the Earth located in the center of the universe.² Before the actual nature of the individual spheres is discussed, a brief look at the existing body of knowledge available and the thought process utilized by Ptolemy to arrive at the order of the planets needs to be examined.

By the time Ptolemy had set his treatises to papyrus in the second century CE, many systems of ordering the planets had already been theorized. From the Old

Babylonian order of the planets (pre-5th century BCE) – Moon, Sun, Jupiter, Venus, Saturn, Mercury, Mars (this system was not necessarily part of geometric framework) – to the Chaldean order – Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn – several other orderings came into existence, including the later Babylonian order: Moon, Sun, Mars, Venus, Mercury, Saturn, Jupiter; the "Egyptian" (not necessarily devised by native Egyptians) order: Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn; and the Mithraic order (more religious than astronomical): Saturn, Sun, Moon, Jupiter, Mars, Venus, Mercury.³ Supported by observation,⁴ Ptolemy settled on the Chaldean order for the basis of the construction of his geometric model of the *cosmos*. There are, however, indications to suggest that even Ptolemy was not certain of the actual order as can be seen from this excerpt from *Planetary Hypotheses*:

Either all five planetary spheres lie above the sphere of the Sun as they all lie above the sphere of the Moon; or they all lie just below the sphere of the Sun; or some lie above and some below the sphere of the Sun.

He concluded that, "we cannot decide this matter with certainty."⁵ However, in his earlier work, the *Syntaxis*, he was firmly committed to the order of the Sun being between Venus and Mars as simply "natural." Ptolemy's system of nested shells places a sphere of the fixed stars as the outermost layer, just beyond that of Saturn. The decision to use the aforementioned order was crucial as his primarily astrological work, *Tetrabiblos* (*Syntaxis* being primarily astronomical), was absolutely dependant on it in view of Ptolemy's complete cosmology.⁶

Having thus far established the order of the planets, Ptolemy proceeded to give a detailed description of the movements of the planets within the confines of

their respective shells. Although much of Ptolemy's work can be described as Aristotelian, there are enough differences to effectively place it into a class of its own, or at least to describe it as eclectic.⁷ One such difference is that while Aristotle had attributed the motions of planets to the *prime mover*, Ptolemy claimed that each planet moved of its own will⁸ (both Aristotle and Ptolemy, along with most Hellenistic philosophers viewed the planets as animated). This viewpoint is more similar in nature to Plato's cosmological models, in which he posited that each planet was imbued with a soul as the source of its motion. Further, the motions of the planets could be reliably predicted based on the use of epicycles, or cycles upon cycles. That each planet had its own circular motion⁹ (sometimes several) in addition to its circular revolution around the Earth was an effective method of accounting for a planet's retrograde motion.

The elaborate system of circles and spheres employed by Ptolemy had deep roots in Greek thought. The Greek fascination with geometry led them to describe the workings of the universe in terms of geometrical shapes. For example, the dialogues of Plato stated that the planets "move in the same path – not in many paths, but in only one, which is circular, and the varieties are only apparent,"¹⁰ which was in line with the Platonic tenet that the structure and laws of the heavens could only be understood in terms of numbers and geometry¹¹ (an idea which can be traced back at least to Pythagoras). Accordingly, the sphere, being perfect, was the shape used to describe the eternal, perfect, and divine heavens. As a result, Ptolemy was confined to the use of spheres in describing the workings of the cosmos; anything else could nearly have been considered blasphemy.

The heavens consisted of that region located above the sphere of the moon. In that context, they could be described as the superlunary realm, and the area below the sphere of the moon was known as the sublunary realm. The perfection and eternity of the superlunary realm did not exist in the sub-lunar, a realm of corruptibility, imprecision, and chance happenings.¹² In an Aristotelian understanding of the universe, the sublunary realm was composed of a mixture of the four elements earth, air, fire, and water while the superlunary realm was made up of a pure and unchanging fifth element, the aether. Generally in agreement with this, Ptolemy described the aether as having finer parts than the sub-lunar elements, and in being more homoeomerous (i.e.—having more similar parts).¹³ The nature of the division of matter into parts is not totally

clear here. Some modern readers have ascribed a "molecular" conception of matter to Ptolemy¹⁴ even though this is not clear in his writings; and to further complicate the situation, it introduces the problem of superimposing modern notions onto ancient concepts. While Ptolemy's arguments in this case, indeed, in most of his works, are supported by physical theories,

Our souls evidently experience the same effects as the melody, as if they recognize the kindred relationship of the ratios of each state and are modeled by some movements appropriate to individual musical forms.

Ptolemy *—Harmonics*

they point to a mathematical conception of the elements and the universe. Since the aether is a solid figure and since the sphere is the only homoeomerous geometric figure, the aether must be spherical, he concluded.

Earthly bodies by contrast are composed of imprecisely rounded, anhomoeomerous shapes.¹⁵ Herein lay an important underlying philosophical principle apparent in Ptolemy's distinction, not only between the sub-lunar and the super-lunar, but also between astronomy and astrology, aptly illustrated in his introduction to the *Tetrabiblos*:

*Of the means of prediction, O Syrus [all of Ptolemy's works are dedicated to Syrus, probably his patron], two are the most important and valid. One, which is first both in order and effectiveness, is that whereby we apprehend the aspects of the movements of the sun, moon, and stars in relation to each other and to the earth, as they occur from time to time; the second is that in which by means of the natural character of these aspects themselves, we investigate the changes which they bring about in that which they surround. The first of these, which has its own science, desirable in itself even though it does not attain the result given by its combination with the second, has been expounded to you as best we could in its own treatise [Syntaxis] by the method of demonstration. We shall now give an account of the second and less self-sufficient method in a properly philosophical way, so that one whose aim is the truth might never compare its perceptions with the sureness of the first, unvarying science, for he ascribes to it the weakness and unpredictability of material qualities found in individual things, nor yet refrain from such investigation as is within the bounds of possibility, when it is so evident that most events of a general nature draw their causes from the enveloping heavens.*¹⁶

He then goes on to describe the nature of the planets based on their relative distances from Earth and the Sun; and in this he uses the four Aristotelian principles hot, cold, wet, and dry¹⁷ (generally attributing a primary and secondary quality to each planet). Beginning with the Sun and Moon, he states that, "the

active power of the sun's essential nature is found to be heating, and to a certain degree, drying" while "most of the moon's power consists of humidifying, clearly because it is close to the Earth and because of the moist exhalations therefrom."¹⁸ Consequently, the Moon's primary quality is moisturizing, and its secondary quality is heating because "of the light which it receives from the sun." Saturn's primary quality is cooling, and secondarily, it dries because of both its distance from the moist exhalations of the Earth and the heat from the Sun. The nature of Mars is mainly to dry and also to burn. Jupiter, being between Mars' burning effect and Saturn's cooling effect, is temperate and secondarily humidifying. Venus, being the inverse of Jupiter, mainly humidifies and secondarily warms. Mercury is sometimes drying and other times humidifying "inspired as it were by the speed of his motion in the neighborhood of the sun."

Benevolence and malevolence is applied to the planets based, in the same way, on the four humours. The hot and moist, being fertile and active, are associated with the benefics while the dry and cold, being destructive and passive, are applied to the malefics.¹⁹ Similarly, the feminine planets are associated with moisture ("for as a general thing this element is present to a greater degree in all females") while the masculine planets are associated with the other elements, Mercury being androgynous.²⁰ Some authors have described Ptolemy's logic as becoming twisted when applying these physical justifications, which may be more apparent in the discussion on sect.²¹ According to Ptolemy, "of the two most obvious intervals of those which make up time, the day is more masculine because of its heat and active force, and night more feminine because of its moisture and its gift of rest."²² Consequently, the Moon and Venus are nocturnal while the Sun and Jupiter are diurnal, Mercury being common. However, in the case of the malefics, Saturn and Mars are assigned opposite sects based on their composition of humours, thus tempering their malefic traits. Despite some authors' questioning of Ptolemy's logic, he nonetheless presented a workably complete system within the framework of a physical causality. He embedded the existing corpus of astrological knowledge (rejecting that which didn't fit) into the prevailing natural philosophy of the period in order that the workings of astrology could be explained in terms of what can be considered as ancient science.²³ Although much of his work appears to be his own,²⁴ as Barton puts it, his "naturalistic explanations are often clearly rationalisations of theories which had their origin in myths about the stars."²⁵

In examining the quality of the planets with respect to their relative order, another break with Aristotelian

natural philosophy becomes evident. According to Aristotle, aether, the divine substance of the superlunary realm was unaffected by the sub-lunar. In a quote from Meteorology, Aristotle stated that:

*This world necessarily has a certain continuity with the upper motions; consequently all of its power is derived from them... [We] must assign causality in the sense of the originating principle of motion to the power of the eternally moving bodies.*²⁶

Hence it can be seen that while he allowed, even required, an effect of the celestial realm on the sub-lunar, the terrestrial realm had no causative impact on the super-lunar. Ptolemy, by contrast, attributed the complex motions of the Moon and Mercury, by their close proximity to the Earth, to their semblance of the air.²⁷

While it cannot be ignored that Ptolemy lived during a time when Gnosticism and other astral religions had reached the pinnacle of their popularity and that these mystery cults embraced the planetary spheres, adopting them for ritualized practices for the attainment of salvation, it cannot be known if or to what extent they had an impact on the general philosophical climate of the time and ultimately on Ptolemy.²⁸ Whether or not this was the case, Ptolemy's objectives and use of the planetary spheres were different. His emphasis on and motivation for studying astronomy/astrology was ethical, and applying one's intellect to the study of the divine celestial motions in a striving for a noble and disciplined character enabled one to become attuned to and more similar to the celestial divinities.²⁹ His striving for ethics via the pursuit of mathematics and astronomy was rare among mathematicians of the time,³⁰ although one might expect mathematicians of all people to embrace such a philosophy. Plato was perhaps the major figure who stated that man had been given the ability to perceive the cosmic order for an ethical purpose, as can be seen in this excerpt from *Timaeus* (47b-c):

*God invented and gave us sight in order that we, seeing the revolutions of reason in the heaven, might profit by them for the revolutions of our own intelligence, which are kindred to those, ... and that learning and sharing in naturally correct reasoning, we might imitate the completely unwandering revolutions of god and stabilize our own wandering motions.*³¹

However, it is more likely that the idea that ethics could be obtained through the study of mathematics originated earlier than Plato, with the Pythagoreans.³²

Ptolemy drew on this in his work, *Harmonics*. He stated:

Our souls evidently experience the same effects as the melody, as if they recognize the kindred relationship of the ratios of each state and are modeled by some movements appropriate to individual musical forms. As a result, at certain times they are led to pleasures and merriment, at others to lamentation and depression, at certain times deep sleep and rest, others excitement and rousing, and at certain times, turned to some leisure and relaxation, at others to frenzy and inspiration, and so on, with the music itself changing and inducing the souls to dispositions consisting of similar ratios.

I think even Pythagoras was thinking this when he advised rising at dawn and, before beginning some work, employing music and gentle melody so that the confusion in the soul felt at awakening from sleep, first converted by modulation into a pure state and an ordered mildness, then prepares the soul to be harmonized and consonant for its daily activities.³³

He later elaborated on the relationship between the planets and musical chords in an elucidation that formal, mathematical relationships underlay celestial motions, music, and the soul. In effect, he created a guide for the achievement of a divine harmony with the cosmos through music. In Ptolemy's universe, mathematics merged with moral philosophy; and by studying mathematics, Ptolemy believed he was pursuing the highest type of philosophy.

The use of the planetary spheres as a foundation for the understanding of the cosmos was based on previously defined theories and found its way into a physically causal framework in Ptolemy's cosmology. His "observation-based" framework, however, made use of rationalizations in order that the amalgamation of available myths, theories, and observations of the world could fit into an ordered system based on a theoretical understanding of the universe. Devising "workable" explanations to account for natural phenomena is just as much a modern practice as it was an ancient one. Similarly, it would be wise to question whether modern "observation-based" science is truly reliant on a physically causal framework or if it is nothing more than a body of rationalizations employed in the justification of pre-existing myths about the world.✱

References:

- ¹ Taub, Liba Chaia. *Ptolemy's Universe*. Chicago: Open Court, 1993. pg. 138.
- ² Ptolemy, Claudius. *Harmonics* trans. & comm. Solomon, Jon. Leiden, Boston, Köln: Brill, 2000. pg. xxxvi.
- ³ Tester, Jim. *A History of Western Astrology*. New York: Ballantine Books, 1987. pg. 166.
- ⁴ Ptolemy has been accused of falsely attributing his knowledge to his own observations. For example, it is said that Ptolemy based his "observations" on the work of Hipparchus, who lived three centuries prior, with minor adjustments.
- ⁵ Taub, Liba Chaia. *Ptolemy's Universe*. Chicago: Open Court, 1993. pg. 108.
- ⁶ It is impossible to gain a complete picture of Ptolemy's cosmology from any single treatise. Rather, the *Syntaxis*, *Tetrabiblos*, and *Planetary Hypotheses* function in concert to present different aspects of Ptolemy's cosmology.
- ⁷ Ibid. pg. 13 – The general philosophical/religious climate of the Hellenistic time period can be described as "syncretic," i.e. - an effort "toward the reconciliation and unification of different philosophical views." Ptolemy's philosophical attitude can more aptly be described as "eclectic," which suggests that "personal taste and expediency are the operative values."
- ⁸ Ibid. pg. 120.
- ⁹ Ibid. pg. 121.
- ¹⁰ Jaki, Stanley L. *Planets and Planetarians*. New York, Canada: Halsted Press, 1978. pg. 8.
- ¹¹ Ibid. pg. 7.
- ¹² Barton, Tamsyn. *Ancient Astrology*. London: Routledge, 1994. pg. 61.
- ¹³ Taub, Liba Chaia. *Ptolemy's Universe*. Chicago: Open Court, 1993. pg. 52.
- ¹⁴ Ibid. 54.
- ¹⁵ Ibid. 56.
- ¹⁶ Ptolemy, Claudius. *Tetrabiblos* trans. Robbins, F. E. London: Harvard University Press, 1998 (reprint) pg. I.1.
- ¹⁷ Tester, Jim. *A History of Western Astrology*. New York: Ballantine Books, 1987. pg. 59 - Zeno of Elea was the first to adopt the two pairs of opposites from the Pythagorean doctrine of opposites, while Aristotle married them to the four elements: fire (hot and dry), air (hot and wet), water (cold and wet), and earth (cold and dry).
- ¹⁸ Ptolemy, Claudius. *Tetrabiblos* trans. Robbins, F. E. London: Harvard University Press, 1998 (reprint) pg. I.4.
- ¹⁹ Ibid. I.5.
- ²⁰ Ibid. I.6.
- ²¹ Hellenistic astrologers tended to divide the planets into two categories, diurnal and nocturnal, which were defined as sect.
- ²² Ptolemy, Claudius. *Tetrabiblos* trans. Robbins, F. E. London: Harvard University Press, 1998 (reprint) pg. I.7.
- ²³ A discussion on "Can we find science in the ancient world?" can be found in Barton's *Ancient Astrology*, pg. xi. "But so familiar are we with the apparent timeless validity of scientific truths that we give them in their timelessness, a past, a history for them to unfold themselves in."
- ²⁴ Taub, Liba Chaia. *Ptolemy's Universe*. Chicago: Open Court, 1993. pg. 132 - For example, the notion that the distances of the celestial bodies from Earth mediate their influence on the terrestrial realm may have been Ptolemy's original contribution because according to Neugebauer in the *History of Ancient Mathematical Astronomy*, astrological theory was not concerned with the effects of the planets based on their geocentric distances.
- ²⁵ Barton, Tamsyn. *Ancient Astrology*. London: Routledge, 1994. pg. 109.
- ²⁶ Taub, Liba Chaia. *Ptolemy's Universe*. Chicago: Open Court, 1993. pg. 124.
- ²⁷ Ibid. pg. 125.
- ²⁸ Although contemporaneous, it has been pointed out that the mystery cults likely did not have a causative impact on Ptolemy's cosmology.
- ²⁹ Ibid. pg. 138.
- ³⁰ Ibid. pg. 150.
- ³¹ Ibid. pg. 148.
- ³² Ibid. pg. 152.
- ³³ Ptolemy, Claudius. *Harmonics* trans. & comm. Solomon, Jon. Leiden, Boston, Köln: Brill, 2000. pg. III.7.

(A Look at Pluto.....continued from page 8.)

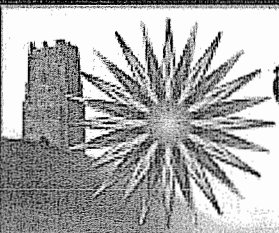
The most recent passage of Pluto through Sagittarius between 1748 and 1762 saw the rise of Freemasonry all over Europe and America. Again it attracted the finest minds and noblest families. Most of the founding fathers of the American Revolution were Freemasons and Gnostics including Thomas Jefferson, Benjamin Franklin and George Washington. Freemasons believe in "the fatherhood of God, the brotherhood of man, the moral law, the Golden Rule, and the hope of life everlasting."

All Masons must acknowledge a belief in a deity. They believe that God revealed himself in the writings of Confucius, the Koran, and in Sacred or Cosmic Law. They describe God as the Master Builder or Master Architect of the universe. In 1758 the great Swedish Gnostic, mystic and naturalist-scientist, Emmanuel Swedenborg, published the *New Jerusalem*. Swedenborg believed that the material realm is one whose causes are spiritual and whose purpose is divine. He recognized the infinite as life within all creation, and said the infinite was God. This philosophy is essentially Sagittarian and Sagittarians seek central, universal truth behind all men and all religions.

Wolfgang Mozart was born in 1756 with his Moon exactly conjunct Pluto in Sagittarius. He was profoundly influenced by Freemasonry. His opera, *The Magic Flute*, was probably more of a personal religious document than was *The Requiem*. A contemporary of Mozart was William Blake, born in 1757, whose Sun was conjunct Jupiter in Sagittarius with Pluto also in that sign. Blake invented his own mythology with such names as Urizen, Los and Urthona, and could not accept the Jehovah of the Old Testament. He rejected the Age of Enlightenment, but science has changed since that time. Physics and biochemistry have both recognized the sacred, and scientists such as Stephen Hawking

recently stated that "through science we may one day know the mind of God." A scientific cosmology seems to be emerging today.

Pluto now stands at the edge of the Galactic Center for the first time since it was discovered in 1930. It is likely that Pluto in Sagittarius will force changes in consciousness in astrology as well as in religion and in science, including astronomy and physics. The goal of Pluto in Sagittarius appears to break down the barriers of fundamentalism and ideology to open the way for the next phase of planetary evolution. ☿



The Avalon School of Astrology

**A Vocational School licensed by the Florida
Commission for Independent Education**

*The Avalon School of Astrology was established in the year
2002, and in the same year 501(c) (3) non-profit status was
granted by the federal government.*

THE AVALON SCHOOL OF ASTROLOGY:

- ☿ Provides the education and training needed to be a competent professional astrologer.
- ☿ Can provide professional astrologers greater breadth of understanding and training that will help them raise their work to a new level.
- ☿ Provides intensive training and education that challenges you to reach to a new level. Hard work and study are needed to do this. We provide excellent instructors and facilities that make it possible for you to excel.
- ☿ Empowers you to choose the astrological methods that you are most comfortable with, while at the same time understanding and appreciating other approaches to astrology.
- ☿ Provides theoretical as well as hands-on practical training to help you succeed in an astrological profession if you choose to pursue one.
- ☿ Helps psychologists, counselors, educators, business people, and other professionals interested in astrology develop the technical and practical skills needed to incorporate astrology into their work.

The Avalon School of Astrology is located in Gainesville, Florida, and provides full time, part time weekend, and part time evening programs that lead to a 2-year vocational degree.

For more information, please visit our website or call us!

The Avalon School of Astrology 6212 NW 43rd Street, Suite A Gainesville, FL 32653 USA	Web Site: www.avalonastrology.com Email: avalon@avalonastrology.com Phone #: 352-375-1250
--	---

NCGR BOARD OF DIRECTORS

OFFICERS

Madalyn Hillis-Dineen, *Chair*
Joyce Levine, *Clerk*
Warren Kinsman, *Treasurer*

ELECTED DIRECTORS

Jan Warren Allen, *PEP Chair, SIG Coord.*
Janet Berres, *Public Relations*
Frances McEvoy
Kris Brandt Risko, *Publications*
Leigh Westin, *Chapter Affairs & Development*

APPOINTED DIRECTORS

Linda Fei, *Membership*
Mark Kuenzel, *Media and Communications*
Terri McCartney, *Research*
Grace Morris, *Planning and Development*
Gloria Star, *Advisory Board Chair*
Shirley Soffer, *Education*

STAFF

Liane Thomas Wade, *Executive Secretary*
Ronnie Gale Dreyer, *Memberletter*

ADVISORY BOARD

Paul Bottigliero
Bernadette Brady
JoeAnne Bridge, Ph.D.
Nicholas Campion (UK)
Gary Christen
David Cochrane
Bradley V. Clark, CPA
Priscilla Costello (Canada)
Michael Erlewine
Madela Ezcurra
Irene Goodale
Robert Hand
Charles Hannan
Margie Herskovitz
Baris Ilhan (Turkey)
Babs Kirby (UK)
Arlene Kramer
Alphee Lavoie
Luis Lesur (Mexico)
Michael Lutin
Vivian B. Martin
Michael Munkasey
Arlene M. Nimark
Bill Sarubbi (Austria)
Maria Kay Simms
Donna Van Toen (Canada)
Lorraine Welsh
Donald Wharton, M.D.

NCGR CHAPTER CONTACTS

CALIFORNIA

Bay Area Chapter

Contact: Steve Pincus, PO Box 4834, Mountain View CA 94040, 415-558-9614, stardial@earthlink.net. Mtgs., TBA 7:30 pm, Fort Mason Center, Building C, San Francisco.

Los Angeles County Chapter

Contact: Jack Taube, 6333 Canoga Avenue #391, Woodland Hills CA 91367, 818-716-1765; Arlene Kramer, arlenekr@aol.com; Mtgs. 3rd Thurs., 6:30 pm, Carrow's Restaurant, 18355 Ventura Blvd., Encino.

San Diego Chapter

Contact: Linda Berry, 4710 Hillcrest Ave., La Mesa, CA, 619 507-6395, lindaberry@spiritualdiscovery.org; Spiritual Discovery Training Center.

COLORADO

Rocky Mountain Chapter

Contact: Karen Anderson, PO Box 328, Rollinsville CO 80474, 303-258-7258, DistantStarkA@cs.com. Mtgs., 1st Fri. 7 pm, Nic Nac Nook, 4280 Morrison Road, Denver.

CONNECTICUT

Berkshire-Fairfield Chapter

Contact: Veronica Willson, 297 Nod Hill Road, Wilton CT 06897, 203-762-7408, harrcox@earthlink.net; Mtgs., 2nd Sun., 2 pm., Westport Woman's Club, 44 Imperial Ave.

FLORIDA

Jupiter Connection Chapter

Contact: Artemiss, PO Box 4991, Deerfield Beach FL 33442, 954-419-9621, artemiss@att.net; www.ncgr-florida.com; Mtgs., TBA.

ILLINOIS

Northern Illinois Spica Chapter

Contact: Debbie Miksch, 2707 Millstone Lane, Rolling Meadows IL 60008-2152; 847-744-0606; ncgrvp05@yahoo.com; Mtgs., Unity Northwest Church, 259 E. Central Rd, Des Plaines, IL.

Southwest Suburban Chapter

Contact: Pat Hanus-Dussman, 16963 Page Ave., Hazelcrest IL 60429, 708-335-2277, patriciahanus@aol.com. Mtgs., 1st Fri., 7 pm., Palos Heights Recreation Center, 6601 W. 127th St., Palos Heights.

MARYLAND

Annapolis Chapter

Contact: Rose O'Hara, 7634 Roxbury Dr., Glen Burnie MD 2106; 410-768-1404; Lynn Koiner, koiner@starpower.net; Mtgs., 2nd Sat. 10:30 am, Annapolis Hall for the Creative Arts, Greenfield Street, Room 205.

Baltimore Chapter

Contact: Margie Herskovitz, 410-889-8226, margieherskovitz@comcast.net; Mtgs., 3rd Tues. 7 pm., Roland Park County School, 5204 Roland Ave., Baltimore, 21210.

MASSACHUSETTS

Boston Chapter

Contact: Frances McEvoy, 617-484-1882, fcomanmc@aol.com; Mtgs., Sat. 10 am, Belmont Town Library, 336 Concord Avenue, Belmont.

MEXICO

AstroMexico Chapter

Contact: Monica Escalante Ochoa, Cerrada de Miguel Norena, #23 casa 2, Col. San Jose Insurgentes C.P. 03900, Mexico, D.F., (52) 5651-6598; astromonica@yahoo.com.

Mexico City Chapter

Contact: Louis Lesur, Montezuma 105-102, Col. Del., Carmen, Mexico D.F. 01040; 658 99-11; luislesur@msn.com.

MINNESOTA

Minnesota STARS Chapter

Contact: Sally Blumenfeld, spblumen@yahoo.com; 651-771-4477; Mtgs., 4th Sun. 3 pm, Twin Cities Friends Meeting House, 1725 Grand Avenue, St. Paul.

MONTANA

Big Sky Chapter

Contact: Lisa Allen, 406 552-4477, eclipseastrology@excite.com; Mtgs., Feb., May, Aug. and Nov.

NEVADA

Las Vegas Stargazers Chapter

Contact: Gayle Kirk, 702-558-6594, lasvegastargazers@yahoo.com. Mtgs., last Thurs. 7 pm, Marie Callendar's, Flamingo and Decatur.

Sierra Nevada Chapter

Contact: Diane Ronngren, 1730 Hunter Lake Dr., Reno NV 89509.775-828-0253, diane@etcpublishing.com; Mtgs., 3rd Mon, 7 pm, The Odyssey-Bookstore, 1557 S. Virginia St., Reno.

NEW JERSEY

Northern New Jersey Chapter

Contact: Joanne Castro, 908-418-2330, 908-418-0365, Jocat413@aol.com; Jackie Slevin, 973-744-5347, jcslevin@comcast.net; Mtgs., 3rd Sun.

NEW MEXICO

NM "Enchantment" Chapter

Contact: Sandy Bryan, 505-255-5001, sstars@thuntek.net. Mtgs., 1st Wed. 7:00 pm, 721 Jefferson NE, Albuquerque, NM.

NEW YORK

Long Island Chapter

Contact: Lenore Grafmuller, 8 Eustace Drive, Commack NY 11725, 631-543-0228, lgastral@optonline.net; Mtgs., 2nd Thurs. 7:30 pm, 302 Sycamore Ave., Merrick, NY.

Mid-Hudson Chapter

Contact: Susan Campbell, 32 Leonard Lane, Saugerties NY 12477-1002, 845-246-2062, scambel@ulster.net; Mtgs., 2nd Mon., 7:30 p.m.; sites vary.

New York City Chapter

Contact: Michael Lutin, 212-529-6464, MichaelLutinNY@cs.com; www.astrologynyc.org; NCGR hotline, 212-255-3236; John Marchesella for classes and workshops, 212-255-8497; hotline: 212 255-3236; Mtgs., Mon. 6:30 pm, Joanna Shannon Library, 39 5th Ave., New York City.

NORTH CAROLINA

Queen Charlotte Chapter

Contact: Hazel Issac, 907 Watson, Concord NC, 28025, 704-795-5890, HazelIssac@yahoo.com; Mtgs., last Sun. 2 pm.

Network Triangle Raleigh-Durham Chapter

Contact: Elizabeth Wilson, TWilson851@aol.com, 919-602-6507, Raleigh NC.; Mtgs., 3rd Thurs. 7 pm, The Dancing Moon Bookstore, 1840 Wake Forest road, Raleigh NC.

OHIO

Ohio Valley Chapter

Contact: Ann Wood Schlesinger, Ph.D., 7485 Mountfort Ct., Cincinnati OH 45244, 513-231-4494, kmunic8@aol.com; Mtgs., 3rd Thurs. 7 pm, Maderia Municipal Building.

OKLAHOMA

Oklahoma City Chapter

Contact: Jim Hays, PO Box 12085, Oklahoma City OK 73157; 405-946-9517, jimhays@jimhays.com; Mtgs., 3rd Tues. 7 pm.

OREGON

Southern Oregon Chapter

Contact: Mary Plumb, 141 Crocker St., Ashland OR 97520, 541 488-3048;; mplumb@lithiawater.com; Mtgs., 3rd Mon. 7 pm, Rogue Valley Metaphysical Library, 258 A St., Ashland.

PERU

Peruvian Council for Geocosmic Research (CPIGEC)

Contact: Cesar L. Alcalde, leodharmaquis@hotmail.com; Caroline Aguirre Staler, caguirres@millicom.com.pe; Mtgs., 3rd Sat., Hotel Renacimiento, Lima, Peru.

TEXAS

Gulf Coast Chapter

Contact: Lilly Roddy, lillycath@aol.com Laura Johnson, 1100 Augusta #63, Houston TX 77057, 713-622-8589; Mtgs., last Fri., Body, Mind & Soul Bookstore.

TURKEY

Istanbul Chapter

Contact: Baris Ilhan, Av. Sureyya Agaoglu Sok, 12/5 Tesvikiye, Istanbul 80200, barisilhan@superonline.com; www.ncgr-turkiye.com.

VIRGINIA

Richmond Chapter

Contact: Edna Matthews, PO Box 8412, Richmond VA 23226, 804-740-1133, ematthew@mail.vak12ed.edu; Mtgs., last Sat. 1:30 pm, Jewish Community Center, 5403 Monument Avenue, Richmond.

WISCONSIN

Milwaukee Chapter

Contact: Nancy Simpson, 904 W. Heritage, #208, Menquon, WI, 262-240-0733, nancysimpson@wi.rr.com; Mtgs., 4th Mon., Wauwatosa Lion's Club, 7336 St. James Ave., Wauwatosa WI.

CHAPTERS FORMING

CALIFORNIA

Los Osos, CA (Moro Bay Area)

Contact: Curtis Williams, 757 Woodland Dr., Los Osos CA 93402, 805 528-2916, chsc@charter.net.

Morongo Valley (Palm Sprs. Area)

Contact: Johnny & Jan Mirehiel, 1128 Vale Dr., Morongo Valley, CA 92256, 760 363-6657, Mirehiel@HarmonicConcordance.com.

MARYLAND

Maryland Tri-State Area

Contact: Dorothy Malkie, 301-722-5140, dorosp17@msn.com; Ellen Black, 304-788-0509, ellen@projecthindsight.com.

TEXAS

Lone Star Chapter (Central Texas)

Contact: Donna L. Woodwell, PO Box 1292, Round Rock, TX 78680 fourmoons@austin.rr.com, 512 659-5494.

MICHIGAN

Southeast Michigan Astrologer's Round Table (SMART)

Contact: Bon Rose Fine, 734 434-4555, Ypsilanti MI, bonrosefine@comcast.net, asgowc@aol.com; Mtgs., Sun. 3 pm, Café Luwak, Ypsilanti.

WISCONSIN

Madison WI

Jacquelyn Archer, 608-442-5156, 6701 Seyfield Rd, Suite 119, Madison WI 53719.

S I G S (Special Interest Groups)

AST SIG (Asteroids)

Contact: Nona Gwynn Press, 77-35 113th St. #4A, Forest Hills NY 11375, 718-263-8084; dues \$15; \$24 overseas synona@earthlink.net.

DECL SIG (Declination)

Contact: Nelda Tanner, PO Box 153, Chino Valley AZ 86323, rlg@earthlink.net; dues, \$15 US, \$18 Canada, \$25 elsewhere; includes quarterly newsletter.

Starwalks (Fixed Stars)

Contact: Thea Marshall, HC 65, Box 110, Pie Town NM 87827, 505-877-9284, khutmau@thuntek.net.

The Uranian Society (Uranian)

Contact: Liane Thomas Wade, 531 Main St. #123, New York NY 10044, 212-355-0118, liane@panix.com; dues: \$35 - U.S., \$35 - elsewhere.

Benefits of NCGR Membership are as Infinite as the Sky

- *NCGR's excellent publications* —
Geocosmic Journal - cutting-edge astrological articles.
Bi-monthly Memberletter - articles, NCGR Chapter and Community news.
- *E-News* —
a weekly e-mail newsletter to keep NCGR members around the world in touch with each other and astrology. Members may submit comments, requests and share data. NCGR Chapters list their events and classes.
- *Local Chapters & Networking* —
offering opportunities to connect with others and learn at events and conferences. Chapters sponsor speakers, study opportunities and administer NCGR exams.
- *Special Interest Groups (SIGS)* —
cross wide geographical areas to emphasize and research a variety of specialties: asteroids, declination, fixed stars, Uranian, etc.
- *Education* —
comprehensive, four-level, internationally accepted program, offering exams to fulfill requirements to join the ranks of highly regarded Certified Astrologers.
- *Opportunity to become an internationally-recognized NCGR Certified Astrologer.*
- *Member Discounts* —
for Certification Exams, Conferences and Workshops.
- *Professional Empowerment Program* —
a focus on the development of successful consulting astrologers, including a mentoring program, plus special guidance to those certified at Education Level III.
- *Guidance and direction* for Research Projects.
- *Internet Group Lists* —
General Astrology List.
Research List.
- *Scholarships* for Conferences, Workshops and Kepler College.
- *Special Offers to Chapter Delegates* for Conferences and Workshops.
- *Participation* —
in an association of like-minded people devoted to Building Community through Astrological Research and Education.
- *Portal to Organizations Around the World* —
organizations in Great Britain and Australia offer reciprocal membership agreements with NCGR.

Geocosmic Alchemy

Astrological Tools for the 21st Century

NCGR National Conference ~ March 8-12, 2007

Tremont Grand Hotel ~ Baltimore, Maryland

Originally built in 1866, the Tremont Grand Hotel offers elegant ambience as a former Grand Lodge of the Maryland Masonic Temple. Today this exquisite space and its stately architecture of a bygone era has been converted into a state-of-the-art meeting facility.

And Baltimore's exciting Inner Harbor is only a short walk away.

Keynote Speaker: Richard Tarnas

featuring Caroline Casey, Demetra George, Robert Hand,
Michael Lutin, Robert Schmidt & many others

NCGR: www.geocosmic.org

NCGR, Inc.
1359 Sargent Ave.
St. Paul, MN 55105

Non-Profit Org.
US Postage
PAID
Shreveport, LA
Permit No. 173