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2019



Alain Stalder

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Alain Stalder



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Alain Stalder



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Preface to the 2019 Edition

A lot has changed, many new points of view, of which some have relativized even core ideas, many ideas finally written down in one place, some purely artistic work, and more. See for yourselves. This is likely the definitive edition. I intend to write a book titled "Mare's Nests – Surreal World Views *for the Future*" which will collect all major ideas I developed and portray them step-by-step in a hopefully quite accessible way. The website will likely no longer grow, except marginally.

Adliswil, 11 May 2019

Alain Stalder

Preface to the 2017 Edition

Besides a more elaborate exposition of my fascinating new way of arranging classical elements and trigrams of the I Ching on a circle—or even a Möbius strip—, this edition features many more interesting thoughts and leads, and is now in full color for the first time.

A next edition will likely only follow if/when there are significant new findings.

Instead there will be books addressing a broader public, first in German, later probably also in English, starting with a first book in German "Elementare Sternzeichen" in March 2018.

Adliswil, 30 November 2017

Alain Stalder

Preface to the 2016 Edition

This book simply presents my website, exactphilosophy.net, as of 2016.

It reproduces the content of all web pages, as well as the most important individual article in English and in the original German.

A lot of the material in this book presents novel ideas for the first time in a book, but it is not yet in a format accessible for a larger public. More mainstream publications may follow in the years to come.

I am a Swiss physicist (*1966) and am doing this as a hobby.

I hope you will like this book.

Adliswil, 7 August 2016

Alain Stalder

Web Pages

All web pages, in the order listed in the menu on the website.

Note on small text

See *blue* headers on pages with small text for information on which page or pages magnified text can be found. If all else fails, use the online version on the website and zoom in.

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Welcome

I present a way of looking at the world here. That way or idea is not something that can be proven. But some of the fruits it contains might be considered for tending to, grow and become part of existing systems of thought.

Just click sequentially through all menu items on the left, like reading chapters in a book, and take your time, or go to '👁️ artemis' for every- and nothing...

I am a physicist (* 1966 in Zürich, Switzerland) and am doing this as a hobby.

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way

After defining elements from immediate perception of the world, inspired by Kant and Schopenhauer, I relate these elements to physics, the ancient Greek elements, and to the 8 trigrams of the Chinese I Ching.

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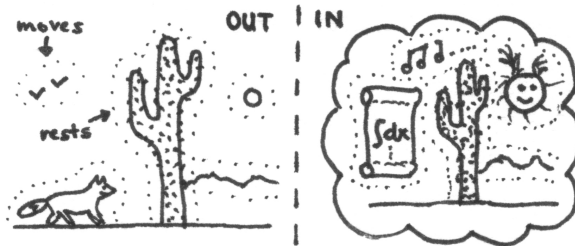
space and time

Imagine that you have just now started to look at the world.



One of the first things that you notice is space. There is you and an outside world that you can see, and you can see more than one thing. What separates you and what you can see, and what separates the different things that you see, is space in its most immediate definition.

Then you also quickly notice that some things move and others do not. This is time, again in its most immediate definition, as motion or being at rest.



Things can rest or move outside and inside the mind. Thus there would a priori be 4 different kinds of things: What moves outside, what rests outside, what moves inside, and what rests inside. Let me call them *elements* and give them the following names: *emo*, *ero*, *emi* and *eri*.

emo	moves	outside
ero	rests	outside
emi	moves	inside
eri	rests	inside

Using a camera, emo and ero might be defined as the difference between two images taken shortly after each other. Differing pixels would be emo, same pixels ero. For example, a ball that rolls down a slope would itself not be emo as a physical object, but emo would be the area the ball spawns between the two images (excluding the middle if the ball is uniformly colored).



leads

Some literature quotes, ideas and different points of view. Always also see '🗨️ artemis' for eventually articles that may expose some topics in a more contemporarily amenable way.

- Immanuel Kant. *The Critique of Pure Reason*. 1787.
In the early chapters, Kant discloses that some observable things cannot be isolated from the self, but instead appear to be themselves *a priori* necessary for thinking and observation. These *a priori* concepts include space and time in their immediate sense—the structure in which things appear in the mind and seem to exist outside of it.
- “By means of the external sense (a property of the mind), we represent to ourselves objects as without us, and these all in space. Herein alone are their shape, dimensions, and relations to each other determined or determinable. [. . .] Space is not a conception which has been derived from outward experiences. For, in order that certain sensations may relate to something without me (that is, to something which occupies a different part of space from that in which I am); in like manner, in order that I may represent them not merely as without, of, and near to each other, but also in separate places, the representation of space must already exist as a foundation. [. . .] We never can imagine or make a representation to ourselves of the non-existence of space, though we may easily enough think that no objects are found in it.” (translated by J. Meiklejohn)
- “Time is not an empirical conception. For neither coexistence nor succession would be perceived by us, if the representation of time did not exist as a foundation *a priori*. [. . .] With regard to phenomena in general, we cannot think away time from them, and represent them to ourselves as out of and unconnected with time, but we can quite well represent to ourselves time void of phenomena.”

- Arthur Schopenhauer. *The World As Will And Idea*. 1819.
 “[...] that the world which surrounds him is there only as idea, i.e., only in relation to something else, the consciousness, which is himself. If any truth can be asserted *a priori*, it is this: for it is the expression of the most general form of all possible and thinkable experience: a form which is more general than time, or space, or causality, for they all presuppose it; and each of these, which we have seen to be just so many modes of the principle of sufficient reason, is valid only for a particular class of ideas; whereas the antithesis of object and subject is the common form of all these classes, is that form under which alone any idea of whatever kind it may be, abstract or intuitive, pure or empirical, is possible and thinkable.” (translated by R. Haldane and J. Kemp)
 The word “Vorstellung” (for “idea”) in the original means literally something “put in front of or before you”.
- If I can imagine something, is it then really inside of me? Isn't there already a separation (space) between me and what I imagine? Such an extreme definition of *self* or *inside* would mean that the self cannot have any (consciously accessible) attributes, no memory etc., because any such attribute of the self would be something that can be considered by the self and would thus, by definition, not be part of the self. . .
- This definition of *self* reminds of the *Tao* (“way”) in Taoism. Lao Tzu starts the *Tao Te Ching* with “The Tao that can be Tao'ed (trodden/spoken), is not the real (unchanging) Tao”.
- The definition of *emo* as the difference between two images is from September 2018. Before that I would often consider, say, a ball itself (or at least its visible surface) as *ero*, as long as it would rest, and as *emo*, when it would be rolling. That overall view still shows a bit in the first drawing above.
 The concept of a “ball” is *a priori* much more complex than comparing two images, which becomes evident once you try to program computers to recognize (3-dimensional) items on 2-dimensional images. How a concept like a “ball” comes to be in the mind appears to require a lot of interaction with the environment (typically quite early as a child), and in the end it is philosophically not so clear whether a “ball” is rather a natural thing, something that objectively exists, or rather a useful cultural abstraction of reality, copied from others. See also e.g. Kant or Plato's Allegory of the Cave.
 The new definition of *emo* ↔ *ero* is more fundamental, even though it reminds of the shadows in Plato's Cave. Thus it might *a priori* be better suited for such a fundamental concept as elements are. But, without having explored where different definitions lead, settling on just one may be a bit early.

- How would rest/move be defined for other senses than vision ?
How would eri and emi be measured inside ? Would the only “objective” way be to measure brain activity outside ? Would that be fundamental enough in this context ?
Could the self (observer) be measured ?
- Would a female observer also consider what is seen as not being part of herself or would she rather tend to identify with what she sees ? (Is the own body part of the self ? And lovers, family, friends, house, garden, etc. ?) In other words, is the distinction between in and out hard or soft (gradual) ?
- What about sleep, dreaming, trance, drunkenness ? Why only have a fully conscious observer ?

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metamorphosis

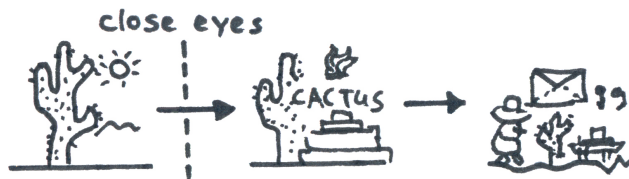
The next thing that one notices is that motion can start and stop, and that changes outside and inside seem not to be independent of each other. In other words, the elements change, maybe even metamorphose into each other.

What causes or allows these changes? Whatever it is, it must be something fundamental, like the four elements. So let me simply call it the fifth element, e5.

Free will seems to be a part of e5. It is possible to lift a spoon and then to throw it away, i.e. to get something outside that rests into motion (ero → emo). However, free will cannot be identical to e5, as some things are much harder to control (try lifting a tree) and things transform all the time without conscious influence.

Freedom inside the mind seems larger than outside. It is much easier to lift a tree in the mind, than a real tree. But let me tackle things from a different angle: Outside on average more things rest than move, while inside the mind, things are almost always more flowing.

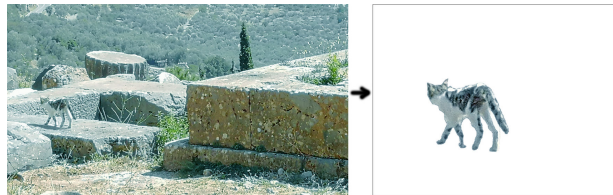
For example, a tree is at rest in most situations, except for a little movement of leaves and maybe branches. But if you close your eyes and try to imagine a tree at rest, it will get very hard after a few seconds not to deviate to other thoughts and to keep the tree at rest.



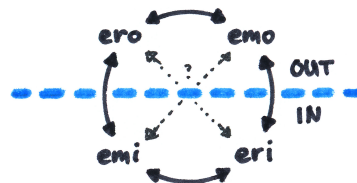
In conclusion, on average outside activity is needed to get things moving, while inside activity is needed to keep things at rest. More abstractly, emo and eri are thus active, ero and emi are passive. Also, what is outside resists motion on average more than what is inside. So emo and ero are hard (out), emi and eri are soft (in). What moves usually does so in various directions. Hence what rests appears to bind, what moves appears to release.

emo	moves	outside	active	hard	release
ero	rests	outside	passive	hard	bind
emi	moves	inside	passive	soft	release
eri	rests	inside	active	soft	bind
e5	transforms the above elements				

If you leisurely observe a scene outside, like at the beach, usually most things will be resting, but there will be some movement. If you then close your eyes, in my experience, what will be immediately visible after closing your eyes will be the few things that moved, but frozen in movement, hence apparently a transition $emo \rightarrow eri$, a transition in which activity is preserved.

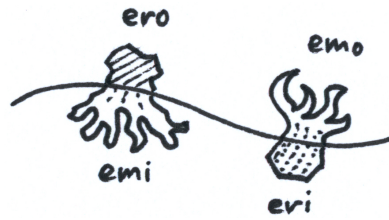


Accordingly, passivity outside would then yield passivity inside, $ero \rightarrow emi$. Actively created change outside, which more often means to get something in motion than the other way round, usually needs active focus inside first. Hence transitions in \leftrightarrow out would go both ways, $emo \leftrightarrow eri$ and $ero \leftrightarrow emi$. Motion outside can also come to be and stop without much activity inside, like when an apple falls from a tree. Similarly, such things can also happen inside without much activity outside. Hence there would apparently also be transitions $emo \leftrightarrow ero$ and $emi \leftrightarrow eri$. All in all, apparently a circle $ero \leftrightarrow emo \leftrightarrow eri \leftrightarrow emi \leftrightarrow ero$, while other transitions would at least be less frequent.



The elements could a priori interface in six ways: emo-ero, emi-eri, emo-emi, ero-eri, emo-eri, emi-ero. Any interface between elements must be unobservable, because otherwise it would be something that is perceived inside or outside, i.e. it would *be* one of the four elements. The same argument can be made for e5, of course.

Let me imagine an interface in-out as an infinitely thin membrane. And imagine, say, a blob of ero at the interface. If it remained passive, it could start to flow while permeating inside, becoming emi, or the other way round, and similarly for emo and eri.



Since interfaces between elements would be invisible, just like e5, they might a priori have an arbitrarily complex nature, so that the above picture is a priori maybe just one of the simplest ways of seeing them.

leads

- If free will or the observing self is a part of e5, what is the rest? Cause and effect, fate, destiny, the free will of others? Quantum mechanics has relativized the first assumption somewhat, or maybe not.
- What property of the issue of free will or not leads to millions of variations when thinking about it? Could it possibly even be literally the effect of many “transformations” in the mind, even in circles, whatever that may mean precisely?
- Freedom to lift a spoon does not automatically mean freedom of choice whether to want to lift the spoon or not.
- The interface ero-emi could be seen as the arrangement of things outside related to a mood, a flow of feelings inside.
- When I say that outside more things rest than move, I mean this in a very specific sense: Relative macroscopic motion at time scales that human beings can register.

At long time scales, all things move; microscopically everything is in motion, as heat is nothing but random motion of atoms or molecules. When I turn my head, all objects move, but relative motion between them remains small.

- The present approach to nature is consequently centered on the human perspective, on direct experience of nature. Modern science usually differs from that by trying to pick a point of view from which a problem is easy to describe.

The oldest example for this is astronomy that has been greatly simplified by solar centered calculations instead of using many arbitrary epicycles in geocentric calculations.

- Modern science is a very valuable companion for the present approach, especially for helping to exclude naive mistakes.
- Can my observations about motion, activity and hardness outside and inside be formalized and thus proven? How would such a mathematical representation look like? What assumptions would it be based on?

- In any closed system, *entropy*, roughly a measure of disorder, can at best remain constant, but usually it increases. With time, macroscopic directed motion and structures decay into microscopic random motion, which is, by definition, heat. Life manages to escape this fate by operating in *open* systems, by exporting disorder into the environment. That way, living beings can grow from microscopic seeds to complex structures and animals can repeatedly create directed motion.

Since science considers the outside world to be mainly inanimate and the mind to be located in a piece of organic matter, the brain, it predicts that outside motion tends to disappear, while inside the conscious mind has a hard time focusing on something, because lots of mostly unconscious activity in the brain keeps stirring things up.

Science is thus essentially compatible with the considerations presented so far, except for science's qualitative notion that creating motion inside the mind is active, requires energy, like outside. This might, however, simply be due to the viewpoint of science, which only considers facts in the outer, material world and might thus not be able to describe inner processes as experienced from the inside. . .

- In a harmonic oscillator, two kinds of energies are transformed into each other. For example, for a mass on a spring, the energy in the spring transforms into the kinetic energy of the moving mass and vice-versa. This gives the motion of the oscillator four special states, when either of the energies is extremal. And the motion between these states is periodic, thus overall reminding of the circle of elements.

However, the natural pairing of extremal states of a harmonic oscillator is opposite states in the cycle, which naturally fits rest/move in the elemental circle, but makes it hard to relate two pairs of *adjacent* states to opposites like active/passive or in/out in a natural way.

- In meditation, calmness of the mind (eri) is often sought by actively focussing the mind on something, thus reducing emi.
- In daily life, the outer world seems often bigger and stronger than the inner one. If you look at a bicycle and then close your eyes, you can quite quickly imagine the bicycle in your mind, but if you then imagine, say, that you add wings, and open your eyes again, you will usually not see a winged bicycle. Conversely, you can usually make everything outside disappear by just closing your eyes (“turn black”, ero), or you can turn your head or walk away, so that the influence on what one sees outside is immediately very strong in that sense. Adding wings to a bicycle outside is still possible, but harder, because the outer world is harder. It requires several steps involving eri (planning, focussing), which then lead, via emo, and to a different arrangement of ero, a winged bicycle.
- In *The World as Will and Idea*, Schopenhauer puts will before a distinction between subject and object:

“[. . .] as feeling, a knowledge that his will is the real inner nature of his phenomenal being, which manifests itself to him as idea, both in his actions and in their permanent substratum, his body, and that his will is that which is most immediate in his consciousness, though it has not as such completely passed into the form of idea in which object and subject stand over against each other, but makes itself known to him in a direct manner, in which he does not quite clearly distinguish subject and object, yet is not known as a whole to the individual himself, but only in its particular acts,—whoever, I say, has with me gained this conviction will find that of itself it affords him the key to the knowledge of the inmost being of the whole of nature; for he now transfers it to all those phenomena which are not given to him, like his own phenomenal existence, both in direct and indirect knowledge, but only in the latter, thus merely one-sidedly as idea alone.” (§ 21)

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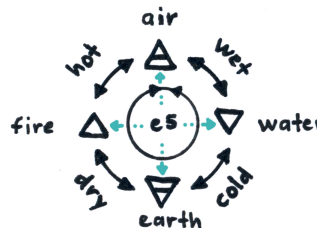
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greek philosophy

Aristotle defines elements to be composed of properties that can be felt by touching. He uses two pairs of opposites, hot-cold and wet-dry, to define four elements, which he names *fire*, *earth*, *water* and *air*. And he identifies wet-dry with soft-hard, viscous-brittle and smooth-rough. Unlike later commonly the case, he does not consistently identify hot-cold with active-passive and light-heavy. If you do:

fire	hot (active)	dry (hard)	emo
earth	cold (passive)	dry (hard)	ero
water	cold (passive)	wet (soft)	emi
air	hot (active)	wet (soft)	eri

Aristotle defines a fifth element as immutable, moving only in circles and existing only in space, while the other four elements move linearly. And he also arranges the four elements essentially in a circle in which they transform into each other by flipping one of hot ↔ cold or wet ↔ dry at each transition, while not completely excluding transitions that flip both at the same time, but considering them more difficult and slower. The shared theme of a circle links the transformation of elements to the fifth element.



This yields a one-to-one correspondence to my previous definition of the elements, including the same circle.

leads

- Aristotle. *On Generation and Corruption*. Around 350 BCE.
- “Since, then, we are looking for ‘originative sources’ of perceptible body; and since ‘perceptible’ is equivalent to ‘tangible’, and ‘tangible’ is that of which the perception is touch; it is clear that not all the contraries constitute ‘forms’ and ‘originative sources’ of body, but only those which correspond to touch.” (Book II, translated by H. Joachim)
- “From moist and dry are derived (iii) the fine and coarse, viscous and brittle, hard and soft, and the remaining tangible differences. For (a) since the moist has no determinate shape, but is readily adaptable and follows the outline of that which is in contact with it, it is characteristic of it to be ‘such as to fill up’. Now ‘the fine’ is ‘such as to fill up’. For ‘the fine’ consists of subtle particles; but that which consists of small particles is ‘such as to fill up’, inasmuch as it is in contact whole with whole—and ‘the fine’ exhibits this character in a superlative degree. Hence it is evident that the fine derives from the moist, while the coarse derives from the dry. Again (b) ‘the viscous’ derives from the moist: for ‘the viscous’ (e.g. oil) is a ‘moist’ modified in a certain way. ‘The brittle’, on the other hand, derives from the dry: for ‘brittle’ is that which is completely dry—so completely, that its solidification has actually been due to failure of moisture. Further (c) ‘the soft’ derives from the moist. For ‘soft’ is that which yields to pressure by retiring into itself, though it does not yield by total displacement as the moist does—which explains why the moist is not ‘soft’, although ‘the soft’ derives from the moist. ‘The hard’, on the other hand, derives from the dry: for ‘hard’ is that which is solidified, and the solidified is dry.”
- “The elementary qualities are four [...]. Hence it is evident that the ‘couplings’ of the elementary qualities will be four: hot with dry and moist with hot, and again cold with dry and cold with moist. [...] Fire is hot and dry, whereas Air is hot and moist (Air being a sort of aqueous vapour); and Water is cold and moist, while Earth is cold and dry.”

- Aristotle arranges the elements in a cycle fire-air-water-earth:
“Thus (i) the process of conversion will be quick between those which have interchangeable ‘complementary factors’, but slow between those which have none. The reason is that it is easier for a single thing to change than for many. Air, e.g. will result from Fire if a single quality changes: for Fire, as we saw, is hot and dry while Air is hot and moist, so that there will be Air if the dry be overcome by the moist. Again, Water will result from Air if the hot be overcome by the cold: for Air, as we saw, is hot and moist while Water is cold and moist, so that, if the hot changes, there will be Water. So too, in the same manner, Earth will result from Water and Fire from Earth, since the two ‘elements’ in both these couples have interchangeable ‘complementary factors’. For Water is moist and cold while Earth is cold and dry—so that, if the moist be overcome, there will be Earth: and again, since Fire is dry and hot while Earth is cold and dry, Fire will result from Earth if the cold pass-away. [. . .] (ii) the transformation of Fire into Water and of Air into Earth, and again of Water and Earth into Fire and Air respectively, though possible, is more difficult because it involves the change of more qualities.”
- In *On Generation and Corruption*, Aristotle considers light-heavy not to be an attribute of any specific elements:
“(i) heavy and light are neither active nor susceptible. Things are not called ‘heavy’ and ‘light’ because they act upon, or suffer action from, other things. But the ‘elements’ must be reciprocally active and susceptible, since they ‘combine’ and are transformed into one another. On the other hand (ii) hot and cold, and dry and moist, are terms, of which the first pair implies power to act and the second pair susceptibility.”

But in *On the Heavens*, he considers air and fire as light and water and earth as heavy, in the order earth-water-air-fire, and postulates the existence of an immutable fifth element that dominates in the sky, is neither light nor heavy and moves in circles, while the first four elements move linearly:

"[...] all locomotion, as we term it, is either straight or circular or a combination of these two, which are the only simple movements. [...] Now revolution about the centre is circular motion, while the upward and downward movements are in a straight line, 'upward' meaning motion away from the centre, and 'downward' motion towards it. [...] For if the natural motion is upward, it will be fire or air, and if downward, water or earth. [...] circular motion is necessarily primary. For the perfect is naturally prior to the imperfect, and the circle is a perfect thing. [...] These premises clearly give the conclusion that there is in nature some bodily substance other than the formations we know, prior to them all and more divine than they. [...] there is something beyond the bodies that are about us on this earth, different and separate from them; and that the superior glory of its nature is proportionate to its distance from this world of ours. [...] things are heavy and light relatively to one another; air, for instance, is light relatively to water, and water light relatively to earth. The body, then, which moves in a circle cannot possibly possess either heaviness or lightness. For neither naturally nor unnaturally can it move either towards or away from the centre. [...] this body will be ungenerated and indestructible and exempt from increase and alteration [...] earth is enclosed by water, water by air, air by fire, and these similarly by the upper bodies" (Book I, translated by J. Stocks)

- Aristotle appears to consistently consider the pair of opposites hot/cold active and the pair wet/dry passive, see the quote from *On Generation and Corruption* above, or the following quote from *Meteorology*:

"All this makes it clear that bodies are formed by heat and cold and that these agents operate by thickening and solidifying. It is because these qualities fashion bodies that we find heat in all of them, and in some cold in so far as heat is absent. These qualities, then, are present as active, and the moist and the dry as passive, and consequently all four are found in mixed bodies." (Book IV, translated by E. Webster)

- While many works of Aristotle and Plato have been preserved in their entirety, works of earlier philosophers, as well of many later ones, like the Stoics, have usually only survived as fragmentary quotes by later philosophers, typically around early CE or even later. Since this was also the time in which the “canonical view” on the elements emerged for centuries to follow in astrology, alchemy, medicine, etc., it is difficult to reconstruct other views with certainty. Moreover, it seems that some schools of philosophy might have had oaths which would bind their members not to speak about certain fundamental views, or only in carefully veiled form.

In a nutshell, the earliest source I know of that attributes fire and air to active, and water and earth to passive is Cicero in *Academica* (45 BCE), possibly influenced by the Stoics. The first attribution of the same elements to male-female in astrology is Vettius Valens in *Anthologia* (2nd century CE). Aristotle names Empedocles at least twice as the first to have considered four elements. Plato introduces a fifth element in the *Timaeus*, most likely predating Aristotle.

A fragmentary closer look below and in following sections.

- David Sedley writes in chapter 11 of *The Cambridge History of Hellenistic Philosophy* (2000) that the Stoic’s identification of fire and air with active emerged from medical tradition, from *pneuma*, breath, which was seen as a mixture of fire and air, and mentions also that this identification was originally not exclusively the only view of the Stoics in their time.
- In *Academica* (45 BCE), Cicero lets Antiochus of Ascalon say the following, influenced by Aristotle and maybe the Stoics: “Accordingly air [...] and fire and water and earth are primary; while their derivatives are the species of living creatures and of the things that grow out of the earth. Therefore those things are termed [...] elements; and among them air and fire have motive and efficient force, and the remaining divisions [...] water and earth, receptive and ‘passive’ capacity. Aristotle deemed that there existed a certain fifth sort of element, in a class by itself and unlike the four that I have mentioned above, which was the source of the stars and of thinking minds.” (Book I 26, translated by H. Rackham)
- A bit later astrological views emerged that see fire and air as male, and water and earth as female. See Vettius Valens’s *Anthologia* in the 2nd century CE and hints in earlier texts by Dorotheus of Sidon and Marcus Manilius. These views have essentially prevailed, including in medieval alchemy and up to contemporary astrology.
- In contemporary astrology, fire is associated with imagination, air with (abstract) thinking and communication, water with feelings, and earth with pragmatic realism.

- Most things in the sky beyond clouds are round or cyclic: sun and moon are round, planets, as well as stars during night and seasons, move periodically in predictable cycles.
- The fifth element is also called ether or aether and quint-essence. Many different views of the fifth element and closely related concepts have emerged over time.

Plato used the word aether to describe the purest form of air in the *Timaeus*. But there is also a strong association of the sky with fire, because stars and planets appear to emit light and the sun provides heat, and also because fire was often considered the lightest of the four elements.

The fifth element is generally considered “divine” because gods were often believed to live in heaven. And it is often also seen as special in other ways, like able to create life, or immortal like the soul or maybe pneuma, or able to create matter and to hold it together, or maybe identified by some alchemists with the philosopher’s stone, which was believed to be able to transform matter, like lead to gold, etc. ?

- Do such associations (historically founded or not) fit well with the definition of e5 simply because they all keep going in circles around the same questions ?
- According to Diogenes Laërtius in the third century CE, the Stoics would have identified fire with hot, earth with dry, water with wet, and air with cold (and dry):

“[...] the four elements are all equally an essence without any distinctive quality, namely, matter; but fire is the hot, water the moist, air the cold, and earth the dry—though this last quality is also common to the air. The fire is the highest, and that is called aether, in which first of all the sphere was generated in which the fixed stars are set, then that in which the planets revolve; after that the air, then the water; and the sediment as it were of all is the earth, which is placed in the centre of the rest.” (7. LXIX, translated by C. Yonge)

The papyrus *Anonymus Londinensis* from about the first century CE says essentially the same about Philistion (apparently Philistion of Locri, a contemporary of Plato):

“Philistion thinks that we are composed of four ‘forms’, that is, of four elements—fire, air, water, earth. Each of these too has its own power; of fire the power is the hot, of air it is the cold, of water the moist, and of earth the dry.” (XX 24, translated by W. Jones)

According to David Hahm in *The Origins of Stoic Cosmology* (1977), this view might have already been quite common among physicians in classical times. Aristotle's texts about biology seem to implicitly reflect that view, like that air is inhaled cold and exhaled hot (pneuma). Although there appear to be no contemporary sources that would directly prove such an identification, Hahm's detailed argumentation that the Stoics aimed for a unified view of the elements (unlike apparently Aristotle) across all fields seems plausible.

In Stoic belief, the cosmos emerged from fire via air to water to earth, and back (see Hahm for details), essentially along Aristotle's circle of the elements or light to heavy and back.

- In ancient Greek philosophy there was also the idea of matter consisting of indivisible physical units (atoms). In Plato's *Timaeus*, a model is presented that combines both views by associating the five elements with the five Platonic solids: fire-tetrahedron, air-octahedron, water-icosahedron, earth-cube and the roundest one, the dodecahedron, for the whole world/universe (pan). Kepler's drawings (1619):



In 4 dimensions there are 6 generalized Platonic solids, in 5 and more dimensions always only 3, namely generalizations of tetrahedron, cube and octahedron.

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i ching ☯

All cultures seem to know some kinds of elements, but let me consider the 8 trigrams of the Chinese Book of Changes, the *I Ching* or *Yijing*.

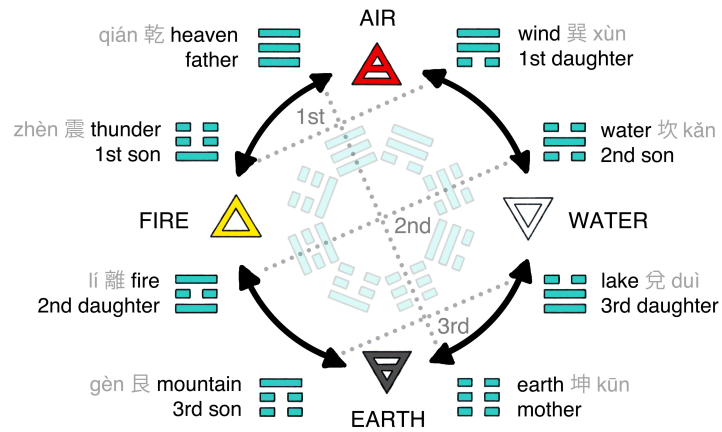
☰	heaven, strong, creative, father
☷	earth, devoted/yielding, receptive, mother
☳	thunder, inciting movement, arousing, 1st son
☵	water, dangerous, abysmal, 2nd son
☶	mountain, resting, keeping still, 3rd son
☴	wind/wood, penetrating, gentle, 1st daughter
☲	fire, light-giving, clinging, 2nd daughter
☱	lake, joyful, joyous, 3rd daughter

They seem to resemble Greek elements in pairs, namely heaven-wind (air), earth-mountain, fire-thunder and water-lake. Let me rearrange them into another table:

☰	heaven	air	rests	male
☴	wind	air	moves	female
☶	mountain	earth	rests	male
☷	earth	earth	moves	female
☲	fire	fire	rests	female
☳	thunder	fire	moves	male
☱	lake	water	rests	female
☵	water	water	moves	male

Interestingly, the trigrams that correspond to the Greek elements, i.e. resting air and earth, moving fire and water, are exactly the male trigrams.

Let me map each trigram to the result of a transition between two elements in Aristotle's circle of the elements, ending with the corresponding element and starting with a male element (fire or air) for the male trigrams (father and sons) and with a female element (water or earth) for the female trigrams (mother and daughters):



The trigrams seem to fit closely: Thunder as fire that has suddenly come down as lightning from the sky (air), in contrast to fire steadily clinging to the matter (earth) it burns; wind as air that gently evaporated from water, in contrast to gases from a fire risen to heaven; a lake as water sprung from sources (earth), in contrast to water fallen down as rain from the sky (air); a mountain as earth solidified from lava (fire), in contrast to softly yielding earth from sediments deposited by water.

☰	heaven	air ← fire	rests	male
☴	wind	air ← water	moves	female
☶	mountain	earth ← fire	rests	male
☷	earth	earth ← water	moves	female
☲	fire	fire ← earth	rests	female
☳	thunder	fire ← air	moves	male
☱	lake	water ← earth	rests	female
☵	water	water ← air	moves	male

This arrangement is none of the two traditionally known ones, more similar to Earlier Heaven than Later Heaven:

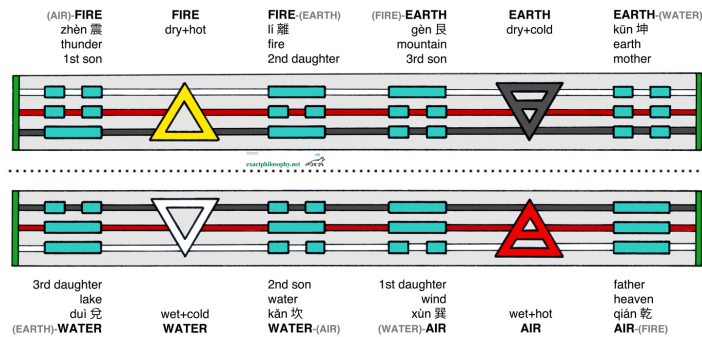


More symmetries, some similar to Earlier Heaven:

- Daughters and sons are arranged from father to first to second to third children, and finally to mother.
- Opposite trigrams in the circle mirror each other if you mirror each trigram at the middle line (i.e. swap first and third line) and invert all lines (yin ↔ yang).
- Trigrams that transform to or from outer elements have a broken (yin) line in the middle, which would fit with outer elements being harder and more brittle, breaking more easily.
- Excluding the middle line, between adjacent trigrams in the circle exactly one line is inverted (yin ↔ yang).

Let me arrange the circle of elements and trigrams onto a Möbius Strip ☯ as follows (click below to zoom in):

OUT

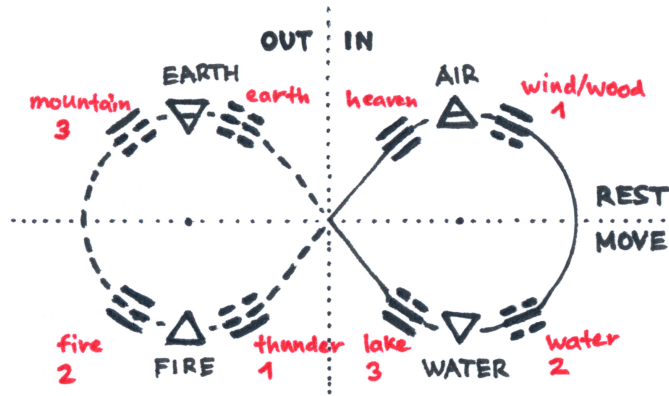


IN



Inner elements are placed on the inside of the strip, outer elements on the outside. That way, the strip reminds of the supposed permeable membrane between in and out, but with different elements touching: The symbols for the moving elements fire and water touch on opposite sides of the strip, coinciding perfectly, and the same is true for the resting elements earth and air. All lines of the trigrams on one side of the strip are mirrored by their inverted lines (yin ↔ yang) on the other side, so that yin and yang are different sides of the same on the strip.

So, even though fire and water would touch, and maybe mirror each other between in and out, they could not transform directly into each other, only indirectly by going along the single surface of the strip via air or earth.



leads

- The I Ching is a divination system. By tossing coins or drawing yarrow sticks, one determines hexagrams (two trigrams) that are given meanings in the text of the I Ching. More precisely, the oracle results in two hexagrams, describing the evolution of the current situation to a new situation.
- This new arrangement of the 8 trigrams and 4 elements in a circle was inspired by a passage in the introduction of Richard Wilhelm's translation of the *I Ching or Book of Changes* (translated from German to English by Cary F. Baynes):
 "The eight trigrams are symbols standing for changing transitional states; they are images that are constantly undergoing change. Attention centers not on things in their state of being—as is chiefly the case in the Occident—but upon their movements in change. The eight trigrams therefore are not representations of things as such but of their tendencies in movement."

So the 8 Chinese trigrams would express essentially the same elements and changes in a circle as the 4+1 Greek elements, i.e. the fifth element would be contained in the trigrams.

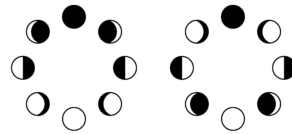
- Also in terms of bind/release, the trigrams seem to fit closely: Fire, heaven, lake and mountain hold their element in place; thunder, wind, water and earth let it go.
- No common historical roots are known, nor any roots of the above arrangement of trigrams in Chinese history, so did both cultures mirror nature independently, even unknowingly?

Interpreting earth-water-air as the states of matter solid-fluid-gas and fire as a chemical reaction or physical phenomenon that produces light and maybe heat, the elements could be considered what is most commonly encountered in nature.

The elements represent also *elementary* needs: air to breathe, water to drink, food to eat, sunlight and fire as energy.

Conversely, the very nature of oracles is that things are connected, maybe also globally to some degree?

- Each trigram is part of 15 hexagrams. In the images of the hexagrams, the wind/wood trigram appears 10 times as wind, 5 times as wood or tree(s); fire 11 times as fire, two times as lightning, one time as light, one time as sun; water 11 times as water, two times as clouds, one time as rain, one time as spring well. The other trigrams appear as themselves.
- In the yarrow stalk method of consulting the I Ching, one starts with 50 yarrow stalks and initially puts one away. This seems to be a reference to the cycles of moon and sun, because 50+49 lunar months are only about 1.5 days short of 8 solar years, which is also why the Olympics in ancient Greece were held alternatively every 50 and 49 lunar months. Hence the moon advances about 3/8 of the circle every solar year, drawing an eight-pointed star over eight years, as well as appearing in eight different lunar phases.



Venus never separates more than about 1/8 of the circle from the sun and appears to stand still 5 times in 8 years, drawing a pentagram that shifts only slightly between cycles. The Mesopotamian goddess of love Ishtar was associated with Venus, usually depicted as an eight-pointed star and sometimes shown together with sun and moon.

The yin-yang symbol ☯ reminds of moon phases.

“In its primary meaning yin is ‘the cloudy’, ‘the overcast’ and yang means actually ‘banners waving in the sun’, that is, something ‘shone upon’, or bright. By transference the two concepts were applied to the light and dark sides of a mountain or of a river.” (Wilhelm/Baynes, introduction)

- The five Chinese Wu Xing, water, metal, fire, wood and earth, which are often called “elements” in the West, but literally mean “moving”, stand most immediately for the five planets visible to the naked eye, Mercury, Venus, Mars, Jupiter and Saturn, while the “Four Symbols”, black turtle (plus snake), white tiger, vermilion bird (phoenix) and azure dragon stand for the four directions and for constellations in the sky (each for a group of 7 of the 28 mansions). Together with the I Ching maybe standing for sun and moon, this would complete the sky and what it was believed to reflect down on earth.
- In the five Wu Xing, earth often has a somewhat central role, surrounded by things that emerge from it and go back to it: water from springs, fire from volcanoes, wood growing from earth and metal mined from it; four very useful ingredients for humans to shape their worlds, like using fire to smelt ore into metal tools, which can then be used to cut wood into houses, furniture, bows, plows, water wheels, etc.

- In the Chinese zodiac, four star signs are assigned to earth, arranged in a cross, and in the four sectors in between, the two star signs there are assigned to water, metal, fire and wood, respectively. This reminds a lot of Aristotle's circle with trigrams above, so maybe the Wu Xing earth would correspond to the static Greek elements and the other four Wu Xing to the trigrams of the I Ching for the corresponding transformation? Can this be identified in the attributes of the star signs of the Chinese zodiac?
- Is the association of trigrams with elements and their changes also closely mirrored in the hexagrams and their changes?
- When consulting the I Ching as an oracle, the different lines are assigned the numbers 6 to 9:

6	old (changing) yin	-- to —	-x-
7	new (unchanging) yang	— to —	—
8	new (unchanging) yin	-- to --	--
9	old (changing) yang	— to --	-o-

These numbers are also associated with the Wu Xing and derived from 5 (earth) plus 1 to 4 (water, fire, wood, metal), see the Yellow River Map, e.g. in Wilhelm/Baynes.

As a different approach, let me number the elements in Aristotle's circle as 1-2-3-4, starting a priori with any element and going in either direction of the circle. Now, map transformations of elements to the sum of the three elements involved, $1+2+3 = 6$, $2+3+4 = 9$, $3+4+1 = 8$ and $4+1+2 = 7$, where the element in the middle is the one that is transformed.

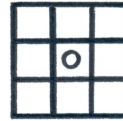
This gives also the numbers from 6 to 9 and note that new yin and yang are obtained for the sequences that cross from 4 to 1, i.e. into a *new* cycle.

Let me number the elements 1-fire, 2-air, 3-water, 4-earth (starting with the lightest element according to Aristotle):

6	transformation of air	$36 = 6 \times 6$ Stratagems
7	transformation of fire	$49 = 7 \times 7$ Qixi (Ch'i?)
8	transformation of earth	$64 = 8 \times 8$ I Ching
9	transformation of water	$81 = 9 \times 9$ Tao Te Ching

This fits astonishingly well with contemporary Western astrological views of the elements. The 36 Stratagems provide stratagems to use in politics and war, which fits well with air as conscious planning mind. The I Ching yields a priori images of changes in the outer, material world, the element earth, which are then interpreted in a more detached way. The Tao Te Ching, which comes in 81 sections, often has something that flows like water. Besides the 50/49 yarrow stalks, there is the Qixi Festival on the 7th day of the 7th month of the year when magpies mythologically build a bridge across the milky way to briefly reunite two lovers, and ch'i (qi) stands for life energy and breath (which reminds of pneuma), and is pronounced almost like the word for 7 (qī) in Chinese.

In ancient China, fields in agriculture used to be divided into squares of $9 = 3 \times 3$ fields, with 8 fields (earth) owned by individual families around a central 9th field that belonged to all families and contained the well (water).



- The most ancient Chinese oracles used bones (typically shoulder bones of oxen) or turtle plastrons (the belly part of the turtle shell). Holes were drilled and heated with a heat source from the back of the plastron to produce cracks on the front, which were typically T-shaped. Although many oracle bones and plastrons have been found and the ancient writing can now be read to quite some degree, little seems to be known about how cracks were interpreted. There seems to be no direct evidence for an influence on the I Ching, so far.

A plastron consists essentially of 6 pairs of scutes (shields), anal, femoral, abdominal, pectoral, humeral and gular, with a flexible hinge between the first and the last 3 pairs of scutes, which reminds of the structure of hexagrams.

Applying heat to a plastron can cause it to crack, to become broken. Are yin and yang lines as broken (weak) resp. unbroken (strong) lines in the I Ching thus related to more ancient oracles involving heat?

Heat dries up, makes brittle, so would a yang line correspond to no crack emerging, because it was wet to start with, hence be considered strong in the sense of resisting heat?

On the northern hemisphere, stars appear to rotate around the north pole in the sky, the direction assigned to the turtle of the four symbols. Is the turtle with its shell maybe a model of the world, with the plastron standing for what is down on earth and the upper part of the shell for the sky? And similarly lower and upper trigrams of the I Ching?

The hexagons on the upper part of the shell could be seen to form 6 unbroken/yang lines (heaven) and the pairs of plastron scutes 6 broken/yin lines (earth).



- See Billy Culver's *Energy Language* website, which inspired me in summer 2016 to reconsider old attempts to arrange elements and trigrams on a Möbius Strip ∞ or an infinity symbol ∞ and whose style influenced the graphics above, but in my feeling his images carry more potential than that.

- Is the female fire trigram a form of inner fire, emo mapped to some form of eri, that is clinging to a dream, an idea, a wish despite all outer hardness? Is the female earth trigram a form of inner earth, ero mapped to some form of emi, something that can yield devotedly to outer hardness? Is the female lake trigram a form of outer water, emi mapped to some form of ero, which brings calm to the outside world without hardness? Is the female wind trigram a form of outer air, eri mapped to some form of emo, free flowing mind and communication?
- Is the Chinese approach thus more balanced? Conversely, is the Greek approach more likely to start new things, exactly because it is maybe initially more imbalanced? Are both needed for 'full' balance? Is there more?

- In *Psychologische Typen* (1921), C. G. Jung combines extra- and introversion with implicitly the four elements, which he terms thinking (air), feeling (water), intuition (fire) and sensation (earth), into 8 psychological types, possibly already implicitly inspired by the 8 trigrams of the I Ching:

Memories, Dreams, Reflections (1961): "I first met Richard Wilhelm [...] in the early twenties. In 1923 we invited him to Zürich [...]. Even before meeting him I had been interested in Oriental philosophy, and around ["etwa"] 1920 had begun experimenting with the I Ching." (Appendix IV, recorded and edited by A. Jaffé, translated by R. and C. Winston)

Also in *Psychologische Typen*, Jung additionally categorizes thinking and feeling as "rational" or "judging", because they would judge the world based on their inside, and conversely intuition and sensation as "irrational", but even writes:

"But I am prepared to grant that we may equally well entertain a precisely opposite conception of such a psychology, and present it accordingly. I am also convinced that, had I myself chanced to possess a different individual psychology, I should have described the rational types in the reversed way, from the standpoint of the unconscious—as irrational, therefore." (X A III 5, translated by H. G. Baynes)

In that sense, what Jung calls "irrational" could also be considered "realistic", as judging the world rather based on measurement outside than on inner conceptions, just like in science, as opposed to e.g. medieval Christian views, where looking at Jupiter's moons through Galileo's telescope could apparently not have convinced people that not everything revolves around earth. In astrology, rationality is typically air, reality typically earth, but both air and water (which is usually considered rather irrational and related to the unconscious) have to do with judgment, which is maybe not so astonishing, considering that eri and emi would be inner elements. In my definition of the elements, the world consists a priori symmetrically of both in and out, except that the observing self is arguably observing rather from the inside out, and perceives and judges the world based on all four elements.

So Jung would have been quite close in a way, with the first text I know of to bring "in/out" near "elements", with extra-/introverted and judging from within or without.

His definition of rational/irrational seems also to reflect the difference between medieval world views, where inner worlds had quite some weight, and newer ones, from the Renaissance on, where the outer world generally gained precedence.

- Love and happiness are felt inside, so maybe ideally not too much focus outside? Nor inside? But still sometimes? Or simply be with someone with a different perspective?

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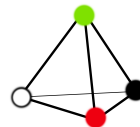
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roots

Early roots of elements are difficult to pin down. When an ancient source speaks, say, of 4 deities or of sea, underworld and heaven, does it then maybe also speak about elements, in the latter case maybe about water-earth-air? Elements have so few attributes that almost any small group of items can be mapped to elements, usually even in several ways.

Nonetheless, it is my impression that a notion of '1+3', as opposed to 4 equitable elements as defined by Aristotle, may have been quite prominent throughout the ages. Very roughly speaking, '1' would have been what makes things move, "energy", the element fire, and '3' would have been air-water-earth, the states of matter gas-liquid-solid; colors would have been the **green** of leaves and ~~white~~-**red**-**black** in the order of a ripening mulberry. . .



See leads below and articles under 🌀 artemis for some ways in which this may have been structured in detail.

What is immediately relevant here is how this might relate to equitable elements defined in terms of in/out and rest/move. My implicit assumption had been that philosophers would have gradually approached something natural over centuries, rather than carved a 'sculpture' that may be essentially cultural, merely a child of its time.

Can '1+3' be explained in the present model?

leads

- Contrary to Aristotle's model, which is in the immediate sense based on measurable properties in the outer world (dry/wet and hot/cold), the present model involves also things inside the mind, which leaves at least some hope.

Maybe this is a start: Assuming elements in '1+3' would be limited to the outer world, *emo* and *ero* could be mapped via fire/earth to "energy/matter" and states solid-liquid-gas of that matter could be considered its "triple aspects".

Can states of matter outside maybe only be observed but not derived, like the observation that freedom inside seems larger than outside that lead to passive/active, soft/hard, etc. ?

- Aristotle writes that Empedocles was the first to speak of four elements, namely in *Metaphysics* (Book I 3) and in *On Generation and Corruption* (Book I 1). In the former:


"Anaximenes and Diogenes make air prior to water, and the most primary of the simple bodies, while Hippasus of Metapontium and Heraclitus of Ephesus say this of fire, and Empedocles says it of the four elements (adding a fourth – earth – to those which have been named); for these, he says, always remain and do not come to be, except that they come to be more or fewer, being aggregated into one and segregated out of one." (translated by W. Ross)

Since at least then, Empedocles is usually credited for having first mentioned the four elements, in the following fragment (DK31B6) of a poem usually called *On Nature*:

*τέσσαρα γὰρ πάντων ῥιζώματα πρῶτον ἄκουε·
Ζεὺς ἀργῆς Ἥρη τε φερέσβιος ἠδ' Ἄιδωνεύς
Νῆστις θ', ἣ δακρύοις τέγγει κρούνωμα βρότειον.*

It speaks of "fourfold roots" at the origin of all, and then lists four deities with some attributes, in this order: Zeus (flashing/shining), Hera (live-giving/-bearing), Aidoneus (no attributes), Nestis (moisture, tears/dew).

If you take Empedocles literally, Zeus would maybe most immediately be the *root* of fire, because of his attributes and because he creates lightning, Hera the root of earth, because she bears (creates) a child, Nestis the root of water, because of dew and tears (rain?). This would leave Aidoneus as the root of air. *Aidoneus* is a variant of *Aides* (*Hades*) since at least Homer, and maybe most likely means "unseen" or "invisible". Air and knowledge are typically invisible, and death arguably kills everything except an immortal, invisible soul, which then dwells in the underworld, in Hades.


The above quote is from a work by Aetius (1st or 2nd century CE), which has only indirectly survived in several later works attributed to different authors. In most of them he would have attributed elements in Empedocles' fragment the same way as me above, but in some he would have flipped earth and air. See my related article under  artemis for more information in the direction of these interpretations, which also provides a similar attribution of the deities in the Hippocratic Oath, reflecting my take on these things of 2018.

Since April 2019, I would maybe interpret things differently, namely Zeus as **white**, pregnant Hera as **red** and Hades as **black**, as the three colors of the great goddess, called Nestis here, in the ancient order of a ripening mulberry.

- Near the end of Apuleius' *The Golden Ass* (around 150 CE), Apuleius encounters the goddess Isis at full moon at the sea shortly after moonrise:

"Her many-coloured robe was of finest linen; part was glistening white, part crocus-yellow, part glowing red and along the entire hem a woven bordure of flowers and fruit clung swaying in the breeze. But what caught and held my eye more than anything else was the deep black lustre of her mantle. [. . .] It was embroidered with glittering stars on the hem and everywhere else, and in the middle beamed a full and fiery moon." (Chapter 17, translated by Robert Graves)

Astrologer Antiochus of Athens and physician Galenus of Pergamon attributed colors resp. body fluids (humors) to elements around the time Apuleius lived, based on older roots going back at least partially to Hippocrates: white to water (phlegm, phlegmatic), black to earth (black bile, melancholic), yellow to fire (yellow bile, choleric) and red to air (blood, sanguine), the colors of Isis' dress above, plus stars and moon for the round fifth element in the sky.

- In alchemy, also since about at least the same time, the transition of materials toward what is now called the philosopher's stone was believed to be from black via white and yellow to red, i.e. earth-water-fire-air, which is roughly in order of lightness of the elements and their relatively layered appearance on earth. It is apparently also the order of elements in the four tasks that Venus gives Psyche in an inner story in *The Golden Ass*, see  artemis. All of this has ancient Egyptian roots, with Osiris, Isis, Horus, Seth, Nephthys, etc., as well as with ancient crafts of creating fake noble metals and gems.
- One of the oldest ancient Indian Upanishads, the Chandogya Upanishad (around 700 BCE), speaks of three elements, fire (red), water (white) and earth (black):

"The red colour of [gross] fire is the colour of [the original] fire; the white colour of [gross] fire is the colour of [the original] water; the black colour of [gross] fire is the colour of [the original] earth. Thus vanishes from fire what is commonly called fire, the modification being only a name, arising from speech, while the three colours (forms) alone are true." (Part 6, Chapter 4, translated by Swami Nikhilananda)

Why do these three colors red-white-black appear in so many cultures as primary colors? Robert Graves links them to the moon and I guess he is right, but why stereotypically the colors of the moon at night instead of green, brown, blue, etc. of nature at daylight when there is so much more color? Maybe because the colors that remain when light gets dimmer would be more fundamental? Moon, stars and sky at night? And also the colors of a fire, humanity's own light source at night, independent of a full moon: Colors that reflect light for the passive elements earth (black coal) and water (white ashes), colors that create light for the active elements air (red embers) and fire (yellow flames)?

Did ancient cultures maybe often not distinguish red and yellow as separate colors? Only three elements first?

- Robert Graves in *The White Goddess* (1948):

"I write of her as the White Goddess because white is her principal colour, the colour of the first member of her moon-trinity, but when Suidas the Byzantine [ca. 10th century CE] records that Io was a cow that changed her colour from ~~white~~ to **rose** and then to **black** he means that the New Moon is the white goddess of birth and growth; the Full Moon, the red goddess of love and battle; the Old Moon, the black goddess of death and divination. Suidas's myth is supported by Hyginus's fable [ca. 0 CE] of a heifer-calf born to Minos and Pasiphae which changed its colours thrice daily in the same way. In response to a challenge from an oracle one Polyidus son of Coeranus correctly compared it to a mulberry—a fruit sacred to the Triple Goddess." (Chapter 4)

To me, the colors of the goddess would not directly reflect the change of visible colors of the moon during its phases, as one might think at first, but rather represent the hidden powers that make it change, which would confirm Graves above:

The ~~white~~ goddess would be the power that makes the new moon brighter (more "white") again, towards full moon, from little baby girl to maiden, growth. The **red** goddess would be the fertile adult woman, who menstruates (red blood); she would make the moon pregnant, the round "belly" of the full moon. The **black** goddess would make the moon darker (more "black") again, towards new moon, withering towards crone. The "red phase" would be somewhat abstract as the blood would only come to light at menstruation if the bearer did not get pregnant. I guess the idea would have been that the child's blood and body would have grown from that.

So the seed for a new child would be expected to grow each month from sometime after new moon until ovulation around full moon and, if the bearer did not get pregnant, would result in menstrual bleeding around new moon. Note, however, that most contemporary women do not have their individual cycles correlated with moon phases. The average cycle is 28 days (but varies quite a bit individually), which is closer to the time it takes the moon to return to the same spot relative to the fixed stars (27.3 days) than to new moon (29.5 days).

- See the related articles under [☾ artemis](#) for a closer look at these colors, with many interesting points of view that often go beyond what Robert Graves wrote and are at the same time more reluctant with drawing conclusions.

And please do not miss the article “~~White~~-~~red~~-~~black~~ and the “**green**” goddess” there. Even though it apparently goes in circles, it reflects the matter in many ways more precisely and comprehensively than the notes just below and above.

It appears that there would have been at least in some cultures some sort of universal deity (female or male) responsible for all motion in the sky and likely also for everything down on earth. Since the moon can apparently temporarily “swallow” all stars and planets, and even the sun during a total solar eclipse, that deity might have been strongly associated with the moon. The sun would possibly not have been seen as causing day, but merely appearing in it, strictly in a sequence ~~day~~-~~sun~~-~~night~~, while the moon would have been able to appear anytime during day and night and also morph from dark like night to bright like day, and back, thus appearing to be in control of everything in the sky. That sky deity may have been a cow or a bull in some cults, which would also have explained the milky way.

Such triads might have also stood for ~~water~~-~~air~~-~~earth~~, e.g. Poseidon ruling in the sea, Zeus in heaven and Hades down in earth, plus the universal goddess as **fire**, both down on earth and up in the sky as stars and planets, driving it all.

Empedocles may have referred to that deity as Nestis in his poem, listing first Zeus, Hera and Hades as ~~white~~-~~red~~-~~black~~ as her triple aspects and then the goddess herself.

Aristotle would have split up fire between down on earth and in the sky as the fifth element. Arranged in a circle, starting with fire, first and fifth element would be the same.

The black mulberry tree with its **light green** (chlōrós) catkins and ~~white~~-~~red~~-~~black~~ berries, as well as other trees in various cultures (laurel, holly, etc.), may have been quite a central symbol for such a deity, too, often celebrated at the beginning of spring, which again symbolizes death and rebirth.

The Slavic fairy tale of Baba Yaga, as well as the four horsemen in the bible fit the image also very well.

- In ancient Egypt, Osiris stood for **black**, the fertile earth of the Nile valley; his brother Seth for **red**, the desert East and West of the valley. The mythological killing and dismembering of Osiris by Seth presumably reflects that in prehistoric times sometime after the annual flood the soil would dry up and become fractured into a mosaic of slabs, or even into sand and dust. Fortunately, every year the Nile, ~~white~~ Isis (also like milk), would restore Osiris to life with water and the fresh fertile black sediments carried along.

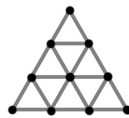
This is certainly a simplification of Egyptian mythologies that evolved over millenia, but probably still captures a core. Note that even after artificial irrigation was established, the yearly Nile flood was needed as fertilizer, until recent times.

- See this absolutely stunning article by the Ethiopian “Shakespeare”, Tsegaye Gabre-Medhin: *The Origin of the Trinity in Art & Religion: Ethiopian Roots in the Egypto-Greek & Hebrew*, on page 99-120 of *African Origins of the Major World Religions*, ed. Amon Saba Saakana, Karnak House, 1988.
KaBaRa to Kabbalah and Kaaba, Egypt as Kamit (black land), sacred tree, Osiris to Moses and others, and so much more. I guess Fela's song *Shakara* might fit in, too.
- Some origins might lie in prehistorical times when humans had so little, just a few simple tools and at some point learned first how to “steal” fire and to kindle it very, very carefully, until at some point they learned how to make fire themselves. The colors ~~white~~-red-black would be the colors of a fire: flame and also coal and ashes, especially as white/black also used to mean bright/dark and red often included at least also orange and yellow. The fourth color might relate to the green leaves of sacred trees, to trees that might have seemed to attract lightning more than others and likely even more so if they carried berries like the mulberry that ripen white-red-black.
- Plato talks about colors in the *Timaeus*, Aristotle in *On Sense and the Sensible*. Both start with black and white as basic colors, which is scientifically correct in the sense that by selectively taking frequencies out of the full spectrum of white, you get all colors, including black and white.
There are three kinds of color sensors in the human eye, for red, green and blue, sorted from low to high frequency. None triggered (no light) is black, plus red gives red, plus also green gives yellow, plus also blue gives white, hence a sequence black-red-yellow-white or earth-air-fire-water.
- Is attribution of colors and animals to points of the compass in the Lakota “Medicine Wheel” relatively new, dating to some time after the arrival of Europeans in America, or did it maybe already come to America with immigrants walking across the Bering Sea maybe over 10'000 years ago?
The four points of the compass, plus a center, would be one reason for 4+1 elements.
- The Yangshao culture “Xishuipo M45 Tomb” in China, which dates back to the 4th millennium BCE, features the mosaic of a tiger opposite the mosaic of a dragon, as constellations in the sky, exactly the animals that are traditionally assigned to West and East in China. Ra's nightly fight with the Apep/Apophis snake reminds of the phoenix and snake (plus turtle) standing for South and North in China.

- In Greek mythology, as early as in Hesiod's *Theogony*, Cronos and Rhea had 3 sons and 3 daughters. Their parents were Ouranos and Gaia, which mean heaven (or mountain) and earth. Zeus, the third son, was close to his mother Rhea who tricked Cronos and hid Zeus from him, so that Zeus grew up on mount Ida and after his revolution reigned on mount Olympos. Just like the mountain trigram (3rd son) is close to the earth trigram (mother) in the circle?

The mother might have been considered naturally closer to her youngest children because they emerged last from her.

- Aristotle considers four "causes" in *Physics* and *Metaphysics*, which remind of the four elements. Matter reminds of earth, form of air, primary source of fire and final goal of water.
- Some fragments of Heraclitus might suggest the same circle as Aristotle. DK22B76 seems to mention all four elements in the same circle, earth-fire-air-water-earth, but the original text cannot be restored for sure, according to Diels/Kranz (DK) in *Die Fragmente der Vorsokratiker*. See also fragments B31 and B36; and B90 might suggest that Heraclitus would have considered fire (the sun?) the primary substance.
- See the pythagorean tetractys and oath. Pythagoras lived in the 6th century BCE, before Empedocles and Hippocrates. The tetractys is a triangle with four dots on each side:



1	point	monad (unity)
2	line	dyad (power)
3	triangle	triad (harmony)
4	tetrahedron	tetrad (cosmos)

It relates also to music via the ratios between each line, octave (2:1), perfect fifth (3:2) and perfect fourth (4:3).

The list reminds of fire-air-water-earth (light to heavy).

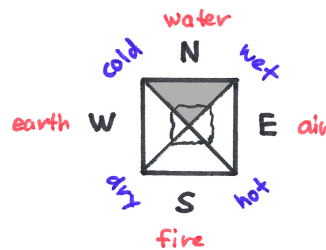
But the above is apparently even more than usually for early Greek philosophers based on speculation, since Pythagoras reportedly never wrote anything down himself, so that there are even less credible sources about his views in his time, often surrounded by legends bordering on religion/sect.

DK note that practically the same word that Empedocles used for "roots" in DK31B6 also appears in the pythagorean oath in DK58B15, with both fragments dating back to Aetius in early CE, so once more circular paths.

- To ancient Greeks, the ancient Egyptians were apparently sort of like the ancient Greeks in modern perception, an admired ancient culture. It appears that the ancient Egyptians might have kept things more secret than the Greeks in their time, maybe only passing it on from master to pupil adept?
- As a teaser, note that the pyramids have five corners, an earthly base of four, plus one on top...



With maybe even opposites attached like this (or maybe with dry/hot and wet/cold flipped or attached to faces instead), reflecting the heating and drying effect of the sun during the course of a day, similarly to the original image for yin-yang in China as the shady and sunny sides of a hill?



But how pyramids evolved from single “floor” mastabas via step pyramids to their final form is well researched. Especially how Sneferu had the first three pyramids without steps built and the first two attempts failed, does not suggest that all that much elemental symbolism would have been in the minds of ancient Egyptians at that time.

- Antiochus of Athens attributed elements to seasons the same way I did with faces of the pyramids, if winter is north, etc.: spring-air, summer-fire, autumn-earth and winter-water. The symbols for the four elements are triangles, reminding of the four faces of a pyramid, so whoever chose those symbols might maybe have related elements to pyramids.

The symbols also stand for female and male sexes, overlaid to a hexagram “as above so below” for intercourse between Gaia (earth) and Ouranos (sky).

- Zeus, Poseidon and Hades ruled in heaven (air), sea (water) and underworld (earth). Life can exist in all three of these elements, but not in fire, except in legend fire salamanders.

Paris is chosen to give an apple to the most beautiful goddess among Hera, Aphrodite and Athena. Do Paris and the apple stand for fire, the sun, also since the name of the sun god Apollon might be related to the Greek word for apple?

- In August 2015, I assigned Greek goddesses to pairs of elements and moon phases, and tentatively flipped Athena and Hera in May 2018: Artemis/Hecate to birth/death at new moon as fire around water, Hera (and Clotho) to growth as a young woman or girl at the first quarter as earth around air, Aphrodite (and Lachesis) to bloom as a mature woman at full moon as water around fire, and Athena (and Atropos) to withering as an old woman at the last quarter as air around earth. Artemis/Hecate would thus contain both first and fifth element, and elements would touch as on the Möbius Strip.

- Zhuangzi's famous butterfly dream:

"Once Chuang Tzu dreamt that he was a butterfly, a fluttering butterfly who felt at ease and happy and knew nothing of Chuang Tzu. Suddenly he woke up: Then he was again really and truly Chuang Tzu. Now I do not know whether Chuang Tzu dreamt that he was a butterfly or whether the butterfly dreamt that it was Chuang Tzu, even though there is certainly a difference between Chuang Tzu and the butterfly. This is how the change of things is." (translated by me from the Wilhelm translation to German)

The same day I had first quoted the dream here, on the streets of Zürich, two butterflies on a truck, 21 Sep 2016 at 13:34. White, red, black, a little yellow, even a little circle and her. (In Apuleius' encounter with Isis, it is left open whether he was "just dreaming" or "it really happened".)



The image is by Elena Vizorskaya (Getty Images 108350631); I bought the rights to use it, too, just to be safe.

- (The walking cat of the *metamorphosis* section came to me at Delphi in Greece on Tuesday, 4 September 2018 at about 13:09, ate some of my food, a dry pretzel and salmon jerky, then, after a few burps (still a kid) and playing a little, took a nap of about 20 minutes on my lap, then left roughly in the direction of the Athena Pronoia temple, where I had been a bit earlier. During these few minutes there were no doubts what to do and felt so good, like having a child to care for. Was the AC maybe even an oracle for the AC of π , with the moon maybe late at glowing quincunxes, or early spring with almost shared progressed moons? Late, beyond doubt.)



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Some ways in which the idea presented earlier might evolve with time.

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mixed feelings

The inner elements eri and emi are softer than the outer ones, which suggests that they would *mix* more easily.

The idea is now that what appears outside as individual and separate beings is unconsciously connected inside. . .



. . .and that these connections result in feelings that change for often not obvious reasons (emi), while naming inner concepts allows to impose some abstract calm (eri).

Astrology links water (emi) to feelings, love, music, art, religion, the collective and/or individual unconscious, and more. Now, the idea of a *collective* unconscious goes back to Jung, while it may in the end still be so that such unconscious collective connections are created by more Freudian individual unconsciouses, via subliminal channels in normal day-to-day external interactions between beings.

But let me explore things in the Jungian picture first, as a Gedankenexperiment, because it is initially easier, and because it mirrors the initial assumption more directly.

How one feels at any moment would be a mixture of individual and collective influences. Not that what other people think would be directly accessible, just indirectly with regard to how one feels in a particular situation, or how one feels regarding individual possible next steps.

Individuals that are emotionally and physically close would likely have the strongest influence on a person, but also large groups of people, like same village, country, religion, etc., could together have a strong influence.

Influences from a collective unconscious could go well beyond the sum of what is in individual conscious minds. Since the collective unconscious would effectively be a very large brain, consisting of many more brain cells than any individual being, it might have a much more complex and sophisticated mind than any conscious individual and it could know all kinds of details about everybody.

Such a view of a collective unconscious would resemble the concept of god or gods in many religions, and it would likely be fragmented into smaller units at several scales, like families, countries, religions, etc., each with its own collective feelings, plans, and so on.

Jung noticed that in dreams and in cultural creations some archetypal patterns repeat. These archetypes might simply be part of the thoughts, experiences and knowledge of the collective unconscious.

Precognition in dreams or art might simply be picking up collective intentions that are only later realized and can be felt and dreamed about already while the collective unconscious is only planning or considering them.

How would the collective unconscious effectively direct the individuals it consists of? Telling each and every one what to do at each moment would likely not be possible, just like the conscious individual mind would not be able to tell each of its nerve cells when to fire.

But maybe with a general concept like astrology, which creates a balanced and relatively complete set of individuals, each with its own approach to new problems? Faced with a particular problem, a Leo, for example, would feel more like solving it in a "Leo way", due to collective feedback, so that in any situation different approaches would be tried by different individuals and a good solution would usually emerge. Since astrology tries to reflect all possible approaches in a structured way, the search space for solutions would usually be quite complete.

In other words, a culture with a system like astrology would have an evolutionary advantage in the sense of Darwin. Astrology would then not necessarily need to have anything to do with planets and stars in the sky, more so with relatively ancient beliefs about them.

Assuming the collective unconscious would extend to matter considered inanimate, oracles like the I Ching or Tarot could really reveal some intentions of the collective unconscious, maybe paired with emotional feedback which parts of the response to focus on or how to interpret it. If so, also astrology might a priori still have natural causes, direct influences from planets and stars, collective feedback from the universe itself.

However, there are some arguments that speak against astrology having dominantly natural causes from the sky. There are different astrologies in different cultures, each of which comes in different flavours and has different schools of thought. Besides many small examples for a detachment from actual constellations in the sky, the most prominent one is Pluto in Western astrology.

Pluto was at its discovery in 1930 thought to be a planet that is about as big as planet Earth. Over the following decades it first emerged that Pluto is much smaller, consists mainly of ice and finally in the early 21st century that Pluto is rather part of a belt of objects in similar orbits and with similar sizes. In 20th century astrology, however, Pluto was attributed a major role, both in mundane events and personal fates. In my perception, part of that view *did* reflect reality, so that it seems most plausible to me that astrology is *largely* a cultural creation of mankind that works by collective feedback.

Now let me come back to the initial question or to how something with the properties of a collective unconscious could come about in view of contemporary physics.



The most immediate explanation would be that there are direct connection between brains, mediated by some kind of "waves". But this can largely be excluded today, except maybe at close range, in the sense that any explanation of that sort would require new physics.

So let me focus on known physics and try to look for the most simple and obvious explanation. What I propose is that people simply *mirror* who and what they encounter in their lives inside their brains.

People's brains would thus contain "copies" of everyone they know, most prominently and precisely of their loved ones. What exactly the neural networks would mirror would not be consciously available to individuals nor would it likely be easy to analyze scientifically even if the full structure was known. But it could in principle allow people to make fairly accurate predictions about what their loved ones would do and when. For example, one person could possibly think of the other one almost exactly the moment that other person would have picked up the phone to call.

In terms of network terminology, this would be a *store and forward* network instead of one where information is propagated immediately.

leads

- Mirroring the outside world is such a central part of the human psyche that it would seem likely that nature would try to make use of any physical effect it could.
- Experimentally distinguishing different effects that could explain such phenomena seems to be very difficult.
- Candidates would include entangled quantum states, as in the EPR paradox, and self-similarity as in fractals.
There would be neither senders nor receivers in these views; sharing would be fundamentally symmetric. Would maybe different people simply look at the *same* things inside?
If there was just one inner world, seen from different perspectives by different people, similarly to what is usually assumed about the outer world, would maybe the inner world be as important or “real” as the outer one, or even more, unlike nowadays usually assumed in science and technology?
- See “Zeitzeugnisse” under  artemis for my contributions of 2002 to some possibly new physics related to this, which make additional very specific predictions.
- See “How astrology might really work?” under  artemis for a longer article around the same themes as here, but with different starting point and focus, also available in German.
- Big data and deep learning could be used to find and analyze such collective structures, including astrological ones.
- Science is based on some implicit, but fundamentally unprovable assumptions, like that nature is more stupid than people and repeats stoically given the same questions. Since numbers only come to be after a measurement, it is difficult to compare a mathematical model of the situation before measurement with reality. So, the “Veil of Isis” may not be easy to lift, if at all, also related to e5, etc.

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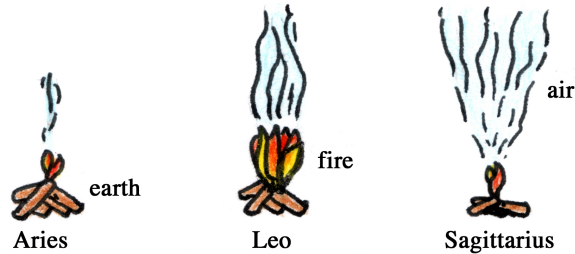
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star signs

Star signs in the Western zodiac seem to reflect transitions between elements within Aristotle's circle.

Fire signs seem to transform from earth via fire to air, while water is missing:



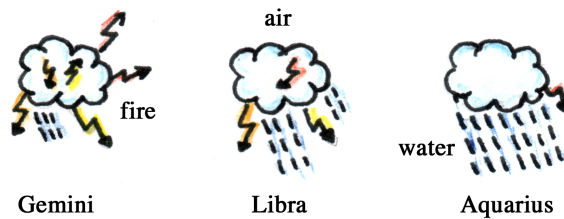
The archetypal image is simply a fire that transforms wood (earth) to smoke (air). Aries as a young fire has most earth, Leo most fire, Sagittarius most air.

In psychological astrology a wound is a central theme for the two later fire signs Leo and Sagittarius, namely for the fisher king in Perceval and Chiron in mythology.

In the model that wound is simply the human body (earth) that is wounded by the fire of life, as any human body must die one day. Only what is learned in life can be formulated in words (air) and can thus be passed on to later generations, thus becomes immortal in a way. So there is a transformation from mortal body to immortal mind, or from animal via man/king to god.

Learning and getting compassion—the element water that is missing in the transformation of the fire signs—in the process is a vital goal for older fire signs.

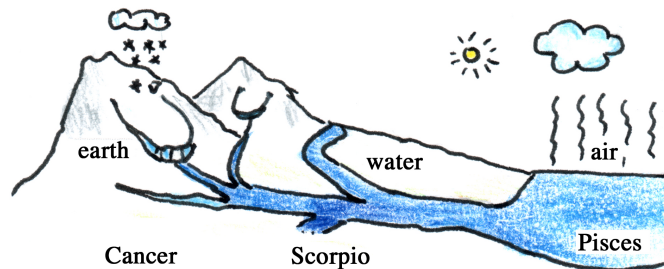
Air signs seem to transform from fire via air to water, while earth is missing:



The archetypal image is a cloud (air), which emits both lightning (fire) and rain (water). Gemini as young air has most fire, Libra most air, Aquarius most water.

Paris, who is associated with Libra, chose Aphrodite's offering of love and marriage with Helena, the most beautiful woman in the world, hence love (water) and thus the possibility for the missing element earth in the form of children as fruits of love. Similarly, the opening of Pandora's Box, associated with Aquarius, symbolizes birth.

Water signs seem to transform from earth via water to air, while fire is missing:

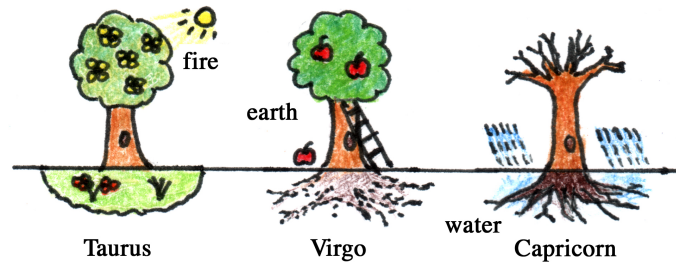


The archetypal image is a river with Cancer as a source and young river emerging from the mountains, maybe from a glacier (earth), merging with more and more rivers and becoming a stream as Scorpio (water) and finally flowing into the sea as Pisces from where most water eventually evaporates again (air), by the power of the sun (fire), the missing element and goal for the water signs.

So, the transition is, like for the fire signs, from earth to air, but this time for a passive, female element. The river that flows down to the sea is more fated than fire, since it is passive, it cannot resist the movement.

But the way up in the end towards light is important, like, for example, for the crab that bit Heracles into his ankle while he was fighting the Hydra in the swamps, and got its place in the sky as the constellation Cancer.

Earth signs seem to transform from fire via earth to water, while the missing element is air:



The archetypal image is a tree with Taurus focussing on the directly visible, but short-lived beauties of the tree that grow with the power of the sun (fire), Capricorn restraining himself to the parts of the tree that persist across seasons and which keep it from falling down, namely trunk and roots, which feed it with water and the substances diluted in it, and Virgo in between, between beauty and fate.

It is this fate or necessity, which creates minimal structures like the branches and roots of a tree, thus order, the abstract element air.

This solves the riddle that even though Virgo is often depicted as being very concerned about order, many Virgos do not keep their lives and homes in strict order. It is Virgo for whom order is an *issue*, for Capricorn it is a *given* and for Taurus it is not that important, except a bit, as Taurus is transforming from fire to earth.

Persephone, who is associated with Virgo, was collecting flowers as a maiden, looking at the sunny (fire) side of life, but already starting to look down to earth, starting to wonder about how things work, what makes the flowers grow, etc., when the earth opened up, Hades abducted her and she became his wife, the queen of the underworld.


For all elements transitions start with a dry element and end with a wet one. This mirrors that often when one gets older, one realizes that things are not so clearly and reliably what they appeared to be when first encountered.

element	transition	missing	image
fire	earth → fire → air	water	fire
air	fire → air → water	earth	cloud
water	earth → water → air	fire	river
earth	fire → earth → water	air	tree

Maybe some day it will be possible to synthesize most properties of the star signs formally from the transition between the elements defined by in/out and rest/move?

Libra, for example, learns from observation of motion outside (fire) and inside (water). Since Libra's transition is towards water, the gift of "inner vision" is given to Teiresias by Zeus and outer vision is reduced by Hera, except for observing omens, which are arguably just outer reflections of collective inner intentions.

leads

- For more detailed expositions, see the longer article *Elementary star signs* under  artemis or my book *Elementary Star Signs* (2018), which are both also available in German.
The idea dates back to 2001 and was first published in 2002.
- The four tasks of Psyche in Apuleius' *The Golden Ass* seem to mirror the same transitions very beautifully and precisely, in the order earth-water-fire-air, with goals air-fire-water-earth.
- Are there similar elemental transitions in the Chinese zodiac?

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The oddest thing of all, the thing that most strikes us when we embark on a story is the total void spreading out before us. The events have occurred and lie all around us in a continuous, formless mass without beginning or end. We can start anywhere... – Věra Linhartová

avantgarde











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-  Willkommen in meinem Garten...
-  What is exactphilosophy?






I Ching

-  Elemental changes in the I Ching?
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-  Elementary star signs
-  Elementare Sternzeichen
-  Deep Learning and astrology
-  Deep Learning und Astrologie
-  How astrology might really work?
-  Wie Astrologie wirklich funktionieren könnte?
-  Birth charts of Switzerland and the USA
-  Geburtshoroskope der Schweiz und der USA
-  Dispositorenkettensynastrieteaser
-  Sedna times?











Elements

-  The roots of the four elements in Empedocles' poem, and similarly veiled in the Hippocratic Oath ?
-  Die Wurzeln der vier Elemente in Empedokles' Gedicht, und ähnlich verschleiert im Hippokratischen Eid ?
-  The pyramids and the four elements ?
-  Die Pyramiden und die vier Elemente ?
-  Les pyramides et les quatre éléments ?





Paradoxes

-  Paradox of love
-  Paradox of measurement
-  Paradox of solar eclipses
-  Paradox of decoherence
-  Paradox of π ?







Dug-up Facts

-  Birth time of Caesar Rodney
-  Geburtszeit von Caesar Rodney
-  Première mention de Lilith comme second foyer de l'orbite lunaire
-  First mention of Lilith as second focal point of the lunar orbit
-  Erste Erwähnung von Lilith als zweitem Brennpunkt der Mondbahn
-  Dada und Duchamps Fountain
-  Dada and Duchamp's Fountain
-  Dada et la Fontaine de Duchamp
-  Original ideas in the book "Elementary Star Signs"
-  Eigene Ideen im Buch "Elementare Sternzeichen"







Future

-  ~~White~~-red-black and triple moon goddess ?
-  ~~White~~-red-black and the "green" goddess
-  Mare's Nests – Surreal World Views for the Future
-  Mährennester – Surreale Weltbilder für die Zukunft




Public Relations

-  Teslcard Postcard Action 2010
-  Teslcard Postkarten-Aktion 2010
-  Mountain Astrologer ads
-  Mountain Astrologer Anzeigen
-  Delphi for Palm OS
-  Delphi für Palm OS

Zeitzeugnisse

-  Discoveries revisited
-  Web archives
-  First mentions
-  odyssey in usenet
-  Mondfaden
-  Möbius lego

Art

-  Die neugierige Statue
-  En attendant... / Waiting for... / Warten auf Todog
-  Visual art gallery

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Attempts to eventually synthesize something tangible from the definition of elements in terms of in/out and rest/move, and their transformations; hopefully new physics.

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Even if a formal model of the elements as defined here grew into a “scientific way of doing metaphysics”, as aimed at in Kant’s *Prolegomena to Any Future Metaphysics That Will Be Able to Present Itself as a Science*, it would essentially be air, something that rests inside the mind.

Four elements can be grouped into three pairs with opposing attributes.

rest/move
bind/release

in/out
wet/dry
soft/hard
malleable/brittle
mixed/isolated
collective/individual

passive/active
cold/hot
heavy/light
dark/light
female/male
moon/sun
night/day
un-/conscious

My personal impression as of May 2019 is that defining elements in terms of in/out, rest/move and their transformations is a very interesting tool for thinking around elements, philosophically and scientifically, in culture and nature, in structured, artistic and often very revealing ways, but is not the seed of a new kind of physics based on immediate experience of nature and a formal model derived from it. Looks like I am free again, no obligation to promote, other than very minimally, as already essentially done.

If things changed, I would simply write it down here. . .



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- Andreas Schöter. *Bipolar Change*. Journal of Chinese Philosophy. Volume 35, Issue 2, p. 297-317 (June 2008).

Abstract I reconsider the natural characterization of change and non-change that arises from the algebraic approach: this sees change as yang in contrast to nonchange, which is yin. Following a persuasive example from Alain Stalder, rather than consider change solely in contrast to non-change, I develop a formal characterization of different forms of change considered relative to each other. This extension allows the internal structure of a change to be made explicit in a new way, bifurcating the change into yang parts and yin parts. I call this extended definition of change *bipolar change*.

Links [Preprint] [Publication]

- Thread *exactphilosophy.net 2018 (1 Nov)* at the Usenet newsgroup alt.philosophy.taoism (Nov 2018).

Links [Archive]

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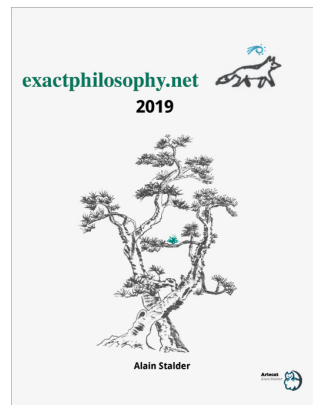
References

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Links

Books

This website in May 2019 – complete with all web pages and articles, the definitive edition:



exactphilosophy.net 2019

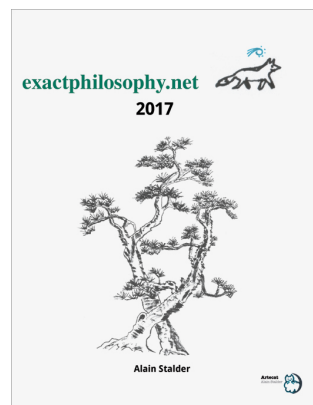
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This website in 2017 – all web pages plus the articles *Elementary star signs* and *Elemental changes in the I Ching?* in English and German, as well as some *Zeitzeugnisse*:



exactphilosophy.net 2017

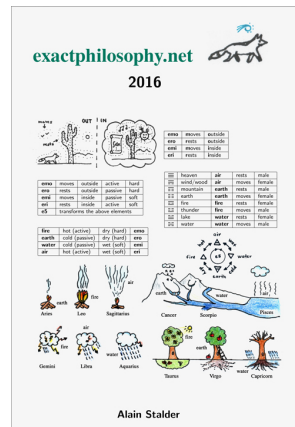
Alain Stalder
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[Google Books](#)



This website in August 2016 – all web pages plus the article *Elementary star signs* in English and German:



exactphilosophy.net 2016

Alain Stalder

Paperback, 70 pages, A4

Black & white

ISBN 978-3-033-05801-9

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See artecat.ch for downloads of these books as PDFs, more books and other items related to ideas of this website.

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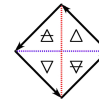
Yi Jing Algebra

Mathematical approaches to the I Ching, by Andreas Schöter.



Greek Elements

Detailed article by John Opsopaus; from ancient Greece to Jung.



Artecat Alain Stalder

My tiny publishing company; books and more related to this website.



Four Elements

Inspiring book by John O'Donohue; breath, tears, hearth and sphinx.



Energy Language

Images speaking about elementary cycles and more, by Billy Culver.



Articles

All articles linked in the “artemis” section, strictly in the order listed there. Almost all of them come in English, many also in German, and a few also in French.

Also reproduced are some articles in the ZIP files linked in articles under Zeitzeugnisse in the “artemis” section. The German word *Zeitzeugnis* literally means “witness of time” and is used to designate historical documents or other artifacts of some potential value.

SHA3-512 Hashes

The cryptographic hashes of the two ZIP files in which I preserved the Zeitzeugnisse, plus the same for two selected documents in one of them.

- **discoveries.zip** (<https://www.exactphilosophy.net/discoveries.zip>)
8aca9372bd7c37fdd0c65ddc5039285c491c00f3570a78a324e1309ded5ee6fa
31aa990fbf33cc2e5f849b849868202cedf8473e5bd2308508bc34e9b04ed199
- **discoveries.pdf** (in discoveries.zip)
9c0e02bc10fc58bc31c0c17627367e8db74b41e2aa1768b3af3a7cac01e0d112
5dca437b50f9f8ce5bc7c13396a7decaa2dd0be09fc351ea4a48f1ab2271fb4c
- **review.pdf** (in discoveries.zip)
c5baf4d5cd1c2f52f1364a9bfb2d92c6b4702604d70cefb778ffb659322fbd50
4e5385d70e00f4154a633752a9eb2ff32f48cf3081ec0d7f752438cb96fcf889
- **first-mentions.zip** (<https://www.exactphilosophy.net/first-mentions.zip>)
e83b1ef581d53aad36111c6c6fb4114f8bb03bb74f2ff933cb25042e7d08d196
5752fd2a710b33adb9f23b90149f15f9f7f009bb7e1cfff7889845812cd61087

Note on small text

See *blue* headers on pages with small text for information on which page or pages magnified text can be found. If all else fails, use the online version on the website and zoom in.

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avantgarde

Welcome to my garden...

My web site exactphilosophy.net is essentially a garden. From time to time, new things grow and sometimes others are cut back, hopefully becoming more and more beautiful and natural in time. While some articles and exhibits in the "artemis" section are rather curiosities or art, others are very straightforward and self-contained presentations of quite specific facts or ideas. In time, some of my thoughts have and may appear in the form of generally accessible books. See the website of my one-man publishing company at artecat.ch:

Artecat
Alain Stalder



My web server at my home near Zürich (Bezirk Horgen):



As of May 2019, I intend to reduce activities on this site, and instead to gradually write a book titled "Mare's Nests – Surreal World Views *for the Future*" that would cover all essential ideas and ways of thinking I developed.

Maybe intentions could still change, but it does not feel like it now.

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Bienvenue dans mon jardin. . .

Mon site web exactphilosophy.net est essentiellement un jardin. De temps en temps, de nouvelles choses poussent et parfois d'autres sont taillées, vivement devenant de plus en plus belles et naturelles avec le temps. Tandis que quelques articles et pièces d'exposition sont plutôt des curiosités ou de l'art, d'autres sont des présentations très rectilignes et autonomes de faits et idées plutôt spécifiques. Avec le temps, quelques de mes pensées ont et pourraient apparaître sous forme de livres accessibles. Voir le site web de ma maison d'édition individuelle sur artecat.ch :



Mon serveur web chez moi près de Zürich (Bezirk Horgen) :



A partir d'aujourd'hui en mai 2019, j'ai l'intention de réduire les activités sur ce site web, et au lieu de cela, d'écrire graduellement un livre intitulé "Mare's Nests – World Views for the Future" ("Nids de cavale – des visions surréelles du monde *pour le futur*"), qui comprendrait toutes les idées et manières de penser essentiels que j'ai développés.

Peut-être que les intentions pourraient encore changer, mais je n'en ai pas le sentiment en ce moment.

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Willkommen in meinem Garten. . .

Meine Website exactphilosophy.net ist im Wesentlichen ein Garten. Von Zeit zu Zeit, wachsen neue Dinge und manchmal werden andere zurückgeschnitten, um hoffentlich mit der Zeit immer schöner und natürlicher zu werden. Während einige Artikel und Exponate in der "artemis" Sektion eher Kuriositäten oder Kunst sind, sind andere sehr geradlinige und eigenständige Darlegungen von recht spezifischen Fakten oder Ideen. Mit der Zeit sind und mögen einige meiner Gedanken in der Form von allgemein zugänglichen Büchern erscheinen. Siehe die Website meines Ein-Mann-Verlags auf artecat.ch:

Artecat
Alain Stalder



Mein Web Server bei mir zuhause in der Nähe von Zürich (Bezirk Horgen):



Ab heute im Mai 2019 beabsichtige ich die Aktivitäten auf dieser Website zu reduzieren, und stattdessen schrittweise ein Buch zu schreiben mit Titel "Mare's Nests – Surreal World Views for the Future" (ev. auch auf Deutsch, "Mährennester – Surreale Weltbilder für die Zukunft"), welches alle wesentlichen Ideen und Denkweisen, die ich entwickelt habe, umfassen würde.

Vielleicht könnten sich die Absichten noch ändern, aber fühlt sich im Moment nicht danach an.

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What is exactphilosophy ?

A new word for the dictionary that I would define maybe like this:

exactphilosophy n.

A way of doing philosophy that aims at producing scientific hypotheses, while avoiding logical inconsistencies (or making them explicit) and correcting factual errors whenever detected. It avoids to make things too specific unless they are carefully settled, influenced by ancient Asian traditions, especially by the Tao in Chinese philosophy, and by pataphysics. It could be imagined as floating around reality like a magic carpet, while gently trying to settle down.

Note that this is about *exactphilosophy* in *one* word and *not* capitalized.

The adjective would be *exactphilosophical*, the adverb *exactphilosophically*, the verb *exactphilosophize*. Privately, I often abbreviate exactphilosophy as *xphi* or even, more rarely, *xφ*.

A little background and explanations

The fox icon of this website is related to hexagram Wei Chi (64) of the I Ching, especially as translated and interpreted by Wilhelm/Baynes, which mirrors the above definition of exactphilosophy closely, see next page.

You might also be tempted to claim that "The *exactphilosophy* that can be *exactphilosophized* is not the true/eternal/unchanging *exactphilosophy*."

The concepts of exactphilosophy were also influenced by and are related to Kant's *Prolegomena to Any Future Metaphysics That Will Be Able to Present Itself as a Science*, and other of Kant's works.

Conversely, exactphilosophy is *not* related to *The Society for Exact Philosophy* (*1970), although some of the rigorous methods developed there might become useful also in exactphilosophy some day, or maybe not.

Note that exactphilosophy is intended to be a *word in the dictionary*, a name given to a novel concept that did previously not exist in this form; it is not a brand or organization, hence never in competition with anything of that kind.

Feel free to add or associate more texts from Taoism, or not. For example, see chapter 66 of the Tao Te Ching or Zhuangzi's "Zauberperle" in Wilhelm's translation to German. In that sense, the "magic carpet" in the definition above might float above, below or within reality, and more. . .

Philosophy itself is already a composed word, composed of philo and sophia, very roughly "love of wisdom".

I Ching – 64. Wei Chi / Before Completion (Wilhelm/Baynes)

above LI THE CLINGING, FLAME
below K'AN THE ABYSMAL, WATER

This hexagram indicates a time when the transition from disorder to order is not yet completed. The change is indeed prepared for, since all the lines in the upper trigram are in relation to those in the lower. However, they are not yet in their places. While the preceding hexagram offers an analogy to autumn, which forms the transition from summer to winter, this hexagram presents a parallel to spring, which leads out of winter's stagnation into the fruitful time of summer. With this hopeful outlook the Book of Changes come to its close.

THE JUDGMENT

BEFORE COMPLETION. Success.

But if the little fox, after nearly completing the crossing,
Gets his tail in the water,
There is nothing that would further.

The conditions are difficult. The task is great and full of responsibility. It is nothing less than that of leading the world out of confusion back to order. But it is a task that promises success, because there is a goal that can unite the forces now tending in different directions. At first, however, one must move warily, like an old fox walking over ice. The caution of a fox walking over ice is proverbial in China. His ears are constantly alert to the cracking of the ice, as he carefully and circumspectly searches out the safest spots. A young fox who as yet has not acquired this caution goes ahead boldly, and it may happen that he falls in and gets his tail wet when he is almost across the water. Then of course his effort has been all in vain. Accordingly, in times "before completion," deliberation and caution are the prerequisites of success.

THE IMAGE

Fire over water:
The image of the condition before transition.
Thus the superior man is careful
In the differentiation of things,
So that each finds its place.

When fire, which by nature flames upward, is above, and water, which flows downward, is below, their effects take opposite directions and remain unrelated. If we wish to achieve an effect, we must first investigate the nature of the forces in question and ascertain their proper place. If we can bring these forces to bear in the right place, they will have the desired effect and completion will be achieved. But in order to handle external forces properly, we must above all arrive at the correct standpoint ourselves, for only from this vantage can we work correctly.

Tao Te Ching – Chapter 66 (Legge)

That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;—it is thus that they are the kings of them all. So it is that the sage, wishing to be above men, puts himself by his words below them, and wishing to be before them, places his person behind them. In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them. Therefore all in the world delight to exalt him and do not weary of him. Because he does not strive, no one finds it possible to strive with him.

Zhuangzi – Magic Pearl (Wilhelm/me)

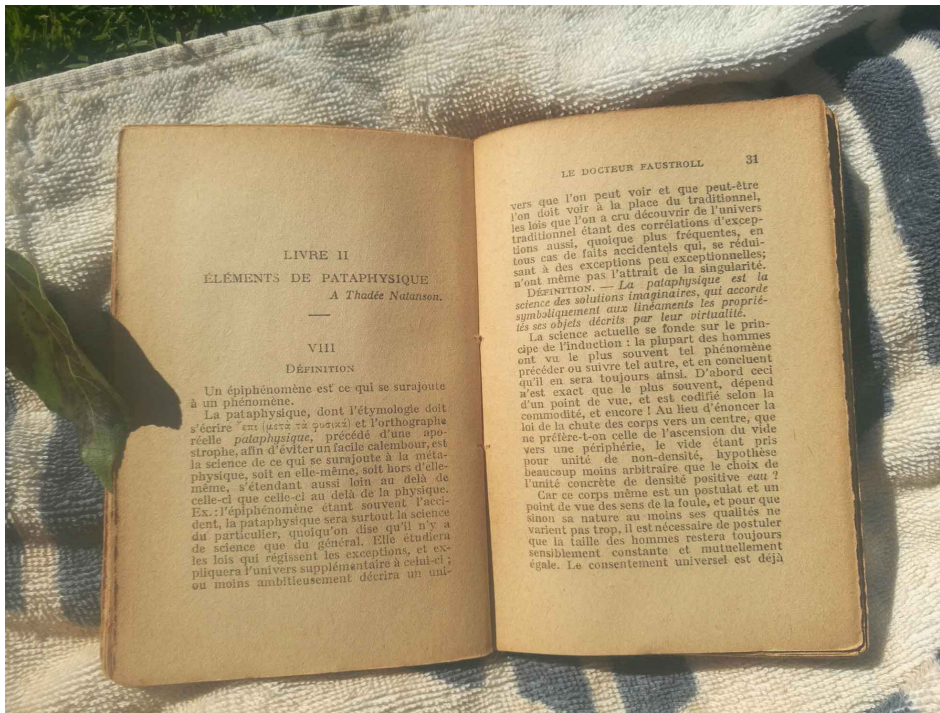
The lord of the Yellow Earth was strolling beyond the limits of the world. There he came upon a very high mountain and contemplated the circle of recurrence. There he lost his magic pearl. He sent knowledge to find it, and did not get it back. He sent sharp eye to find it, and did not get it back. He sent thinking to find it, and did not get it back. Then he sent out self-oblivion. Self-oblivion found it. The lord of the Yellow Earth said: “Strange, indeed, that exactly self-oblivion as able to find it!”

The exactphilosophy.net logo

Note that the fox in the logo of my website is not alone, but closely and harmoniously accompanied by some sort of “p” comet or something, and vice versa:



Thanks a million for that. I call this combination “foxyfox”, by the way.



(Alfred Jarry, *Gestes et opinions du docteur Faustroll, pataphysicien*)

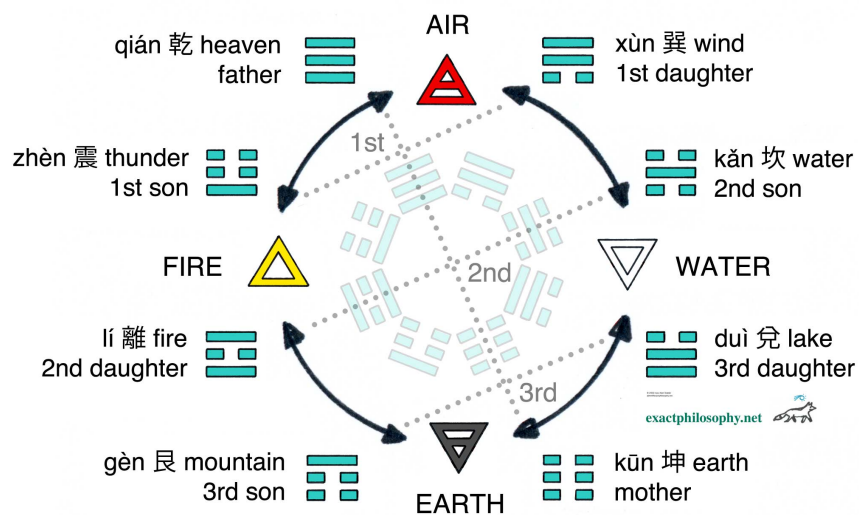


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Elemental changes in the I Ching ?

Abstract

A new way of arranging the trigrams of the I Ching in a circle is presented for consideration and discussion. Here it is in advance:



The eight trigrams are tentatively interpreted as the eight possible transitions between the four “Greek” elements Earth, Water, Air and Fire along Aristotle’s circle of the elements. The new arrangement features also some very interesting structures and symmetries, which will be exposed in detail later on.

However, no common historical roots of the I Ching and the ancient Greek elements are known, and also no roots of the above arrangement in Chinese history, although it is similar to the traditional Earlier Heaven arrangement. So did maybe both cultures mirror nature independently, even unknowingly, or is this maybe just a coincidence, or a bit of both, or... ?

Not being an expert on ancient history (I am a physicist) and considering worldwide interest in the I Ching, I thought it would be best to simply present this structure as carefully and minimally as possible.

In the following, first a quick overview of Aristotle’s circle of elements and the ancient elements as natural phenomena, then to the I Ching and finally to the new arrangement of the trigrams with its symmetries.

Aristotle's circle of the elements

In *On Generation and Corruption* (around 350 BCE) Aristotle defines elements by properties that can be felt by *touching*. He names cold-hot, wet-dry, fine-coarse, soft-hard, brittle-malleable and reduces the last four opposites to wet-dry. Then he defines the four elements as combinations of these two pairs of opposites cold-hot and wet-dry: Earth as cold and dry, Water as cold and wet, Air as hot and wet, Fire as hot and dry.

He arranges the elements in a circle, in which at each transition only one of the properties cold-hot or wet-dry is inverted: Earth gets wet, becomes Water, gets warm, becomes Air, gets dry, becomes Fire, gets cold, becomes Earth again, and also the other way round in the circle:



Hence there are 8 possible transitions along this circle, the same number as the number of trigrams in the I Ching.

In the tradition of the Stoics and other schools that emerged in Hellenistic times, Earth and Water were later usually considered passive, heavy and female and Air and Fire active, light and male.

The Greek elements as natural phenomena

According to today's chemistry and physics, considering the material world to be composed of earth, water, air and fire would, of course, be wrong. But if you interpret Earth as *solid*, Water as *liquid*, and Air as *gas*—the most commonly encountered *states of matter*—and interpret Fire as a *chemical reaction or physical phenomenon that creates light and possibly heat*, this makes more sense: Practically everything you could encounter in daily life in antiquity would fit into one of these four categories, would be either solid, liquid, gas or some sort of Fire, or a mixture of these four, like, say, mud a mixture of Earth and Water. Transformations of the elements, like, say, ice melting and then evaporating (Earth-Water-Air) or a fire that transforms wood into smoke and gas (Earth-Fire-Air), would often be part of Aristotle's circle.

The trigrams as transitions between elements

The following three sentences in the introduction of the Wilhelm/Baynes translation of the I Ching had been in the back of my mind for years, but only in August 2016, I found a concrete, specific way of applying them:

The eight trigrams are symbols standing for changing transitional states; they are images that are constantly undergoing change. Attention centers not on things in their state of being—as is chiefly the case in the Occident—but upon their movements in change. The eight trigrams therefore are not representations of things as such but of their tendencies in movement.

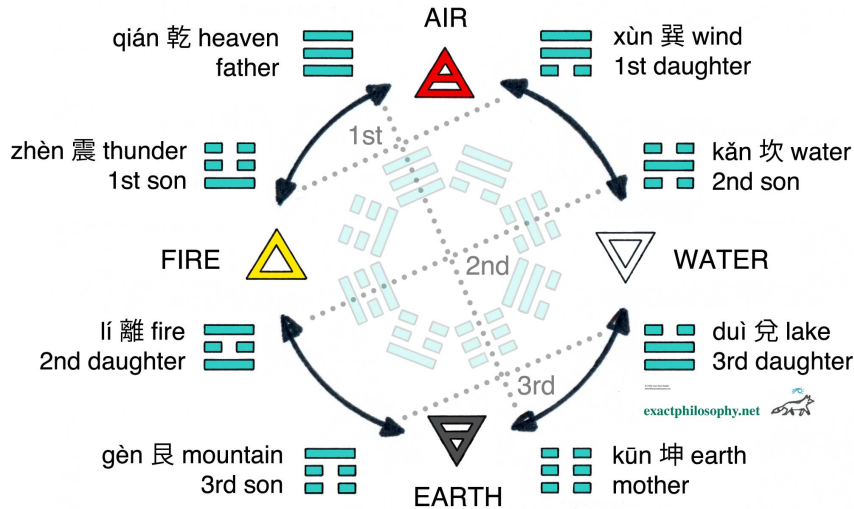
Hence eight trigrams as 8 transitions between 4 elements? In order to approach the specific arrangement step-by-step, let me start with a table of the trigrams, as given by Wilhelm/Baynes:

☰	qián	heaven	strong	creative	father
☷	kūn	earth	devoted/yielding	receptive	mother
☳	zhèn	thunder	inciting movement	arousing	1st son
☵	kǎn	water	dangerous	abysmal	2nd son
☶	gèn	mountain	resting	keeping still	3rd son
☴	xùn	wind/wood	penetrating	gentle	1st daughter
☲	lí	fire	light-giving	clinging	2nd daughter
☱	duì	lake	joyful	joyous	3rd daughter

Now let me tentatively group them into pairs of “Greek” elements:

☰	qián	heaven	Air	(rests)	male
☴	xùn	wind	Air	(moves)	female
☶	gèn	mountain	Earth	(rests)	male
☷	kūn	earth	Earth	(moves)	female
☲	lí	fire	Fire	(rests)	female
☳	zhèn	thunder	Fire	(moves)	male
☱	duì	lake	Water	(rests)	female
☵	kǎn	water	Water	(moves)	male

And finally arrange them in Aristotle's circle, letting the transition end with the corresponding element in the table above and start with a female element (Water or Earth) for the female trigrams (mother and three daughters) and with a male element (Fire or Air) for the male trigrams (father and three sons):



☰	qián	heaven	Air ← Fire	Air risen from fire
☴	xùn	wind	Air ← Water	Air from evaporated water
☶	gèn	mountain	Earth ← Fire	Earth from solidified lava (Fire)
☷	kūn	earth	Earth ← Water	Earth from sediments deposited by water
☲	lí	fire	Fire ← Earth	Fire from burning matter (Earth)
☳	zhèn	thunder	Fire ← Air	Fire as lightning from the sky (Air)
☱	duì	lake	Water ← Earth	Water sprung from sources (Earth)
☵	kǎn	water	Water ← Air	Water fallen as rain from the sky (Air)

Note that this circle is none of the two traditionally known ones, neither the *Earlier Heaven* nor the *Later Heaven* arrangement of the trigrams:



The trigrams seem to fit closely: Thunder as fire that has suddenly come down as lightning from the sky (Air), in contrast to fire steadily clinging to the matter (Earth) it burns; wind as air that gently evaporated from water, in contrast to gases from a fire risen to heaven; a lake as water sprung from sources (Earth), in contrast to water fallen down as rain from the sky (Air); a mountain as earth solidified from lava (Fire), in contrast to softly yielding earth from sediments deposited by water.

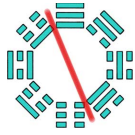
The arrangement has also the following additional symmetries:



Sons and daughters are grouped in order of birth from mother to father (gray dotted lines above).



If you mirror the lines of each trigram at their second (middle) line (i.e. swap first and third line) and invert all three lines of the trigram (yin ↔ yang), you get exactly the lines of the trigram opposite in the circle.

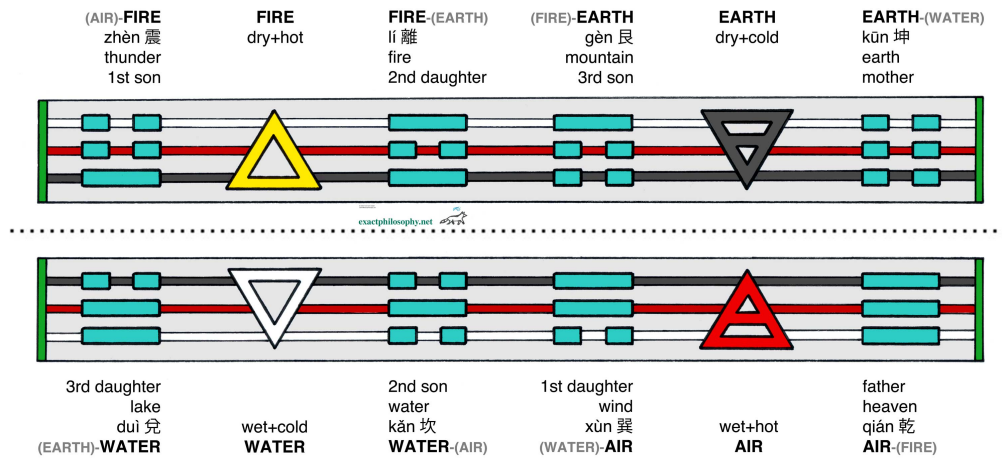


The middle line of each trigram that transforms to or from a dry element is a broken line, which would fit with Aristotle's view that dry is brittle, hence can be broken more easily than wet.



Excluding the middle line, between adjacent trigrams in the circle always exactly one line is inverted (yin ↔ yang).

Here is another way of representing the structure, along a Möbius Strip, inspired by the images on Billy Culver's "Energy Language" website. Note that each yin line on one side of the strip touches a yang line on the other side, and vice-versa, and that the symbols for the Greek elements overlap, too.



Conclusion

My conclusion is twofold. As a physicist, I find that the number of symmetries is a bit too high for immediately assuming a pure coincidence. Judging how well the trigrams correlate with elementary transitions in the proposed way, however, is more difficult, first fundamentally, because it is prose and not math and second for me personally, because I am not an expert on ancient Chinese culture, so my overview is limited and based on translations. This is why I wrote this up, as a starting point for anyone interested to take a closer look. . .

This is not to say that I have no further ideas regarding this and the I Ching and the elements, but nothing further that immediately fits here, for more see my website exactphilosophy.net.

PS: Note that you can click on most illustrations in this text for the individual image with higher resolution. Feel free to share these images with whoever you think might be interested, if possible preferably with a link to this article or to work that references it.

Previous related work: I am not aware of previous work that features the same arrangement of trigrams as presented here. Considering the millennia of considerations of the I Ching, it would however be very likely that someone did in the past.

That said, this article features more than “just an arrangement of trigrams in a circle”, namely a *model* in terms of elemental transitions behind it. Quite generally, this article is rather pan-cultural or even non-cultural, relating to the I Ching as well as to ancient Greek and Indian views on the elements, and probably to any other culture and its views on “elements”. And note that the main illustration in this article features 12 not 8 symbols in a circle, hinting thus also at possible relations to various zodiacs, most likely, though, the Chinese one.

Moreover, note that I originally got to this model coming from a definition of “elements” in terms of in/out and rest/move, which you can find in the main part of my website.

What I am aware of is that at least two people attributed trigrams in pairs to elements in the same way as I just presented here (i.e. Fire to fire/thunder, Air to heaven/wind, Water to water/lake and Earth to earth/mountain). These two are **Bradford Hatcher** (hermetica.info) and **Karen Witter** ([WheelOfTarot](http://WheelOfTarot.com)). Bradford Hatcher brought this to my attention in January 2017 and told me he had been using this “since 1976”. References are Bradford Hatcher’s books *Tarot as a Counseling Language* [1] and *The Book of Changes: Word by Word, Vol. 1, Part 2* [2], and Karen Witter in a post to her Yahoo Group of 1999 [3].

- [1] This book is available on his website [here](http://hermetica.info) (html). Search the text for “I Ching” to find a subsection where he explains the attribution of trigrams to elements, referring also to Karen Witter and earlier roots by Aleister Crowley. Note that both BH and KW group trigrams also into two sets of four elements, “archetypal” elements (heaven, water, earth, fire) and “attributional” elements (wind, lake, mountain, thunder). See also [this table](#) in the book for these attributions.
- [2] This book is listed prominently on his website hermetica.info and can also be downloaded as a [zipped pdf](#). See the descriptions of the trigrams in part 2 (vol. 1), or search for “Greater Earth” to find this maybe more easily. In that book he uses “greater” and “lesser” instead of “archetypal” and “attributional” to distinguish the two sets of trigrams.
- [3] Here is a [link to her post](#) and an excerpt from the post:

1. There are 4 archetypal elements and 4 attributional elements in the I-Ching.

Shown below; 1=line, 0=broken line, left to right=top to bottom:

Archetype Air (Heaven) 111
Attribute Air (Wind) 110

Archetype Water (Water) 010
Attribute Water (Marsh) 011

Archetype Earth (Earth) 000
Attribute Earth (Mountain) 001

Archetype Fire (Fire) 101
Attribute Fire (Thunder) 001

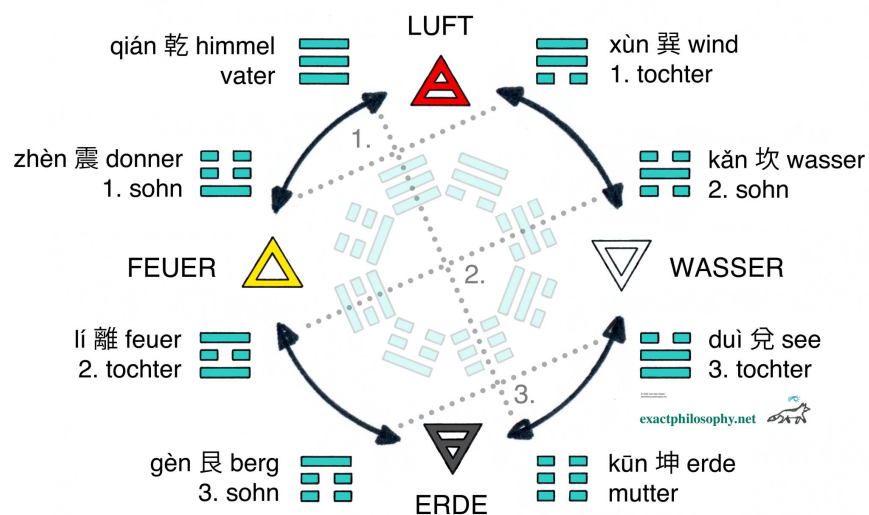


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Elementare Wandlungen im I Ging ?

Inhalt

Ich stelle eine neue Weise, die Trigramme des I Gings in einem Kreis anzuordnen, vor, zur Ansicht und Diskussion. Hier ist sie vorab:



Hierbei werden die acht Trigramme tentativ als die acht möglichen Wandlungen zwischen den vier "griechischen" Elementen Erde, Wasser, Luft und Feuer entlang Aristoteles' Kreis der Elemente interpretiert. Die neue Anordnung zeigt auch einige sehr interessante Strukturen und Symmetrien auf, welche ich später im Detail darlegen werde.

Allerdings sind keine gemeinsamen geschichtlichen Wurzeln des I Ging und der antiken griechischen Elemente bekannt, und auch keine Wurzeln der obigen Anordnung in der chinesischen Geschichte, wenn sie auch der traditionellen Anordnung des Früheren Himmels ähnelt. Haben also beide Kulturen die Natur unabhängig, sogar unwissentlich, gespiegelt, oder ist dies vielleicht nur Zufall, oder ein wenig von Beidem, oder... ?

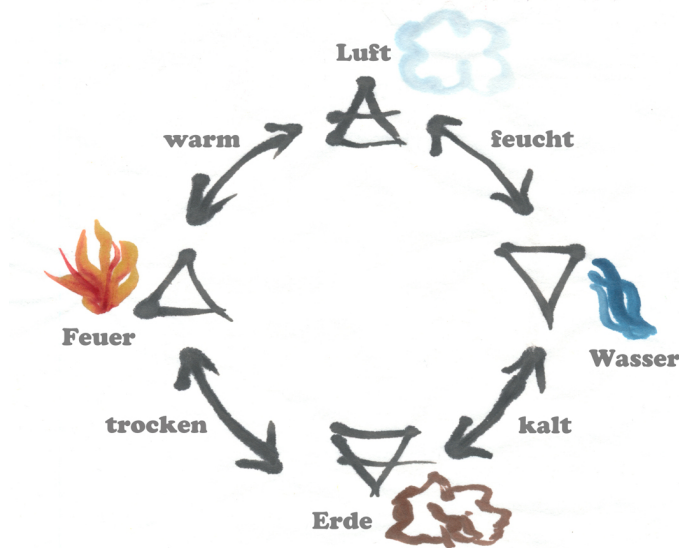
Da ich kein Experte in antiker Geschichte bin (ich bin Physiker) und in Anbetracht des weltweiten Interesses am I Ging, dachte ich, es wäre das Beste, diese Struktur einfach so sorgfältig und minimal wie möglich zu präsentieren.

Im Folgenden erst ein kleiner Überblick über Aristoteles' Kreis der Elemente und die antiken Elementen als Naturphänomene, dann zum I Ging und schliesslich zur neuen Anordnung der Trigramme mit ihren Symmetrien.

Aristoteles' Kreis der Elemente

In *Über Werden und Vergehen* (um 350 v. Chr.) definiert Aristoteles Elemente durch Eigenschaften, die durch *Tasten* erföhlt werden können. Er benennt warm-kalt, feucht-trocken, fein-grob, weich-hart, brüchig-formbar und reduziert die letzten vier Gegensätze zu feucht-trocken. Dann definiert er vier Elemente als Kombinationen dieser zwei Paare von Gegensätzen, warm-kalt und feucht-trocken: Erde als kalt und trocken, Wasser als kalt und feucht, Luft als warm und feucht, Feuer als warm und trocken.

Er ordnet die Elemente in einem Kreis an, wobei bei jedem Übergang nur eine der Eigenschaften kalt-warm oder feucht-trocken umgekehrt wird: Erde wird feucht, wird zu Wasser, wird warm, wird zu Luft, wird trocken, wird zu Feuer, wird kalt, wird wiederum zu Erde, und auch umgekehrt im Kreis herum:



Somit gibt es 8 mögliche Übergänge zwischen den Elementen in diesem Kreis, dieselbe Anzahl wie die Anzahl der Trigramme im I Ging.

In der Tradition der Stoiker und anderer Schulen, die im Hellenismus aufkamen, wurden Erde und Wasser später üblicherweise als weiblich, passiv und schwer betrachtet, sowie Luft und Feuer als männlich, aktiv und leicht.

Die Griechischen Elemente als Naturphänomene

Gemäss heutiger Chemie und Physik, wäre es natürlich völlig falsch, die materielle Welt als aus Erde, Wasser, Luft und Feuer bestehend anzuschauen. Aber wenn man Erde als *fest* interpretiert, Wasser als *flüssig* und Luft als *gasförmig*—die am häufigsten angetroffenen *Aggregatzustände* von Materie—und Feuer als eine *chemische Reaktion oder physikalische Erscheinung, die Licht und möglicherweise Wärme erzeugt*, macht das mehr Sinn: Praktisch alles, was man im täglichen Leben in der Antike antreffen konnte, würde in eine dieser vier Kategorien passen, würde entweder fest, flüssig, gasförmig oder eine Art von Feuer sein, oder eine Mischung dieser vier, wie z.B. Schlamm ein Gemisch von Erde und Wasser. Wandlungen der Elemente, wie z.B. Eis, das schmilzt und dann verdampft (Erde-Wasser-Luft) oder ein Feuer, das Holz in Rauch und Gas verwandelt (Erde-Feuer-Luft), wären oft Teil von Aristoteles' Kreis.

Die Trigramme als Übergänge zwischen den Elementen

Die folgenden drei Sätze aus der Einführung von Richard Wilhelms Übersetzung des I Ging hatte ich viele Jahre im Hinterkopf, aber erst im August 2016 fand ich einen konkreten, spezifischen Weg, sie anzuwenden:

Die acht [Trigramme] sind Zeichen wechselnder Übergangszustände, Bilder, die sich dauern verwandeln. Worauf das Augenmerk gerichtet war, waren nicht die Dinge in ihrem Sein—wie das im Westen hauptsächlich der Fall war—, sondern die Bewegungen der Dinge in ihrem Wechsel. So sind die acht [Trigramme] nicht Abbildungen der Dinge, sondern Abbildungen ihrer Bewegungstendenzen.

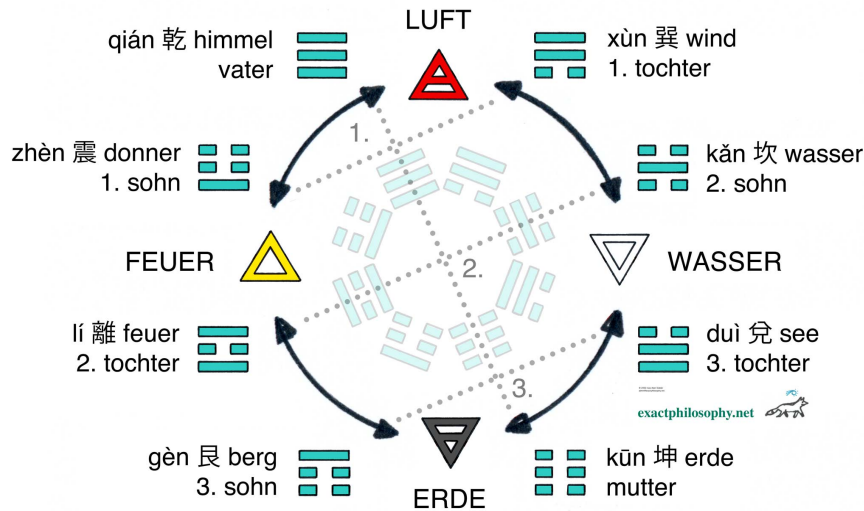
Also acht Trigramme als 8 Wandlungen zwischen 4 Elementen? Um mich der konkreten Anordnung Schritt für Schritt zu nähern, beginne ich mit einer Tabelle der Trigramme, gemäss Richard Wilhelm:

☰	qián	Himmel	stark	schöpferisch	Vater
☷	kūn	Erde	hingebend	empfangend	Mutter
☳	zhèn	Donner	bewegend	erregend	1. Sohn
☵	kǎn	Wasser	gefährlich	abgründig	2. Sohn
☶	gèn	Berg	ruhend	stillehaltend	3. Sohn
☴	xùn	Wind/Holz	eindringend	sanft	1. Tochter
☲	lí	Feuer	leuchtend	haftend	2. Tochter
☱	duì	See	fröhlich	heiter	3. Tochter

Nun gruppieren sie tentativ zu Paaren von "griechischen" Elementen:

☰	qián	Himmel	Luft	(ruht)	männlich
☴	xùn	Wind	Luft	(bewegt sich)	weiblich
☶	gèn	Berg	Erde	(ruht)	männlich
☷	kūn	Erde	Erde	(bewegt sich)	weiblich
☲	lí	Feuer	Feuer	(ruht)	weiblich
☳	zhèn	Donner	Feuer	(bewegt sich)	männlich
☱	duì	See	Wasser	(ruht)	weiblich
☵	kǎn	Wasser	Wasser	(bewegt sich)	männlich

Und schliesslich ordne ich sie in Aristoteles' Kreis an, wobei der Übergang mit dem entsprechenden Element gemäss der Tabelle oben endet und für die weiblichen Trigramme (Mutter und drei Töchter) mit einem weiblichen Element (Wasser oder Erde) beginnt, sowie für die männlichen Trigramme (Vater und drei Söhne) mit einem männlichen Element (Feuer oder Luft):



☰	qián	Himmel	Luft ← Feuer	Luft aufgestiegen aus Feuer
☵	xùn	Wind	Luft ← Wasser	Luft aus verdunstetem Wasser
☶	gèn	Berg	Erde ← Feuer	Erde aus erstarrter Lava (Feuer)
☷	kūn	Erde	Erde ← Wasser	Erde aus von Wasser abgelagerten Sedimenten
☲	lí	Feuer	Feuer ← Erde	Feuer aus brennender Materie (Erde)
☳	zhèn	Donner	Feuer ← Luft	Feuer als Blitz vom Himmel (Luft)
☱	duì	See	Wasser ← Erde	Wasser entsprungen aus Quellen (Erde)
☵	kǎn	Wasser	Wasser ← Luft	Wasser gefallen als Regen vom Himmel (Luft)

Man beachte, dass dieser Kreis keiner der zwei traditionell bekannten ist, weder die Anordnung des *Früheren Himmels* noch die des *Späteren Himmels*:



Die Trigramme scheinen gut zu passen: Donner als Feuer, das plötzlich als Blitz vom Himmel (Luft) herunter kommt, im Kontrast zu Feuer das kontinuierlich an der Materie (Erde) haftet, die es verbrennt; Wind als Luft, die sanft aus Wasser verdampft ist, im Kontrast zu Gasen von einem Feuer, die in den Himmel aufgestiegen sind; ein See als Wasser entsprungen aus Quellen (Erde), im Kontrast zu Wasser, das als Regen vom Himmel (Erde) heruntergefallen ist; ein Berg als Erde erstarrt aus Lava (Feuer), im Kontrast zu sanft nachgebender Erde aus Sedimenten, die von Wasser abgelagert wurden.

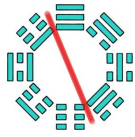
Die Anordnung hat folgende zusätzliche Symmetrien:



Söhne und Töchter sind in der Reihenfolge ihrer Geburt von Mutter zu Vater angeordnet (grau gepunktete Linien oben).



Wenn man die Linien jedes Trigramms an ihrer zweiten (mittleren) Linie spiegelt (also erste und dritte Linie vertauscht) und alle drei Linien des Trigramms invertiert (Yin ↔ Yang), erhält man genau die Linien des im Kreis gegenüberliegenden Trigramms.

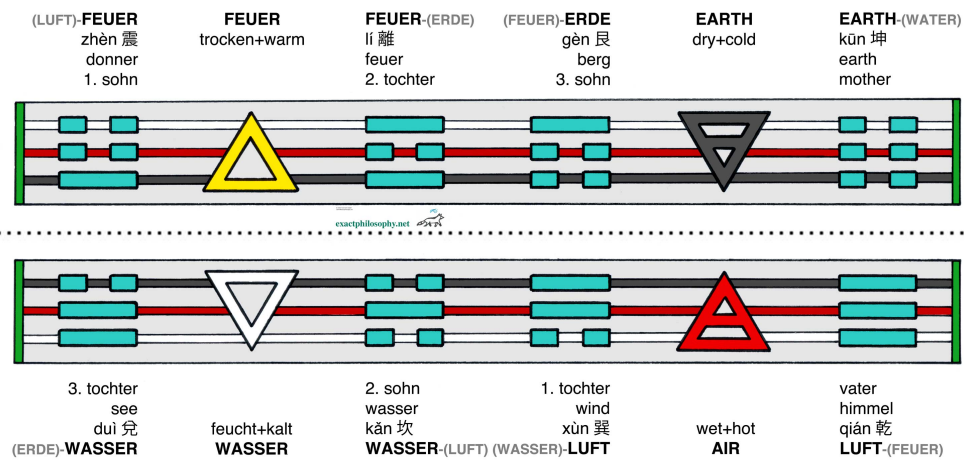


Die mittlere Linie von jedem Trigram, das zu oder von einem trockenen Element verwandelt, ist eine gebrochene Linie, was dazu passen würde, dass trocken laut Aristoteles brüchig ist, also einfacher als feucht gebrochen werden kann.



Die mittlere Linie ausgenommen, wird zwischen im Kreis anliegenden Trigrammen jeweils immer genau eine Linie invertiert (Yin ↔ Yang).

Hier noch eine weitere Weise, wie die Struktur dargestellt werden kann, nämlich auf einem Möbiusband, inspiriert von Billy Culver's "Energy Language" [Website](#). Man beachte, dass jede Yin Linie auf einer Seite des Bandes auf der anderen Seite eine Yang Linie berührt, und umgekehrt, und dass die Symbole für die griechischen Elemente sich ebenfalls überlappen.



Schluss

Meine Sicht hat zwei Seiten. Als Physiker finde ich, dass die Anzahl Symmetrien ein wenig zu gross ist, um unmittelbar von einem reinen Zufall auszugehen. Beurteilen, wie gut die Trigramme mit elementaren Wandlungen in der vorgeschlagenen Weise korrelieren, ist allerdings schwieriger, erstens fundamental, weil es Prosa und nicht Mathematik ist, und zweitens für mich persönlich, weil ich kein Experte der antiken chinesischen Kultur bin, also meine Übersicht eingeschränkt ist und auf Übersetzungen beruht. Daher habe ich dies hier aufgeschrieben, als Startpunkt für alle, die Interesse haben, sich das genauer anzuschauen. . .

Das soll nicht heissen, dass ich keine weiteren Ideen bezüglich dem hier und dem I Ging und den Elementen hätte, aber nichts weiter, das unmittelbar hierhin passt, siehe dazu stattdessen meine Website [exactphilosophy.net](#).

PS: Man kann auf die meisten Illustrationen in diesem Text klicken für das individuelle Bild mit höherer Auflösung. Gerne dürfen diese Bilder weiter geteilt werden, wenn möglich vorzugsweise mit einem Link zu diesem Artikel oder zu Arbeiten, die ihn referenzieren.

Frühere verwandte Werke: Siehe [englische Version](#) dieses Artikels.

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Elementary star signs

This text about the star signs is something uniquely special. . .

. . . at first maybe totally novel, and some things could appear a bit strange at first, but in the end, it is something already very familiar, just described a bit differently, where everybody can mirror her- of himself, as well as loved and close ones.

I describe the 12 star signs of the (Western) zodiac—thus Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces—in a novel, very elementary way, which is, yet, very rich and familiar in the end, and hopefully also conveys a lot of sympathy for and understanding of the star signs and what moves them in their innermost cores.

The whole idea is hard to explain in general terms, so let me simply give a concrete example (Aries) first, and then expose my model for all star signs, with a few applications and comparisons with what other astrologers already wrote about star signs, in order to connect the idea to more familiar things. And at the end a review and an attempt to crystallize the structure of the model once more, as simply and clearly as possible.

Please take a little time to immerse yourself into this.

Example (Aries)

I am starting with Aries, the first star sign of the zodiac:

In my model, **Aries** is the first stage or phase of a transformation from **Earth via Fire to Air**.



I am sure this must now sound abstract and arbitrary, but this is much, much less the case than it appears, which I can only explain gradually, step-by-step.

Let me start with a real fire.

A fire needs two things to burn: Some fuel like wood or coal, hence something that often reminds of the element Earth, as well as the oxygen from the

air, hence roughly the element Air. In addition, when a fire burns, most of the fuel disappears practically invisibly into the air, as gas and smoke, and in terms of solid matter only a small heap of ashes remains.

Thus 'Earth' is transformed by Fire into 'Air'. And why Aries as the first stage of this transition? Well, Aries is the first of the three Fire signs Aries-Leo-Sagittarius in the zodiac. Aries is still very much rooted in immediate reality, close to the ground of reality, but already filled with lots of fire and aspirations to higher things, like more reason, knowledge, justice, which would astrologically all be Air themes. Sagittarius, as the third and last Fire sign, is already like Zeus/Jupiter, who rules the sign, high up in the air and considers the world from above, only from time to time he lets fire speak, when he throws a thunderbolt or seduces a maiden. Leo, as the second Fire sign, is in the middle, where the fire burns with most intensity, the most focussed.

But maybe first a quote from well-known astrologer Liz Greene about Aries, to make the matter a bit more vivid:

The Ram was known to the Egyptians as the primeval god Ammon, or Amun, whose name means 'the hidden one'. This antique ram-headed deity was said to be the force behind the invisible wind. He was also called 'he who abides in all things', and was imagined as the soul of all earthly phenomena.

— Liz Greene, *The Astrology of Fate* (Weiser 1984), in the chapter about Aries

Liz Greene instinctively used the right words: 'earthly' comes from 'Earth', hence the element Earth and 'Wind' is moving air, hence the element Air. Also the word 'soul' fits in very well, as follows.

The human physical body (Earth) is mortal, ephemeral, but the mind (Air) can create ideas and theories, which can be communicated and written down, hence can become sort of immortal. That is where the transformation of the Fire signs lies, it is about the aspiration to something higher, about transforming the mortal human body (Earth) with help of Fire, with imagination and energy etc., into something immortal.

And the soul is considered immortal—but the soul is not really (only) like the element Air, it resonates also a lot with feeling and fate, hence with the element Water. And Water is exactly the one element of the four Greek elements that lacks in the transformation of all Fire signs, they actually often lack compassion and comprehension for their fellow human beings, also Aries, despite his noble goals for all people.

Liz Greene often emphasizes this theme in *The Astrology of Fate* for the Fire signs, like for Aries, where Jason cheats on Medea, or for Leo, where Parsifal has at first no comprehension of the purpose of the Grail, but learns is later, or finally for Sagittarius, where the centaur Cheiron finally sacrifices his immortality for someone else, thus in a way fulfilling the "task of the Fire signs" of learning to feel and show compassion.

Another, much older source, where the elementary transformation of the fire signs (and also of the other star signs) is visible, is in the four tasks of Psyche from *The Golden Ass* by Lucius Apuleius from the second century CE. In the story, Lucius is transformed into an ass and experiences lots of adventures. As a story within the story, the *Fairy Tale of Cupid and Psyche* is told, where the

god Cupid, son of the love goddess Venus, falls in love with Psyche, the most beautiful woman of the world. And, as another story within the story, the story of the four tasks of Psyche is told, which Venus, jealous of the already pregnant Psyche, poses to her, in the intent of having her fail. The four tasks correspond to the four elements, as I hope to show, and like others already tried to assign them, although, in my view, often the wrong way. But more about that later, here the task which I relate to the element Fire, the third task.

This task consisted of bringing back, before nightfall, a goblet filled with water from the river Styx, which flows eternally in a circle. But the river is surrounded by steep, sharp rocks, guarded by monsters and in addition its water is poisonous. So, no getting through for an Aries who likes to fight on the ground of facts, sort of with his horned head through the wall, a solution can be only be found with oversight from high up in the air, in Apuleius' story when Jupiter sends Psyche an eagle, who flies from high in the air to the middle of the river and fills the goblet with water.

Here all four elements come together: The Earth, where there is no getting through, the Fire, which makes it possible by its visual, imaginative power to get an overview of the situation (in order to see something visually, light, Fire, is required), the Air that had risen from the power of Fire, which can then easily find a solution from above and finally the goal, Water, the immortal soul, which circles in everything, like the eternal Styx, to put it a bit poetically. . .

So much for this example, now first to the elements all to themselves and then to step-by-step descriptions of all 12 star signs.

(An overview of the structure of the model follows later, but if you are too curious, maybe take a peek already earlier further back in this text and then come back and read on? The theme of the Fire signs, and also the themes of the other star signs, as will become visible later, are mirrored here: Without having "lived", so to speak, through all transformations of the star signs, it is difficult to convey an overall view in a really accessible way.)

The elements

Astrologers are usually well aware of the four elements, in most textbooks about astrology they are presented with at least a few keywords. Hence only a relatively short description here, although here and there substantiated in a maybe a bit unexpectedly specific way.

Fire and Air are described as male, active, warm, light elements, Water and Earth as female, passive, cold, heavy elements. According to Aristotle, in addition Fire and Earth are dry, Air and Water wet, which includes also more bendability, malleability and flexibility—this will be important later on regarding the structures in the model of the star signs, but now briefly to the individual elements.

Fire has certainly immediately to do with sources of light and heat, like with the sun, a fire, a light bulb or a thunderbolt, etc. In order to see something with the eyes, a source of light, hence 'Fire', is necessary, thus also figuratively visual imagination is associated with fire, simply because also in the head sort of a form of Fire is required to make an inner image visible. Thus any kind of visual imagination belongs to Fire, as well as a bit more negatively projections.

Of course such assignments are never totally absolute and also not always in accordance with findings in natural sciences, but the things I described above

are, yet, very strong and often the dominating associations, where Fire—of the four elements—clearly fits best.

Air also has a lot to do with thinking, but rather abstract thinking, not in images, because air is invisible. Air can also be very changeable, like the wind, or sort of unreachable, because it can neither be seen nor grasped, which can appear arrogant as well as fleeting, depending on circumstances. The association with language and communication comes about as follows: A word like “dog” is an abstraction from the corresponding living animal, in such terms it is then possible to think purely abstractly, logically, even without necessarily having to imagine a dog, and there are words which were abstract from the beginning, like justice, or think of mathematics, etc.

Water can flow or move in waves, which is associated with feelings. The flowing of rivers into each other can be associated directly with an increase of “influence”, hence with an increase of power, and for a river flowing downstream is unavoidable, also since Water is a heavy element, which together brings Water symbolically also close to the forces of fate (because of ‘influence/heavy/unavoidable’). The flowing and moving in waves is certainly also close to music and dance and song, and love, as well as maybe also close to a belief in something, because, shared with others, like music, it creates a shared feeling of security within a community.

Every year afresh, **Earth** recreates new plants and trees, which also transform during the seasons. There is a certain stubbornness and hardness in this, a certain inability to gain knowledge, but I am getting ahead of myself, especially with realistic Earth it is maybe better to get to this with concrete examples.

But now for the star signs in detail. Und just to avoid too high expectations: The star signs are age-old and have already been lived through by so many people that I can by no means provide a complete and balanced description here! But what I can hopefully do, is convey that these transformations of the elements are actually present in the star signs, sort of as an inner *skeleton*, as the innermost structure of the star signs, but around that there is still a lot of flesh and spirit and soul and simply many ways in which to live with it and how to live it out. The discussion about the star signs does not end here, quite to the contrary.

The Fire signs

What is common to all Fire signs in the model, is that they consist foremost of Fire, empowered or sometimes maybe even possessed by lots of imagination. The energy behind that is biggest in youth, hence in Aries, because he still has the biggest supply of Earth fuel, of physical power to waste. In Leo the energy is already a bit more tamed, but still wild, and Sagittarius has to use its energy often selectively demonstratively, like Zeus his thunderbolts.

The burning of Fire can also be seen as the Fire signs learning the path to abstract insights and thoughts and theories sort of experimentally from reality, by at first failing repeatedly at reality, like the proverbial Aries, who runs so often headfirst into any obstacles that one might suspect purpose.

The Fire signs – Aries

Aristotle also arranged the elements in a circle—Earth to Fire to Air to Water and then again to Earth—and in this circle, among the Fire signs, Aries is still

the farthest ways from the element Water, in the direction of his life, thus for him learning compassion (i.e. Water) with his fellow human beings is at first hardly a theme for him, but it is still expected of him to learn this a little bit in his life. From Leo, this is already quite a bit more is expected, also coming from the image of a good king for his people, and definitely from Sagittarius.

On the other hand, seen the other way round, Aries is still very close to Water, it is simply “behind” him. That would for example fit Jason in mythology, who the magician Medea helped a lot in the beginning, and he married her and had children with her, until he forgot about all of that and cheated on her.

Or where young Jason carried an old woman across a river and lost a sandal. The old woman was the goddess Hera in disguise and the river symbolizes Water, of the elements, of course, the element he thus symbolically left behind. But the river is symbolically also where the dead were carried across, hence a symbolic rebirth, which one could well also see as the transition from Pisces to Aries, hence to the new astrological year.

In order to get a young fire like Aries burning, it takes at first a lot of care, you have to protect it from wind and, yet, provide air, so that it can catch on. The finesse of Pisces and the wisdom of the whole zodiac contained within them would fit this very well. And, last but not least, in my model Pisces would be composed mainly of Air, similar to Sagittarius, as I will expose later on.

Returning to the myth of Jason and Medea, she fits symbolically quite well with Pisces, not least in her sort of boundless revenge on Jason, where she did not even spare her own children.

In *The Astrology of Fate*, Liz Greene writes a lot more about Jason, and also about more Aries themes. For example, she strongly emphasizes the theme of a fight against the father for Aries. I am not sure whether she maybe exaggerates a little bit there, but the statement that in heaven there is only room for one god (Zeus/Jupiter/(Jahwe) would fit to some degree; in order to get up to heaven, you would have to chase others from there. Then again, such a hard exclusion fits rather with the element Earth than with the element Air.

The Fire signs – Leo

But the lion is a stage in a process, as Jung suggests; and it is this process or pattern which brings us into the sphere of the 'fate' of Leo. It would seem [...] that there is an alchemical work to be performed. The Lion is not permitted to remain in its bestial form, but must give way to something other.

— Liz Greene, *The Astrology of Fate* (Weiser 1984), in the chapter about Leo

This fits, of course, very well with the model, it describes again a transformation. The body of a human being is rather the animal side, its spirit rather the human or even divine side, since thoughts can be passed on and thus have a certain immortality and immortality is also an essential property of gods.

Connected to that is also the theme of the *wound*, which Liz Greene emphasizes especially for Leo and Sagittarius in *The Astrology of Fate*. In the legend of the Holy Grail, the Grail king is wounded at the lower part of his body and thus no longer potent, which fits, of course, again into the picture; with growing

age the body is no longer able to produce offspring. Just read up what on Liz Greene writes there from more details and insights.

Leo at heart is a religious sign, using the word here as it was originally meant: to reconnect. It is the secret of his intensive need to create something which mirrors his own essential substance – be it a company, a book, a painting, a political movement, an airline, a scientific achievement, an empire, a photograph.

— Liz Greene, *Star Signs for Lovers* (Stein and Day 1984), in the chapter about Leo

Incidentally, she relativizes this statement in *The Astrology of Fate*, I presume rightly, as follows, arguing from the elementary transformation.

A book, for example, is a mix of Earth (you can touch it) and Air (the textual content), hence even if this mirrors maybe Leo in the middle of the transformation, it does not really live up to his goals, because in the end these are rather more immaterial than a book or a painting or a company. Also reconnecting, via belief and more, contains is a relation to Water, Leo wants and must in the end feel something when he does something, it must be in relation to something that others wish for, which they dream of, sometimes including of the lion.

The Fire signs – Sagittarius

The centaur Cheiron, one of the centaurs that had been lifted into the sky as the constellation Sagittarius in mythology, was immortal, but once while hunting, he was accidentally wounded at the hip by a poisoned arrow shot by his good friend Herakles. Since Cheiron was immortal, he could not die of the wound, but, from then on, suffered permanently deadly pain.

Cheiron has a lower part of the body that is animal, of a horse, so it is symbolically again very fitting with the model that he was wounded there ('Earth') by an arrow and not, say, in the head ('Air', because one thinks with the head). His wound made it possible for him to learn compassion, no longer so much distracted by his animal instincts.

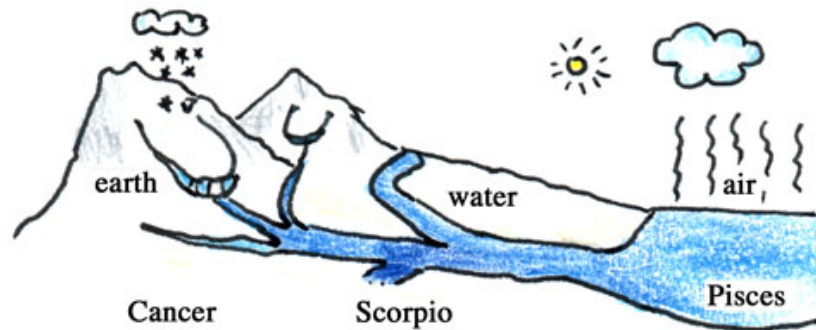
In the end he sacrificed himself, so that Prometheus, who had stolen Fire from the gods, could become immortal. Hence again the same theme: People down on earth get Fire and through that knowledge (Air)—the cycle of the transformation of the Fire signs—and in the end it is completed to immortality, just like at Apuleius with the goblet of water from the eternally circling river Styx, by Cheiron who sacrifices himself in his wisdom.

The Water signs

The transformation of the Water signs is similar to the one of the Fire signs, it starts again with Earth and ends with Air, only this time Water transforms these two elements and this time the missing element is, conversely, Fire.

There are maybe two descriptive images for this. The most elementary one is water in its three aggregate states ice, water and gas/steam. Hence a block of ice that melts and finally evaporates. Another image is the life of a river, from a source in the mountains, maybe out of glacier ice, to a river that flows down

and grows until it finally flows into the sea and there evaporates again, with the power of the sun (Fire), in order to start the cycle again, when it returns as rain or snow to the mountain.



Cancer is the first Water sign, with its hard earthy shell (Earth), Scorpio as the second Water sign is already more flexible—'liquid' like Water—but still able to isolate herself from case to case, and Pisces as the third Water sign are then already hard to catch, the borders have blurred to gas (Air).

Or if you consider a river: A source has not yet mixed with other rivers, its water seems uniform to it, later when rivers flow together (Scorpio), symbolically different influences come together and must be processed in some way, until everything comes together in the sea and is relativized (Pisces).

That way again knowledge (Air) is created: From the experience of all that mixing with the other rivers, the river learns that there are different ways of seeing the world, as well as the realization that size is relative, because even if a river wins against all other rivers by being the larger one and thus defending the name of the river, compared to the sea, it is finally just small in any case.

In the end only an escape into imagination (Fire) helps here, resp. it is probably not fair to speak of escape, because, for one, it is a cycle, and on the other hand Pisces are the last star sign, the body sort of symbolically already close to death, imagination is the only thing that remains there, and that can certainly move even mountains and with gentle blows of Air maybe gently direct an Aries-style hero like Jason?

The Water signs – Cancer

In Apuleius' story, the second task of Psyche consisted of getting some fleece from wild rams. These rams with poisonous teeth were grazing near a river, hence quite a similar situation as with the river Styx in the third task. Only this time, the solution was not visual imagination, but rather of a female nature, as to be expected for a female element like Water, it was rather experience and adaptation to natural cycles, or, put differently, getting a feeling of the situation to the degree of becoming one with it. Instead of trying anything when the rams were wild and awake, Psyche simply waited until the rams were asleep and also only took fleece which the rams had stripped off by their own fiery power on thorny bushes.

Similar to Aries, learning this is not so important, yet, for Cancer, he moves rather still in his very own cycles and thus interacts often also not so harmonically with his environment, rather still has edges sometimes.

In *The Astrology of Fate*, Liz Greene associates one of the most famous heroes, Heracles, with Cancer, because the story how the crab came up to the

sky is connected with one of the tasks of Heracles, namely the one where a crab pinched Heracles into the foot while he was fighting the Hydra in the swamps and Heracles stomped the crab, but Hera thankfully lifted the crab into the sky as the constellation Cancer.

This shows an important theme related to Cancer: The water of a source is the same as the water in the sea, Cancer itself already contains many different streams of water, which he does not understand and can hardly tame. In this sense, the crab, Heracles, Hera, the Hydra and the swamps are all aspects of one and the same Cancer, which partially fight or reward each other. The result of this often seems pointless at first, on the other hand, Cancer learns through this and gains experience and a story like the one of Heracles is also full of imagination (Fire), otherwise I would not be still telling such an old story today.

Now, it is just more difficult with Water to put these transformations rationally into words than with Fire. Or take the USA (Cancer sun) for example, there it is often very difficult to predict who the next president will be, and, yet, the result of all these complex, and often also quite strange forces in the USA is creative and often has a positive image. (Of course, the USA cannot be reduced to Cancer alone, a lot more plays into it, and, yet, what I just wrote describes something essential already very beautifully—what comes out of the USA into the world is often quite special things that definitely remind of Fire.)

The Water signs – Scorpio

The time of the autumn floods had come and hundreds of wild streams were pouring into the great Yellow River. Its waters were swelling and swelling, so that from one bank to the other you could no longer tell an ox from a horse. The god of the Yellow River rejoiced; he had the proud feeling that there was nothing in the world that was not at his command. He let himself drift downstream on the glorious floods and thus arrived at the open sea. There he turned left and looked into the distance. But as far as his eye could reach, he could not see an end to the water.

— *Zhuangzi*, from the chapter *The Floods of Autumn* (English translation of Richard Wilhelm's translation to German)

The above had been written by taoist philosopher Zhuangzi about 300 BCE in China, but it fits well here, also because in the Western zodiac Scorpio is in the middle of autumn.

In the following, the river talks with the god of the sea and learns from him about relativity. During his entire journey downwards, he had been solely busy with growing and seeing his apparent power grow and missed the opportunity to reflect on what he experienced, in order to learn and imagine things, like that there might be things that are still much larger than him and that his strife was maybe not be so important and ultimately necessary at all. As a smaller river, he would still have ended up in the very same sea.

Just as with Cancer, in *The Astrology of Fate*, Liz Greene writes also about Scorpio about the fight with the mother. The flowing into the sea can in that sense maybe also be seen as a liberation from the mother, resp. symbolically that happens maybe rather through gaining knowledge and a perspective of what is and what else could be and what is really important in life.

But the other way round, of course, such insights can also serve to expand one's own power. Especially with the Water signs, this shows that a simple model like this one based on elements does not destroy the complexity of the star signs at all, in the end the same questions, themes and complexes remain, even if now some things are more structured, more made of a single gush, even if this gush can again bring forth many different gushes, hence in the end rather increasing the overall richness of the star signs than reducing it.

The Water signs – Pisces

If I understood Pisces. But still a little bit of something.

One of the first computer programs written under the title *Artificial Intelligence* was called ELIZA and it was as a very simple program which just mirrored its human counterpart. If someone told it (typed into a keyboard) something about his or her mother, ELIZA asked then to tell it more about one's mother or more generally one's family. ELIZA simply deduced a question from what was said, and this was often perceived as very compassionate on the other side.

But, what does this have to do with the elements? Well, at first it is a purely abstract airy mirroring of received sentences. The imagination (Fire) was here rather on the other side, who imagined some things and afterwards maybe wrote even more interesting things than might have been the case without a question back. Thus ELIZA created something related to Fire without having to create much of an imaginary power of its own.

Maybe that is generally the case; the manipulation that Scorpio is blamed for, in order to get others to do something for it, maybe this ends with Pisces with bringing others to imagining a lot about Pisces; hence by creating a secret around themselves, Pisces bring others to imagining lots of things, of which Pisces, in turn, live within their souls?

Interesting, when I started to write this section about Pisces, I did not know this, yet, the elementary model has now even proven itself in a way that it "ran" ahead of me and created something, which I myself was not expecting, and thus also proves that the model is very rich, despite its simple structure.

So, once more, maybe put somewhat differently: Pisces like to create a secret around themselves because they like to sunbathe in all the imaginations (Fire) of the others; they create in this way, quite abstractly like ELIZA (Air), the fourth element Fire, which they would otherwise lack, like all Water signs.

And with Cancer it is probably similar to Aries, inside Cancer there is probably already quite a lot of Fire, which maybe explains all those impulsive and often also contradictory currents even better.

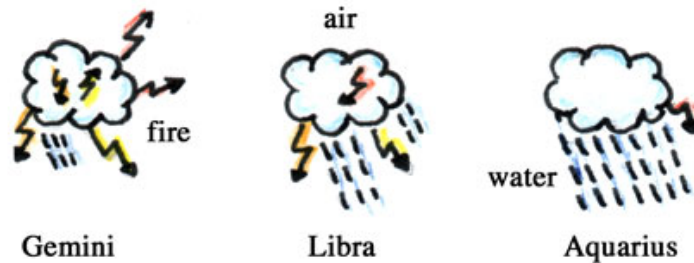
The Air signs

For the Air signs (and afterwards also for the Earth signs), the transformation is shaped a bit differently.

Here, the transformation starts with Fire and ends with Water. In youth, there is sort of a lot of hot wildness (Fire), which, through thinking and learning, ends up in old age as a pleasant ripple (Water).

A good image is a thunderstorm or a cloud. A thunderstorm at first begins with lots of thunder and lightning, which can be heard from far away, and some

rain, then follows often an intensive phase with lots of rain and lots of thunder and lightning, until the thunderstorm usually ends with almost only rain.



A bit more abstractly formulated, the focus of the Air signs is at first on something visual (Fire), on looking at the world from all possible angles, from which inside, by comparing and abstracting, a model of the world emerges, like, for example, the 6 faces of a die that are fused in the head to an object called “die”. Hence from 6 or more images (Fire) of a cube seen from different angles, emerges by thinking (Air) an abstract model of a cube with properties like 6 faces, 8 corners, several symmetry axes and other abstract properties.

The same happens in principle also with all other visual phenomena (Fire) of the world, even those becomes in principle—somewhat sloppily formulated—in the head a “cube” with thousands and thousands of faces.

And the Air signs then often fall in love with these abstract symmetries, lead by the middle Air sign, Libra, which is ruled by Venus, the goddess of love and beauty. Thus emerges love, hence the element Water, from reason (Air).

And something else, also something abstract, emerges at the same time: *transparency*. The 6 or more views of a cube seen from the outside are intransparent, you only see one image, then again another, but never the connections. But with a model of the cube in the head, it becomes sort of transparent, like the element Water, it becomes possible to perceive its structure.

I hope this was not too much abstract stuff at once, even if it concerns Air signs here, which are often exactly at home there.

The Air signs – Gemini

The flames of a fire are quite unpredictable, sometimes they snake here, then they meander there. In the same way, also light and the eye of an observer (Fire) look sometimes here, then there. Gemini, as the first Air sign, have a lot of this, always ready to move, hard to predict, very interested in learning something, very curious and also flexible.

But why then also the theme of dark and bright, of good and evil twin, like in Liz Greene’s *The Astrology of Fate*, can that also be seen somehow in the elementary model?

In order to fuse things, you must be able to unify apparent contradictions like bright/dark, good/evil or true/false in an abstract way. Quite generally, logic is based on true/false or in a computer on zero/one.

For Gemini, as the first Air sign, these opposites often remain just side-by-side; in one moment, like when looking at one face of a coin or the other, only one side is seen and in the next moment maybe the other.

For Libra, opposites are already quite well balanced and finally for Aquarius, they are often already mostly unified, which, however, often is not possible

without suppressing certain things, but more about that later when writing about Aquarius.

The Air signs – Libra

In *The Astrology of Fate*, Liz Greene associates the verdict of Paris with Libra, where three goddesses, Hera, Athene and Aphrodite (Venus), ask a human, Paris, for his judgement who the most beautiful goddess is. And Paris in the end chooses love resp. beauty, Aphrodite's offer, to get Helena, the most beautiful woman of the world, as his wife, which then also causes the Trojan War.

This shows, of course, again love, the element Water, which grows from abstract considerations of the world, mirrored in Paris' mind as well as in the fact, that the goddesses consider his judgement as a human being so important. And, yet, Paris fails first at reality (Earth), the element missing in the transformation of the Air signs, which did not want to adapt to his abstract ideals (Air).

And, yet, the realization (Earth) of an Utopia, an idea for the future, is in the end what Air signs desire and want to implement, at least the two later Air signs, Libra and Aquarius.

The fourth task of Psyche in Apuleius' story was the most complex one: Get some of the beauty ointment from the underworld goddess Proserpina from the Hades. Psyche only succeeds at this by not showing any compassion with individuals she meets in the underworld. For example, she is not allowed to give a beggar a piece of bread, because she needs both pieces, in order to divert the dog Cerberus both on the way down and up.

This shows probably that Libra's love to human beings is already very abstract, it is less concerned with individual fates than with the whole, with realizing (Earth) a plan.

But how exactly is the fourth task of Psyche connected with the elements? Well, for the plan at first a precise knowledge of the world was necessary, including circumstances in the underworld, hence the element Fire, also coming from Gemini, which are ruled by Hermes/Mercury, the messenger of the gods, who also comes to the underworld when carrying messages and who saw and remembered everything then. And then it required a mental effort in order to plan ahead how much of what would be needed and what one was allowed to do and what not, hence the element Air. And, almost last, but not least, a universal love in order to be able to withstand individual temptations (Water), and also Water signs can be very cold if it has to be, and Water is a cold element. Finally, the prize, an ointment, was in the end something material (Earth), and also connected to Venus, because it was an ointment for beauty.

The Air signs – Aquarius

In Aquarius, the third Air sign, opposites are already quite a bit fused together, which is actually not possible from a purely logical point of view, except if certain inconsistencies are suppressed into the unconscious, just as Uranus, the ruler of Aquarius, did in mythology with some titans he did not like, by banning them to the Tartaros.

A tiny example how logic always contains contradictions, at least as soon as you break up the separation of subject and object: The sentence "this sentence has 5 words" and the sentence "this sentence has not 5 words" are both true

and, yet, are the logical opposites of each other. So, if the first sentence is true, normally its opposite would have to be false, but here it is not, hence there is a logical paradox.

On the other hand, it is exactly this consequence of unification, despite a certain suppression, which only makes some kinds of progress possible, some things should be realized in the end, if the advantages clearly outweigh. Also there is a clear transition from learning to teaching from Gemini via Libra to Aquarius, to sharing what has been learnt, which usually makes sense.

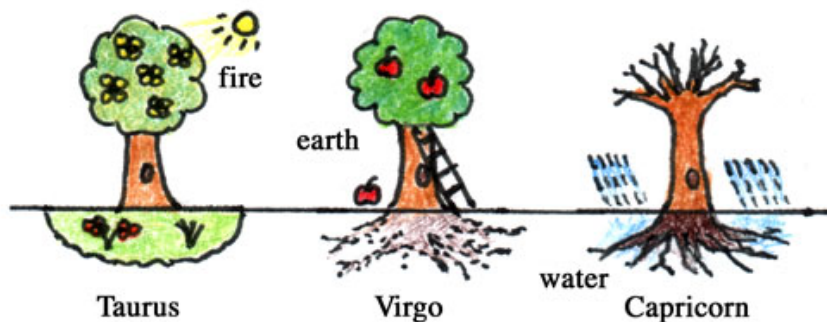
In *The Astrology of Fate*, Liz Greene also mentions Prometheus in the context of Aquarius. Now, Prometheus means roughly “forethought” and his brother Epimetheus “afterthought”, hence Prometheus thinks first and acts afterwards, Epimetheus does the opposite. That mirrors the dilemma of Air signs, because they usually think first, which often keeps them from realizing something, because there are always arguments that speak against.

But in the myth it is exactly Epimetheus who, via Pandora who he took as his wife, gets things rolling. There Pandora as lover (Water) probably played the mediating role, which lead from Air via Water to Earth, hence to realization.

The only thing which remained in Pandora’s box after it had been opened was hope, as is generally known. Where exactly I would put that now, I won’t tell here, I don’t have to sort in everything, a little bit of hope has to remain there...

The Earth signs

For the Earth signs, the transition is also from Fire to Water, this time via Earth, and the missing element is, conversely, Air.



The simplest image here is likely a tree.

It needs two things to grow: Light (Fire) and water, plus nutrients from earth, diluted in water. (Note that this is not complete, although I am not sure if people knew anything about it in antiquity, because a tree also takes in carbon dioxide via its leaves, hence a tree would also require the element Air to live, but I will ignore this in the following.)

The first task of Psyche in Apuleius’ story was to sort out a heap of different seeds before the evening, which Venus had just mixed together. At first Psyche despaired at the task, as she always did, but then ants came to her help and carried the seeds one-by-one to separate heaps.

The result of that work was order (Air), an abstract structure, which emerged from the transformation, the missing element in the transformation of the Earth signs. A former school colleague, who is a Capricorn, once told me of a theory he had thought up, according to which consciousness (hence roughly ‘Air’) would

simply be the result of structure (order), that for example if you moved chairs around, that could already create consciousness. I am not sure if that is true, also in light of quantum mechanics, but it would definitely fit with Earth signs and maybe it is really so.

The Earth signs – Taurus

As the first Earth sign, Fire is still more important than Water to Taurus, and also the distance to order is still far ahead, resp. again rather unconsciously behind him. But first it is more about the beauty of things at hand, like a tree or generally nature in spring, when everything blossoms and grows and one can enjoy it and often also should just do so.

King Minos got a holy bull from Poseidon, the god of the sea, which allowed him to prevail against his brothers for the throne of Crete, but later, when he had become king, he betrayed the god by sacrificing another bull instead of the holy bull. Poseidon took revenge by arousing sexual lust for a bull in Minos' wife Parsiphaë. Daedalus built her a wooden cow in which she could hide and so she became the mother of Minotaurus, the monster with a bull's head and a human body, which hid in the labyrinth and ate human sacrifices.

For one, Minos failed because he wanted to use outer appearances (light, Fire) to trick the god of the sea (Water), for the other, it was simply the animal in the bull (Taurus), the sexual lust, which can be connected both to Fire and Water, resp. the impulse to it rather with Fire, the consequence, children, rather with Water, because the latter is more fated. The Minotaurus came somehow out the wrong way round, he did not create order (Air) but remained in the labyrinth, trapped in disorder, and especially his head, which would foremost stand for reason (Air) had remained the one of an animal.

Similar to Heracles in the fight with Hydra, Hera, crab and swamps, it is here also again the whole myth that mirrors Taurus, hence here also Theseus, the hero who defeated the Minotaurus, is part of it. And definitely also Ariadne, who taught Theseus the trick with the thread and gave it to him, so that Theseus could bring a bit of order (Air) into the labyrinth and she probably did this also out of love (Water).

Earth signs often take liberties with the truth, Taurus also out of a need for harmony, in order not to make others jealous of its properties (Earth).

The Earth signs – Virgo

Towards the end of summer, where Virgo, the second Earth sign, is, many fruits and other things are ripe to pick. As with Psyche in her task, then often things are just "thrown" at your feet to pick or collect and then sort in; this can hardly be controlled, if something is ripe, it must simply be harvested then, not earlier or later.

This is fate then, the element Water, where Virgo more and more develops to. But in between there are also always phases where there is nothing to do, where you can still laze around and enjoy the beauty of things (Fire). Also there are some fruits of nature which then cannot be preserved immediately, those are better given to others or you invite guests and enjoy things together.

But again something from mythology, about Persephone. As a young woman she walked around and when she looked curiously down to certain flowers, the

earth opened up, the underworld god Hades came up with his chariot and abducted her to the underworld, where he made her his wife and the queen of the underworld, Proserpina.

The virgin, simply because she was curious as part of the transformation of elements Fire-Earth-Water-Air, wanted more than just see the beautiful appearance of nature, but as she looked down, hence away from the sun (Fire) in the sky, down to earth (where also water flows to), in order to understand how and why the flowers grow and what kind of flowers there are, she became fatedly trapped, fell in love, similar to the Air signs, with something that at first also appeared terrible to her, like maybe sexuality to a virgin, with all the fascination that also lies within.

The Earth signs – Capricorn

And in the end, as underworld queen Proserpina, she did of course also structure many things. This mirrors already a tree in winter, the third Earth sign, Capricorn, which stands with meager, empty branches, only still supplied via its roots, hidden from view, with water and nutrients, hence containing a lot more Water than Fire. Also generally a lot in nature disappears under the ground in winter, also animals that hibernate or do something similar.

The abduction of Persephone can also be seen that way, because in the myth she was finally allowed to spend a third or half of the year again on the surface, also in accord with the model, where Virgo contains Fire and Water still in similar amounts, even though the path clearly leads to more Water and towards Air.

The roots and meager branches of a tree in winter mirror Capricorn, there order comes without any ornamentation before beauty. And, yet, this is again also a source of lust for Capricorn, out of reversal of sexual drive, *Triebumkehr*, as Freud called it, thus drawing sexual lust out of not doing things one would like to do, but does not do, especially for the oldest Earth sign also out of restrictions that emerge due to old age, when the own body at some point becomes some kind of cage, which keeps trapped.

In *The Astrology of Fate*, Liz Greene describes a dream of a Capricorn, where he was prisoner with his wife in a house, but with open doors and windows, and they still stayed there. This reminds me again very much of the idea of moving chairs around, the house with open doors and windows symbolizes again an order, created from Earth, but very abstract, hence Air.

I will leave it at that with examples for the star signs. As announced, this was now of course not complete at all, the whole topic is simply too rich, I could write a few sentences to almost every sentence of Liz Greene and many other authors about the star signs. And I am sure, about all I said above, many readers will have a slightly or strongly different opinion, and even myself in a few days; I only hope that the other opinions would often still rather confirm than refute my elementary model as the inner *skeleton* of the star signs?

In any case, I hope that I could convey my idea simply and evidently enough, so that now many readers can apply it when desired or needed, to themselves, lovers and friends, mundane themes, etc.

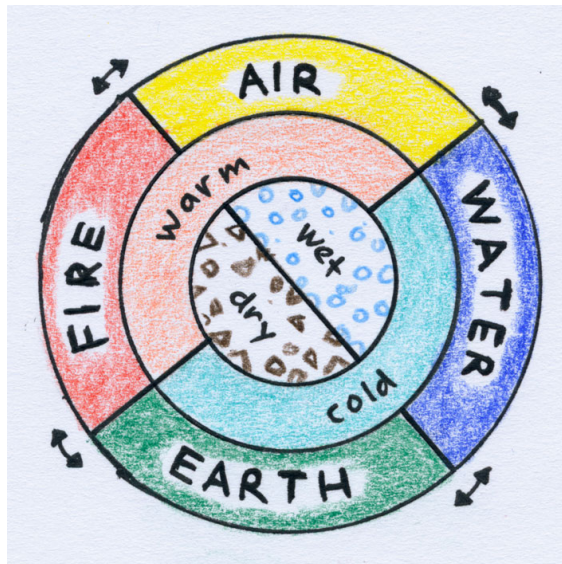
It would be a pity if this idea was lost to the world again.

Review and structures in the model

First a bit about the overall structure of the model in review.

For Fire and Water signs, the transformation started with Earth and ended with Air, for Air and Earth signs, it began with Fire and ended with Water. Hence, the start, Earth/Fire, was always with a dry element, the end, Air/Water, always with a wet element, according to Aristotle. This would fit a general development in life, where in youth a lot would still be appear as given and clear, as fixed, hard, immutable, but with growing age it would crystallize that many things are more flexible, can be bent, flow.

The circle of transformation of the elements in the model was always the same one; Earth, for example, always only transformed to Fire or Water, never directly to Air. This also fits with the philosophical view of Aristotle, because he saw the circle such that in a transformation between elements only one of the properties could change at a time, so Earth, which is dry and cold, could only transform to wet and cold, to Water, or to dry and warm, to Fire, but never directly to wet and warm, to Air, and the same way with the other three elements.



Thus my elementary model of the transformations of the star signs is strongly rooted in well-known philosophical traditions. At the moment there are, however, no indications known to me that my *model* of the star signs was ever conscious to people in the past, which would, for one, be astonishing, for the other it could in the end give astrologers a stronger stand against science. Accusing of charlatantry or illusion would finally hardly be justifiable any more.

By the way, I often wrote "my model" here, which it naturally was, coming from its discovery, but it can only grow if it belongs to all, and if many think and feel into it, imagine things about it and realize them, only then can it maybe approach something like a balanced view of all attributes of the star signs with time.

Appendix – A more formal approach

I would like to append something more abstract, for completeness, even though this might get too abstract for many readers.

On my web site I postulate the elements more abstractly as composed of in/out and rest/move. Earth rests outside, Fire moves outside, Air rests inside, Water moves inside. Thus the transition for all four elements in the zodiac is always from the outside, Earth or Fire, to the inside, Air or Water.

For example, Teiresias, who Liz Greene, in *The Astrology of Fate*, associates with Libra, was struck with blindness by Hera, out of anger about his statement, who of men or women has more fun during sex. But Zeus gave him in exchange the gift of "inner vision". This means, Libra changes its direction of looking from outside, where the light, the Fire, is, towards the inside (Air and Water), where it could then find more abstract insights (Air), also about love and sex (Water), which in the end could again change a state outside (Earth) for good.

I hope this was now at least as comprehensible that it has become visible, that maybe one day this could be applied mathematically in a formal way, partially beyond human interpretation, but at the moment this is still very much Zukunftsmusik...

Sources

I often mentioned *The Astrology of Fate* by Liz Greene, Weiser 1984, as well as, also by her, *Star Signs for Lovers*, Stein and Day 1980. After that she unfortunately hardly ever wrote anything about the star signs again, except indirectly via planets, which, in my view, does not capture all of the richness of the star signs, especially not all of the richness that lies in the transformations of the star signs and their relations.

I recommend to read Apuleius' *The Golden Ass* in the translation by Robert Graves, or in the latin original (which I unfortunately cannot read).

And, of course, just pick out something on your own, which appears to be typical for a star sign, from your favorite books and experiences, and then mirror it in the elementary model of the transformation of the star signs...

I wish you a lot of fun doing that and it would make me very, very happy if this thing would simply evolve beautifully on its own!

PS: I wrote this article essentially in only two days, 26 and 27 July 2016, and translated it from German to English a couple of days later; however, I had already written about these themes during the past 15 years in forums and so on the internet, on and off, so that I could draw from rich sources, but some unplanned insights still emerged quite spontaneously here...

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avantgarde

Elementare Sternezeichen

Dieser Text über die Sternezeichen ist etwas ganz besonderes. . .

. . . zwar erst mal ganz neuartig und einiges könnte daher in der ersten Sekunde etwas seltsam wirken, aber am Ende ist es doch etwas schon sehr Vertrautes, einfach nur anders beschrieben, wo jede und jeder sich selbst und auch geliebte und vertraute Menschen darin spiegeln kann.

Ich beschreibe die 12 Sternezeichen des (westlichen) Tierkreises—also Widder, Stier, Zwillinge, Krebs, Löwe, Jungfrau, Waage, Skorpion, Schütze, Steinbock, Wassermann und Fische—auf eine neue, ganz elementare Weise, die aber dennoch sehr reichhaltig und am Ende vertraut ist, und hoffentlich auch viel Verständnis für die Sternezeichen und was sie in ihrem Innersten bewegt enthält.

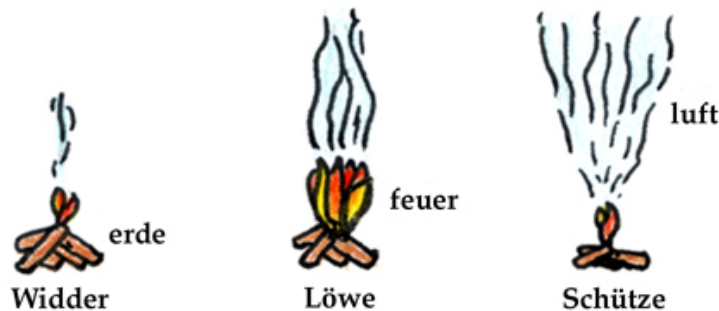
Das Ganze lässt sich nur schwer allgemein beschreiben, daher erst mal ein konkretes Beispiel (Widder), und dann mehr zu meinem Modell und allen Sternezeichen, mit einigen Anwendungen und Vergleichen zu dem was andere Astrologen bisher zu Sternezeichen schrieben, um die Sache noch mehr an Bekanntes anzuknüpfen. Und ganz zum Schluss noch ein Rückblick und ein Versuch die Struktur nochmals ganz einfach und klar herauszuschälen.

Bitte nehmt Euch ein wenig Zeit um Euch darin hineinzusetzen.

Beispiel (Widder)

Ich fange mit dem erstem Sternezeichen im Tierkreis, dem Widder an:

In meinem Modell ist der **Widder** die erste Phase einer Umwandlung von **Erde via Feuer zu Luft**.



Das klingt jetzt sicher erst mal sehr abstrakt und willkürlich, ist es aber viel, viel weniger als es scheint, wobei ich das nur schrittweise erklären kann.

Erst mal anhand von einem echten Feuer.

Ein Feuer braucht zwei Dinge zum Brennen: Brennmaterial wie Holz oder Kohle, also etwas, das oft an das Element Erde erinnert, sowie den Sauerstoff

aus der Luft, also so in etwa das Element Luft. Ausserdem verschwindet beim Brennen das meiste Material praktisch unsichtbar in der Luft, als Gas und Rauch, an fester Materie bleibt sichtbar nur ein kleines Häufchen Asche übrig.

Also wird 'Erde' durch Feuer in 'Luft' verwandelt. Und wieso der Widder in der ersten Phase davon? Nun, der Widder ist das erste von drei Feuerzeichen Widder-Löwe-Schütze im Tierkreis. Der Widder ist noch stark in der unmittelbaren Realität am Boden verankert, aber schon mit viel Feuer und Aspirationen zu Höherem, quasi zu mehr Vernunft, Erkenntnis, Gerechtigkeit, was alles astrologisch Luftthemen wären. Der Schütze, das dritte und letzte Feuerzeichen, ist bereits wie Zeus/Jupiter, der das Sternzeichen beherrscht, hoch oben in der Luft und betrachtet sich die Welt von oben, nur noch selten lässt er Feuer sprechen, wenn er einen Blitz schleudert oder eine Maid verführt. Der Löwe, als zweites Feuerzeichen, ist in der Mitte davon, wo das Feuer am intensivsten, am fokussiertesten brennt.

Aber vielleicht erst mal ein Zitat der bekannten Astrologin Liz Greene zum Widder, um das Ganze etwas anschaulicher zu machen:

Der Widder war den Ägyptern als urzeitlicher Gott Ammon oder Amun bekannt, dessen Name 'der Verborgene' bedeutet. Man sagte von dieser antiken, widderköpfigen Gottheit, sie sei die Kraft hinter dem unsichtbaren Wind. Er wurde auch 'er, der in allen Dingen fortbesteht' genannt, und wurde als die Seele aller irdischen Phänomene betrachtet.

— Liz Greene, *The Astrology of Fate* (Weiser 1984), im Kapitel über den Widder

Liz Greene brauchte da instinktiv die richtigen Worte: 'Irdisch' kommt von 'Erde', also das Element Erde und 'Wind' ist bewegte Luft, also Element Luft. Auch das Wort 'Seele' passt sehr gut dazu, wie folgt.

Der menschliche irdische Körper (Erde) ist sterblich, vergänglich, aber der Geist (Luft) kann Ideen und Theorien und Einsichten schaffen, die kommuniziert und niedergeschrieben werden können, also quasi unsterblich werden. Da liegt die Wandlung bei den Feuerzeichen, es geht um das Streben zu Höherem, den sterblichen Körper (Erde) mithilfe des Feuers, also mit Imagination und Energie usw. umzuwandeln in etwas Unsterbliches.

Und die Seele wird ja als unsterblich betrachtet—nur ist die Seele nicht wirklich (nur) wie das Element Luft, da schwingt auch viel Gefühl und Schicksal mit, also das Element Wasser. Und Wasser ist genau dasjenige Element, von den vier griechischen Elementen, das in der Verwandlung aller Feuerzeichen fehlt, es fehlt ihnen durchaus oft an Mitgefühl und Verständnis für ihre Mitmenschen, auch beim Widder, allen hehren Zielen für alle Mitmenschen zum Trotz.

Gerade bei Liz Greene in *The Astrology of Fate* kommt das oft zur Sprache bei den Feuerzeichen, wie beim Widder wo Jason Medea betrügt oder beim Löwen wo Parsifal erst kein Verständnis für den Zweck des Grals hat, es aber später doch noch lernt, oder schliesslich beim Schützen wo der Zentaur Cheiron schliesslich seine Unsterblichkeit für einen Anderen opfert, also quasi so die "Aufgabe der Feuerzeichen", Mitgefühl zu lernen und zu zeigen erfüllt.

Eine andere, viel ältere Quelle, wo die elementare Struktur der Wandlung der Feuerzeichen (und auch der anderen Sternzeichen) sichtbar ist, ist in den vier Aufgaben der Psyche aus *Der Goldene Esel* von Lucius Apuleius aus dem

2. Jahrhundert unserer Zeitrechnung. In der Geschichte wird Lucius in einen Esel verwandelt und erlebt so viele Abenteuer. Als Geschichte innerhalb der Geschichte wird das *Märchen von Cupid und Psyche* erzählt, wo sich der Gott Cupid, Sohn der Liebesgöttin Venus, in die schönste Frau der Welt, Psyche, verliebt. Und als weitere Geschichte in der Geschichte, wird von vier Aufgaben erzählt, die Venus ganz eifersüchtig der bereits schwangeren Psyche stellt, in der Absicht sie daran scheitern zu lassen. Die vier Aufgaben entsprechen den vier Elementen, wie ich zu zeigen hoffe, und wie es schon Andere zuzuordnen versuchten, allerdings finde ich oftmals falsch. Aber mehr dazu später, hier erst mal die Aufgabe, die ich dem Element Feuer zuordne, die dritte Aufgabe.

Diese Aufgabe bestand darin, bis zum Abend einen Kelch aus dem Wasser des ewig im Kreis fließenden Flusses Styx zu holen. Aber der Fluss ist umgeben von steilen, spitzen Felsen, wird von Ungeheuern bewacht und zudem ist das Wasser auch noch giftig. Also kein Durchkommen für einen Widder, der gerne unmittelbar irdisch am Boden der Tatsachen kämpft, quasi mit dem gehörnten Kopf durch die Wand, erst mit Überblick von hoch oben in der Luft findet sich eine Lösung, bei Apuleius indem Jupiter Psyche einen Adler schickt, der aus der Luft zur Flussmitte fliegt und den Becher mit Wasser füllt.

Da finden sich nochmals alle vier Elemente: Die Erde unten wo kein Durchkommen möglich ist, das Feuer, das es ermöglicht sich durch bildliche Vorstellungskraft von der Lage einen Überblick zu verschaffen (um etwas bildlich zu sehen braucht es Licht, Feuer), die durch die Kraft des Feuers aufgestiegene Luft, die daraufhin von oben her einfach eine Lösung finden kann und schliesslich das Ziel, das Wasser, die unsterbliche Seele, die alles im Kreis durchfließt wie der ewige Styx, um es etwas poetisch auszudrücken. . .

Soweit mal das Beispiel, jetzt erst zu den Elementen ganz für sich und dann zu schrittweisen Beschreibungen aller 12 Sternzeichen.

(Ein Überblick über die Struktur des Modells folgt erst später, bei Interesse aber vielleicht einfach schon früher mal weiter hinten dazu hineinschauen und dann wieder zurück und weiter lesen? Hier spiegelt sich eben auch das Thema der Feuerzeichen, und auch die Themen der anderen Sternzeichen, wie sich noch zeigen wird: Ohne die Wandlungen aller Sternzeichen quasi durchlaufen zu haben, ist es schwierig eine Gesamtsicht wirklich zugänglich zu schildern.)

Die Elemente

Die vier Elemente sind ja Astrologen meist wohl bekannt, in den meisten Lehrbüchern zur Astrologie werden sie auch jeweils mindestens mit ein paar Stichworten vorgestellt. Daher nur eine relativ knappe Beschreibung, allerdings hier und da vielleicht schon etwas ungewohnt spezifisch begründet.

Feuer und Luft werden als männliche, aktive, warme, leichte Elemente beschrieben, Wasser und Erde als weibliche, passive, kalte, schwere Elemente. Laut Aristoteles sind zudem Feuer und Erde trocken, Luft und Wasser feucht, was auch mehr Biogsamkeit, Formbarkeit und Flexibilität beinhaltet—das wird später bezüglich der Strukturen im Modell der Sternzeichen noch wichtig sein, aber jetzt kurz zu den einzelnen Elementen.

Feuer hat sicher mal unmittelbar mit Quellen von Licht und Wärme zu tun, wie mit der Sonne, einem Feuer, einer Glühbirne oder einem Blitz, usw. Um etwas mit den Augen überhaupt sehen zu können, braucht es eine Lichtquelle, also 'Feuer', daher wird auch im übertragenen Sinn bildliche Vorstellungskraft

mit Feuer assoziiert, einfach da es eben auch quasi im Kopf dann Licht, also eine Form von Feuer, benötigt um sich eine Vorstellung innerlich sichtbar zu machen. Daher gehören dann auch so Dinge wie Phantasie oder Imagination zum Element Feuer, bis hin auch etwas negativer zu Projektion.

Natürlich sind solche Zuordnungen nie ganz absolut und auch nicht immer im Einklang mit naturwissenschaftlichen Erkenntnissen, aber die Dinge, die ich oben beschrieb, sind eben doch sehr starke, oft die überwiegenden Assoziationen wo Feuer—von den vier Elementen— klar am Besten passt.

Luft hat auch viel mit Denken zu tun, aber eher abstrakter statt bildlich, da eben Luft unsichtbar ist. Luft kann auch sehr wechselhaft sein wie der Wind, oder quasi unerreichbar, da nicht sichtbar und nicht greifbar, was je nachdem sowohl arrogant wie auch flüchtig wirken kann. Der Bezug zu Sprache und Kommunikation kommt folgendermassen zustande: Ein Wort wie "Hund" ist eine Abstraktion vom entsprechenden lebendigen Tier, mit solchen Begriffen kann dann rein abstrakt logisch gedacht werden, sogar ohne sich unbedingt einen Hund dabei vorzustellen, bis hin zu von vornherein abstrakten Begriffen wie Gerechtigkeit, oder denkt an Mathematik, usw.

Wasser kann fließen oder sich in Wellen bewegen, was mit Gefühlen assoziiert wird. Das Ineinanderfließen von Flüssen kann direkt mit einer Vergrößerung des "Einflusses" identifiziert werden, also einer Machtzunahme, und das Fließen nach unten ist für einen Fluss unvermeidlich, auch da Wasser ein schweres Element ist, was dann zusammen das Wasser symbolisch auch nahe zu den Kräften des Schicksals bringt (eben wegen 'Einfluss/schwer/unvermeidlich'). Das Fließende und Wogende ist dann sicher auch nahe bei Musik und Tanz und Gesang, und bei Liebe, sowie vielleicht auch beim Glauben an etwas, weil es geteilt mit Anderen wie Musik etc. eine gemeinsame Geborgenheit schafft.

Erde erzeugt jedes Jahr wieder aufs Neue Pflanzen und Bäume, die sich doch im Wechsel der Jahreszeiten wieder wandeln. Darin liegt eine gewisse Sturheit und Härte, ein gewisses Unvermögen zu Erkenntnis, aber ich greife etwas vor, gerade bei der realistischen Erde ist es vielleicht besser bei den konkreten Beispielen darauf zu sprechen zu kommen.

Aber nun zu den einzelnen Sternzeichen im Detail. Und damit nicht eine zu hohe Erwartung entsteht: Die Sternzeichen sind uralte und wurden schon von so vielen Menschen durchlebt, dass ich hier keineswegs eine vollständige und ausgeglichene Schilderung bieten kann! Aber was ich hoffentlich tun kann, ist vermitteln, dass diese Wandlungen der Elemente in den Sternzeichen tatsächlich vorhanden sind, so quasi als innerstes *Skelett*, als die innerste Struktur der Sternzeichen, aber da herum hat es dann noch sehr viel Fleisch und Geist und Seele und einfach ganz viele Wege wie genau damit leben und wie es ausleben. Die Diskussion um die Sternzeichen endet hier keineswegs, ganz im Gegenteil.

Die Feuerzeichen

Was den Feuerzeichen im Modell also allen eigen ist, ist, dass sie natürlich erst mal vorwiegend aus Feuer bestehen, beseelt oder vielleicht machmal sogar besessen von einer grossen Vorstellungskraft. Die Energie, die dahinter steht, ist in der Jugend, also beim Widder am Grössten, da der noch den grössten Brennvorrat an Erde, an Körperkraft zum Verbrauchen hat. Beim Löwen ist es oft schon etwas sanfter, aber immer noch wild und der Schütze muss seine Energie dann oft gewählt demonstrativ einsetzen, wie Zeus seine Blitze.

Das Verbrennen der Erde kann man auch so sehen, dass die Feuerzeichen anhand der Realität lernen, den Weg zu abstrakten Einsichten und Gedanken und Theorien quasi experimentell zu finden, indem sie erst an der Realität wiederholt scheitern, wie der sprichwörtliche Widder, der so oft wieder in alle Hindernisse kopfvoran hineinrennt, dass man Absicht dahinter vermuten könnte.

Die Feuerzeichen – Widder

Aristoteles hatte die Elemente auch in einem Kreis angeordnet—Erde zu Feuer zu Luft zu Wasser und dann wieder zu Erde—und in diesem Kreis ist der Widder unter der Feuerzeichen, da er ja aus viel Erde besteht, vom Element Wasser noch am weitesten entfernt, in seiner Laufrichtung im Leben, für ihn ist Mitgefühl (also Wasser) für seine Mitmenschen zu lernen zumindest erst mal noch kaum ein Thema, aber es wird von ihm durchaus erwartet, dass er es doch ein klein wenig schon noch lernt in seinem Leben. Beim Löwen ist es schon viel mehr erwartet, auch aus der Vorstellung von einem guten König für das Volk heraus und erst recht beim Schützen.

Allerdings ist umgekehrt gesehen der Widder noch sehr nahe vom Wasser, es ist einfach "hinter" im. Das würde zum Beispiel in der Mythologie zu Jason passen, dem die Zauberin Medea am Anfang sehr weit hilft, und er sie auch heiratet und Kinder mit ihr hat, bis er das dann vergisst und sie betrügt.

Oder wo der noch junge Jason eine alte Frau über einen Fluss trug und dabei eine Sandale verlor. Die alte Frau war die verkleidete Göttin Hera und der Fluss symbolisiert von den Elementen natürlich das Wasser, das er ja dann hinter sich liess. Aber der Fluss ist auch symbolisch wohin man die Toten hinübertrug, also eine symbolische Wiedergeburt, die man durchaus auch als den Übergang von Fischen zum Widder, also zum neuen astrologischen Jahr sehen könnte.

Um ein junges Feuer wie den Widder zum Brennen zu bringen, braucht es erst mal sehr viel Umsicht, man muss es vor Wind schützen und doch für etwas Luft sorgen damit es anzieht. Dazu würde die Feinheit der Fische und die darin enthaltene Weisheit aus dem ganzen Sternkreis sehr gut passen. Und nicht zuletzt, in meinem Modell würden die Fische aus vorwiegend noch viel Luft bestehen, ähnlich wie der Schütze, wie ich noch ausführen werde.

Da trifft sich der Mythos mit Jason und Medea wieder; sie passt symbolisch sicher recht gut zu den Fischen, nicht zuletzt in ihrer quasi masslosen Rache an Jason, wobei sie sogar ihre eigenen Kinder nicht verschonte.

Liz Greene schreibt in *The Astrology of Fate* zu Jason noch einiges mehr, und auch noch zu einigen anderen Themen zum Widder. Zum Beispiel thematisiert sie den Kampf gegen den Vater sehr stark beim Widder. Ich weiss nicht so recht, ob sie da nicht vielleicht doch etwas übertreibt, aber die Aussage, dass es im Himmel eben dann nur Platz für einen Gott (Zeus/Jupiter/Jahwe) hat, würde eben schon auch passen, also wäre es nötig, um nach oben in den Himmel zu kommen, auch andere von dort zu verdrängen. Andererseits passt so ein harter Ausschluss eher zum Element Erde wie zum Element Luft.

Die Feuerzeichen – Löwe

Doch der Löwe ist eine Stufe in einem Prozess, wie Jung vorschlägt; und es ist dieser Prozess oder dieses Muster, welches uns in die Sphäre des 'Schicksals' des Löwen bringt. Es scheint [..], dass eine

alchemistische Wandlung vollführt werden muss. Dem Löwen ist es nicht gestattet in seiner tierischen Form zu bleiben, sondern er muss etwas Anderem weichen.

— Liz Greene, *The Astrology of Fate* (Weiser 1984), im Kapitel über den Löwen

Das passt natürlich sehr gut zum Modell, es beschreibt wiederum eine Wandlung. Der Körper eines Menschen ist eher seine tierische Seite, sein Geist eher seine menschliche oder sogar göttliche Seite, da eben Gedanken weitergegeben werden können und so eine gewisse Unsterblichkeit haben und Unsterblichkeit ist eben auch eine wesentliche Eigenschaft von Göttern. Beim Löwen als dem König der Tiere ist das Thema sehr stark: Er muss seine tierischen Instinkte überwinden um ein guter und gerechter Herrscher sein zu können.

Damit verbunden ist auch das Thema der *Wunde*, das Liz Greene besonders beim Löwen und beim Schützen in *The Astrology of Fate* betont. Bei der Gralsage ist der Gralskönig an der unteren Körperhälfte verwundet und somit nicht mehr zeugungsfähig, was natürlich auch wieder zum Bild passt; mit zunehmendem Alter ist der Körper nicht mehr fähig Nachwuchs zu zeugen. Einfach dort bei Liz Greene nachlesen für noch mehr Details und Einsichten.

Der Löwe ist im Herzen ein religiöses Zeichen, im ursprünglichen Sinn des Wortes: Wiederverbinden. Es ist das Geheimnis seines intensiven Bedürfnisses etwas zu schaffen was seine essentielle Substanz spiegelt – sei es eine Firma, ein Buch, ein Gemälde, eine politische Bewegung, eine Flugesellschaft, ein wissenschaftliches Resultat, ein Imperium, eine Photographie.

— Liz Greene, *Star Signs for Lovers* (Stein and Day 1984), im Kapitel über den Löwen

In *The Astrology of Fate* relativiert sie diese Aussage übrigens, ich vermute zu recht, wie folgt, argumentiert aus der elementaren Wandlung heraus.

Ein Buch zum Beispiel, ist ein Mix aus Erde (man kann es anfassen) und Luft (der sprachliche Inhalt), also auch wenn es vielleicht den Löwen in der Mitte der Umwandlung spiegelt, ganz seinen Zielen gerecht wird es nicht, denn die sind am Ende eher noch immateriellerer Natur als ein Buch oder ein Gemälde oder eine Firma. Auch hat es in Wiederverbinden eben auch via Glauben und so einen Bezug zum Wasser, der Löwe will und muss am Ende etwas fühlen bei dem was er tut, es muss in Beziehung stehen auch zu Dingen, die sich andere wünschen, von denen sie träumen, manchmal inklusive vom Löwen.

Die Feuerzeichen – Schütze

Der Zentaur Cheiron, einer der Zentauren, die in der Mythologie in den Himmel als das Sternbild Schütze erhoben wurden, war unsterblich, aber einmal bei der Jagd wurde er versehentlich von seinem guten Freund Herakles mit einem vergifteten Pfeil an der Hüfte getroffen, konnte aber nicht daran sterben da er unsterblich war, leidete von da an aber permanent unsterbliche Qualen.

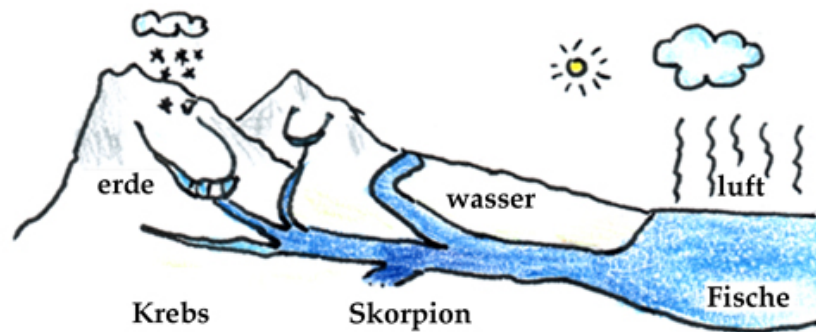
Cheiron hat eine untere Körperhälfte die tierisch ist, von einem Pferd, es ist also symbolisch wieder völlig passend zum Modell, dass er dort ('Erde') vom Pfeil getroffen wurde und nicht zum Beispiel am Kopf ('Luft', da mit dem

Kopf gedacht wird). Seine Wunde ermöglicht es ihm erst wirklich Mitgefühl zu lernen, nicht mehr so sehr abgelenkt von tierischen Instinkten.

Am Ende opferte er sich, damit Prometheus die Unsterblichkeit erlangte, welcher von den Göttern das Feuer gestohlen hatte um den Menschen so mehr Erkenntnis (Luft) zu bringen. Also wieder das gleiche Thema: Die Menschen unten auf der Erde bekommen Feuer und dadurch Erkenntnis (Luft)—der Zyklus der Wandlung der Elemente bei den Feuerzeichen—und am Ende wird er vervollständigt zur Unsterblichkeit, wie bei Apuleius mit dem Becher Wasser aus dem ewig kreisenden Fluss Styx, indem Cheiron sich in seiner Weisheit opfert.

Die Wasserzeichen

Die Wandlung der Wasserzeichen ist sehr ähnlich wie bei den Feuerzeichen, wieder beginnt sie mit Erde und endet mit Luft, nur diesmal verwandelt das Wasser die zwei Elemente, und das Element, das fehlt, ist diesmal umgekehrt das Feuer.



Es gibt hier vielleicht zwei anschauliche Bilder dazu. Das elementarste ist Wasser in seinen drei Aggregatzuständen Eis, Wasser und Gas/Dampf. Also ein Eisblock, der langsam schmilzt und dann verdunstet. Ein anderes ist das Leben von einem Fluss, von einer Quelle in den Bergen, vielleicht ja aus einem Gletscher aus dem Eis hervor, zu einem Fluss der herunterfließt und immer wächst bis er schliesslich ins Meer fließt und dort mit der Kraft der Sonne (Feuer) wieder verdunstet um so den Zyklus wieder zu beginnen, wenn er als Regen oder Schnee wieder zum Berg zurückkehrt.

Der Krebs ist das erste Wasserzeichen, mit seiner irdischen harten Schale (Erde), der Skorpion als das zweite Wasserzeichen ist schon flexibler—'flüssig' wie Wasser—aber grenzt sich doch durchaus von Fall zu Fall noch ab, und die Fische als das dritte Wasserzeichen sind dann schon kaum mehr zu fassen, die Grenzen verschwimmen da bis zum Gas (Luft).

Oder wenn man es für einen Fluss betrachtet: Eine Quelle hat sich noch nicht mit anderen Flüssen vermischt, ihr Wasser scheint ihr einheitlich, beim Zusammenfließen (Skorpion) von Flüssen kommen dann symbolisch verschiedenartige Einflüsse zusammen und müssen irgendwie verarbeitet werden, bis dann im Meer alles zusammenkommt und sich relativiert (Fische). Daraus entsteht durchaus wieder Erkenntnis (Luft): Aus der Erfahrung mit all den Vermischungen mit den anderen Flüssen lernt der Fluss, dass es ganz verschiedene Wege gibt, die Welt zu sehen, sowie auch schliesslich die Erkenntnis, dass Grösse relativ ist, denn auch wenn ein Fluss gegen alle anderen Flüsse gewinnt indem er der Grössere ist und so den Namen des Flusses behaupten kann, gegenüber dem Meer ist er dann schliesslich sowieso nur noch klein.

Da hilft am Ende nur noch die Flucht in die Phantasie (Feuer), bzw. es ist wohl nicht fair da von Flucht zu sprechen, denn einerseits ist es ein Kreislauf, andererseits sind eben Fische das letzte Sternzeichen, der Körper dem Tode quasi symbolisch irgendwie schon nahe, da bleibt eben nur noch die Phantasie, und die kann dann durchaus wohl auch Berge bewegen und dazu mit sanften Luftstößen vielleicht einen Widder-Helden wie Jason sanft steuern?

Die Wasserzeichen – Krebs

Die zweite Aufgabe der Psyche bei Apuleius bestand darin, von wilden Widdern etwas Vlies zu beschaffen. Diese Widder mit giftigen Zähnen grast an einem Fluss, also eine recht ähnliche Szenerie wie beim Fluss Styx in der dritten Aufgabe. Nur lag diesmal die Lösung nicht in bildlicher Vorstellung, sondern war eher weiblicher Natur, wie für ein weibliches Element wie Wasser zu erwarten, lag mehr in der Erfahrung und der Anpassung an natürliche Zyklen, oder anders gesagt an Einfühlung in die ganze Situation. Anstatt es zu versuchen, als die Widder wach und wild waren, wartete Psyche einfach bis die Widder schliefen und nahm auch nur Vlies, das die Widder mit ihrer eigenen feurigen Kraft an dornigen Büschen abgestreift hatten. So eroberte Psyche symbolisch ein Stück Feuer im Form des Vlieses.

Ähnlich wie beim Widder ist es auch für das erste Wasserzeichen, den Krebs noch nicht so wichtig das zu lernen, er bewegt sich eher noch in seinen eigenen Zyklen und eckt dadurch dann auch eher an.

Liz Greene assoziiert in *The Astrology of Fate* einen der bekanntesten Helden, Herakles, mit dem Krebs, da die Geschichte wie der Krebs in den Himmel kam mit einer Aufgabe von Herakles zusammenhängt, nämlich, dass der Krebs Herakles beim Kampf gegen die Hydra in den Sümpfen in den Fuss zwickte und Herakles den Krebs daraufhin zertrat, aber Hera den Krebs als Dank dafür in den Himmel hob.

Darin sieht man ein wichtiges Thema zum Krebs: Das Wasser einer Quelle ist dasselbe wie das Wasser des Meeres, der Krebs enthält selber schon sehr viele verschiedene Strömungen von Wasser, die er nicht versteht und nur schwer bändigen kann. In dem Sinn sind der Krebs, Herakles, Hera, die Hydra und die Sümpfe alles Aspekte ein und desselben Krebses, die sich teilweise gegenseitig bekämpfen und belohnen. Das Resultat scheint da oft erst mal sinnlos, andererseits lernt der Krebs eben dadurch, er gewinnt an Erfahrung und so eine Geschichte wie bei Herakles ist ja auch voll von Phantasie (Feuer), sonst würde ich eine so alte Geschichte hier ja kaum mehr erzählen.

Es ist eben mit Wasser etwas schwieriger diese Umwandlungen der Elemente rational in Worten zu beschreiben wie beim Feuer. Oder zum Beispiel in den USA (Sonne im Krebs), da ist es oft sehr schwer vorherzusagen wer der nächste Präsident wird, und doch ist das Resultat von all den komplexen, teilweise auch sehr seltsamen Kräften in den USA am Ende kreativ und oft sehr bildhaft positiv. (Natürlich kann man die USA nicht nur auf Krebs reduzieren, da spielt noch viel mehr mit, und doch, was ich gerade schrieb, beschreibt eben doch schon etwas Wesentliches sehr schön—was aus den USA hinaus in die Welt kommt, sind eben oft recht besondere Dinge, die durchaus an Feuer erinnern.)

Die Wasserzeichen – Skorpion

Die Zeit der Herbstfluten war gekommen, und hunderte von wilden Bächen ergossen sich in den großen Gelben Fluss. Seine Wasser schwollen und schollen, so dass man von einem Ufer zum anderen nicht mehr den Ochsen vom Pferd unterscheiden konnte. Der Gott des Gelben Flusses freute sich; er hatte das stolze Gefühl, dass nichts auf der Welt sei, das ihm nicht zu Gebote stand. Er ließ sich auf den herrlichen Fluten hinab treiben und kam so zum offenen Meer. Dort wandte er sich gen Osten und blickte in die Ferne. Aber so weit sein Auge reichte, konnte er doch kein Ende des Wassers sehen.

— Dschuang Dsi, *Das wahre Buch vom südlichen Blütenland*, Kapitel Herbstfluten (übersetzt von Richard Wilhelm)

Das schrieb der taoistische Philosoph Dschuang Dsi um etwa 300 vor Christus in China, aber es passt hier gut dazu, auch da der Skorpion ja im westlichen Sternkreis in der Mitte vom Herbst ist.

Der Fluss spricht dann im Folgenden mit den Meeresherrn und lernt von ihm was relativ ist. Während seiner ganzen Reise hinab war er einzig damit beschäftigt gewesen, zu wachsen und damit seine scheinbare Macht wachsen zu sehen, und versäumte es das Erlebte zu reflektieren, um daraus zu lernen und auch um sich etwas vorzustellen, wie eben, dass es Dinge geben könnte, die noch viel grösser sind wie er selbst und dass sein Streben vielleicht gar nicht so wichtig und unbedingt notwendig war. Auch als kleinerer Fluss wäre er in demselben Meer gelandet.

Wie auch beim Krebs schreibt Liz Greene in *The Astrology of Fate* auch beim Skorpion vom Kampf mit der Mutter. Das Fliessen ins Meer kann man durchaus auch in dem Sinn als eine Befreiung von der Mutter sehen, bzw. symbolisch geschieht dies eben vielleicht eher durch Erkenntnis und Vorstellung davon was noch ist und sein könnte und was wirklich wichtig ist im Leben.

Aber umgekehrt kann natürlich solche Einsicht auch dazu dienen, die eigene Macht noch auszudehnen. Gerade bei den Wasserzeichen zeigt sich, dass ein einfaches Modell, wie hier mit den Elementen, die Komplexität der Sternzeichen durchaus nicht zerstört, es bleiben am Ende die gleichen Fragen, Themen und Komplexe, aber doch ist jetzt einiges doch strukturierter, mehr aus einem Guss, auch wenn dieser Guss wiederum viele verschiedene Ströme hervorbringen kann, also insgesamt dann den Reichtum der Sternzeichen am Ende eher noch erhöht als ihn zu reduzieren.

Die Wasserzeichen – Fische

Wenn ich die Fische verstehen würde. Aber trotzdem ein wenig etwas.

Eines der ersten Computerprogramme, das unter dem Titel *künstliche Intelligenz* geschrieben wurde, hiess ELIZA und war ein ganz einfach gestricktes Programm, das einfach nur sein menschliches Gegenüber spiegelte. Erzählte jemand (eingetippt auf einer Tastatur) etwas von seiner Mutter, bat ELIZA dann zum Beispiel darum, etwas mehr über die Mutter oder allgemein die Familie zu erzählen. ELIZA leitete einfach immer eine Frage aus dem Gesagten ab, und das kam oft als sehr mitfühlend an auf der Gegenseite.

Nur, was hat das jetzt mit den Elementen zu tun? Na ja, es ist erst mal reines abstraktes lufthaftes Spiegeln von empfangenen Sätzen. Die Phantasie (Feuer) war da eher auf der Gegenseite, die sich dann etwas darunter vorstellte, und daraufhin wohl noch Interessanteres schrieb als ohne Nachfrage. So schuf etwas fische-artiges wie ELIZA etwas, das mit Feuer zu tun hatte in Anderen, ohne selber gross eine Vorstellungskraft zu erschaffen.

Vielleicht ist das ja generell so; das Manipulieren das Skorpion nachgesagt wird um andere dazu zu bringen etwas für ihn zu tun, vielleicht endet das bei den Fischen dabei, dass sie andere dazu bringen, sich viel zu den Fischen vorzustellen, also indem die Fische ein Geheimnis um sich machen, bringen sie andere dazu sich viel vorzustellen, wovon die Fische wiederum seelisch leben?

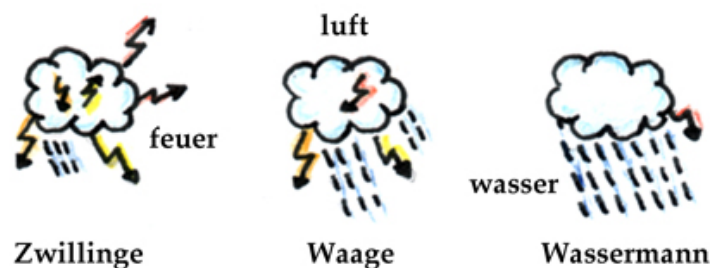
Interessant, als ich diesen Abschnitt zu den Fischen zu schreiben begann, wusste ich das noch nicht, das elementare Modell hat sich jetzt also sogar derart bewiesen, dass es mir "davonlief" und etwas schuf, das ich selbst nicht erwartete, also so auch beweist, dass das Modell trotz seiner einfachen Struktur doch sehr reichhaltig ist.

Also nochmals vielleicht etwas anders gesagt: Fische mögen es ein Geheimnis um sich zu machen, da sie es mögen, sich in all den Vorstellungen der Anderen zu sonnen (Feuer), sie schaffen sich so recht abstrakt wie ELIZA (Luft) das vierte Element Feuer, das ihnen sonst wie allen Wasserzeichen fehlt.

Und beim Krebs ist es wohl auch etwas ähnlich wie vorher beim Widder, im Krebs drin hat es wohl auch schon viel Feuer, was vielleicht all die impulsiven und auch oft gegensätzlichen Strömungen noch etwas besser erklärt.

Die Luftzeichen

Bei den Luftzeichen (und nachher auch bei den Erdzeichen) ist die Umwandlung etwas anders gestaltet.



Und zwar beginnt die Umwandlung hier mit Feuer und endet mit Wasser. In der Jugend quasi viel heisse Wildheit (Feuer), die dann durch Nachdenken und Lernen im hohen Alter zu einem eher gemütlichen Plätschern (Wasser) wird.

Ein gutes Bild ist ein Gewitter oder eine Wolke. Ein Gewitter beginnt oft erst mal mit viel Donner und Blitzen, die man schon von weit weg hört, und etwas Regen, dann folgt oft eine intensive Phase mit viel Regen und viel Donner und Blitzen, bis dann das Gewitter meist fast mit nur noch Regen endet.

Etwas abstrakter formuliert, ist der Fokus bei den Luftzeichen erst viel auf etwas Visuellem (Feuer), darauf die Welt von allen möglichen Winkeln zu betrachten, woraus dann im Inneren durch Vergleichen und Abstrahieren ein Modell der Welt entsteht, zum Beispiel die 6 Seiten eines Würfels werden im Kopf zu einem Objekt "Würfel" verschmolzen. Also aus 6 oder mehr Bildern (Feuer) eines Würfels von verschiedenen Seiten entsteht durch Nachdenken (Luft) ein

abstraktes Modell eines Würfels mit Eigenschaften wie 6 Seitenflächen, 8 Ecken, mehreren Symmetrieachsen und noch anderen abstrakten Eigenschaften.

Analog passiert das auch mit allen anderen sichtbaren Phänomenen (Feuer) auf der Welt, auch das wird im Prinzip—etwas schlampig formuliert—im Kopf zu einem "Würfel" mit abertausenden von Seiten.

Und die Luftzeichen verlieben sich dann eben oft auch in diese abstrakten Symmetrien, allen voran das mittlere Luftzeichen, die Waage, die von der Venus, der Göttin der Liebe und der Schönheit, beherrscht wird. So entsteht jedenfalls aus der Vernunft (Luft) Liebe und somit das Element Wasser.

Und etwas Weiteres, auch eher etwas Abstraktes, entsteht dabei ebenfalls: *Transparenz*. Die 6 oder mehr Bilder von einem Würfel von aussen betrachtet sind undurchsichtig, man sieht immer jeweils nur ein Bild, dann wieder das Andere, aber nie die Zusammenhänge. Aber mit einem Modell des Würfels im Kopf, wird dieser quasi durchsichtig, wie das Element Wasser, es wird möglich, seine innere Struktur wahrzunehmen.

Ich hoffe das war jetzt nicht zu abstrakt auf einmal, auch wenn es hier eben um die Luftzeichen geht, die oft genau dort beheimatet sind.

Die Luftzeichen – Zwillinge

Die Flammen eines Feuers sind recht unberechenbar, mal schlängeln sie sich hierhin, mal dorthin. So fällt auch das Licht und das Auge des Beobachters (Feuer) mal da- und mal dorthin. Davon haben die Zwillinge, als das erste Luftzeichen, sehr viel, immer im Sprung, schwer vorherzuberechnen, sehr interessiert daran etwas zu lernen, sehr neugierig und auch flexibel.

Aber woher dann auch das Thema von hell und dunkel, von gutem und bösem Zwilling, wie auch bei Liz Greene in *The Astrology of Fate*, sieht man das auch irgendwie im elementaren Modell?

Um Dinge zu verschmelzen, muss man auch scheinbare Gegensätze wie hell/dunkel, gut/böse oder wahr/falsch abstrakt vereinigen können. Ganz generell beruht ja Logik auf wahr/falsch oder im Computer auf Null/Eins.

Bei den Zwillingen, als das erste Luftzeichen, bleiben diese Gegensätze eben oft einfach nebeneinander bestehen, es wird jeweils in einem Moment, wie wenn man eine Münze mal von der einen, mal von der anderen Seite anschaut, nur eine Seite gesehen, und im nächsten Moment dann vielleicht die Andere.

Bei der Waage sind die Gegensätze dann schon recht gut in der Waage und schliesslich beim Wassermann dann schon oft weitgehend vereinigt, was allerdings oft auch nicht geht ohne gewisse Dinge zu verdrängen, aber dazu später beim Wassermann.

Die Luftzeichen – Waage

Beim Parisurteil, das Liz Greene in *The Astrology of Fate* mit der Waage assoziiert, fragen drei Göttinnen einen Menschen, Paris, um sein Urteil wer die schönste Göttin sei. Es sind Hera, Athene und Aphrodite (Venus). Und Paris wählt am Ende die Liebe bzw. die Schönheit, das Angebot der Aphrodite, die schönste Frau der Welt, Helena von Troja, zur Frau zu bekommen, was dann auch den trojanischen Krieg auslöst.

Da zeigt sich natürlich wieder die Liebe, das Element Wasser, das aus den abstrakten Betrachtungen der Welt erwächst, sowohl bei Paris wie auch in der

Tatsache, dass die Göttinnen seinem Urteil als Sterblichen so viel Bedeutung beimessen. Und dennoch scheitert Paris dann erst mal an der Realität (Erde), dem Element das in der Umwandlung der Luftzeichen fehlt, die sich seinen abstrakten Idealen (Luft) nicht anpassen wollten.

Und doch ist die Realisierung (Erde) eines Utopias, einer Idee für die Zukunft, am Ende das, was sich Luftzeichen wünschen und umsetzen wollen, mindestens die zwei späteren Luftzeichen, Waage und Wassermann.

Die vierte Aufgabe der Psyche bei Apuleius war die Komplexeste: Ein wenig Schönheitssalbe von der Unterweltgöttin Proserpina aus dem Hades zu holen. Psyche gelingt dies nur, indem sie eben gerade kein Mitgefühl mit Individuen zeigt, denen sie in der Unterwelt begegnet. Zum Beispiel darf sie einem Bettler kein Stück Brot geben, denn sie braucht beide Stücke um den Hund Cerberus beim Hin- und beim Rückweg abzulenken.

Das zeigt wohl, dass bei der Waage die Liebe zu den Menschen schon sehr abstrakt ist, es geht weniger um Einzelschicksale wie um das grosse Ganze, darum einen Plan zu verwirklichen (Erde).

Aber wie genau hängt die vierte Aufgabe der Psyche jetzt mit den Elementen zusammen? Nun ja, für den Plan war erst mal eine genaue Kenntnis der Welt notwendig, inklusive der Umstände in der Unterwelt, also das Element Feuer, auch von den Zwillingen her, die ja vom Götterboten Hermes/Merkur beherrscht werden, der auch in die Unterwelt kommt bei seinen Botengängen und dabei alles sah und sich merkte. Dann brauchte es eben eine gedankliche Leistung um voranzuplanen wie viel man für was brauchte und was man tun durfte und was nicht, also das Element Luft. Und nicht zuletzt eine universelle Liebe um den individuellen Versuchungen zu widerstehen (Wasser), und auch Wasserzeichen können sehr kalt sein wenn es sein muss, und Wasser ist ja ein kaltes Element. Schliesslich der Gewinn, die Salbe, war am Ende etwas materielles (Erde), und auch im Bezug zur Venus, da eine Schönheitssalbe.

Die Luftzeichen – Wassermann

Beim Wassermann, dem dritten Luftzeichen, sind die Gegensätze schon sehr stark verschmolzen, was rein logisch gesehen gar nicht möglich ist, ausser gewisse Ungereimtheiten werden ins Umbewusste verdrängt, wie der Herrscher des Wassermannes, Uranus, es in der Mythologie mit einigen Titanen tat, die ihm nicht passten und daher in den Tartaros verbannt wurden.

Ein ganz kleines Beispiel, wie Logik immer Widersprüche enthält, zumindest sobald man die Trennung von Subject und Objekt aufbricht: Der Satz "dieser Satz hat 5 Worte" und der Satz "dieser Satz hat nicht 5 Worte" sind beide wahr und doch die logischen Gegensätze voneinander. Also wenn der erste Satz wahr ist, müsste doch normalerweise sein Gegenteil falsch sein, ist es hier aber nicht, also ein logisches Paradox.

Andererseits ist es eben gerade diese Konsequenz des Vereinheitlichens trotz der gewissen Verdrängung, die gewissen Fortschritt erst möglich macht, gewisse Dinge sollten am Ende eben doch realisiert werden, wenn die Vorteile klar überwiegen. Auch gibt es von den Zwillingen über die Waage zum Wassermann auch einen Übergang weg vom Lernen zum Lehren, dazu das Gelernte weiterzugeben, was ja meist durchaus Sinn macht.

In *The Astrology of Fate* erwähnt Liz Greene auch Prometheus im Zusammenhang mit dem Wassermann. Nun heisst Prometheus, so in etwa "Vorge-

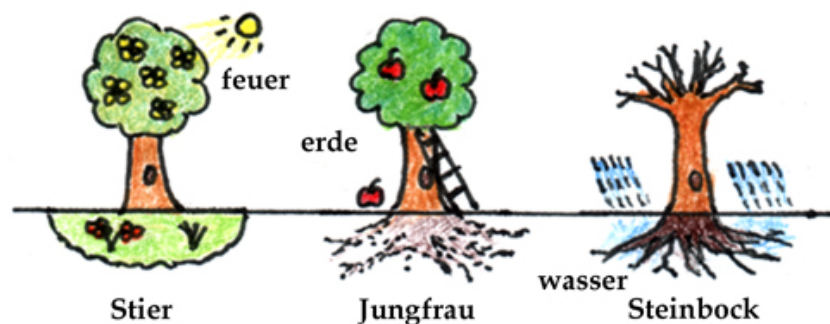
danke" und sein Bruder Epimetheus "Nachgedanke", also Prometheus denkt zuerst und handelt danach, Epimetheus tut das umgekehrt. Da spiegelt sich das Dilemma der Luftzeichen, denn sie denken ja im Prinzip immer zuerst und das hindert sie oft daran etwas zu realisieren, da es immer Dinge gibt, die gegen etwas sprechen.

Im Mythos ist es aber dann eben genau Epimetheus, der dann über Pandora, die er zur Frau nimmt, die Dinge doch ins Rollen bringt. Da spielte wohl dann Pandora als Geliebte (Wasser) die Vermittlerrolle, die von Luft via Wasser zur Erde, also zur Realisierung führte.

Das Einzige, was in Pandoras Schachtel blieb nachdem sie geöffnet wurde, war ja die Hoffnung. Wo ich das jetzt symbolisch hintun würde, verrate ich hier nicht, ich muss ja nicht alles Einordnen, etwas Hoffnung muss ja auch da noch bleiben...

Die Erdzeichen

Auch bei den Erdzeichen ist der Übergang von Feuer zu Wasser, diesmal via Erde, und das fehlende Element ist umgekehrt die Luft.



Das einfachste Bild ist hier wohl ein Baum.

Der benötigt zwei Dinge zum Wachsen: Licht (Feuer) und Wasser, plus Nährstoffe aus der Erde, aufgelöst im Wasser. (Das ist jetzt nicht ganz vollständig, wobei ich nicht weiss ob das in der Antike bekannt war, denn ein Baum nimmt auch Kohlendioxid über die Blätter auf, würde also so gesehen auch das Element Luft benötigen, aber ich klammere das im Folgenden mal aus.)

Die erste Aufgabe der Psyche bei Apuleius war einen Haufen verschiedener Körner, den Venus zuvor kurz zusammengeschüttet hatte, bis zum Abend zu sortieren. Zuerst verzweifelte Psyche einfach nur, wie bei jeder ihrer Aufgaben, aber dann kamen Ameisen und halfen ihr dabei, die Körner eins nach dem anderen auf eigene Haufen zu tragen.

Das Resultat der Arbeit war also Ordnung (Luft), eine abstrakte Struktur die aus der Wandlung entstand, das fehlende Element in der Wandlung der Erdzeichen. Ein ehemaliger Schulkollege, der Steinbock ist, also das dritte Erdzeichen, erzählte mir mal von einer Theorie, die er sich ausgedacht hatte, nach der Bewusstsein (also in etwa 'Luft') einfach das Resultat von Struktur (Ordnung) sein könnte, dass zum Beispiel, wenn man Stühle herumschiebt, schon allein dadurch im Prinzip Bewusstsein entstehen könnte. Ich bin nicht sicher ob das so ganz stimmt, auch wegen der Quantenmechanik, aber zu den Erzeichen passen würde es sicher und vielleicht ist es sogar wirklich so.

Die Erdzeichen – Stier

Als das erste Erdzeichen, ist beim Stier noch das Feuer wichtiger als das Wasser, und auch die Distanz zur Ordnung noch weit voraus bzw. wiederum eher unbewusst hinter ihm. Aber erst mal geht es mehr um die Schönheit der Dinge, wie bei einem Baum oder generell der Natur im Frühling, wo alles blüht und wächst und man es genießen kann und oft auch sollte.

König Minos erhielt von Poseidon, dem Gott des Meeres, einen heiligen Stier um sich so gegen seine Brüder um den Thron von Kreta behaupten zu können, aber er betrog den Gott später als er König wurde, indem er einen anderen Stier opfern liess und nicht den heiligen Stier. Poseidon rächte sich, indem er in Minos' Frau Parsiphaë die sexuelle Lust nach einem Stier weckte. Daedalus baute ihr eine Kuh aus Holz worin sie sich verbergen konnte und so wurde sie Mutter vom Minotaurus, dem Monster mit Stierkopf und Menschenkörper, das sich im Labyrinth versteckte und Menschenopfer frass.

Minos scheiterte einerseits daran, dass er den äusseren Schein (Licht, Feuer) nutzen wollte um den Gott des Meeres (Wasser) zu überlisten, andererseits war es auch einfach das Tier im Stier, die sexuelle Lust, die man sowohl mit Feuer wie auch mit Wasser in Beziehung bringen kann, bzw. den Impuls dazu eher mit Feuer, die Konsequenz, die Kinder, hingegen eher mit Wasser, da schicksalhafter. Der Minotaurus kam aber irgendwie falsch herum zur Welt, er schuf keine Ordnung (Luft) sondern blieb im Labyrinth, in Unordnung gefangen und gerade sein Kopf, der am Ehesten für Vernunft (Luft) stehen würde, war tierisch geblieben.

Ähnlich wie bei Herakles im Kampf mit Hydra, Hera, Krebs und Sumpf, ist es hier aber auch wieder der ganze Mythos, der den Stier spiegelt, also auch hier gehört der Held Theseus, der den Minotaurus besiegte dazu. Und nicht zuletzt gehört da auch Ariadne dazu, die Theseus den Trick mit dem Faden verriet und ihm den Faden gab, so dass Theseus etwas Ordnung (Luft) in das Labyrinth bringen konnte, und sie tat das wohl nicht zuletzt aus Liebe (Wasser).

Erdzeichen nehmen es oft nicht so genau mit der Wahrheit, beim Stier durchaus auch aus einem Harmoniebedürfnis heraus, um andere zum Beispiel nicht eifersüchtig zu machen auf ihren Besitz (Erde).

Die Erdzeichen – Jungfrau

Gegen Ende Sommer, wo das zweite Erdzeichen, die Jungfrau ist, sind in der Natur viele Früchte und andere Dinge reif zum Pflücken. Wie bei Psyche in der Aufgabe wird da oft einfach etwas zum Einsammeln oder Pflücken und dann Einsortieren "hingeworfen", das lässt sich dann nur wenig steuern, wenn etwas reif ist, muss es einfach dann geerntet werden, nicht früher oder später.

Das ist dann Schicksal, das Element Wasser, wohin sich die Jungfrau mehr und mehr entwickelt. Aber dazwischen gibt es auch immer wieder Phasen wo es gerade nichts zu tun gibt, wo man noch sonnig faulenzten und die Schönheit der Dinge genießen kann (Feuer). Auch gibt es gewisse Früchte der Natur, die sich da nicht unmittelbar konservieren lassen, die verschenkt man dann besser oder lädt sich dazu Gäste ein und genießt es gemeinsam.

Aber wieder zu etwas aus der Mythologie, zu Persephone. Als junge Frau spazierte sie herum und als sie neugierig nach unten schaute zu gewissen Blumen, da tat sich die Erde auf, der Unterweltgott Hades kam mit seinem Wagen

hervor und entführte sie in die Unterwelt, wo er sie zu seiner Frau und zur Herrscherin der Unterwelt, Proserpina, machte.

Die Jungfrau wurde eben in der Wandlung der Elemente Feuer-Erde-Wasser-Luft neugierig, wollte mehr als nur den Schein der schönen Natur sehen, sondern als sie nach unten schaute, also weg von der Sonne (Feuer) im Himmel zur Erde hin (wohin auch das Wasser fließt) um zu verstehen wie und wieso die Blumen wachsen und was für welche es gibt, da wurde sie schicksalhaft gefangen, verliebte sich eben analog wie auch bei den Luftzeichen in etwas, das ihr erst mal schrecklich erschien, wie vielleicht auch Sexualität einer Jungfrau, bei aller Faszination, die eben auch darin liegt.

Die Erdzeichen – Steinbock

Und am Schluss als Unterweltkönigin Proserpina, strukturierte sie natürlich auch viele Dinge. Das spiegelt auch schon einen Baum im Winter, wie beim dritten Erdzeichen, dem Steinbock, der im Winter mit kargen leeren Ästen dasteht, nur im Verborgenen durch seine Wurzeln noch versorgt wird mit Wasser und Nährstoffen, also daher viel mehr Wasser als Feuer erhält. Auch verschwindet sonst vieles in der Natur im Winter unter dem Boden, auch Tiere, die einen Winterschlaf oder etwas Ähnliches halten.

Auch so kann man die Entführung der Persephone verstehen, die ja auch im Mythos dann doch wieder einen Drittel oder die Hälfte des Jahres auf der Oberfläche verbringen durfte, auch im Einklang damit, dass eben bei der Jungfrau sowohl Feuer wie Wasser ähnlich stark vorhanden sind, wenn auch der Weg klar zum Wasser und zur Luft hin geht.

Die Wurzeln und kargen Äste eines Baums im Winter spiegeln den Steinbock, da kommt Ordnung ohne irgendwelche Verzierungen vor der Schönheit. Und doch ist das wiederum auch eine Quelle von Lust, auch für den Steinbock, aus *Triebumkehr* heraus, wie Freud das nannte, also Lust daraus ziehen aus Dingen, die man tun möchte, aber dann doch nicht tut, gerade beim ältesten Erdzeichen einfach auch aus Einschränkungen, die im Alter entstehen heraus, wo der eigene Körper irgendwann mal zu einer Art Käfig wird, der gefangen hält.

Liz Greene beschreibt in *The Astrology of Fate* einen Traum von einem Steinbock, wo er mit seiner Frau in einem Haus gefangen war, aber mit offenen Türen und Fenstern, und sie trotzdem da blieben. Das erinnert mich wieder sehr stark an die Idee mit den Stühlen herumschieben, das Haus mit offenen Türen und Fenstern symbolisiert wiederum eine Ordnung, geschaffen aus Erde aber doch sehr abstrakt, also Luft.

Damit belasse ich es jetzt mal zu den Sternzeichen an Beispielen. Das war jetzt natürlich wie schon angekündigt überhaupt gar nicht vollständig, das ganze Thema ist einfach zu reichhaltig, ich könnte fast zu jedem Satz bei Liz Greene und vielen andern Autoren zu den Sternzeichen ein paar Sätze sagen. Und auch bei allem was ich oben sagte, werden sicher viele Leserinnen und Leser eine leicht oder stark andere Meinung haben, und auch ich selbst spätestens in ein paar Tagen, nur hoffe ich, auch die anderen Meinungen würden eben doch oft mein elementares Modell als inneres *Skelett* der Sternzeichen eher bestätigen als widerlegen?

Jedenfalls hoffe ich, dass ich meine Idee insgesamt doch so einfach und einleuchtend herüberbringen konnte, dass jetzt viele Leserinnen und Leser sie bei Lust oder Bedarf selber anwenden können, bei sich, bei Geliebten und Freunden,

bei mondänen Themen, usw.

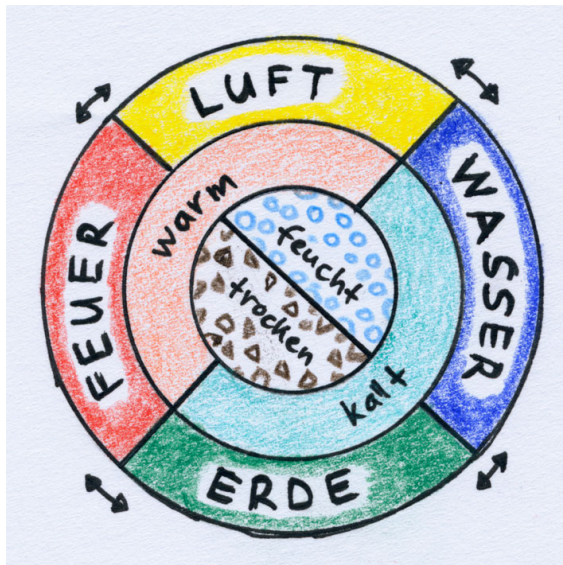
Es wäre schade, wenn diese Idee der Welt wieder verloren ginge.

Rückblick und Strukturen im Modell

Erst mal etwas zur Gesamtstruktur des Modells im Rückblick.

Bei Feuerzeichen und Wasserzeichen begann die Umwandlung mit Erde und endete mit Luft, bei Luftzeichen und Erdzeichen begann sie mit Feuer und endete mit Wasser. Also war der Beginn, Erde/Feuer, immer mit einem trockenen Element, das Ende, Luft/Wasser, immer mit einem feuchten Element, gemäss Aristoteles. Das würde schon zu einer allgemeinen Entwicklung im Leben passen, dass in der Jugend noch vieles als gegeben und klar erscheint, als fix, hart, unveränderlich, sich dann aber mit zunehmendem Alter zeigt, dass vieles eben doch flexibler ist, sich biegen lässt, fließt.

Der Kreis der Wandlungen der Elemente war im Modell immer der gleiche, immer wandelte sich zum Beispiel Erde in Feuer oder Wasser, nie direkt Erde in Luft. Auch das passt zur philosophischen Sicht von Aristoteles, denn er sah den Kreis so, dass sich bei einer Umwandlung der Elemente jeweils nur eine Eigenschaft der Elemente ändern konnte, also Erde, die trocken und kalt ist, konnte sich nur in feucht und kalt, also Wasser, umwandeln oder in trocken und warm, also Feuer, aber nie direkt in feucht und warm, also Luft, und analog mit den anderen drei Elementen.



Somit ist also mein elementares Modell der Wandlungen der Sternzeichen durchaus stark in bekannten philosophischen Traditionen verankert. Im Moment gibt es allerdings keinerlei mir bekannten Hinweise, dass mein *Modell* der Sternzeichen je den Menschen in der Vergangenheit bewusst gewesen wäre, was einerseits erstaunlich wäre, andererseits am Ende durchaus Astrologen einen stärkeren Stand gegenüber der Wissenschaft geben könnte. Da lässt sich ein Vorwurf der Scharlatanerie oder Illusion am Ende kaum mehr vertreten.

Übrigens, ich schrieb hier oft "mein Modell", was es von der Entdeckung her natürlich schon war, aber wachsen kann es nur, wenn es allen gehört und viele mitdenken und mitfühlen und sich Dinge dazu vorstellen und realisieren, nur dann kann es sich vielleicht auch mit der Zeit an so etwas wie eine ausgewogene

Sicht aller Eigenschaften der Sternzeichen annähern.

Anhang – Eine formalere Sicht

Ich möchte doch noch kurz etwas Abstrakteres anhängen, zur Vollständigkeit, auch wenn das wohl vielen zu abstrakt werden könnte.

Auf meiner Website postuliere ich die Elemente abstrakter als zusammengesetzt durch innen/aussen und ruhen/sich bewegen. Erde ruht draussen, Feuer bewegt sich draussen, Luft ruht innen, Wasser bewegt sich innen. So ist der Übergang bei allen vier Elementen im Sternkreis immer von aussen her, also Erde oder Feuer, nach innen, also Luft oder Wasser.

Zum Beispiel wurde Teiresias, den Liz Greene in *The Astrology of Fate* mit der Waage assoziiert, von Hera mit Blindheit geschlagen, aus Wut über seine Aussage darüber, wer von Männern oder Frauen beim Sex mehr Lust empfindet. Aber Zeus schenkte ihm im Gegenzug die Gabe des "inneren Sehens". Das heisst, der Blick der Waage richtet sich von aussen wo das Licht, das Feuer, ist, nach innen (Luft und Wasser), wo sie dann abstraktere Einsichten (Luft) auch zu Liebe und Sexualität (Wasser) finden konnte, welche am Ende dann wieder draussen einen Zustand (Erde) nachhaltig verändern können.

Ich hoffe das war jetzt zumindest soweit verständlich, dass ersichtlich ist, dass sich das vielleicht eines Tages auch mathematisch formal anwenden liesse, teilweise jenseits von menschlichen Interpretationen, aber das ist im Moment immer noch Zukunftsmusik. . .

Quellen

Oft erwähnt hatte ich *The Astrology of Fate* von Liz Greene, Weiser 1984, das auch in einer recht guten deutschen Übersetzung als *Schicksal und Astrologie* erhältlich ist, sowie ebenfalls von ihr *Star Signs for Lovers*, Stein and Day 1980, das heute neu unter dem Titel *Astrology for Lovers* erhältlich ist, und hier gibt es auch eine (allerdings unvollständige) deutsche Übersetzung, *Sag mir dein Sternzeichen und ich sage dir wie du liebst*. Später hat sie leider kaum mehr etwas zu den Sternzeichen geschrieben, ausser indirekt via Planeten, was eben, finde ich zumindest, doch nicht den ganzen Reichtum der Sternzeichen erfassen kann, vor allem nicht den ganzen Reichtum, der eben gerade im Wandel der Sternzeichen und auch in ihren gegenseitigen Beziehungen liegt.

Apuleius' *Der Goldene Esel* empfehle ich auf deutsch in der Übersetzung von Carl Fischer, dtv/Artemis 1990, und auf englisch in der Übersetzung von Robert Graves *The Golden Ass* zu lesen, oder natürlich im lateinischen Original (was ich selbst leider nicht kann).

Und natürlich einfach aus eigenen geliebten Büchern und erlebten Ereignissen etwas raussuchen, das typisch für ein Sternzeichen zu sein scheint und es dann im elementaren Modell der Wandlung der Sternzeichen spiegeln. . .

Viel Spass dabei, es würde mich sehr, sehr freuen, wenn diese Sache sich einfach von selbst schön entwickeln würde!

PS: Dieser Artikel ist im Wesentlichen an nur zwei Tagen, am 26. und 27. Juli 2016, entstanden, allerdings nachdem ich während 15 Jahren immer mal wieder in Foren und so im Internet etwas zum Thema geschrieben hatte, also durchaus aus Vielem schöpfen konnte, wobei aber auch hier wieder ganz ungeplante Einsichten spontan entstanden. . .

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Deep Learning and astrology

I propose how newly emerging technologies based on *Big Data* and *Deep Learning* could be applied to proving and exploring astrology in new ways. The idea is actually extremely simple, almost banal, while at the same time carrying a lot of potential for the future, both in terms of potentially giving astrology broader public recognition and finding out what in astrology really “works” (at least in a practical, saturnian way).

The Idea

Big companies like Google have access to billions of images in the internet (this is part of so-called *Big Data*), often with user comments like “this is my car in front of my house”. What those companies then do, is feed computers with this information (this is called *Deep Learning*), creating basically an electronic copy of how brain cells in a human brain are interconnected in the computer, a so-called *neural network*. After that, new images can be presented to the neural network and it can often tell what is on them.

The details of that are certainly hairy, but it turns out that already today the computer can often beat humans at recognizing what is on an image!

To make things more tangible, here an example of what you would typically feed a neural network for a single image:



[car](#) / [house](#) / [VW Beetle](#) / ...

Now, suppose you knew when the photo was taken and where. Note that most electronic cameras today, including the ones in cell phones, usually provide this information for free, via GPS and an internal and/or internet clock, and save this information automatically with each image.

Then you could derive quite similar *astrological* tags from the image:



Ascendent Taurus / Venus in Leo / Saturn in Pisces ...

Now, you could simply first feed the neural network with images plus such astrological tags and afterwards present it with new images. If there was something to astrology, the neural network would likely be able to say something like “Ascendent Taurus” or “Venus in Leo”.

Conclusion

Even though the idea I just presented is very simple, realizing it would likely require years of dedicated work by skilled scientists and probably best with assistance by skilled astrologers, and would probably look quite a bit different in detail, but overall something like this appears within reach in the coming decades. I would expect, if the neural network was able to recognize astrological constellations, that there would be quite some surprises in this, not only for science, but also for astrology!

This article was written on 17 December 2017, while the idea in this concrete form dates back to this summer and the general idea to tap the internet to prove astrology dates back on my side to 23 October 2003 in a Usenet post to alt.astrology.tropical.

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Deep Learning und Astrologie

Ich schlage vor, wie neu aufkommende Technologien, die auf *Big Data* und *Deep Learning* basieren, verwendet werden könnten, um Astrologie zu beweisen und auf neue Arten zu erforschen. Die Idee ist eigentlich extrem simpel, fast banal, und gleichzeitig enthält sie sehr viel Potential, um der Astrologie eine breitere öffentliche Anerkennung zu geben und um herauszufinden, was in der Astrologie wirklich "funktioniert" (zumindest auf eine praktische, saturnische Weise).

Die Idee

Grosse Firmen wie Google haben Zugriff auf Milliarden von Bildern im Internet (das ist Teil des sogenannten *Big Data*), oft zusammen mit Benutzerkommentaren wie "das ist mein Auto vor meinem Haus". Was diese Firmen nun tun, ist Computer mit dieser Information füttern (das nennt man *Deep Learning*), um so im Wesentlichen eine elektronische Kopie davon, wie Gehirnzellen im menschlichen Gehirn miteinander verbunden sind, zu schaffen, ein sogenanntes *neuronales Netzwerk*. Danach können neue Bilder dem neuronalen Netzwerk gefüttert werden und es kann dann oft sagen, was darauf abgebildet ist.

Im Detail ist das sicher haarig, aber bereits heute übertrifft der Computer oft Menschen darin, zu sagen, was auf einem Bild abgebildet ist!

Um die Sache greifbarer zu machen, hier ein Beispiel, was man üblicherweise einem neuronalen Netzwerk zu einem einzigen Bild füttern würde:



[Auto](#) / [Haus](#) / [VW Käfer](#) / ...

Nun, nehmen wir an, dass bekannt wäre, wann und wo das Foto gemacht wurde. Zu beachten ist dabei, dass heutzutage die meisten elektronischen Kameras, inklusive die in Mobiltelefonen, üblicherweise diese Information automatisch generieren, via GPS und eine interne und/oder Internetuhr, und diese Information automatisch mit jeder Aufnahme speichern.

Dann könnte man ganz ähnliche *astrologische* Tags vom Bild ableiten:



Aszendent Stier / Venus im Löwen / Saturn in den Fischen ...

Nun könnte man einfach das neuronale Netzwerk erst mit Bildern plus astrologischen Tags füttern und ihm danach neue Bilder präsentieren. Wenn etwas an Astrologie dran ist, dann würde das neuronale Netzwerk wohl fähig sein, Dinge zu sagen wie "Aszendent Stier" oder "Venus im Löwen".

Schluss

Obwohl die eben präsentierte Idee sehr einfach ist, würde es wohl Jahre dauern sie zu realisieren, durch begabte Wissenschaftler und wahrscheinlich am Besten mit Unterstützung von begabten Astrologen, und die Realisierung wäre wahrscheinlich im Detail recht anders als oben skizziert, aber insgesamt scheint etwas in der Art in Reichweite in den kommenden Jahrzehnten. Ich würde erwarten, wenn das neuronale Netzwerk fähig wäre, astrologische Konstellationen zu erkennen, dass darin auch viele Überraschungen liegen könnten, nicht nur für die Wissenschaft, auch für die Astrologie!

Diesen Artikel habe ich am 17. Dezember 2017 geschrieben, währenddem die Idee in dieser konkreten Form auf diesen Sommer zurückgeht, und die generelle Idee das Internet anzupapfen, um Astrologie zu beweisen, auf meiner Seite auf den 23. Oktober 2003 zurückgeht.

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How astrology might really work ?

Nowadays scientists and astrologers live in almost completely separated worlds. I am a physicist and versed in both. From where I am standing, the following would seem to be the most plausible, as I will expose step-by-step afterwards:

- All people, even those who consciously do not believe in astrology, would be noticeably influenced in their behavior by astrology. Nowadays, it should also be possible to experimentally confirm this.
- The effect of astrology, at least the way it is used today, would immediately have practically nothing to do with the planets and stars in the sky. Astrology would rather be a collective effect, unconsciously created by practically all people on earth.
- This would imminently be a “bitter pill” for many astrologers and scientists, since each party would in the end have to give up a basic assumption in order to return to a jointly accepted world view. Conversely, this would also be a chance, not least since today astrology is often practiced by women and science often by men.
- On the path to the above view of astrology, I can also make other concepts more amenable to science again: Love, religion and deities, telepathy, world soul, collective unconscious, etc. In a certain way, the path is even more significant than the goal in this text.
- In the end, fortunately a lot remains fundamentally open, also whether there might maybe still be direct correlations between “heaven and earth”, as basically presumed in astrology.

I will first sketch how the human brain mirrors the world in its inside, resp. in the network of its neurons. Building on that, I will describe what happens when two people love each other, and then expand this to more people, and many different concepts which have emerged over millennia, until I get to astrology. Finally, I will briefly explore additional possibilities a bit more freely.

Mirrors

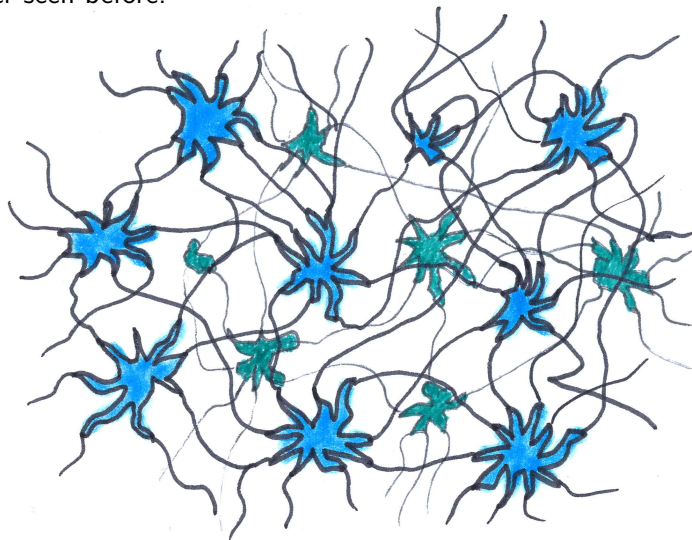
In the head of every human being there is a copy of the world, or at least of part of the world. It contains fellow humans, other living beings and many things, plus how they behave, also in interaction with oneself. Everyone can imagine, say, an acquaintance inside, even if that person is currently not in view, and often also how that person would behave in certain situations.

This mirroring of the world to the inside, into the human brain, is what essentially allows people (and animals) to live, to deal with the world, without e.g. quickly falling down somewhere.



A key point regarding this mirroring is now that it is often essentially only mirroring, but not consciously understanding how that which is mirrored exactly ticks—let me explain this sentence more thoroughly in the following.

In the brain, billions of nerve cells (neurons) are connected to each other. Today, such neural networks can be replicated also on computers, to a certain degree. For example, such a virtual neural network can be “fed” with millions of digital photos and drawings of the digits from 0 to 9. That way you can train the network, until becomes able to often correctly name the digit on an image it had never seen before.



Does that now mean that the network has understood what it is doing and how it is doing it? Or that it would even be able to explain that? This seems rather unlikely to be the case, it is probably rather as colloquially with riding a bicycle. You can learn it, but afterwards you do not really know what you do.

A concrete example: Ride quickly on a bicycle and then—very carefully and gently (!)—pull a little bit on the left side on the handlebar, but really pull only *horizontally*. This is what one would naively think what one does when one wants to take a left turn. But this is not what happens experimentally, instead rather a force results that wants to tilt the bicycle to the right (!)—hence please take caution if you try!

What you have to do instead to take a left turn, is to also press somewhat onto left side of the handlebar *vertically from the top*, which has physically to do with the fact that the rolling wheels are also a spinning top. But what is

essential in this example, is that a trained neural network does not imply that the laws of the outer world are somehow analytically accessibly stored in the head. In the head there is thus rather an often just as incomprehensible *copy* of the world, not an analytical model of it.

More psychologically speaking, unconscious content in the brain would often not be present in analytically resolved form. A trauma would have rather simply “burnt” itself into the structure of the brain than that the brain would have understood its structure. In this sense, it is probably often not correct to speak about bringing up unconscious content into consciousness. I would rather be so that hypotheses about the inner structure would lead to an inner reaction whenever they mirror the inner structure well. That would thus not be much different from how a scientist postulates hypotheses about the outer world and then compares them experimentally with it.

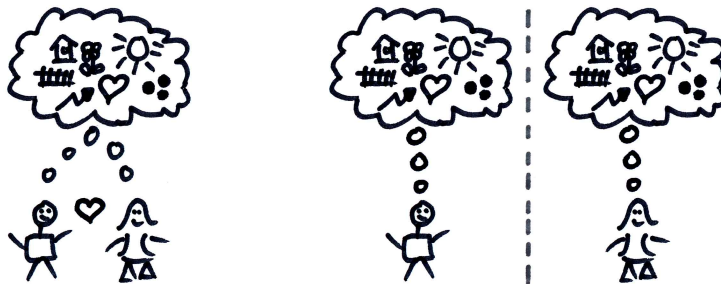
I hope this was now not too complicated to understand. Brief, the brain often rather mirrors the world, creates a copy, than it really understands it. That way also structures get into the brain which the person cannot consciously understand. This could, by the way, even go so far that laws of nature of which no scientist is yet aware would be mirrored inside, too.

But isn't one person alone and abstractly “the world” rather boring? Let's look at two lovers instead, and what maybe goes on in their heads.

Love

Is love a real connection between two people?

Of course, it often appears to be so, for example, when the loved one calls you exactly when you think about him or her. Only, scientifically no connection is possible when, for example, the two lovers work at different places in the city during the day, and they do not use technical devices (e.g. cell phones) in order to communicate with each other.



It could of course be that today's science is wrong in that respect, resp. that such connections really exist but could not be confirmed, yet. But I will totally exclude this for the moment, since how brains work alone can already explain a lot. But I will come back to such possibilities towards the end of this text.

In any case, the two lovers of the example above will usually still feel clearly in love and connected when physically separated during the day. Is their love thus only purely an illusion, which only exists inside the respective head of each lover? Would love maybe even only be an individual illusion, in each of them separately, when they are physically together?

Well, when you love somebody, you usually like to fill your brain with any available impressions from that person. That way inside a mirror image of the person emerges, which probably even also encompasses a lot which oneself does

not consciously understand, and also the loved person not necessarily consciously knows or understands, but which will be stored in the structures in the brain in a rather unconsciously mirrored way. That way one could thus, for example, possibly sometimes also instinctively predict in total isolation when the loved one will call.

In network technology there is the notion of a “store and forward” network, a network in which information cannot flow all the time, but only at certain times, and is stored locally in between, just like when the two lovers meet again in the evening after work and talk to each other, and so on. But it remains a network, as long as the two keep exchanging information again and again.

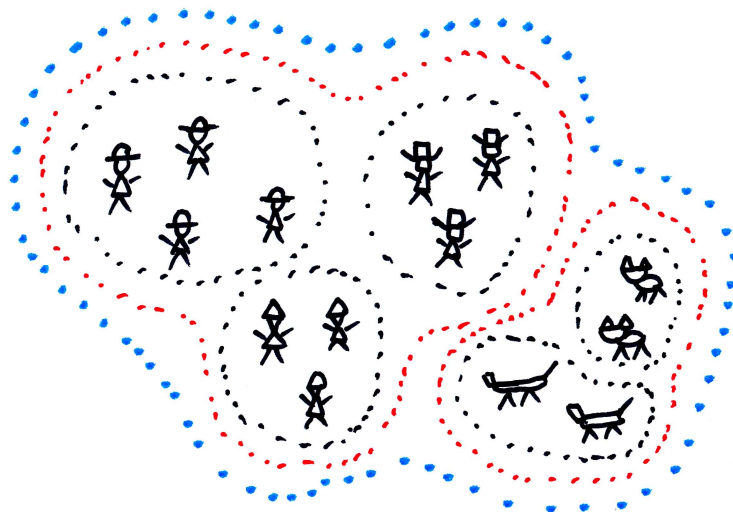
But so far this does maybe not fully mirror what happens with lovers, yet—or also in families, and less intensively with friends and acquaintances. In principle, the two brains of the two lovers connect and form a single brain. Hence almost certainly also superordinate structures emerge, which overlap between the physical vessels in the two heads, thus forming a larger neural network than could exist in a single brain.

Such a larger compound of nerve cells could in principle be able to develop independent wishes, dreams, thoughts, etc., hence a relationship could go beyond what the two lovers would be able to fully capture individually. This mirrors maybe already often how it is in a relation: often beautiful, but analytically often not fully seizable. In a way, you can only decide whether you want to stay in a relation or not, but not fundamentally change its nature.

This has now, of course, been quite speculative in detail. The brains of the lovers would still be comparably more separated from each other than the nerve cells in the individual brains from each other. And yet, as a “store and forward” network, and by storing most shared information in parallel on both sides, the above possibility still seems, to a certain degree, most plausible to me.

If two lovers were separated a long time from each other, many things could develop separately into different directions, but not necessarily, if the two really hang on to it. Hence it would be difficult in practice to distinguish experimentally whether the two are really permanently connected or not, since both possibilities would manifest almost identically.

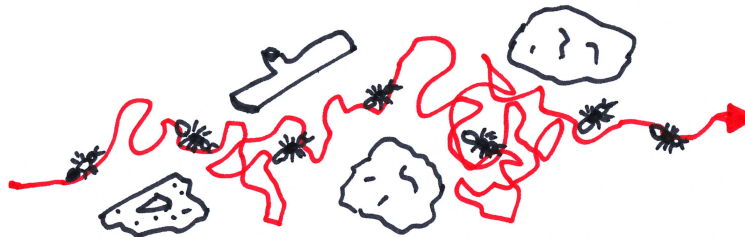
Collective beings



If you now extrapolate such connections created from mutual mirroring, like between two lovers, to more people, like family, acquaintances, village, city, region, country, even the whole earth, including also many animals, different “collective brains” would emerge at nested scales. What would hold these compounds of brains together would be, depending on how you look at it, the power of love or mutual mirroring of each other, just like two lovers. There would thus be a collective brain for each family, then, building on that, one per community, and so on, up to country and earth, while, of course, these entities would overlap in many and diverse ways in practice.

The idea is now again that such collective brains would a priori be quite able to have independent thoughts and feelings, hence could feel joy, fear and anger, could have plans, dreams and a will, etc.—simply everything that also a single human being is able to think and feel. But it could also go beyond that, because more connected nerve cells with more stored information would potentially be, just like in a relation of two lovers, a “superbrain”, which would be able to have thoughts which a single human could never grasp, just like a single nerve cell in the human brain would hardly ever be able to really grasp the thoughts which it helps to process in the human brain.

This is maybe best conveyed as follows. Ants often form trails, which connect sources of food with their nest. Only, the individual ant does not really know that there is a trail, it simply follows the chemical scents, and, if you observe it, often not in a straight line, as one might think, but instead with a lot of going left and right, and sometimes also with shortly turning back. In the small brain of the ant there appears thus to be no concept of a “trail”, but only that following the chemical scents is good and not following them is bad, resp. probably that the ant typically feels more happy when it follows the scents than not, hence that the scents makes the ant happy.



Of course it is questionable whether such a compound of brains could really be more intelligent than individual humans, since the connections between the brains could overall only be much less intensive than inside a brain between nerve cells. But in any case such a collective brain would have a different perspective, thus something similar to an “ant trail” would be more easily accessible to the collective brain than to an individual brain, if only because the “ant trail” is a collective concept.

The analogy with the ants might also mirror how a collective superbrain might be able to “guide” individual people, namely with something equivalent to a “scent trail” for the ants. More about this fundamental idea later.

In the immediate sense, the scent trail is created and refreshed by the ants themselves, i.e. the physical environment is definitely also in play with regard to collective beings. Already in a single human brain chemistry plays an important role, and information is also stored outside the body, in books, photos, films, or also in everyday objects, clothing and architecture, simply in everything that

is created and changed by human beings. That way a single thing, or one replicated into many copies, can act on many people and help to form them. Thus collective brains would also be collective living beings with a "body".

Now to various cultural concepts that emerged over millenia and which strongly resemble ideas of a collective being.

Religion

The idea of or the belief in higher beings, which are often immortal and invisible, hence in goddesses and gods, probably exists in humanity already since primeval times. A collective being formed by all believers would probably also live much longer than individual people, as long as believers keep having faithful offspring. Quite similarly in human brains nerve cells are replaced with new ones during life, but personality is still roughly maintained during life. And such a collective being would also not be directly visible in the world, resp. it would reflect in almost anything, which would also often fit with deities.

If previous argumentations were accurate, would there now really be gods, if in a certain way "only" created by the respective believers? The answer would essentially have to be yes. Because, if you admit that individual persons exist, even if they "only" come to be from single, interconnected neurons, then there would also have to be goddesses and gods, which would "only" come to be from individual, interconnected brains, resp. the neurons in them.

Religions can be very helpful, can help believers to experience life as deeper, more beautiful, richer, more meaningful than it is to non-believers, not dissimilar to how lovers experience love; and religions can also be quite generally useful for society and living together. Conversely, of course, also many wars and crimes have come from religious backgrounds.

Would deities maybe all in all rather be more like the ones in Greek mythology: Not always without fail, but also with human traits, plus maybe even some, which might even surreally surpass humans, in good and in bad?

Earth soul

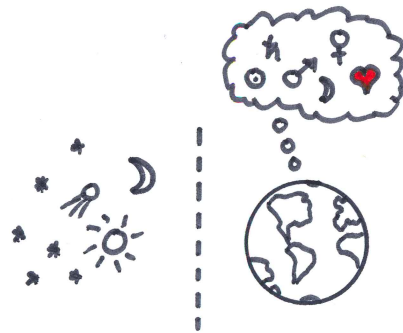
Greek philosopher Plato coined the concept of a world soul (lat. *anima mundi*, gr. *psyché tou pantós*), and there are similar concepts in different cultures. Behind that concept lies also the fundamental question of whether the cosmos is overall alive or not. According to today's science there are animals and plants, plus some other lifeforms, but a rock would be inanimate, and also by far the largest part of the cosmos.

It could, of course, still be so that more things would be alive than assumed today. As already mentioned, there are interactions between living beings and inanimate matter. Living beings consist apparently of exactly the same building materials (atoms, etc.) as inanimate matter.

But all in all, such a world soul in the larger sense would require assumptions that would go beyond the ones made so far, so let me also come back to this toward the end of this text. A world soul in the sense of a compound of all living beings on this earth would, however, most likely exist under the assumptions made so far. I will simply call it "earth soul" in the following.

For this earth soul, the self would be earth and the environment would be the "sky" resp. the cosmos around the earth, with sun, moon, planets and stars.

Would this earth soul now simply admire what it sees outside of itself, and like to mirror itself in it, like in a lover, or like in a mother or father, as creator ?



In any case, in such a rather lonely situation, without any other inhabited planet in sight, would there not be a very big wish that what happens outside in heaven would also mirror on earth, if only to feel more connected, less lonely ?

This reminds, of course, already strongly of the astrological mantra “as above so below”. But first to another concept, which is likely quite significant around astrology, to Jung’s “collective unconscious” .

Collective unconscious

Carl Gustav Jung went beyond Sigmund Freud by postulating that unconscious processes in the psyche could also be of a collective nature, probably based on the observation that certain “archetypical” themes keep surfacing very similarly again and again even to mutual strangers, in dreams as well as more seldomly in real-life experiences.

Under the assumption of collective brains, the collective unconscious would simply be that part of collective thoughts and feelings, which is (at least most of the time) hidden from individual people, hence is not conscious to them, or even not directly stored in individual brains, but would only indirectly come to be in the collective compound, like the ant trail, which probably also does not exist in individual ants.

All people, and also many animals, dream at night in their sleep. Could it now maybe even be so that dreams would reflect collective thoughts more than individual ones ? Or could it maybe even be that a collective brain would sort of lay out its plans like a “scent trail” for dreamers, such that the affected person, after waking up, would more likely occupy him- or herself with certain themes, or would do things, which would rather fit the plans of the collective brain ? And similarly with particularly impressive real-life experiences ?

In any case, such a collective unconscious, or also generally a collective brain, would often have the character of “fate” or “destiny”, roughly in the sense in which Liz Greene cites Jung in her book “The Astrology of Fate” with “Free will is the ability to do gladly that which I must do.” .

In other words, if you behave according to the wishes of the collective brains at different scales, thus family, country, religion, beekeeper club, etc., this would be honored by the surroundings with a feeling of happiness in exchange. You would thus be fundamentally free as an individual to do whatever you want, but, as a social being, you would also respect your surroundings, and there especially *not* only what is *conscious* to individual people in your surroundings, but also respect *unconscious collective wishes*, which could very well be diametrically

opposite to immediate conscious surroundings, for example, as the “black sheep” of a family or a village.

The collective unconscious would thus also have a “fated”, guiding side, resp. collective beings would quite generally have a guiding influence on individuals and also on smaller collective beings. And, of course, collective thoughts which reflect in dreams could appear as precognition of the future or of remote events to individuals.

All in all, it is difficult to distinguish between collective “brains”, “beings”, “souls” and “unconsciouses” without more precise assumptions.

Astrology

My ansatz how astrology would work is the following:

Unconsciously all people “believe” in astrology, resp. are part of a collective brain that believes in astrology, resp. at least considers it useful and precious.

Astrology, resp. its different forms in different cultures, would thus be a view that the earth soul, resp. its smaller collectives, would have of the world, and which they would let influence individuals. Immediately the strongest influence would thus come from the astrology of one’s own culture, from other astrologies rather less, while, of course, nowadays cultures often also mix.

Many modern people will now probably ask: Why would such an archaic belief have persisted also in all the many people who consciously think so little of astrology and often know almost nothing about it in detail? What exactly would be useful or meaningful in that?

Maybe primarily this: Thanks to astrology it would be achieved that also in small groups of people there would be different characters, with different ways of approaching the tasks that live poses every day. Since then different approaches would be tried, on average presumably a solution would be found more quickly than if people would be considerably more similar to each other. Astrology would thus have an evolutionary advantage if the sense of Darwin; this is why it would also even have survived Enlightenment almost unperturbedly, as far as it concerns the collective, unconscious part.

In addition, during the normal course of a year, for each month the assigned star sign and its attitude towards life would fit well with activities in a primarily traditional agricultural environment, which dominated e.g. in Europe during centuries. For example, towards the end of summer (Virgo) people would like to work carefully and precisely, and sort things, as in the past often useful for bringing in the harvest, and then, at the beginning of autumn (Libra), they would rather like to exchange parts of the harvest with others in trade, in order to obtain balanced stocks of goods for the winter. Until recently, this would thus have been an additional evolutionary advantage, at least compared to other collective views that would mirror nature less directly. Of course, this is only true on the northern hemisphere and with Western Astrology, not e.g. with sidereal Indian astrology.

With fate it would be more or less like quoted from Jung above: People would be fundamentally free as individuals, but, as social beings, they would be driven by often unconscious collective thoughts and wishes, so that, wanting to

feel happy and fulfilled, they would still most often find their way in life on the paths laid out by astrology, almost like the ants on their ant trail, with often as much back and forth, and sometimes even going the opposite way.

But where would the stars be in that? Well, in this picture they would in the immediate sense actually have no influence, instead “only” collective views about them, which do not always mirror the sky accurately. From a collective perspective, the earth soul, or parts of it, would very well have its views about cosmos and reflecting it, but it could also be wrong at times.

The prime example for this is planet Pluto, which had only been considered a planet during a certain time, from 1930 until 2006, when it has been, scientifically consistently, reclassified, to a so-called “dwarf planet”.

Now, in the view of astrology, Pluto would have a strong influence on human fates, and also on many collective events, including world politics, and so on. In my view that was also actually the case in the 20th century, thus these forces were effectively acting on people, and probably still continue to do so now, to a somewhat reduced degree.

Pluto was also the first planet discovered in the USA. Uranus and Neptune were still discovered in the old world, in Europe. Hence behind Pluto there is also a lot of the collective that the USA forms consciously and unconsciously, which, of course, also includes many people world-wide beyond the USA. Hence it is not astonishing that exactly scientists from the USA and other English speaking regions initially objected most to the idea that Pluto would now suddenly no longer be a planet.

But I do not want to talk about politics here; instead I just wanted to illustrate that astrology really has an effect in daily life, at large and small scale, but also certainly deviates far enough from the reality in cosmos outside of the earth that an immediate symmetry can rather be excluded.

Birds of pray can, by the way, see planet Uranus in the sky with the naked eye, and possibly also Neptune or the asteroid Ceres. Had the earth soul maybe already been conscious of these celestial bodies, only Pluto came as a surprise? But even then, for Pluto there would still have been the freedom to steer, which name the new planet gets, and thus a meaning that could still fit with some events that happened *before* its discovery?

And would the three pyramids at Giza maybe, as suspected by Robert Bauval, intentionally mirror the three stars of the Belt of Orion (Osiris), only that this had not been conscious to the ancient Egyptians, but “only” unconsciously collectively to all Egyptians, and hence the sky is not perfectly mirrored?



There are more examples, where astrology does not truly mirror the sky, like that the moon is typically drawn geocentrically on horoscope charts, hence where it would be seen from the center of earth, not from the respective point on the surface of earth. And, of course, the division of the zodiac into 12 segments of equal size, by now completely separated from constellations due

to precession, is not something that mirrors directly in the sky, and a division into 12 segments seems also rather to reflect the somewhat more than 12 lunar months in a solar year, than that it would immediately have natural causes. In China there are quite different constellations, for example, a division into 28 "mansions" on the ecliptic, where the moon would be visiting a mansion each day of a lunar month.

Astrologers within a cultural circle usually share many methods and views, but besides that often also very often use further, quite diverse methods. Think only of the many different house systems, or orbs for aspects. How could such diversity ever mirror people?

In order that a client goes to a particular astrologer, he or she would probably have to somehow feel mirrored, maybe less in the astrologer, but rather that the astrologer would resemble a desired solution? A client might come from an environment where mainly the Koch house system would be used. Should an astrological counselor now rather keep using her or his favorite house system, or in this case rather use Koch houses? Or both?

Koch houses would probably better fit the environment of the client, would thus rather mirror where the collective brains around his or her environment would want to move the client to. Conversely, the individual has likely still also a free will, in order to at least be able to switch surroundings, sort of like changing the "tribe" into a cultural environment with a different house system, where then maybe different collective brains could make a rather more desired life possible. Hence also here client and astrologer would have fundamentally much room to move, to "gladly do that which they must do".

Certain methods and views in astrology would be quite generally valid, other methods only in surroundings where they would have supporters. This would then often be quite similar to going to a general psychologist of a certain school of thought or to a priest of a certain religion. Also there a lot would often only help if it "fits" the client.

Summary

This has thus far been quite a conservative approach to these things, resp. it was conservative concerning the physical assumptions, thus for example without natural communication channels between brains at large distance, short, entirely from the viewpoint of the current state of natural sciences.

This resulted roughly in the following picture, which seems to be qualitatively plausible, but, of course, so far quantitatively, and whether it is correct at all, remains formally unproven: There would be collectives of two and more brains with independent thoughts, wishes, dreams, feelings, etc., and these would influence the fates of people on earth. A direct influence of planets and stars would however not immediately exist; in particular, there are clear indications that the majority of causes of astrology would be purely located in views down on earth, but would often also be helpful in living together every day.

Tiny outlook

Even if the earth soul, as defined further above, could sometimes be completely wrong, like with Pluto as a planet, it could still have mirrored certain laws of the cosmos, even some which are not known or conscious to anybody, similar to

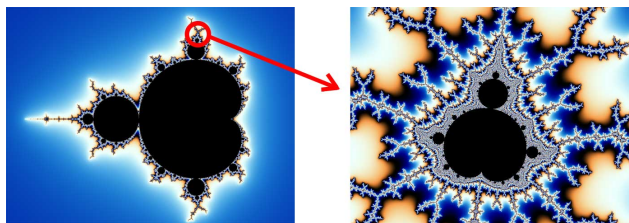
how a person who can ride a bicycle has unconsciously mirrored physical laws into her or his brain.

How it appears at the moment, the milky way is not buzzing with planets with intelligent life on them, which would emit radio signals, etc. Is thus the architecture of our own solar system so special that in it also part of the secret of life reflects? Without a relatively large moon for such a relatively small planet as earth, the earth's axis would not be stable and life would presumably never have emerged.

Quantum mechanics knows entanglement of quantum states even across great distances, as, for example, in the well-known thought experiment of Einstein, Podolski and Rosen (short EPR). Especially in the "New Age" movement there are many approaches in which the whole world would be interconnected that way, without, however, getting fully specific. Or Jung, who at the beginning of the 1950s, at that time often in close contact with physicist Wolfgang Pauli, postulated the concept of an "acausal synchronicity", was probably also substantially influenced by thoughts about such quantum effects.

This is a wide field, where I could add quite few more things. Let it suffice here, that you could then also explain oracles more easily, hence events where randomness appears to take part, as with Tarot cards or with the coins or yarrow stalks of the Chinese I Ching. Because otherwise collective brains would "only" have a possibility to influence things by focussing the people involved in the oracle after the random outcome on certain aspects of the oracle text, but there would then be now way to influence the result of the oracle itself.

There would be still another, very simple fundamental explanation for things which resemble each other in big and small sizes or at the same size at different places, namely that the same laws of nature could bring forth similar structures even without immediate connections. This concept is called self-similarity. For example in the "Mandelbrot set", a mathematical figure that results from a simple equation, you can find the same structure not only in the large whole (left image), but also many times in very similar, smaller form, if you zoom in at the border (example to the right).



A practical idea regarding how to deal scientifically with collective phenomena: Instead of trying to want to understand them analytically, maybe just try and see if they can maybe be mirrored in artificial neural networks? Hence, for example, feed a neural network with data that emerged at known times at known places, so that you can also derive astrological information. If such a neural network would then become able to derive the creation time of undated data, or at least limit times significantly, that would be a proof of astrology.

A key assumption in astrology, namely that the situation when something starts, like a human life, an organisation, a country, etc., would shape its fate, could apparently not be directly derived as a physical effect in any of the explanations proposed here. Could a key element maybe still be missing?

This article has essentially emerged in the first week of October 2018.

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avantgarde

Wie Astrologie wirklich funktionieren könnte ?

Wissenschaftler und Astrologen leben heute in fast völlig getrennten Welten. Ich bin Physiker und kenne mich in beiden aus. Aus meiner Warte würde Folgendes am plausibelsten scheinen, wie ich danach Schritt für Schritt ausführen werde:

- Alle Menschen, auch die, die bewusst überhaupt nicht an Astrologie glauben, würden merklich in ihrem Verhalten durch Astrologie beeinflusst. Das müsste heutzutage auch experimentell nachweisbar sein.
- Die Wirkung der Astrologie, zumindest wie sie bis heute angewandt wird, hätte unmittelbar praktisch nichts mit den Planeten und Sternen im Himmel zu tun. Astrologie wäre eher ein kollektiver Effekt, unbewusst erschaffen von praktisch allen Menschen auf der Erde.
- Das wäre für viele Astrologen und Wissenschaftler unmittelbar eine "bittere Pille", da beide am Ende je eine Grundannahme aufgeben müssten, um wieder zu einem gemeinsam akzeptierten Weltbild zu finden. Umgekehrt läge darin auch eine Chance, nicht zuletzt da heute Astrologie oft von Frauen und Wissenschaft oft von Männern betrieben wird.
- Auf dem Weg zur obigen Sicht der Astrologie kann ich auch andere Begriffe, der Wissenschaft wieder zugänglicher machen: Liebe, Religion und Gottheiten, Telepathie, Weltseele, kollektives Unbewusstes, usw. In gewisser Weise ist der Weg hier sogar bedeutsamer als das Ziel.
- Am Ende bleibt zum Glück vieles weiterhin fundamental offen, auch ob es vielleicht doch direkte Korrelationen zwischen "Himmel und Erde" gäbe, wie grundsätzlich in der Astrologie vermutet.

Erst werde ich skizzieren, wie das menschliche Gehirn die Welt in seinem Innern, bzw. im Netzwerk seiner Neuronen, spiegelt. Darauf aufbauend werde ich dann beschreiben, was bei Liebe zwischen zwei Leuten passiert, und das dann ausdehnen auf mehr Leute, und auf verschiedene Konzepte, die über die Jahrtausende aufgekommen sind, bis ich bei der Astrologie anlange. Am Ende werde ich weitere Möglichkeiten noch kurz etwas freier betrachten.

Spiegel

Im Kopf jedes Menschen befindet sich eine Kopie der Welt, oder zumindest von einem Teil der Welt. Darin enthalten sind Mitmenschen, andere Lebewesen und viele Dinge, plus wie sie sich verhalten, auch in Wechselwirkung zu einem selbst.

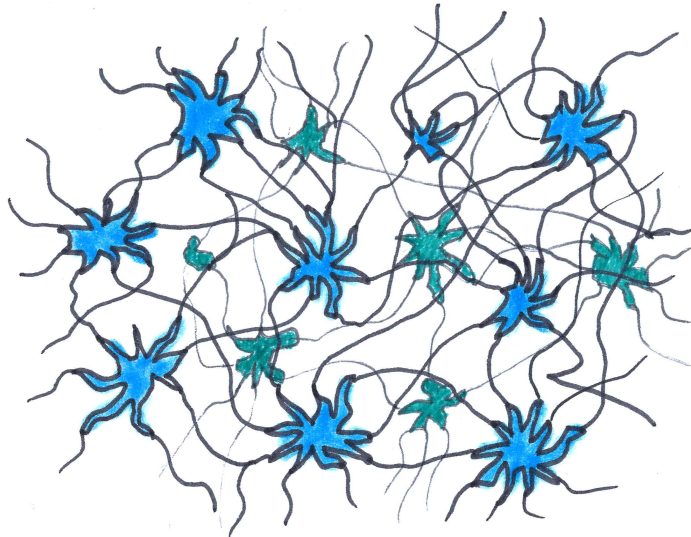
Jede und jeder kann sich z.B. einen Bekannten oder eine Bekannte innerlich auch dann vorstellen, wenn derjenige oder diejenige gerade nicht sichtbar sind, und auch oft wie er oder sie sich in gewissen Situationen verhalten würden.

Dieses Spiegeln der Welt ins Innere, ins menschliche Gehirn, ist das, was es Menschen (und Tieren) im Wesentlichen erlaubt, zu leben, mit der Welt umzugehen, ohne z.B. gleich irgendwo hinunterzufallen.



Ein wesentlicher Punkt bei dieser Spiegelung ist nun aber, dass im Wesentlichen oft nur gespiegelt wird, aber nicht bewusst verstanden, wie das Gespiegelte genau tickt—diesen Satz werde ich gleich noch genauer erklären.

Im Gehirn sind Milliarden von Nervenzellen (Neuronen) miteinander verbunden. Solche neuronalen Netzwerke kann man heute zu einem gewissen Grad auch in Computern nachbilden. Zum Beispiel kann man ein solches virtuelles neuronales Netzwerk "füttern" mit Millionen von digitalen Fotos und Zeichnungen der Ziffern 0 bis 9. So kann man das Netzwerk trainieren, bis es in der Lage ist, oft in einem bisher noch nie gesehenen Bild die Ziffer korrekt zu nennen.



Bedeutet das nun, dass dieses Netzwerk verstanden hat, was es tut und wie es das tut? Oder dass es sogar fähig wäre, das zu erklären? Das scheint eher kaum der Fall zu sein, es ist wohl eher so wie umgangssprachlich mit Fahrrad fahren. Man kann es lernen, aber danach weiss man nicht wirklich was man tut.

Ein konkretes Beispiel: Mit dem Fahrrad schnell fahren und dann—ganz vorsichtig und sanft (!)—ein wenig links am Lenker ziehen, aber wirklich nur *horizontal* ziehen. Das ist ja, was man naiv als das betrachten würde, was man tut, wenn man eine Kurve nach links machen will. Aber das ist nicht, was experimentell passiert, sondern es resultiert eher eine Kraft, die das Fahrrad nach rechts (!) kippen will—daher Vorsicht beim Ausprobieren!

Was man stattdessen tun muss, für eine Linkskurve, ist links auch etwas *vertikal von oben* auf den Lenker drücken, was physikalisch damit zu tun hat, dass die rollenden Räder physikalisch rotierende Kreisel sind. Aber wesentlich bei diesem Beispiel ist, dass ein trainiertes neuronales Netzwerk nicht bedeutet, dass die Gesetze der Aussenwelt irgendwie analytisch zugänglich im Kopf gespeichert sind. Im Kopf existiert eben auch eher eine oft genauso unverständliche gespiegelte *Kopie* der Welt, nicht ein analytisches Modell davon.

Etwas psychologischer gesprochen, wären unbewusste Inhalte im Gehirn oft gar nicht wirklich analytisch aufgelöst vorhanden. Ein Trauma hätte sich eher einfach in die Struktur des Gehirns "ingebrannt", als dass seine Struktur verstanden wäre. In diesem Sinn kann man dann wohl oft auch nicht davon sprechen, dass man unbewusste Inhalte ins Bewusstsein hervorholen kann. Es wäre dann eher so, dass Hypothesen über die innere Struktur zu einer inneren Reaktion führen würden, wenn sie sich in den inneren Struktur gut spiegeln. Das wäre also nicht unähnlich dazu, wie ein Wissenschaftler Hypothesen über die äussere Welt postuliert und sie dann experimentell damit vergleicht.

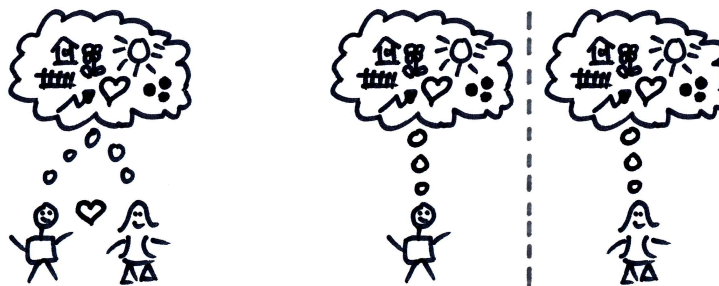
Ich hoffe, das war jetzt nicht zu kompliziert zu verstehen. Kurz gesagt, spiegelt eben das Gehirn meist eher die Welt, macht sich eine Kopie, als dass es sie wirklich versteht. Damit kommen auch Strukturen ins Gehirn, die der oder die Betreffende nicht bewusst verstehen. Das könnte übrigens sogar so weit gehen, dass auch Naturgesetze, die heute noch kein Wissenschaftler kennt, auf diese Weise auch mit hinein gespiegelt würden.

Aber ist eine Person allein und abstrakt "die Welt" nicht langweilig? Schauen wir doch zwei Verliebte an, und was da vielleicht in den Köpfen so abläuft.

Liebe

Ist Liebe eine echte Verbindung zwischen zwei Menschen?

Natürlich erscheint es oft so, zum Beispiel, wenn der oder die Geliebte genau dann anruft, wann man an ihn oder sie denkt. Nur, naturwissenschaftlich ist keine Verbindung möglich, wenn zum Beispiel die zwei Verliebten tagsüber an verschiedenen Orten in einer Stadt arbeiten und sie keine technischen Hilfsmittel (z.B. Handy) verwenden, um miteinander zu kommunizieren.



Es könnte natürlich sein, dass die heutige Naturwissenschaft da falsch liegt, bzw. etwas, das tatsächlich existiert, noch nicht nachweisen konnte. Aber das werde ich im Moment erst mal ganz ausklammern, da schon rein wie Gehirne funktionieren vieles erklären könnte. Ich komme aber gegen Ende dieses Textes wieder kurz auf solche Möglichkeiten zurück.

Jedenfalls fühlen sich die zwei Verliebten im obigen Beispiel doch meist auch tagsüber physisch getrennt noch ganz klar verliebt und miteinander verbunden. Ist ihre Liebe also nur eine reine Illusion, die je nur im jeweiligen Kopf der Ver-

lieben vorhanden ist? Wäre die Liebe vielleicht selbst dann nur eine individuelle Illusion, je in jedem der beiden separat, wenn sie zusammen sind?

Nun, wenn man jemanden liebt, dann saugt man sich gerne sozusagen das Gehirn voll mit allen verfügbaren Eindrücken zu dieser Person. So entsteht im Innern ein Spiegelbild der Person, das eben wohl sogar auch sehr vieles umfasst, das man selbst nicht bewusst versteht, und auch die geliebte Person selbst nicht unbedingt bewusst weiss oder versteht, das sich aber in den Gehirnstrukturen eher unbewusst gespiegelt ablegt. So könnte man dann z.B. eben, je nachdem, auch rein isoliert instinktiv vorausberechnen, wann der oder die Geliebte anruft.

Es gibt in der Netzwerktechnik den Begriff eines "store and forward" Netzwerks, von einem Netzwerk, wo die Informationen nicht jederzeit fließen können, sondern nur zu bestimmten Zeiten, und dazwischen lokal zwischengespeichert werden, wie eben, wenn sich zwei Verliebte am Abend nach der Arbeit wieder sehen und miteinander sprechen, und so weiter. Aber es bleibt ein Netzwerk, solange die zwei sich immer wieder austauschen.

Aber soweit spiegelt das vielleicht noch nicht ganz, was bei Verliebten geschieht—oder auch in der Familie, und weniger intensiv mit Freunden und Bekannten. Im Prinzip verbinden sich bei Verliebten zwei Gehirne zu einem Gehirn. Es entstehen also fast sicher dabei auch übergeordnete Strukturen, die übergreifen zwischen den physischen Behältern in den Köpfen, also ein grösseres neuronales Netzwerk als in einem einzigen Gehirn existieren könnte.

Ein solch grösserer Verbund von Nervenzellen könnte im Prinzip fähig dazu sein, eigenständige Wünsche, Träume, Gedanken, Ängste, usw. zu entwickeln, also dass eine Beziehung über das hinausginge, was die beiden Verliebten einzeln vollständig erfassen könnten. Das spiegelt vielleicht schon oft, wie es in einer Beziehung ist: oft schön, aber analytisch oft nicht voll erfassbar. In gewisser Weise, kann man sich nur entscheiden, ob man in einer Beziehung bleiben will oder nicht, aber ihre Natur nicht wesentlich verändern.

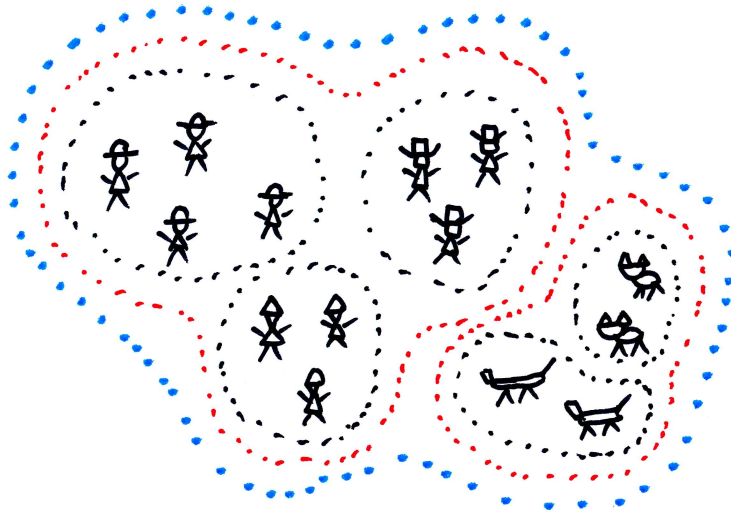
Das war jetzt natürlich im Detail unmittelbar recht spekulativ. Die Gehirne der zwei Verliebten wären ja doch noch vergleichsweise viel stärker voneinander getrennt als die Nervenzellen in den einzelnen Gehirnen untereinander. Und doch, eben als "store and forward" Netzwerk, und indem die meiste geteilte Information auf beiden Seiten parallel gespeichert wäre, erscheint mir das obige eben doch zu einem gewissen Grad am plausibelsten.

Wenn zwei Verliebte lange Zeit voneinander getrennt wären, könnte sich einiges getrennt anders entwickeln, aber auch nicht notwendigerweise, wenn beide sehr daran hängen. Daher wäre es wohl in der Praxis schwierig, experimentell zu unterscheiden, ob die zwei tatsächlich permanent miteinander verbunden sind oder nicht, da sich beide Möglichkeiten fast gleich äussern würden.

Kollektive Wesen

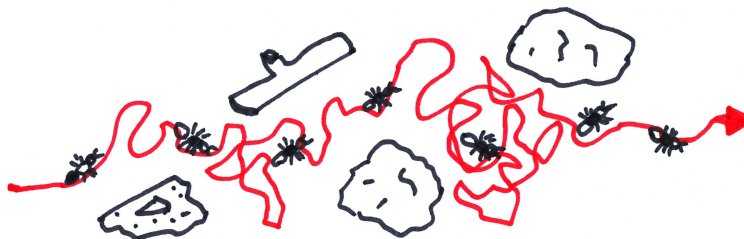
Wenn man nun solche durch gegenseitige Spiegelung entstandene Verbindungen wie zwischen zwei Verliebten ausdehnt auf mehr Leute, wie Familie, Bekanntenkreis, Dorf, Stadt, Region, Land, ja die ganze Erde, auch inklusive vieler Tiere, dann entstünden daraus verschiedene "kollektive Gehirne" in verschachtelten Grössen. Zusammengehalten würden diese Verbunde von Gehirnen, je nachdem wie man es betrachtet, durch die Kraft der Liebe oder durch ein gegenseitiges Spiegeln untereinander, also genauso wie zwei Verliebte. Es gäbe dann kollektive Gehirne zu jeder Familie, daraus aufbauend eins pro Gemeinde, und so weiter

bis zu Land und Erde, wobei sich die Dinge in der Praxis natürlich auch vielfach und vielfältig überschneiden würden.



Die Idee ist nun wiederum, dass solche kollektiven Gehirne a priori durchaus fähig zu eigenständigen Gedanken und Gefühlen sein könnten, also Freude, Angst und Wut empfinden könnten, Pläne, Träume und einem Willen haben könnten, usw.—einfach alles was auch ein einzelner Mensch denken und empfinden kann. Aber es könnte auch darüber hinaus gehen, denn mehr verknüpfte Nervenzellen mit mehr gespeicherter Information wäre potentiell eben, wie bei einer Beziehung von zwei Verliebten, ein "Superhirn", welches zu Gedanken fähig sein könnte, die ein einzelner Mensch nie erfassen könnte, ganz ähnlich wie eine einzelne Nervenzelle im menschlichen Gehirn kaum je in der Lage sein kann, die Gedanken, die es zu verarbeiten hilft, wirklich zu erfassen.

Das kann man sich vielleicht wie folgt am Besten veranschaulichen. Ameisen bilden ja oft Strassen, die Nahrungsquellen mit dem Bau verbinden. Nur weiss die einzelne Ameise nicht wirklich, dass es eine Strasse gibt, sie folgt einfach der chemischen Duftspur, und, wenn man das beobachtet, im Detail gar nicht so geradlinig, wie man denken könnte, sondern mit viel hin und her, und manchmal auch mit kurz umkehren. Im kleinen Gehirn der Ameise scheint es also kein Konzept einer "Strasse" zu geben, sondern nur, dass der Duftspur folgen gut ist und ihr nicht folgen schlecht, bzw. wohl dass sie sich typischerweise glücklicher fühlt, wenn sie der Spur folgt, also dass der Duft sie glücklich macht.



Natürlich ist fraglich, ob so ein Verbund vom Gehirnen wirklich intelligenter sein könnte als einzelne Menschen, da ja die Verbindungen zwischen den Gehirnen insgesamt viel weniger intensiv sein könnten als innerhalb des Gehirns zwischen den Nervenzellen. Aber in jedem Fall hätten kollektive Gehirne eine andere Perspektive, also wäre etwas analoges zu einer "Ameisenstrasse" dem kollektiven Gehirn viel eher zugänglich als einem einzelnen Gehirn, nur schon weil die "Ameisenstrasse" eben ein kollektives Konzept ist.

Dieses Bild könnte auch spiegeln, wie ein kollektives Superhirn die einzelnen Menschen "lenken" könnte, nämlich mit so etwas wie einer "Duftspur", wie bei den Ameisen. Zu dieser grundsätzlichen Idee später noch mehr.

Die Duftspur wird ja unmittelbar von den Ameisen selbst gemeinsam gelegt und aufgefrischt, d.h. die physische Umwelt ist durchaus auch bei kollektiven Wesen mit im Spiel. Schon im einzelnen menschlichen Gehirn spielt Chemie eine grosse Rolle, und Informationen werden auch ausserhalb vom Körper gespeichert, in Büchern, Fotos, Filmen oder auch in Alltagsgegenständen, Kleidung und Architektur, einfach in allem was von Menschen geschaffen und verändert wird. So kann oft ein einziges oder mehrfach kopiertes Ding in der Aussenwelt auf viele Menschen gemeinsam wirkten und sie mit prägen. Also wären kollektive Gehirne eben auch kollektive Lebewesen mit einem "Körper".

Nun zu verschiedenen kulturellen Begriffen, die über die Jahrtausende entstanden sind und die sehr stark Ideen von kollektiven Wesen ähneln.

Religion

Die Idee, bzw. den Glauben, an übergeordnete Wesen, die oft unsterblich und unsichtbar sind, also an Göttinnen und Götter, gibt es wohl in der Menschheit schon seit Urzeiten. Ein kollektives Wesen gebildet durch alle Gläubigen wäre wohl auch viel langlebiger als einzelne Menschen, solange die Gläubigen immerzu wieder gläubigen Nachwuchs haben. Ganz analog werden im menschlichen Gehirn Nervenzellen im Laufe des Lebens ersetzt durch neue, und doch bleibt die Persönlichkeit meist das ganze Leben in etwa erhalten. Und unmittelbar erkennbar in der Welt wäre so ein kollektives Wesen auch nicht, bzw. würde es sich fast überall spiegeln, was ja auch oft zu Gottheiten passen würde.

Gäbe es nun, wenn die bisherigen Argumentationen tatsächlich zutreffen würden, also wirklich Götter, wenn auch in gewisser Weise "nur" durch die jeweiligen Gläubigen erschaffen? Die Antwort müsste im Wesentlichen ja lauten. Denn wenn man zugesteht, dass es individuelle Personen gibt, selbst wenn diese "nur" durch einzelne, untereinander vernetzte Neuronen gebildet werden, dann müsste es auch Göttinnen und Götter, geben, die "nur" durch individuelle, untereinander vernetzte Gehirne, bzw. den Neuronen darin, gebildet würden.

Religionen können sehr hilfreich sein, können das Leben den Gläubigen als tiefer, schöner, reichhaltiger, sinnvoller erlebbar machen als Ungläubigen, nicht unähnlich dazu, wie Verliebte die Liebe erleben, und auch ganz generell in der Gesellschaft und dem Zusammenleben nützlich sein. Umgekehrt sind natürlich auch viele Kriege und Verbrechen aus religiösem Ursprung hervorgegangen.

Wären Göttinnen und Götter vielleicht eben doch insgesamt eher so wie diejenigen in der Griechischen Mythologie: nicht immer unfehlbar, sondern auch mit menschlichen Zügen, plus vielleicht sogar noch welchen, die diese im Guten wie im Schlechten noch surreal übersteigen könnten?

Erdseele

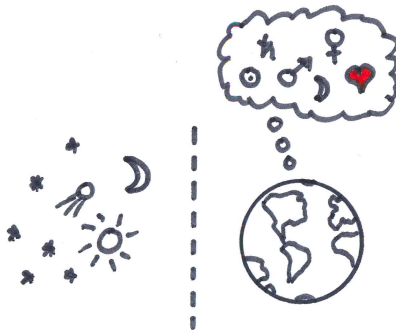
Der Griechische Philosoph Platon prägte den Begriff der Weltseele (lat. *anima mundi*, gr. *psyché tou pantós*), und es gibt ähnliche Vorstellungen in verschiedenen Kulturen. Dahinter liegt auch die grundsätzliche Frage, ob der Kosmos insgesamt lebendig ist oder nicht. Nach heutigem wissenschaftlichem Stand gibt

es Tiere und Pflanzen, plus noch einige andere Lebewesen, aber ein Stein wäre unbelebt, und auch der weitaus grösste Teil des Kosmos.

Trotzdem könnte es natürlich sein, dass mehr Dinge belebt wären, als heute angenommen. Wie schon erwähnt, besteht ja eine Wechselwirkung zwischen Lebewesen und der unbelebten Materie. Lebewesen bestehen anscheinend aus genau den gleichen Baustoffen (Atomen, usw.) wie unbelebten Materie.

Aber insgesamt würde eine solche Weltseele im grösseren Sinn weitergehenden Annahmen erfordern als bisher gemacht, also auch dazu erst wieder gegen Ende dieses Textes. Eine Weltseele im Sinne des Verbundes aller Lebewesen auf dieser Erde müsste es aber unter den bisherigen Angaben wohl geben. Ich nenne sie im Folgenden einfach "Erdseele".

Für diese Erdseele wäre das Selbst die Erde und die Umwelt wäre der "Himmel" bzw. der Kosmos darum herum mit Sonne, Mond, Planeten und Sternen. Würde nun diese Erdseele einfach das, was sie ausserhalb von sich sieht, bewundern und sich gerne darin spiegeln, wie in einer Geliebten oder einem Geliebten, oder wie in einer Mutter oder einem Vater, als Schöpferin oder Schöpfer?



Jedenfalls wäre aus so einer eher einsamen Lage, ohne einen anderen bewohnten Planeten in Sicht, wohl zumindest der Wunsch sehr gross, dass sich das, was im Himmel draussen passiert, auch auf der Erde spiegeln würde, und sei es nur, um sich verbundener, weniger alleine zu fühlen?

Das erinnert natürlich schon stark an das astrologische Mantra "wie oben so unten". Aber erst noch zu einem weiteren kollektiven Konzept, das bezüglich Astrologie wohl sehr bedeutsam ist, zu Jungs "kollektivem Unbewussten".

Kollektives Unbewusstes

Carl Gustav Jung ging über Sigmund Freud hinaus, indem er postulierte, dass unbewusste Vorgänge in der Psyche auch kollektiver Natur sein können, wohl aufgrund der Beobachtung, dass gewisse "archetypische" Themen auch bei einander fremden Menschen sehr ähnlich immer und immer wieder auftreten, sowohl in Träumen wie auch seltener in realen Erlebnissen.

Aus der Annahme von kollektiven Gehirnen heraus, wäre das kollektive Unbewusste einfach der Teil der kollektiven Gedanken und Gefühle, die den einzelnen Menschen (zumindest meist) verborgen sind, also dem Individuum nicht bewusst sind oder sogar gar nicht direkt in individuellen Gehirnen gespeichert, sondern nur indirekt durch den kollektiven Verbund entstehen würden, wie die Ameisenstrasse, die es wohl in einzelnen Ameisen auch nicht gibt.

Es träumen ja alle Menschen, und auch viele Tiere, in der Nacht im Schlaf. Könnte es nun vielleicht sogar sein, dass Träume eher kollektive Gedanken widerspiegeln würden als individuelle? Oder könnte es sogar sein, dass ein kollek-

tives Wesen so seine Pläne quasi als "Duftspur" für die Träumenden auslegen würde, damit sich der oder die Betroffene nach dem Aufwachen mit einem gewissen Thema eher beschäftigen würde, und vielleicht sogar daraufhin andere Dinge tun würde, die eher den Plänen des kollektiven Wesens entsprechen würden? Und ähnlich bei besonders eindrücklichen realen Erlebnissen?

Jedenfalls hätte so ein kollektives Unbewusstes, oder auch generell ein kollektives Gehirn, für die Menschen oft auch den Charakter von "Schicksal", etwa in dem Sinn, wie Liz Greene in ihrem Buch "Schicksal und Astrologie" Jung zitiert mit "Free will is the ability to do gladly that which I must do.", also "Freier Wille ist die Fähigkeit, freudig das zu tun, was ich tun muss."

Mit anderen Worten, wenn man sich so verhält, wie es den Wünschen der kollektiven Gehirne in verschiedenen Größenordnungen entspricht, also Familie, Land, Religion, Bienenzüchterverein, usw., dann würde das vom Umfeld mit einem Glücksgefühl im Austausch belohnt. Man wäre also daher grundsätzlich als Individuum frei, was man tut, aber als soziales Wesen würde man auch auf das Umfeld Rücksicht nehmen, und da insbesondere *nicht* nur auf das, was den einzelnen Menschen im Umfeld *bewusst* ist, sondern eben auch auf *unbewusste kollektive Wünsche*, die durchaus dem unmittelbaren bewussten Umfeld völlig entgegenstehend sein könnten, zum Beispiel als "schwarzes Schaf".

Das kollektive Unbewusste hätte also durchaus auch eine "schicksalshafte", lenkende Seite, bzw. hätten wohl ganz allgemein kollektive Wesen lenkenden Einfluss auf Individuen und auch kleinere kollektivere Wesen. Und natürlich könnten kollektive Gedanken, die sich Träumen etc. spiegeln, den Individuen als Vorhersehung der Zukunft oder von fernen Ereignissen erscheinen.

Insgesamt ist es schwierig, ohne präzisere Annahmen zwischen kollektiven "Gehirnen", "Lebewesen", "Seelen" und "Unbewussten" zu unterscheiden.

Astrologie

Mein Ansatz, wie Astrologie funktionieren würde, wäre folgender:

Unbewusst "glauben" alle Menschen an die Astrologie, bzw. sind Teil eines kollektiven Gehirns, welches an die Astrologie glaubt, bzw. welches sie zumindest als nützlich und wertvoll erachtet.

Astrologie, bzw. seine verschiedenen Ausprägungen je nach Kulturkreis, wären also eine Vorstellung, die die Erdseele, bzw. ihre kleineren Kollektive, von der Welt hätten, und sie auf ihre Individuen wirken liessen. Unmittelbar den stärksten Einfluss hätte also die Astrologie des eigenen Kulturkreises, andere Astrologien eher weniger, wobei sich natürlich heutzutage Kulturen oft auch vermischen.

Viele moderne Menschen werden jetzt wohl fragen: Wieso hätte sich ein solch archaischer Glaube auch in all den vielen Leuten erhalten, die bewusst gar nichts von Astrologie halten, und im Detail oft fast gar nichts darüber wissen? Was genau wäre daran nützlich oder sinnvoll?

Vielleicht vor allem dies: Dank der Astrologie würde man erreichen, dass sich auch in kleinen Gruppen von Menschen verschiedene Charaktere befänden, mit verschiedenen Herangehensweisen an die Aufgaben, die die Welt tagtäglich stellt. Indem nun verschiedene Herangehensweisen versucht würden, fände sich vermutlich im Schnitt jeweils schneller eine Lösung, als wenn die Menschen einander deutlich ähnlicher wären. Astrologie hätte also einen evolutionären

Vorteil im Sinn von Darwin; deshalb wohl hätte sie auch selbst die Aufklärung fast unbeirrt überdauert, soweit es den kollektiven, unbewussten Teil betrifft.

Zudem würde im Jahresverlauf jeden Monat das astrologisch zugeordnete Sternzeichen und dessen Lebensgefühl gut zu Tätigkeiten in einem vorwiegend traditionellen landwirtschaftlichen Umfeld passen, welches ja z.B. in Europa viele Jahrhunderte über vorherrschte. Zum Beispiel würden gegen Ende Sommer (Jungfrau), die Leute gerne sorgfältig und genau arbeiten, und sortieren, wie in der Vergangenheit oft sinnvoll für das Einbringen der Ernte, und dann Anfang Herbst (Waage) eher lieber etwas spekulativer die Ernte mit anderen Menschen im Handel austauschen, um so zu ausgeglichenen Vorräten für den Winter zu kommen. Das wäre also bis vor kurzem ein weiterer evolutionärer Vorteil gewesen, wenigstens gegenüber anderen kollektiven Vorstellungen, die die Natur weniger direkt spiegeln würden. Das stimmt natürlich nur auf der Nordhalbkugel und mit Westlicher Astrologie, nicht z.B. mit siderischer Indischer Astrologie.

Mit dem Schicksal wäre es mehr oder weniger so, wie von Jung weiter oben zitiert: Die Menschen wären zwar grundsätzlich frei als Individuen, aber als soziale Lebewesen wären sie getrieben von oft unbewussten kollektiven Gedanken und Wünschen, so dass, da sie sich glücklich und erfüllt fühlen möchten, dann doch meist auf von der Astrologie vorgezeichneten Pfaden ihren Lebensweg finden würden, fast wie die Ameisen auf der Ameisenstrasse, mit ebenso viel hin und her, und sogar manchmal in die umgekehrte Richtung laufen.

Aber wo blieben da die Sterne? Nun, die hätten in diesem Bild hier unmittelbar tatsächlich keine Wirkung, sondern "nur" kollektive Vorstellungen davon, die nicht immer den Himmel getreu spiegeln. Aus kollektiver Sicht, hätte die Erdseele, oder Teile davon, wohl durchaus ihre Vorstellungen zum Kosmos und einer Spiegelung davon, könnte sich aber auch täuschen.

Das Paradebeispiel dazu ist der Planet Pluto, der nur eine gewisse Zeit lang als Planet erachtet wurde, von 1930 bis 2006, als er, wissenschaftlich schlüssig, umklassiert wurde, zu einem sogenannten "Zwergplaneten".

Nun hätte aber in der Sicht der Astrologie Pluto durchaus einen sehr starken Einfluss auf menschliche Schicksale, und auch auf viele kollektive Ereignisse, inklusive Weltpolitik und so weiter. In meiner Sicht war das auch tatsächlich so im 20. Jahrhundert, also diese Kräfte wirkten effektiv auf die Menschen, und tun es wohl auch zu einem etwas reduzierten Grad weiterhin.

Pluto war auch der erste Planet, der in den USA entdeckt wurde. Uranus und Neptun wurden noch in der alten Welt, in Europa, entdeckt. Daher steckt hinter Pluto auch viel des Kollektivs, das die USA bewusst und unbewusst bildet, und welches natürlich auch darüber hinaus viele andere Menschen weltweit mit einschliesst. Daher ist nicht erstaunlich, dass sich gerade Wissenschaftler aus den USA und anderen Englisch sprechenden Kulturkreisen zuerst besonders dagegen sträubten, dass Pluto nun plötzlich kein Planet mehr wäre.

Aber ich will hier nicht über Politik sprechen, sondern wollte hiermit nur illustrieren, dass Astrologie zwar wirkt im täglichen Leben, auf kleiner und grosser Skala, aber durchaus so weit von der Realität im Kosmos draussen abweicht, dass eine unmittelbare Symmetrie eher ausgeschlossen werden kann.

Raubvögel könnten übrigens von blossem Auge den Planeten Uranus im Himmel sehen, und möglicherweise auch Neptun oder den Asteroiden Ceres. War sich die Erdseele also dieser Himmelskörper schon lange bewusst, nur Pluto kam überraschend? Aber auch dann wäre bei Pluto noch die Freiheit geblieben, zu

steuern, welchen Namen der neue Planet erhält, und damit eine Bedeutung, die so trotzdem noch zu einigen Ereignissen *vor* seiner Entdeckung passen würde?

Und sollten die drei Pyramiden in Gizeh vielleicht, wie von Robert Bauval vermutet, tatsächlich die drei Sterne des Gürtels des Orion (Osiris) spiegeln, nur dass dies den alten Ägyptern gar nicht bewusst war, sondern "nur" unbewusst kollektiv allen Ägyptern, und daher der Himmel nicht perfekt gespiegelt ist?



Es gibt noch weitere Beispiele, wo die Astrologie den Himmel nicht getreu spiegelt, wie dass der Mond typischerweise auf Horoskopen geozentrisch eingezeichnet wird, also dort, wo er vom Erdmittelpunkt her gesehen wäre, nicht vom jeweiligen Punkt auf der Erdoberfläche aus. Und natürlich ist die Einteilung des Tierkreises in 12 gleich grosse Segmente, mittlerweile durch Präzession von den Sternbildern ganz getrennt, nicht etwas, das sich direkt im Himmel spiegelt, und eine Teilung in 12 Abschnitte scheint auch eher von den etwas mehr als 12 Mondmonaten in einem Sonnenjahr zu kommen, als unmittelbar natürliche Ursachen zu haben. In China gibt es ganz andere Sternbilder, zum Beispiel eine Einteilung in 28 "Landsitze" auf der Ekliptik, wobei der Mond jeweils pro Tag im Monat einen der Landsitze besucht.

Astrologen teilen in ihrem Kulturkreis meist viele Methoden und Ansichten, verwenden daneben aber sehr oft auch weitere, ganz verschiedene Methoden. Man denke da nur schon an die vielen verschiedenen Häusersysteme, oder Orben bei Aspekten. Wie könnte so eine Vielfalt jemals die Menschen spiegeln?

Damit ein Klient zu einem bestimmten Astrologen geht, müsste er oder sie sich wohl irgendwie gespiegelt fühlen, vielleicht weniger im Astrologen selbst, als dass jener einer erwünschten Lösung ähnlich wäre? Ein Klient käme z.B. aus einem Umfeld, wo vorwiegend das Koch Häusersystem verwendet wird. Sollte nun ein astrologischer Berater stur sein Lieblingshäusersystem verwenden oder in diesem Fall doch Koch Häuser? Oder beide?

Koch Häuser würden wohl besser zum Umfeld des Klienten passen, würden also schon eher spiegeln, wohin ihn die kollektiven Gehirne um sein Umfeld herum bewegen wollten. Umgekehrt hat das Individuum eben wohl doch auch einen freien Willen, um zumindest das Umfeld wechseln zu können, also quasi den "Stamm" zu wechseln, in ein kulturelles Umfeld mit anderem Häusersystem, wo dann vielleicht andere kollektive Gehirne ein eher erwünschtes Leben ermöglichen könnten. Also auch hier hätten Klient und Astrologe grundsätzlich viel Freiraum, "freudig das zu tun, was sie tun müssen".

Gewisse Methoden und Ansichten in der Astrologie wären also ziemlich allgemeingültig, andere Methoden eher nur in dem Umfeld, wo sie Anhänger hätten. Das wäre dann oft ganz ähnlich, wie ob man zu einem allgemeinen Psychologen einer bestimmten Denkrichtung geht oder einem Priester einer bestimmten Religion. Auch da würde vieles oft nur helfen, wenn es zum Klienten "passt".

Zusammenfassung

Dies war soweit ein recht konservativer Zugang zu diesen Dingen, bzw. konservativ soweit es die physikalischen Annahmen betrifft, also zum Beispiel ohne natürliche Kommunikationskanäle zwischen Gehirnen auf grosse Distanz, kurz, ganz aus der Sicht des heutigen Standes der Naturwissenschaft.

Daraus ergab sich grob folgendes Bild, das zwar soweit qualitativ einleuchtend scheint, aber natürlich soweit quantitativ, und ob überhaupt zutreffend, noch formal unbewiesen ist: Es gäbe Kollektive von zwei bis vielen Gehirnen mit eigenständigen Gedanken, Wünschen, Träumen, Gefühlen, usw., und diese würden das Schicksal der Menschen auf der Erde beeinflussen. Einen direkten Einfluss der Planeten und Sterne würde es aber unmittelbar nicht geben; insbesondere gibt es sogar klare Indizien, dass der grosse Hauptteil der Ursachen der Astrologie rein in Vorstellungen unten auf der Erde beheimatet wäre, die allerdings dort oft auch sinnvoll wären im täglichen Zusammenleben.

Kleiner Ausblick

Auch wenn die Erdseele, wie weiter oben definiert, auch mal ganz falsch liegen könnte, wie mit Pluto als Planeten, könnte sie in sich eben doch auch gewisse Gesetze des Kosmos gespiegelt haben, durchaus auch solche, die heute niemandem bekannt oder bewusst sind, ähnlich wie ein Mensch, der Fahrrad fahren kann, in seinem Hirn physikalische Gesetze unbewusst gespiegelt hat.

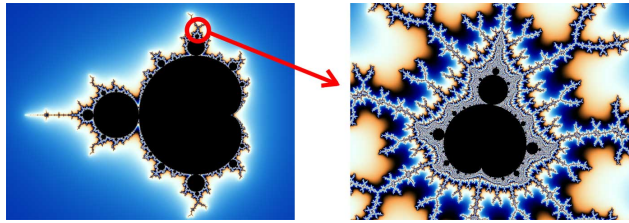
Wie es momentan scheint, wimmelt es ja in unserer Milchstrasse nicht von Planeten mit intelligentem Leben, welche Radiosignale etc. aussenden würden. Ist also die Architektur unseres eigenen Sonnensystems so speziell, dass sich darin auch ein Teil des Geheimnisses des Lebens spiegelt? Ohne z.B. einen relativ grossen Mond für so einen relativ kleinen Planeten wie die Erde, wäre die Erdachse nicht stabil und Leben wäre vermutlich nicht entstanden.

Die Quantenmechanik kennt ja Verschränkungen von Quantenzuständen auch über grosse Distanzen, zum Beispiel im wohlbekannten Gedankenexperiment von Einstein, Podolski und Rosen (kurz EPR). Gerade im "New Age" Umfeld gibt es viele Ansätze, wo die ganze Welt derart miteinander verwoben wäre, ohne allerdings wirklich konkret zu werden. Oder Jung, der Anfang der 1950er Jahre, damals oft in engem Kontakt mit dem Physiker Wolfgang Pauli, das Konzept einer "akausalen Synchronizität" postulierte, war da wohl auch von Gedanken an solche Quanteneffekte wesentlich mit beeinflusst.

Das ist ein weites Feld, wozu ich durchaus noch vieles sagen könnte. Hier soll mal reichen, dass man dann auch Orakel besser erklären könnte, also Ereignisse wo der Zufall mitzuspielen scheint, wie bei den Karten beim Tarot oder bei den Münzen oder Schafgarbenstengeln beim Chinesischen I Ging. Denn sonst bliebe kollektiven Gehirnen "nur" noch die Möglichkeit Einfluss zu nehmen, indem sie die beteiligten Menschen nach dem Zufallsresultat ein wenig auf gewisse Aspekte des Orakelspruchs zu fokussieren würden, es gäbe aber dann keine unmittelbare Einflussnahme auf den Orakelspruch selbst.

Es gäbe noch eine andere, sehr einfache grundsätzliche Erklärung für Dinge, die sich im Grossen und Kleinen oder in gleicher Grösse an verschiedenen Orten ähneln, nämlich, dass gleiche Naturgesetze auch ähnliche Strukturen hervorbringen könnten, ohne dass unmittelbar eine Verbindung bestünde. Dieses Konzept wird Selbstähnlichkeit genannt. Zum Beispiel im "Apfelmännchen" (technisch

“Mandelbrotmenge”), einer mathematischen Figur, die sich aus einer einfachen Gleichung heraus ergibt, findet man das Apfelmännchen nicht nur im grossen Ganzen (Bild links), sondern auch vielfach sehr ähnlich verkleinert wieder, wenn man am Rand mehrfach hinein zoomt (Beispiel rechts).



Noch eine praktische Idee zum wissenschaftlichen Umgang mit kollektiven Phänomenen: Anstatt sie analytisch verstehen zu wollen, vielleicht einfach nur schauen, ob sie sich in künstlichen neuronalen Netzwerken spiegeln liessen? Also zum Beispiel ein neuronales Netzwerk füttern mit Daten, die zu bekannten Zeitpunkten an bekannten Orten entstanden sind, so dass sich daraus auch die astrologischen Informationen ableiten lassen. Wenn nun so ein neuronales Netzwerk, fähig würde, bei undatierten Daten daraus den Zeitpunkt herzuleiten, oder zumindest wesentlich einzuschränken, wäre das ein Beweis der Astrologie.

Eine Schlüsselannahme in der Astrologie, nämlich, dass die Situation wenn etwas beginnt, wie ein Menschenleben, eine Organisation, ein Land, usw., sein Schicksal formen würde, liesse sich anscheinend aus keiner der hier vorgeschlagenen Erklärungen direkt als physikalischer Effekt herleiten. Könnte ein Schlüsselement vielleicht doch noch fehlen?

Dieser Artikel ist im Wesentlichen in der ersten Oktoberwoche 2018 entstanden.

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avantgarde

Birth charts of Switzerland and the USA A Midsummer Night's Dream³

Thanks to Beatrice Ganz in 2013 [1], the birth time of modern Switzerland is now known quite precisely: 12 September 1848 at about 1 PM. In this very free-minded article, I take a *slightly* closer look at the houses of Switzerland and use that to improvisedly derive a birth date and time for the USA, namely 2 Juli 1776 (Lee Resolution) roughly around 1:40 PM. This would give an AC at the end of Libra, an MC in Leo conjunct the northern lunar node, Mars and Uranus in the 8th house, moon conjunct Pluto in Capricorn, and more.

I deliberately refrain from analysis using transits, progressions, solars, etc., since, from the perspective of exact science, these techniques are still much more in their infancy than simply mirroring a country in its birth chart. Even that way this article is, from that perspective, still very daring, hence "Midsummer Night's Dream" and rather playfully written.

May those astrologers step forward who can verifiably derive when the USA was born, or only its astrological houses. . . !

Switzerland

On the next page the birth chart for Switzerland for 1 PM.

The time is based on the inquiry of Beatrice Ganz, the president of the Astrologische Gesellschaft Zürich, of 2013 [1]. In essence, the official notes of congress would not have noted times, but several daily newspapers reported that the acceptance of the constitution was celebrated with cannon shots and also propagated that way across the country. From these newspaper reports—Beatrice Ganz was so kind to show me also some which were not explicitly mentioned in her inquiry—it becomes clear that the declaration of acceptance would have happened shortly after the first cannon shots in Bern, namely around 1 PM (13:00) for acceptance, with a margin of maybe at most ± 15 min in my estimation. In 2013 Dr. Christoph Schubert-Weller, author of the book "Die astrologische Geburtszeitkorrektur", has rectified a birth time of Switzerland of 12.50, essentially based on solars [2], by order of Beatrice Ganz.

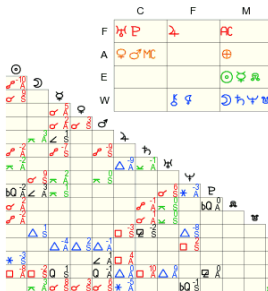
Astrologically, for 1 PM the first house starts in Sagittarius and ends in Capricorn. Hence immediate surroundings in Switzerland would be openly and freely accessible, even if somewhat regulated. As soon as it would be about "building" something, however, corresponding to the second house ("body/clothing" in the chart of a person), everything would be very precisely regulated, even if, thanks to the Aquarius part of the second house, it would still be possible to

create modern architecture in Switzerland, albeit in a spatially restricted scope; which would all appear to fit Switzerland quite well.

Switzerland
 Tu., 12 September 1848 Time: 1:00 p.m.
 Bern, SWITZ Univ. Time: 12:30:16
 7°26, 46°57 Sid. Time: 12:26:33

Event Chart
 Method: Web Style / Placidus
 Sun sign: Virgo
 Ascendant: Sagittarius

☉ Sun	19	Vir	49°44"
☾ Moon	9	Pis	56°41"
☿ Mercury	28	Vir	44°39"
♀ Venus	3	Lib	54°39"
♂ Mars	0	Lib	58°38"
♃ Jupiter	12	Leo	29°11"
♄ Saturn	22	Pis	2°55"
♅ Uranus	21	Ari	25°57"
♆ Neptune	0	Pis	40°56.7"
♇ Pluto	27	Ari	33°39.7"
♁ True Node	21	Vir	32°52"
♊ Desc. Node	21	Pis	32°52"
♄♅ Chiron	8	Sco	59°51"
♁ P. Fort	2	Gem	15°16"
♁ Lilith	16	Sco	50°32"
RC: 12	Sag	8°	2:17 Cap 49°
3:	0	Pis	26°
MC:	7	Lib	14°
11:	4	Sco	9°
12:	24	Sco	38°



Type: 2.GW

But since this here is a Midsummer Night's Dream, I will now not go through all houses one-by-one, or aspects and so on, but rather start to dream my way towards the USA, even though this may, of course, invite selective perception in a certain way.

Venus at the MC seems to fit quite well, with money and peace as wishes and goals, and since many decades a relatively rich, harmonically cultivated, peaceful country, with also a lot of banks. That Switzerland also invests a lot into higher education (9th house), could mean that Venus would rather still be in the 9th house and not (as for 12:45 PM) already in the 10th house.

But now to what inspired me for the USA. The 8th house of Switzerland is in Cancer and Leo, with Jupiter in Leo as the only planet within. Now, since the 8th house is also related to "death", this might fit quite well with the high suicide rate of Switzerland, as well as with organizations that help with suicide like Exit, and corresponding laws in Switzerland, hence with a certain "lightness" or even "luck" when it comes to death?

The USA

Dying is a bit different in the USA, where there is a very high rate of deaths by firearms. In Switzerland, where, by the way, people are also quite heavily armed in international comparison, this is by far not that way, resp. in this respect apparently no country in the world can keep up with the USA, not even remotely—except during a war.¹

So, why not assume that for a date at the beginning of July 1776, when independence was decided and declared, that Uranus/"firearms" and Mars/"war" would have maybe most likely been in the 8th house/"death"? See the birth chart on the next but one page for that.

And then why not the northern lunar node at 6° Leo at the MC, hence the goal of the nation would be very strongly shaped by letting the past (IC,

southern node) very focusedly and fierily (Leo) behind, by focusedly creating something new from that “melting pot” ?

The USA are really an extraordinary country, whose creations are often successful in the world. But Leo, especially an early Leo, as the first of the middle four “adult” star signs, is often still very youthfully naive, which, often together with lots of youthful energy, does not always turn out well. And listening carefully is by no means a strength of the USA.

But let me take a little step backwards first. On 2 July 1776 the Continental Congress of the American colonies passed the following sentence of the Lee Resolution (complete text!):

Resolved, That these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.

See the appendix for the sparse sources for the time of day this happened. In any case, at the beginning of July roughly three events would immediately qualify as the birth of the USA:

- **Tue 2 July 1776: Lee Resolution passed**
 - Excerpts: “United Colonies”, “free and independent States”.
 - Short notices in two local newspapers in the evening.
 - Analogy to birth: “umbilical cord cut”.
- **Thu 4 July 1776: Declaration of Independence passed**
 - Excerpt: “thirteen united States of America”.
 - Analogy to birth: “child gets a name”.
- **Sat 6 July 1776: Declaration of Independence published**
 - Whole text published in newspaper.
 - Analogy to birth: “first cry” ?

Well, at the birth of a child, it is not uniformly clear what counts astrologically as birth: Most often cutting or clamping the umbilical cord, the first cry, or when the child is fully out of the mother, are noted, which often all appear almost at the same time.

In case of the USA I would argue as follows: What was decided on 2 July was to break up with Great Britain, as well as that the states of the colonies are united—this comprises both separation from the motherland and the creation of a new (newborn) entity. That way the essential part of birth could already have taken part then; what followed afterwards, namely the beautiful, very carefully crafted Declaration of Independence and its publication, would be something that would have become practically unavoidable after birth had taken place.

In any case, 2 July appears, due to sparse sources for times on that day, to have been the only day where Uranus and Mars in the 8th house and the northern lunar node at the MC would have been possible, around 1:40 PM. On 4 July, the Declaration of Independence would have passed only too much later and on 6 July (Saturday was a normal work day then) the newspaper would have appeared only in the evening, but so far I would not exclude any of those three days for sure.

USA
 Tu, 2 July 1776 Time: 1:40 p.m. LMT
 Philadelphia, PA (US) Univ. Time: 18:40:40
 75w10, 39n57 Sid. Time: 8:25:25
 Event Chart
 Method: Web Style / Placidus
 Sun sign: Cancer
 Ascendant: Libra

☉ Sun	11	Can	18°40'
☾ Moon	26	Cap	14°56'
☿ Mercury	25	Can	2°13'7"
♀ Venus	0	Can	28°36'
♂ Mars	19	Gem	54°34'
♃ Jupiter	5	Can	26°53'
♄ Saturn	14	Lib	44°11'
♅ Uranus	8	Gem	48°42'
♆ Neptune	22	Vir	23°0'
♇ Pluto	27	Cap	36°37'
♁ True Node	6	Leo	35°10'
♂ Desc. Node	6	Aqu	35°10'
♃ Chiron	20	Ari	54°8'
♁ P. Fort.	13	Tau	54°16'
♀ Lilith	19	Vir	14°1'
RC	28	Lib	56° 2:27
SC	7	Sag	19° 3:29
MC	4	Leo	1° 11: 7
IC	9	Lib	12: 5
			Lib 34'

	C	F	M
F	♂	♁ MC	
A	♃ AC	♄	♅
E	♁	♂	♀
W	♁	♂	

Above the birth chart for the USA for 2 July at 1:40 PM. With a Libra AC, the immediate appearance of the USA would be balanced and harmonious, hence also composed, but the largest part of the first house would already be in Scorpio, hence the surface would maybe be very thin? Who knows whether those tensions would now rather fire into the public or rather violently and unexpectedly with Uranus and Mars in the 8th house?

The second house would be at the end of Scorpio, plus all of Sagittarius, which might often fit with a more disengaged way than in Switzerland of dealing with landscape, incl. many architecturally special buildings?

I hope it did not go unnoticed that the moon is conjunct Pluto in Capricorn. In mundane astrology, the moon usually stands for "the people", and who would claim that the American people are by now not as much divided as a Janus head? According to Ovid in his "Fasti" poems at 8 CE, the Romans celebrated Janus twice in January: Once on 1 January (one head looks into the new year, the other back into the old one), a second time on 9 January.

But, as it is with Midsummer Night's Dreams, exactly when it would get really tantalizing, you wake up. . .

This emerged between 30 June and 2 July 2018, with the lunar nodes almost as for the USA.

References

- [1] Beatrice Ganz, *Die Schweiz – eine falsche Geburtszeit?*, 4 March 2013.
<https://www.astrologische-gesellschaft.ch/recherche-über-die-geburtszeit-schweiz/>
- [2] Christoph Schubert-Weller, *Das rektifizierte Staatshoroskop der Schweiz, BV 12.9.1848, 12.50 Uhr, Bern, basierend auf der Recherche von Beatrice Ganz*, 30 March 2013.
<https://www.astrologische-gesellschaft.ch/rektifikation-schweizer-staatshoroskop-1/>

Appendix: Sources for the passing of the Lee Resolution

I thank *John Roth* for bringing my attention to the Lee Resolution in 2004 thanks to his Usenet posts, as well as all who helped discussing and researching in June 2015 at the Astrodienst Forum, especially *anna*. and **Momo**.

The date Tuesday 2 July is uncontested for the passing of the Lee Resolution, including the text that passed, based on the journal of the Continental Congress. The journal also notes that on Monday, after having been in session for an usually long time, it was adjourned to 9 AM on Tuesday. According to a letter of Congressman Thomas McKean, which he wrote in 1813 to a nephew of also Congressman Caesar Rodney, Thomas McKean already sent on Monday for Caesar Rodney who travelled 80 miles from Dover in Delaware to Philadelphia during the night and arrived just in time in the morning when Congressmen assembled. (Rodney's vote was necessary to pass the resolution.) The letter also mentions that the resolution passed relatively quickly on 2 July. So far I am not aware of any more contemporary sources that indicate a time when the resolution passed. Two newspapers in Philadelphia published a short note about declaring independence on the evening of 2 July. Here is an extract from the letter of Thomas McKean to Caesar Augustus Rodney (*1772), a nephew of Caesar Rodney (from *The Life of George Washington: Written for the American Sunday-School Union* [...], <https://books.google.com/books?id=ry4TAQAAMAAJ>, 179ff):

Philadelphia, Aug. 22d, 1813.

On Monday the 1st of July, 1776, the question respecting independence was taken in the committee of the whole, when the State of Pennsylvania (represented by seven gentlemen then present) voted against it: Delaware (having then only two representatives present) was divided : all the other States voted in favour of it. Whereupon, without delay, I sent an express for Caesar Rodney, Esq., the remaining member for Delaware, whom I met at the State-house door as the members were assembling. After a friendly salutation, (without a word on the business,) we went into the Hall of Congress together, and found we were among the latest. Proceedings immediately commenced, and after a few minutes the great question was put[.] When the vote for Delaware was called, your uncle arose, and said: "As I believe the voice of my constituents and of all sensible and honest men is in favour of independence, and my own judgement concurs with them, I vote for independence;" or in other words to the same effect. The State of Pennsylvania on the 4th of July voted for it. Unanimity in the thirteen States, an all-important point on so great an occasion was thus obtained; the dissension of a single State might have produced very dangerous consequences.

In the public journal of Congress for 1776, vol. II., it would appear that the Declaration of Independence was signed on the 4th of July by the members whose names are there inserted; but the fact is not so: for no person signed it on that day, nor for many days after. On the 4th of July, 1776, the Declaration of Independence was ordered to be engrossed on parchment, and then to be signed. [...]

[...]

I have thus answered your request, and trust it may reform errors. Accept, dear sir, my best wishes for your happiness

Thomas McKean.

For the Lee Resolution see the English Wikipedia. There you can also find links to the journal of the Continental Congress on official webpages of the USA.

From an e-mail of 2 July 2018 in the evening, translated to English

There are so many astrologers who do counselings every day and that way see practically all combinations of houses in the signs over and over again, and at least the inner planets over and over again in all houses and signs. Hence, with a world-famous country like the USA, it should actually be easy to say when the birth approximately was within a period of one to a few days. Thus it would not even be necessary to look at transits, progressions and solars at first; the birth chart alone would have to mirror experience, with 12 houses in 12 signs and with about 10 planets and points within. That would be about the hope/expectation for the future, that something like that would some day be homework for first or second graders in astrology.

For the USA, I find it astrologically difficult to reconcile 4 July, since the moon would then be in Aquarius, and for that the country appears to me to be too unsocial with its inhabitants, has established almost no progressive institutions that equalize wealth a little bit, give all something, like Aquarius with his jar. But whether that argument really sticks this way can exactly not be said for sure today. . .

For the birth time, I had taken 9:45 AM in an earlier article;² then Uranus would be at the MC - there has also been a thunderstorm that morning - (and the AC would be in the middle of Virgo, Neptune+Lilith in the 1st house). Uranus at the MC would maybe explain quite a bit of the technological drive of the USA, especially when it comes to electric communication like the Internet, since Uranus is in Gemini. The roots of the country (IC) would then be in Sagittarius, wide spaces, lots of consideration, also deeply religious roots, the future would instead be more and more about electronic and faster communication, like e.g. Twitter and the matching president. But: Whether Uranus would have to be at the MC for these reasons cannot be said for sure today either, at least I could not do that at this moment. . .

To me it would in any case make quite a bit of sense if Uranus, especially around its discovery (1781) and in times of Enlightenment etc., would be specially placed for the USA.

In a nutshell, my article is maybe something like the theater play within the theater play in Shakespeare's *Midsummer Night's Dream*, where the Athenian artisans stage a play so modern that it could right be from Beckett or Dürrenmatt etc.—one of the artisans plays moonshine!—hence maybe simply to early in this time ? ;)

Footnotes

Added later on, in order to preserve the original "Midsummer Night's Dream" spirit of the text as it emerged essentially between 30 June and 2 July 2018.

¹ The USA are not the country with most deaths by firearms outside of war times, but considering which countries beat the USA in that respect, the essential argument still holds.

² A few days later I integrated that article as the next page.

³ Conclusions (8 July 2018): No conclusions, except that the present material seems interesting enough to preserve as input for maybe future studies. Note that the subtitle might point to an MC near Venus/Jupiter in early Cancer, a point which is quite prominent in charts around the USA, and also GB at the time. Note also that Switzerland was originally founded in August 1291, with the north node (and several planets) in Leo, which might explain some similarities between Switzerland and the USA, like having had to actively fight for freedom, democracy, different cultures living peacefully together, and more.

The “Caesar Rodney” birth chart of the USA (August 2017)

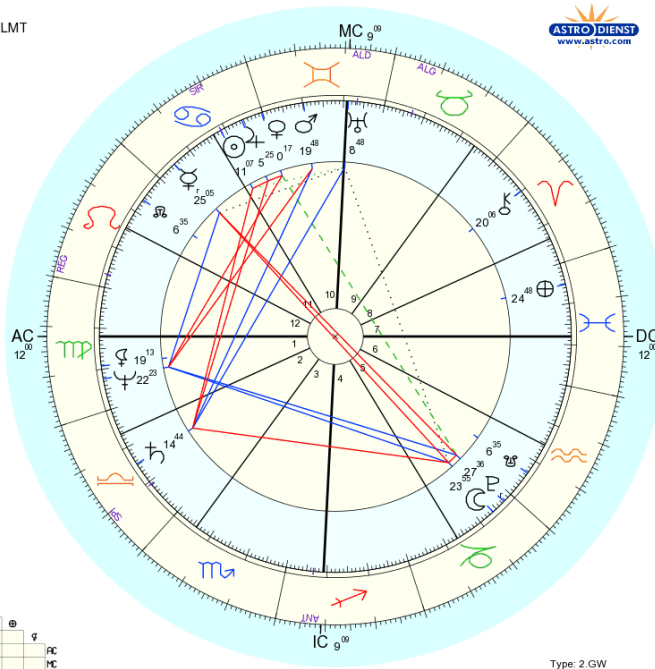
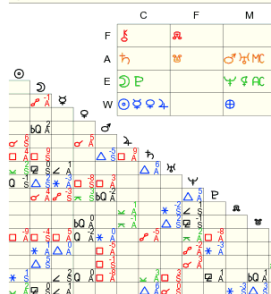
I tentatively propose a birth around 9:45 AM on 2 July 1776 in Philadelphia PA. Historically, this would be a plausible time for when the Continental Congress passed the last part of the Lee Resolution, the part declaring independence, shortly after the arrival of Caesar Rodney who had travelled through the night from Dover to Philadelphia. The date is certain, the time speculative, but a plausible one according to the very few primary sources for that day. Astrologically, it would seem to explain many characteristics of the USA better than other commonly used charts, but this will, of course, be a matter of debate.

The proposed birth chart features Uranus at the MC in Gemini, Virgo rising with Neptune (and Lilith) in the first house, and the moon in Capricorn closely behind Pluto, both in the fifth house. For example, the fact that the USA tend to be “split” on many issues and into two parties or into Pepsi and Coke, and so on, could be considered to be largely due to the moon in Capricorn (“Janus head”) and the MC with Uranus in Gemini (twins).

U.S.A. 'Caesar Rodney'
 Tu, 2 July 1776 Time: 9:45 a.m. LMT
 Philadelphia, PA (US) Univ. Time: 14:45:40
 75w10, 39n57 Sid. Time: 4:29:46

Event Chart
 Method: Web Style / Placidus
 Sun sign: Cancer
 Ascendant: Virgo

☉ Sun	11 Can 7°21"
☾ Moon	23 Cap 55° 7"
☿ Mercury	25 Can 5°18"r
♀ Venus	0 Can 16°37"
♂ Mars	19 Gem 47°52"
♃ Jupiter	5 Can 24°39"
♄ Saturn	14 Lib 44°25"
♅ Uranus	8 Gem 45°11"
♆ Neptune	22 Vir 22°51"
♇ Pluto	27 Cap 36°16"r
♁ True Node	6 Leo 35°19"
♂ Desc. Node	6 Aqu 30°19"
♁ Chiron	20 Ari 5°35"
♁ P. Fort.	24 Pis 47°45"
♁ Lilith	19 Vir 12°56"
☾ MC	12 Vir 0° 2' 6 Lib 32° 3' 5 Sco 53°
☽ MC	9 Gem 9° 11' 13 Can 11° 12' 14 Leo 32°



Type: 2, GW

Details

So far just this teaser, in case somebody wants to investigate on their own before I eventually get to it. . .

exactphilosophy.net



avantgarde

Geburtshoroskope der Schweiz und der USA Ein Sommernachtstraum³

Dank Beatrice Ganz 2013 [1] ist die Geburtszeit der modernen Schweiz nun recht genau bekannt: 12. September 1848 um ca. 13 Uhr. In diesem sehr freimütigen Artikel schaue ich mir nun die Häuser der Schweiz *ein bisschen* genauer an und folgere daraus improvisiert einen Geburtstag und eine Geburtszeit für die USA, nämlich den 2. Juli 1776 (Lee Resolution) grob um 13:40 Uhr. Das wäre ein AC am Ende der Waage, ein MC im Löwen konjunkt zum nördlichen Mondknoten, Mars und Uranus im 8. Haus, Mond konjunkt Pluto im Steinbock, und mehr.

Ich verzichte ganz bewusst auf Analysen mit Transiten, Progressionen, Solaren, usw., da diese Dinge naturwissenschaftlich gesehen noch viel mehr in den Kinderschuhen stecken als einfach nur ein Land an seinem Geburtshoroskop zu spiegeln. Schon so ist das, naturwissenschaftlich gesehen, immer noch sehr gewagt, daher auch "Sommernachtstraum" und eher verspielt geschrieben.

Mögen diejenigen Astrologen hervortreten, die nachprüfbar herleiten können, wann die USA geboren sind, oder nur schon ihre astrologischen Häuser...!

Die Schweiz

Auf der nächsten Seite das Horoskop für die Schweiz für 13 Uhr.

Die Zeit beruht auf der Recherche von Beatrice Ganz, der Präsidentin der Astrologischen Gesellschaft Zürich, von 2013 [1]. Zusammengefasst wurden demgemäss in der Tagsatzung keinerlei Zeitabgaben gemacht, aber verschiedene Tageszeitungen berichteten davon, dass die Annahme der Bundesverfassung mit Kanonenschüssen gefeiert und so durchs Land hindurch mitgeteilt wurde. Aus diesen Zeitungsberichten—Beatrice Ganz war so freundlich, mir auch solche zu zeigen, die in ihrer Recherche nicht explizit angeführt waren—wird klar, dass die Annahmeerklärung kurz nach den ersten Kanonenschüssen in Bern erfolgt wäre, und zwar um 13 Uhr herum, mit, in meiner Einschätzung, vielleicht höchstens ± 15 min Spielraum. Dr. Christoph Schubert-Weller, Autor des Buches "Die astrologische Geburtszeitkorrektur", hat 2013 im Auftrag von Beatrice Ganz, vorwiegend mit Solaren, die Geburtszeit der Schweiz auf 12.50 rektifiziert [2].

Astrologisch beginnt für 13 Uhr das erste Haus im Schützen und endet im Steinbock. Daher wäre die unmittelbare Umgebung in der Schweiz offen und frei zugänglich, wenn auch oft nicht ohne eine gewisse Regelung. Sobald es aber darum ginge, etwas zu "bauen", entsprechend dem zweiten Haus ("Körper/Kleidung" in einem Horoskop für einen Menschen), wäre alles sehr genau geregelt, wenn es auch, dank dem Anteil von Wassermann im zweiten

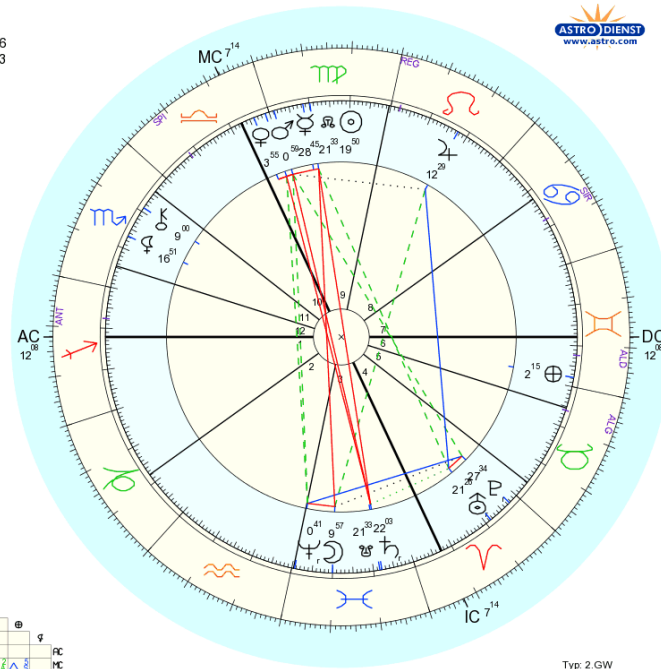
Haus, in räumlich beschränktem Rahmen durchaus möglich wäre, in der Schweiz moderne Architektur zu schaffen; was alles recht gut zuzutreffen scheint.

Schweiz
Di., 12. September 1848 Uhrzeit: 13:00
Bern, SWTZ Weltzeit: 12:30:16
7e26, 46n57 Sternzeit: 12:26:33

Radix-Horoskop
Methode: Web Style / Placidus
Sonnenzeichen: Jungfrau
Aszendent: Schütze

☉ Sonne	19 Jun 49:44"
☾ Mond	8 Fis 56:41"
☿ Merkur	28 Jun 44:39"
♀ Venus	3 Wag 54:39"
♂ Mars	0 Wag 58:38"
♃ Jupiter	12 Löw 29:11"
♄ Saturn	22 Wid 2:55"
♅ Uranus	21 Wid 25:55"
♆ Neptun	0 Fis 40:56"
♇ Pluto	27 Wid 33:39"
♁ Mondkw	21 Jun 32:52"
♂ südli Mkw	21 Fis 32:52"
♄ Chiron	8 Sko 59:01"
☽ Glücksp.	2 Zw 15:16"
♁ Lilith	16 Sko 50:32"
♁ 12 Sch	8' 2:17 Ste 49' 3: 0 Fis 26'
♁ 7 Wag	14' 11: 4 Sko 9' 12:24 Sko 38'

	K	F	V
Fe	♁	♁	♁
Lu	♁	♁	♁
Er	♁	♁	♁
Wa	♁	♁	♁



Typ: 2.GW

Da dies hier ein Sommernachtstraum ist, werde ich nun aber nicht minutös durch alle Häuser oder auch Aspekte und so gehen, sondern erst mal dahin träumen, wo es unmittelbar zur USA führen könnte, auch wenn das natürlich in einem gewissen Sinn zu selektiver Wahrnehmung einladen könnte.

Die Venus am MC scheint schon sehr gut zu passen, zu Geld und Frieden als Wunsch und Ziel, und seit vielen Jahrzehnten ein relativ reiches, harmonisch gepflegtes, friedliches Land, mit auch vielen Banken. Dass die Schweiz auch viel in höhere Bildung (9. Haus) investiert, könnte darauf hindeuten, dass Venus eher noch im 9. Haus und nicht (wie für 12:45) bereits im 10. Haus wäre.

Aber nun zu dem, was mich für die USA inspiriert hat. Das 8. Haus der Schweiz ist im Krebs und im Löwen, mit Jupiter im Löwen als einzigem Planeten darin. Nun, da das 8. Haus auch mit "Tod" zu tun hat, könnte das doch gut passen zur hohen Selbstmordrate in der Schweiz, wie auch zu Sterbehilforganisationen wie Exit und den entsprechenden Gesetzen in der Schweiz, also zu einer gewissen "Leichtigkeit" oder sogar "Glück" in Bezug zum Tod?

Die USA

In den USA ist das mit dem Sterben etwas anders, dort gibt es eine sehr hohe Sterberate gewaltsam durch Schusswaffen. In der Schweiz, wo die Bevölkerung übrigens im internationalen Vergleich auch relativ stark bewaffnet ist, ist das lange nicht so, bzw. es kann in dieser Hinsicht anscheinend kein Land der Welt auch nur annäherungsweise mit den USA mithalten—ausser in Kriegszeiten.¹

Also wieso nicht bei einem Datum Anfang Juli 1776, als die Unabhängigkeit beschlossen und deklariert wurde, annehmen, dass Uranus/"Schusswaffen" und Mars/"Krieg" vielleicht am Ehesten im 8. Haus/"Tod" wären? Siehe dazu das Horoskop auf der übernächsten Seite.

Und wieso nicht dann der nördliche Mondknoten um 6° Löwe am MC, also das Ziel des Landes sehr stark davon geprägt, die Vergangenheit (IC, südlicher

Mondknoten) sehr fokussiert und feurig (Löwe) hinter sich zu lassen, aus dem "Schmelztiegel" fokussiert etwas Neues zu schaffen ?

Die USA sind eben schon ein aussergewöhnliches Land, dessen Kreationen oft in der Welt erfolgreich sind. Allerdings ist der Löwe, und besonders der frühe Löwe, als das erste der mittleren vier "erwachsenen" Sternzeichen, oft noch sehr jugendlich naiv, was zusammen mit viel jugendlicher Energie nicht immer gut herauskommt. Und gut zuhören ist beileibe keine Stärke der USA.

Aber erst mal noch einen kleinen Schritt zurück. Am 2. Juli 1776 beschloss der Kontinentale Kongress der Amerikanischen Kolonien folgenden Satz der Lee Resolution (vollständiger Wortlaut!):

Resolved, That these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.

Übersetzt:

Beschlossen, Dass diese vereinigten Kolonien freie und unabhängige Staaten sind, und dies rechtmässig auch sein sollten, welche von aller Untertanenpflicht gegenüber der Britischen Krone entbunden sind, und dass jede politische Verbindung zwischen ihnen und dem Staat Grossbritannien vollständig aufgelöst ist, und sein sollte.

Siehe den Anhang für die sehr spärlichen Quellen um den Zeitpunkt am Tag herum. Jedenfalls lassen sich Anfang Juli unmittelbar grob drei Ereignisse als Geburt der USA in Betracht ziehen:

- **Di 2. Juli 1776: Lee Resolution verabschiedet**
 - Auszüge: "vereinigte Kolonien", "freie und unabhängige Staaten".
 - Kurze Zeitungsnotizen in zwei Lokalzeitungen am Abend.
 - Analogie bei einer Geburt: "Nabelschnur durchtrennt".
- **Do 4. Juli 1776: Unabhängigkeitserklärung verabschiedet**
 - Auszug: "dreizehn vereinigte Staaten von Amerika".
 - Analogie bei einer Geburt: "Kind bekommt einen Namen".
- **Sa 6. Juli 1776: Unabhängigkeitserklärung veröffentlicht**
 - Gesamter Text in der Zeitung veröffentlicht.
 - Analogie bei einer Geburt: "erster Schrei" ?

Nun, bei der Geburt eines Kindes ist nicht einheitlich klar, was astrologisch als Geburt gilt: Am häufigsten werden Nabelschnur abklemmen / durchtrennen, erster Schrei, oder sobald das Kind ganz aus der Mutter raus ist, notiert, was oft alles fast gleichzeitig passiert.

Bei den USA argumentiere ich wie folgt: Was am 2. Juli beschlossen wurde, war der Bruch mit Grossbritannien, sowie auch, dass die Staaten der Kolonien vereinigt sind—das beinhaltet sowohl Trennung vom Mutterland wie auch das Schaffen einer neuen (neugeborenen) Einheit. Damit könnte der wesentliche Teil der Geburt der USA bereits dann erfolgt sein; was danach folgte, also die schöne, sehr sorgfältig verfasste Unabhängigkeitserklärung und deren Veröffentlichung, war etwas, das nach der erfolgten Geburt praktisch unvermeidbar wurde.

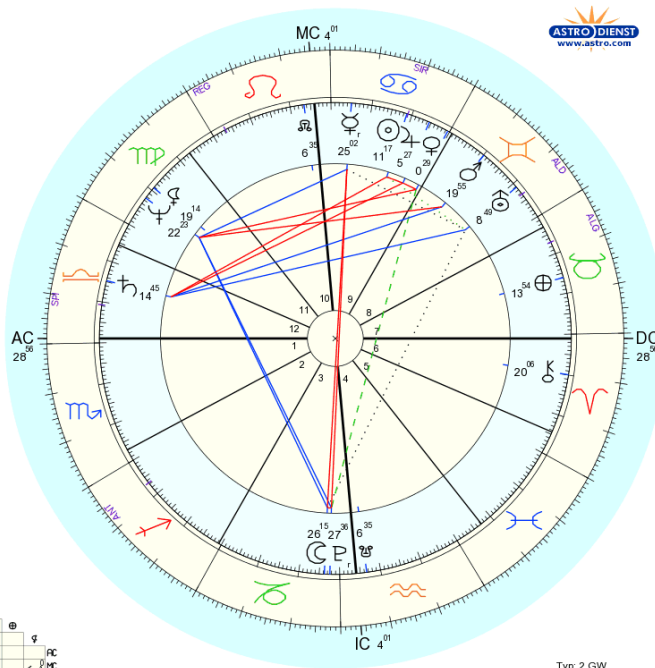
Jedenfalls scheint der 2. Juli der einzige Tag zu sein, wo Uranus und Mars im 8. Haus sowie nördlicher Mondknoten am MC aufgrund der spärlichen Quellen zeitlich möglich waren, so um 13:40 herum. Am 4. Juli war die Annahme der Unabhängigkeitserklärung eher erst zu viel später und am 6. Juli (der Samstag war dazumal noch ein normaler Arbeitstag) erschien die betreffende Zeitung wohl erst abends, aber ganz sicher ausschliessen würde ich soweit keinen der drei Tage.

U.S.A.
Di., 2. Juli 1776 Uhrzeit: 13:40 LMT
Philadelphia, PA (US) Weltzeit: 18:40:40
75w10, 39n57 Sternzeit: 8:25:25

Radix-Horoskop
Methode: Web Style / Placidus
Sonnenszeichen: Krebs
Aszendent: Waage

☉ Sonne	11 Kre	16°40'
☾ Mond	26 Ste	14°36'
☿ Merkur	25 Kre	2°13'v
♀ Venus	0 Kre	28°36'
♂ Mars	19 Zwi	54°34'
♃ Jupiter	5 Kre	26°53'
♄ Saturn	14 Wag	44°41'
♅ Uranus	8 Zwi	48°42'
♆ Neptun	22 Jun	23° 0'
♇ Pluto	27 Ste	36° 3'v
♁ Mondkw	6 Löw	35°10'
♁ südL.MkV	6 Was	35°10'
♁ Chiron	20 Wid	5°46'
♁ Glücksp.	13 St	54°16'
♁ Lilith	19 Jun	14° 1'
MC: 28Wag56'	2:27 Sko 7'	3:29 Sch 19'
DC: 4 Löw 1'	11: 7 Jun 9'	12: 5Wag34'

	K	F	V
Fe	♁	♁ MC	
Lu	♃ AC	♃	♃
Er	♃	♃	♃ ♀
Wa	♃ ♀ ♀		



Typ: 2.GW

Oben das Horoskop für die USA für den 2. Juli um 13:40. Die unmittelbare Erscheinung der USA wäre mit einem Waage AC ausgeglichen und harmonisch, daher auch gefasst, allerdings wäre der grösste Teil des 1. Hauses bereits im Skorpion, die Oberfläche wäre also vielleicht sehr dünn? Ob sich nun die Spannungen eher via nördlichen Mondknoten ins Öffentliche auslösen würden oder eben gewaltsam unerwartet mit Uranus und Mars im 8. Haus, wer weiss?

Das zweite Haus wäre am Ende des Skorpions, plus dem ganzen Schützen, was vielleicht zum oft, im Vergleich zur Schweiz, viel offenerem Umgang mit der Landschaft passen könnte, inkl. vielen architektonisch besonderen Bauten?

Nicht unbemerkt ist hoffentlich geblieben, dass der Mond konjunkt zu Pluto im Steinbock wäre. Der Mond wird ja in Länderastrologie meist als "das Volk" gesehen, und wer würde behaupten, dass das Amerikanische Volk mittlerweile nicht so gespalten ist wie ein Januskopf? Gemäss Ovid in seinen "Fasti" Gedichten um 8 n. Chr. feierten die Römer Janus zweimal im Januar: einmal am 1. Januar (der eine Kopf schaut ins neue Jahr, der andere ins alte zurück), ein zweites Mal am 9. Januar.

Aber wie das nun mal mit Sommernachtsträumen so ist, gerade dann, wenn es wirklich spannend würde, wacht man auf. . .

Entstanden zwischen 30. Juni und 2. Juli 2018, mit den Mondknoten fast wie bei den USA.

Referenzen

- [1] Beatrice Ganz, *Die Schweiz – eine falsche Geburtszeit?*, 4. März 2013.
<https://www.astrologische-gesellschaft.ch/recherche-über-die-geburtszeit-schweiz/>
- [2] Christoph Schubert-Weller, *Das rektifizierte Staatshoroskop der Schweiz, BV 12.9.1848, 12.50 Uhr, Bern, basierend auf der Recherche von Beatrice Ganz*, 30. März 2013.
<https://www.astrologische-gesellschaft.ch/rektifikation-schweizer-staatshoroskop-1/>

Anhang: Quellen zur Annahme der Lee Resolution

Ich danke *John Roth* dafür, dass er mich 2004 durch seine Usenet Posts auf die Lee Resolution aufmerksam machte, sowie allen, die im Astrodienst Forum im Juni 2015 mitdiskutierten und -recherchierten, insbesondere *anna*. und **Momo**.

Das Datum Dienstag 2. Juli ist unbestritten für die Verabschiedung der Lee Resolution, und auch der beschlossene Text, aufgrund der Aufzeichnungen des Kontinentalen Kongresses. Aus den Aufzeichnungen geht auch hervor, dass, nachdem der Kongress am Montag aussergewöhnlich lange getagt hatte, für den Dienstag auf 9 Uhr morgens vertagt wurde. Laut einem Brief des Kongressabgeordneten Thomas McKean, den er 1813 an einen Neffen des damals ebenfalls Kongressabgeordneten Caesar Rodney schrieb, liess Thomas McKean bereits am Montag nach Caesar Rodney schicken, welcher durch die Nacht 80 Meilen von Dover in Delaware nach Philadelphia reiste und gerade morgens ankam, als sich die Kongressabgeordneten versammelten. (Rodneys Stimme war notwendig für die Annahme der Resolution.) Aus dem Brief geht auch hervor, dass die Resolution am 2. Juli relativ rasch verabschiedet wurde. Soweit sind mir keine weiteren zeitgenössischen Quellen mit Angaben zum Abstimmungszeitpunkt bekannt. Zwei Tageszeitungen in Philadelphia hatten noch am Abend des 2. Juli je eine kurze Notiz zur Erklärung der Unabhängigkeit publiziert. Hier ein Ausschnitt des Briefs von Thomas McKean an Caesar Augustus Rodney (*1772), einen Neffen von Caesar Rodney (aus *The Life of George Washington: Written for the American Sunday-School Union [...]*, <https://books.google.ch/books?id=ry4TAQAAMAAJ>, 179ff):

Philadelphia, Aug. 22d, 1813.

On Monday the 1st of July, 1776, the question respecting independence was taken in the committee of the whole, when the State of Pennsylvania (represented by seven gentlemen then present) voted against it: Delaware (having then only two representatives present) was divided : all the other States voted in favour of it. Whereupon, without delay, I sent an express for Caesar Rodney, Esq., the remaining member for Delaware, whom I met at the State-house door as the members were assembling. After a friendly salutation, (without a word on the business,) we went into the Hall of Congress together, and found we were among the latest. Proceedings immediately commenced, and after a few minutes the great question was put[.] When the vote for Delaware was called, your uncle arose, and said: "As I believe the voice of my constituents and of all sensible and honest men is in favour of independence, and my own judgement concurs with them, I vote for independence;" or in other words to the same effect. The State of Pennsylvania on the 4th of July voted for it. Unanimity in the thirteen States, an all-important point on so great an occasion was thus obtained; the dissension of a single State might have produced very dangerous consequences.

In the public journal of Congress for 1776, vol. II., it would appear that the Declaration of Independence was signed on the 4th of July by the members whose names are there inserted; but the fact is not so: for no person signed it on that day, nor for many days after. On the 4th of July, 1776, the Declaration of Independence was ordered to be engrossed on parchment, and then to be signed. [...]

[...]

I have thus answered your request, and trust it may reform errors. Accept, dear sir, my best wishes for your happiness

Thomas McKean.

Zur Lee Resolution siehe die Englische Wikipedia. Dort hat es auch Links zu den Aufzeichnungen des Kontinentalen Kongresses auf offiziellen Webseiten der USA.

Aus einem Mail vom 2. Juli 2018 abends

Es gibt so viele Astrologinnen und Astrologen, die täglich astrologische Beratungen machen und so praktisch alle Kombinationen von Häusern in den Zeichen immer und immer wieder sehen, und auch zumindest die inneren Planeten immer und immer in allen Häusern und Zeichen. Da müsste es doch bei einem weltbekannten Land wie den USA eigentlich ein Leichtes sein, zu sagen, wann die Geburt etwa war, bei einem Zeitraum für die Geburt von einem bis wenigen Tagen. Da bräuchte man doch Transite, Progressionen und Solare erst mal gar nicht anzuschauen, schon rein das Geburtshoroskop müsste doch die Erfahrung spiegeln, mit 12 Häusern in 12 Zeichen und mit etwa 10 Planeten und Punkten darin. Das wäre so die Hoffnung/Erwartung für die Zukunft, dass so etwas mal eine Hausaufgabe für Astrologie-Primarschüler in der ersten oder zweiten Klasse wäre.

Bei den USA habe ich astrologisch Mühe mit dem 4. Juli, da dann der Mond im Wassermann wäre, und dafür scheint mir das Land zu asozial mit seinen Einwohnern zu sein, hat fast keine fortschrittliche Institutionen eingerichtet, die den Wohlstand ein wenig ausgleichen, allen etwas geben, wie der Wassermann mit seinem Krug. Aber ob das Argument so tatsächlich sticht, kann eben zum heutigen Zeitpunkt nicht sicher gesagt werden. . .

Bei der Geburtszeit hatte ich in einem früheren Artikel² eine Zeit so um 9:45 genommen, dann wäre Uranus am MC - es hat an diesen Morgen auch ein Gewitter gegeben - (und der AC wäre in der Mitte der Jungfrau, Neptun+Lilith im 1. Haus). Uranus am MC würde vielleicht ein wenig vom Technologiedrive der USA erklären, nicht zuletzt in Hinblick auf elektrische Kommunikation wie Internet, da in den Zwillingen. Die Wurzeln des Landes (IC) wären dann im Schützen, grosse Weiten, viel Nachdenken, auch stark religiös geprägt, die Zukunft hingegen liefere auf immer mehr elektronische und schnellere Kommunikation hinaus, wie z.B. Twitter und dem dazu passenden Präsidenten. Aber: Ob deswegen Uranus am MC sein müsste, lässt sich wohl heutzutage auch nicht so sicher sagen, zumindest ich kann das im Moment nicht. . .

Für mich würde es jedenfalls durchaus auch Sinn machen, wenn Uranus, gerade in der Zeit um seine Entdeckung (1781) und in Zeiten der Aufklärung usw. bei den USA besonders platziert wäre.

Kurz gesagt, ist mein Artikel vielleicht so etwas wie das Theaterstück im Theaterstück in Shakespeares Sommernachtstraum, wo die Athener Handwerker ein so modernes Stück aufführen, dass es glatt von Beckett oder Dürrenmatt etc. sein könnte—einer der Handwerker spielt den Mondschein!—also vielleicht einfach zu früh in dieser Zeit ? ;)

Fussnoten

Später hinzugefügt, um den ursprünglichen "Sommernachtstraum"-Spirit des Textes so zu bewahren, wie er im Wesentlichen zwischen dem 30. Juni und 2. Juli 2018 entstand.

¹ Die USA sind nicht das Land mit den meisten Toten durch Schusswaffen ausserhalb von Kriegszeiten, aber wenn man betrachtet, welche Länder die USA in dieser Hinsicht schlagen, bleibt das Argument im Wesentlichen weiterhin gültig.

² Ein paar Tage später habe ich den Artikel auf Deutsch als die nächste Seite integriert.

³ Schlussfolgerungen (8. Juli 2018): Soweit keine Schlussfolgerungen, nur dass das Material soweit interessant genug zu sein scheint, um es zu bewahren, als Input für vielleicht zukünftige Studien. Man beachte, dass der Untertitel auf einen MC nahe Venus/Jupiter früh im Krebs hindeuten könnte, einen Punkt, der in Horoskopen um die USA, und auch um GB zu der Zeit, ziemlich prominent vorkommt. Man beachte auch, dass die Schweiz ursprünglich im August 1291 gegründet wurde, mit dem nördlichen Mondknoten (und mehreren Planeten) im Löwen, was einige Ähnlichkeiten zwischen der Schweiz und den USA erklären könnte, wie dass beide aktiv für ihre Freiheit kämpfen mussten, Demokratie, verschiedene Kulturen, die friedlich zusammenleben, und mehr.

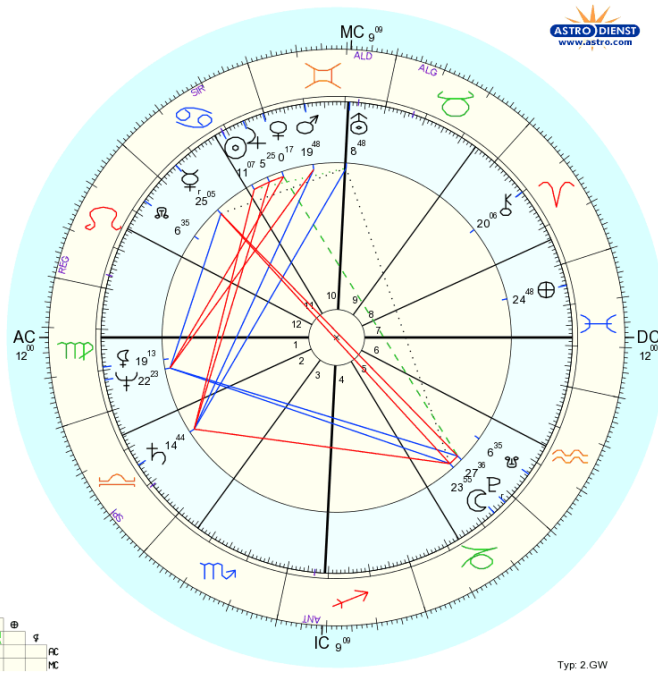
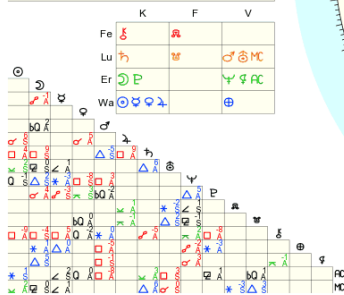
Das "Caesar Rodney" Geburtshoroskop der USA (August 2017)

Ich schlage tentativ eine Geburt um 9:45 morgens am 2. Juli 1776 in Philadelphia (PA) vor. Historisch wäre das eine plausible Zeit für den Zeitpunkt, wo der Kontinentale Kongress den letzten Teil der Lee Resolution verabschiedete, den Teil, der die Unabhängigkeit erklärt, kurz nach der Ankunft von Caesar Rodney, der die Nacht durch von Dover nach Philadelphia gereist war. Das Datum ist gewiss, die Zeit spekulativ, aber eine plausible gemäss den sehr wenigen Primärquellen für den Tag. Astrologisch würde es anscheinend viele Eigenschaften der USA besser erklären als andere oft verwendete Horoskope, aber das wird natürlich ein Diskussionsthema sein.

Das vorgeschlagene Geburtshoroskop hat Uranus am MC in den Zwillingen, einen Aszendenten in der Jungfrau mit Neptun (und Lilith) im ersten Haus, und dem Mond im Steinbock knapp hinter Pluto, beide im fünften Haus. Zum Beispiel, dass die USA dazu neigen, in vielen Fragen "gespalten" zu sein, und in zwei Parteien oder in Pepsi und Coke, und so weiter, könnte weitgehend als dem Mond im Steinbock ("Januskopf") und dem MC mit Uranus in den Zwillingen zugeschrieben betrachtet werden.

U.S.A. 'Caesar Rodney'
 Di., 2. Juli 1776 Uhrzeit: 9:45 LMT
 Philadelphia, PA (US) Weltzeit: 14:45:40
 75w10, 39n57 Sternzeit: 4:29:46
 Radix-Horoskop
 Methode: Web Style / Placidus
 Sonnenszeichen: Krebs
 Aszendent: Jungfrau

☉ Sonne	11 Kre	7°21"
☾ Mond	23 Ste	56°37"
☿ Merkur	25 Kre	5°18°17"
♀ Venus	0 Kre	16°37°17"
♂ Mars	19 Zwi	47°52°17"
♃ Jupiter	5 Kre	24°39°17"
♄ Saturn	14 Wag	4°26°17"
♅ Uranus	8 Zwi	48°11°17"
♆ Neptun	22 Jun	22°31°17"
♇ Pluto	27 Ste	36°16°17"
♁ Mondkw	6 Löw	35°19°17"
♊ sudi.Mkw	6 Was	35°19°17"
♋ Chiron	20 Wid	5°35°17"
♄ Glücksp	24 Fis	47°49°17"
♆ Lilith	19 Jun	12°36°17"
RC: 12 Jun 0'	2: 6 Wag 32'	3: 5 Sko 53'
HC: 9 Zwi 9'	11: 13 Kre 11'	12: 14 Löw 32'



ASTRODIENST
www.astro.com

Typ: 2.GW

Details

Soweit nur dieser Teaser, falls jemand Lust dazu hat, selbst weiter zu forschen, bevor ich gegebenenfalls selbst dazu käme. . .

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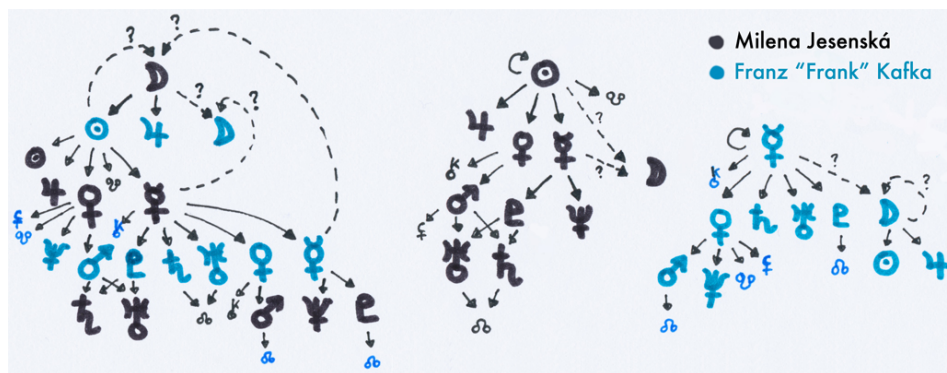
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Dispositorenkettensynastrieteaser

Dispositorenketten sind sowieso oft sehr hilfreich, um zu verstehen, wie jemand tickt, besonders wenn man keine Geburtszeit kennt, und in der Synastrie, also für Beziehungen, ist es oft auch sehr hilfreich, wenn nicht noch mehr. Unten ein kleines Beispiel für Franz Kafka und Milena Jesenská, wobei bei beiden der Mond in verschiedenen Zeichen sein könnte, da die Geburtszeiten nicht sicher bekannt sind: Löwe-Jungfrau bei Milena, was alleine schon ein klar mondhaftes Indiz wäre (nach Neumond), Zwillinge-Krebs bei ihm (vor Neumond).



Wenn ich gerade dabei bin, hier gleich noch zwei kleine weitere Teaser.

Eine astrologische Definition von "Planet", oder davon, welche Objekte am meisten zu berücksichtigen: Neben den astronomischen Planeten, in jedem Gürtel das Objekt, das als erstes entdeckt wurde, da in der Astrologie die Geburt bestimmt. Zudem, wo vorhanden, eher runde Objekte, auch daher mondhaft. Also beides angelehnt an Artemis/Hekate, die Mondgöttin und Hebamme. Also konkret Ceres, Pluto, Sedna, sowie Chiron und auch Hilda ein wenig, etc.

Es gäbe noch so viele virtuelle Trojas zu entdecken; Schliemann hat Troja entdeckt, weil er die antiken Beschreibungen genau genommen hat. Ähnlich sollte man es vielleicht oft auch tun, wenn ein Mythos von 50 oder 9 Köpfen spricht, und so weiter. Klar gab es Fehler, und manchmal wussten spätere Autoren nicht mehr, was ihre Vorgänger dachten, und machten Veränderungen, die die ursprüngliche Kohärenz zerstörten, aber erst mal immer davon ausgehen, dass es Sinn macht, und wenn man es nicht versteht und es unsinnig scheint, erst mal davon ausgehen, dass man es einfach noch nicht richtig betrachtet hat. Dazu muss man dann auch von Zeit zu Zeit Texte neu übersetzen, mit neuem Wissen, was sie am ehesten wirklich genau meinten. Das kann dauern. . .

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Sedna times ?

In the view of many astrologers, Pluto has strongly influenced the 20th century, both in terms of global events and personal fates, since at least its discovery in 1930, even though it is now clear that Pluto is just one of several objects of similar size in a similar orbit.

Just like Pluto is the first discovered object beyond the orbit of Neptune, Sedna is the first discovered object from a region quite a bit further out. Since births are so crucial in astrology, could being discovered first be a crucial factor regarding which objects get how much weight ?

Would Sedna thus maybe be a major factor in current astrology ? Would Sedna rule Libra, and would currently be well placed in Taurus ?

Details

Just some teasers, feel free to investigate more.

The world is moving away from nuclear power; countries that want to build nuclear weapons are tamed with economic sanctions. In 2009 President Obama held a speech for a nuclear-free world in Prague, the same city in which in 2006 it was decided that Pluto is no longer scientifically classified as a planet.

In 2004, the year Sedna was discovered in photos from autumn 2003, the video "1 Night in Paris" came out, which arguably launched a new kind of celebrities who are famous even without conventional skills for stardom like, for example, singing or acting, but rather by just being desirable.

Since then cameras have essentially turned away from objects towards the persons taking them, selfies, just like Venus looking at herself in the mirror (see the glyph for planet Venus). The whole internet has become even more focussed on money, plus beauty, community, and so on.

It might even be so that male state leaders and other (plutonic) men in powerful positions are no longer in absolute power, but rather at most tolerated; the "me too" revelations appear not unlikely to be part of this, too.

It may seem strange that the apparently helpless young woman in the Inuit myth would have such an effect, since she appears to be so much a victim there, but is it exactly that experience which makes her stronger than Pluto ?

Remember that Natascha Kampusch managed to escape her kidnapper in Vienna after eight years of captivity just one day before the deciding vote on Pluto in Prague on 24 August 2006 ?

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The roots of the four elements in Empedocles' poem, and similarly veiled in the Hippocratic Oath ?

I present the following two original novel findings:

- (a) I interpret "roots" in Empedocles fragment about the four elements literally as the root or origin or creator of an element and thus arrive at the attribution Zeus-Fire, Hera-Earth, Hades-Air and Nestis-Water, i.e. the same as Aetius according to the majority of surviving sources.
- (b) I interpret the gods and goddesses in the Hippocratic Oath in perhaps the oldest surviving form similarly as the four elements in veiled form: Apollon-Fire, Hippocrates-Air, Hygieia-Water and Panacea-Earth.

Sources and interpretations around Empedocles to date

In *Metaphysics* (book 1, chapter 3) Aristotle mentions that Empedocles would have been the first philosopher to speak of four elements (transl. W. Ross):

Anaximenes and Diogenes make air prior to water, and the most primary of the simple bodies, while Hippasus of Metapontium and Heraclitus of Ephesus say this of fire, and Empedocles says it of the four elements (adding a fourth—earth—to those which have been named); for these, he says, always remain and do not come to be, except that they come to be more or fewer, being aggregated into one and segregated out of one.

Aristotle lived between 384 and 322 BCE, Empedocles roughly between 490 and 430 BCE. In a work that survived only indirectly, the philosopher Aetius, who lived in the 1st or 2nd century CE, relates Empedocles' mention of the four elements to a fragment (DK31B6) that is usually considered part of a poem by Empedocles titled *On Nature*. Here the fragment, first in the original Greek, then in the translation of William Leonard from *The Fragments of Empedocles* (1908), but with original Greek names for deities instead of the Roman equivalents he used in his translation:

τέσσαρα γὰρ πάντων ριζώματα πρώτον ἄκουε·
Zeὺς ἀργῆς Ἥρη τε φερέσβιος ἠδ' Ἄιδωνεύς
Nῆστις θ', ἧ δακρύοις τέγγει κρούνωμα βρότειον.

*And first the fourfold root of all things hear!—
White gleaming Zeus, life-bringing Hera, Aidoneus
And Nestis whose tears bedew mortality.*

Aetius works only survived in several works attributed to different authors. In the majority of them, Aetius would have attributed Zeus to Fire, Hera to Earth, Aidoneus (Hades) to Air and Nestis to Water, in the minority Earth and Air would be flipped between Hera and Hades. Sources in detail from *Die Vorsokratiker*, J. Mansfeld and O. Primavesi, Reclam, 2012: (majority) Stobaios I 10,11b; p. 121,16-20 W. and Qusta ibn Luqa I 3,20; (minority) Ps.-Plutarch, *Placita* I 3,20 (Hss.) and Euseb., *Praep. ev.* XIV 14,6.

Aetius argues as follows: Zeus as boiling and [fiery] aether, live-giving Hera as Earth, Aidoneus [i.e. the invisible] as Air, which has no own light but would be shone upon by sun, moon and stars, Nestis as semen and water.

In *Ancient Philosophy, Mystery and Magic: Empedocles and Pythagorean Tradition* (1995), Peter Kingsley attributes Zeus to Air, Hera to Earth, Hades to Fire and Nestis, who he interprets as Persephone, to Water. He changes the attribution of Zeus due to an apparent change of meaning for aether between Empedocles's time as mainly Air to later on when it would rather mean Fire.

Aristotle used aether as the name of the fifth element, which exists primarily in space and goes in circles. In space you have "Air" as the void and "Fire" as the lights that move periodically around up there, namely sun, moon, planets and stars, which is likely why aether had ambivalent associations, including until at least the times of the Stoics.

Johann Leonhard Hug already suggested in 1812 in *Mythos der berühmten Völker der alten Welt vorzüglich der Griechen* that Nestis would have been a variation of the name of the ancient Egyptian goddess Nephthys and that she would thus correspond to the Greek goddess Persephone.

So far, the sources and some interpretations I know of, now to my take.

Should "roots" in Empedocles fragment be taken literally ?

My take (June 2018) on Empedocles' fragment is to interpret "root" in the sense of creator, origin, source of the elements rather than as the elements themselves, and to assign gods and goddesses via their explicit or implicit attributes.

Zeus is described as "white gleaming" or "flashing" or "shining", which I would interpret as Fire, especially since Zeus is very prominently known for throwing bolts of lightning, so he creates Fire that way.

His wife Hera is described as "life-bringing" or "life-bearing", which I would interpret as pregnant and thus as creating Earth, as creating new living matter in form of a newborn child.

Aidoneus is simply a well-known variant of Aides, Hades, and has no attributes in the poem, so let me skip Hades for a second.

Nestis is a goddess about which close to nothing seems to be known, but her attributes "tears" and "dew" leave almost no choice but to associate her with Water, a goddess who creates Water, in the form of dew or tears (rain?).

Hades has no attributes, but maybe his name is the attribute? His name means "invisible" or "unseen", while in Plato's dialogue *Cratylus* Socrates proposes "knowledge of all noble things". Let me simply assume that in this case,

since there are no attributes, the name is the attribute, which would fit well with invisible Air and also with the fact that in astrology Air is related to thinking.

All in all, this would yield exactly the same attributions as the ones of Aetius, as reported by the majority of variants in which his work survived.

Hug/Kingsley suggest that Nestis would be Persephone, so that Empedocles would have listed two divine couples: Zeus ☉ Hera high up on Mount Olympus, Hades ☿ Persephone deep down in the underworld.

Kingsley also suggests that Empedocles would not have been a philosopher in today's usual meaning, but would have had a background in more "magical" and especially also "medical" practices. This would also reflect in the oaths that presocratic philosophers of some schools would apparently take, which would apparently have included vows to to keep some knowledge secret.

The four elements in the Hippocratic Oath ?

So, let me look at the beginning of the Hippocratic Oath, the oath still sworn by doctors in modified form today, in perhaps the oldest surviving form (as found in Oxyrhynchus Papyrus 2547, around 275 CE):

I swear by Apollo the healer, by Asclepius, by Hygieia, by Panacea, and by all the gods and goddesses, [. . .]

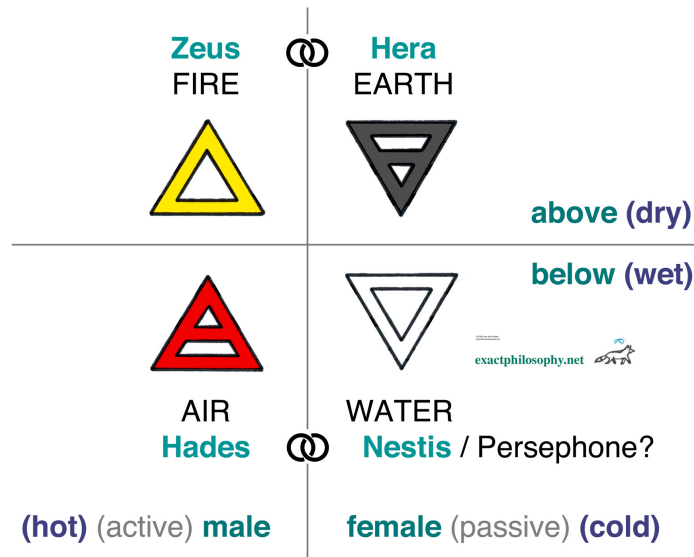
My take (November 2018) is that the sun god Apollon would be most strongly associated with Fire. His son Asclepius, as a wise doctor, would fit well with Air. Asclepius' daughter Hygieia would fit well with Water, as she is often shown with a snake that drinks from a bowl in her hands (and with hygiene, of course, which often involves liquids for disinfection). Panacea, another of Asclepius' five daughters, would most likely be Earth, as she used to heal with plants.

So, did doctors implicitly take an oath on the four elements, more so than on the explicitly named gods or saints? Did Empedocles essentially do the same in an older form, maybe in both cases in order to "blend in" by superficially alluding to mainstream divinities at the time, while secretly only feeling bound to the four elements, or in some sense the laws of nature? Would in both cases, as, I guess, Kingsley also suggests, secret traditions be involved, where knowledge was maybe passed on only orally from master to pupil?

Visualizations

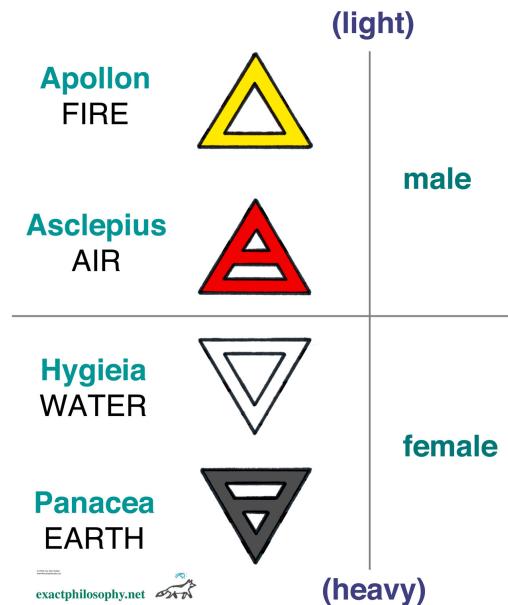
In order to get a bit closer to an answer, let me illustrate my proposed assignments to elements in Empedocles' fragment, see the following page.

Most surprising is that the female goddesses would be associated exactly with the elements that are now considered female in astrology, Water and Earth, and the male gods with the ones that are now considered male, Fire and Air. This is so surprising because this attribution appears usually to be dated to roughly the 2nd century CE in astrology (Vettius Valens's *Anthologia*, and hints in earlier texts by Dorotheus of Sidon and Marcus Manilius), with precursors that attribute passive/active to the same pairs of elements going apparently back to the Stoics, but Xeno founded Stoicism only in 301 BCE, more than a century after Empedocles lived and died. Or am I missing something here?



Around 350 BCE, Aristotle categorized Water and Earth as cold, Fire and Air as hot. He also categorized Fire and Earth as dry, which would here be the couple Zeus ⊗ Hera above ground, and Air and Water as wet, which would here be the couple Hades ⊗ Nestis below ground (if you follow Hug/Kingsley’s suggestion that Nestis would be Persephone).

Now let me take a similar look at the elements in the Hippocratic Oath:



Again, the male elements would be the male gods, the female elements the female goddesses, which is no longer that surprising at that time.

Elements are listed in the order from light to heavy, in exactly the way Aristotle and others sorted them. That both men are listed first and that both women are daughters of Asclepius, who, in turn, is a son of Apollon, gives this list a more patriarchal touch compared to the pair of couples in Empedocles’ list, even though Empedocles lists men first in each couple.

Quick wrap-up and outlook

Were the four elements something that some people had known about in closed circles for maybe many generations before this came out publicly? Empedocles would have been very close to what became mainstream in astrology several hundred years later in my attribution to elements. Maybe even psychological associations would not be too far fetched for Empedocles' fragment, with Nestis and tears close to feelings, like Water in astrology? Even the couples would be between elements that are usually considered to go well together in astrology. The two couples Zeus ⚔ Hera and Hades ⚔ Persephone remind a bit of Isis ⚔ Osiris and Seth ⚔ Nephthys from the ancient Egyptian Heliopolis creation myth, especially since "Nephthys" reminds of "Nestis", as already mentioned further above. Quite generally, creation myths world-wide practically always involve the elements in some form. But let me leave it at that.

How far do things really go back, what was just made up later? And, again, am I missing something crucial here? Is it certain that Empedocles' fragment is genuinely from him in this form?

Thanks to Peter Kingsley, John Opsopaus and Catherine Rowett for their public contributions to the riddle around Empedocles and the elements.

See also the leads under "[greek philosophy](#)", and subsequent sections.

The idea how to assign elements in Empedocles' fragment is from June 2018, shortly after I took a closer look at the fragment for the first time; the idea to assign elements in a similar way to goddesses and gods in the Hippocratic Oath is from November 2018. I wrote to Kingsley and Opsopaus twice about these ideas, shortly after each finding, and got no answers, to Catherine Rowett once shortly after the second finding, and got a thank you the same day! Thanks, too! This version is dated January 2019, except for possibly tiny later fixes.

Postscript April 2019

Looking at Empedocles' poem from the point of view of the three colors ~~white-~~**red-black** of a triple moon goddess, as first proposed by Robert Graves in *The White Goddess*, in the chapter of the same name: Might Empedocles have listed first Zeus as white and bright as the white aspect of the goddess, then Hera as pregnant and life bringing as the red aspect of the goddess, and then Hades as the black aspect of the goddess? Might Nestis, on her own line in the poem, be the triple goddess herself? See the link below (resp. most specifically the notes at the end) for some explorations in that context:

- ~~White-~~**red-black** and the **"green"** goddess
exactphilosophy.net/white-red-black-and-the-green-goddess.pdf

exactphilosophy.net



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Die Wurzeln der vier Elemente in Empedokles' Gedicht, und ähnlich verschleiert im Hippokratischen Eid ?

Ich stelle folgende eigenständige neue Erkenntnisse vor:

- (a) Ich interpretiere "Wurzeln" in Empedokles Fragment über die Elemente wörtlich als Wurzel oder Erzeuger eines Elements und komme so zur Zuordnung Zeus-Feuer, Hera-Erde, Hades-Luft and Nestis-Wasser, also zur selben Zuordnung wie Aetius gemäss der Mehrzahl der erhaltenen Quellen.
- (b) Ich interpretiere die Götter und Göttinnen im Hippokratischen Eid in seiner vielleicht ältesten erhaltenen Form ganz ähnlich als die vier Elemente in verschleierter Form: Apollon-Feuer, Hippokrates-Luft, Hygieia-Wasser und Panakeia-Erde.

Quellen und Interpretationen um Empedokles bisher

In *Metaphysik* (Buch 1, Kapitel 3) sagt Aristoteles, dass Empedokles der erste Philosoph gewesen wäre, der von vier Elementen sprach (Übers. A. Lasson):

Anaximenes sodann und Diogenes setzten vor das Wasser und als das eigentliche Prinzip unter den einfachen Körpern die Luft, Hippasos von Metapont und Heraklit von Ephesus das Feuer; Empedokles aber kennt vier Elemente, indem er zu den genannten die Erde als das vierte hinzufügt. Diese, meint er, seien das beständig Bleibende; sie entstünden nicht, sondern verbänden sich nur in grösserer oder geringerer Masse zur Einheit und lösten sich wieder aus der Einheit.

Aristoteles lebte zwischen 384 und 322 v. Chr., Empedokles grob zwischen 490 und 430 v. Chr. In einem Werk, das nur indirekt überliefert wurde, verbindet der Philosoph Aetius, der im ersten oder zweiten Jahrhundert n. Chr. lebte, die vier Elemente mit einem Fragment (DK31B6) welches üblicherweise als Teil eines Gedichts von Empedokles mit Titel *Über die Natur* betrachtet wird. Hier das Fragment, erst im Griechischen Original, dann in der Übersetzung von Herrmann Diels aus *Die Fragmente der Vorsokratiker* (1912):

*τέσσαρα γὰρ πάντων ριζώματα πρῶτον ἄκουε·
Zeὺς ἀργῆς Ἥρη τε φερέσβιος ἠδ' Ἄιδωνεύς
Νῆστίς θ', ἧ δακρύοις τέγγει κρούνωμα βρότειον.*

*Denn zuerst vernimm die vierfache Wurzel aller Dinge:
Zeus der schimmernde und Hera die lebenspendende und Aidoneus
und Nestis, die ihren Tränen sterblichen Lebensquell entfließen lässt.*

Aetius Werke überlebten nur in Werken, die anderen Autoren zugeordnet werden. In der Mehrheit davon würde Aetius Zeus dem Feuer, Hera der Erde, Aidoneus (Hades) der Luft und Nestis dem Wasser zugeordnet haben, in der Minderheit wären Erde und Luft zwischen Hera und Hades vertauscht. Quellen im Detail aus *Die Vorsokratiker*, J. Mansfeld and O. Primavesi, Reclam, 2012: (Mehrheit) Stobaios I 10,11b; S. 121,16-20 W. and Qusta ibn Luqa I 3,20; (Minderheit) Ps.-Plutarch, *Placita* I 3,20 (Hss.) and Euseb., *Praep. ev.* XIV 14,6.

Aetius argumentiert wie folgt: Zeus als Sieden und den [feurigen] Äther, die lebensspendende Hera als Erde, Aidoneus [d.h. der Unsichtbare] als Luft, welche kein eigenes Licht hat, sondern von Sonne, Mond und Sternen beschienen wird, Nestis als Samen und Wasser.

In *Ancient Philosophy, Mystery and Magic: Empedocles and Pythagorean Tradition* (1995), ordnet Peter Kingsley Zeus der Luft zu, Hera der Erde, Hades dem Feuer und Nestis, die er als Persephone interpretiert, dem Wasser. Er ändert die Zuordnung von Zeus aufgrund einer anscheinenden Änderung der Bedeutung von Äther zwischen der Zeit von Empedokles als vorwiegend Luft und später, wo es eher Feuer bedeutet hätte.

Aristoteles benutzte Äther als den Namen für das fünfte Element, welches primär im Weltraum existiert und sich in Kreisen bewegt. Im Weltraum hat es "Luft" als das Nichts und "Feuer" als die Lichter, die sich dort periodisch bewegen, also Sonne, Mond, Planeten und Sterne, was wohl der Grund ist, wieso Äther ambivalente Assoziationen hat, bis mindestens zu Zeiten der Stoiker.

Johann Leonhard Hug schlug bereits 1812 in *Mythos der berühmten Völker der alten Welt vorzüglich der Griechen* vor, dass Nestis eine Variation des Namens der Ägyptischen Göttin Nephthys gewesen wäre und dass sie daher der Griechischen Göttin Persephone entsprechen würde.

So weit die Quellen und einige Interpretationen, die ich kenne; nun zu meiner Interpretation.

Sollte "Wurzeln" in Empedokles' Fragment wörtlich genommen werden?

Meine Interpretation (Juni 2018) von Empedokles' Fragment ist, "Wurzel" im Sinn von Erzeuger, Ursprung, Quelle der Elemente zu interpretieren, mehr so, als als die Elemente selbst, und die Götter und Göttinnen über ihre expliziten oder impliziten Attribute zuzuordnen.

Zeus wird beschrieben als "weiss schimmernd" oder "blitzend" oder "leuchtend", was ich als Feuer interpretieren würde, insbesondere da Zeus sehr prominent dafür bekannt ist, dass er Blitze schleudert, er erzeugt damit Feuer.

Seine Ehefrau Hera wird beschrieben als "lebensspendend" oder "lebenstragend", was ich als schwanger interpretieren würde, und daher als Erzeugen von Erde als neuer lebendiger Materie in Form eines neugeborenen Kindes.

Aidoneus ist einfach eine wohlbekanntere Variante von Aides, Hades, und hat keine Attribute im Gedicht, daher überspringe ich Hades für eine Sekunde.

Nestis ist eine Göttin, über die fast gar nichts bekannt zu sein scheint, aber ihre Attribute "Tränen" und "Tau" lassen fast keine andere Wahl, als sie mit

Wasser zu verbinden, als eine Göttin, die Wasser erzeugt, in der Form von Tau oder Tränen (Regen?).

Hades hat keine Attribute, aber vielleicht ist sein Name das Attribut? Sein Name bedeutet "unsichtbar" oder "ungesehen", wobei Sokrates in Platons Dialog *Kratylus* "Wissen aller edlen Dinge" vorschlägt. Daher nehme ich in diesem Fall mal an, dass, da es keine Attribute hat, der Name das Attribut sein würde, was gut zur unsichtbaren Luft passen würde, und auch dazu, dass in der Astrologie Luft mit Denken assoziiert wird.

Alles in allem würde das zu genau denselben Zuordnungen führen wie bei Aetius in der Mehrheit der Varianten, in denen sein Werk überliefert wurde.

Hug/Kingsley schlagen vor, dass Nestis Persephone wäre, so dass Empedokles zwei göttliche Ehepaare aufgelistet hätte: Zeus ☉ Hera hoch oben auf dem Berg Olym, Hades ☿ Persephone tief unten in der Unterwelt.

Kingsley schlägt weiters vor, dass Empedokles nicht ein Philosoph im heutigen üblichen Sinn gewesen wäre, sondern auch einen Hintergrund in eher "magischen" und insbesondere auch "medizinischen" Praktiken gehabt hätte. Das würde sich auch in den Eiden spiegeln, die vorsokratische Philosophen in einigen Schulen anscheinend geschworen hätten, welche anscheinend auch Verpflichtungen enthalten hätten, bestimmte Erkenntnisse geheim zu halten.

Die vier Elemente im Hippokratischen Eid ?

Daher hier ein Blick auf den Beginn des Hippokratischen Eids, den Eid, den auch heute noch Mediziner in angepasster Form schwören, hier in seiner vielleicht ältesten noch erhaltenen Form (so wie gefunden im Oxyrhyncus Papyrus 2547, datiert um 275 n. Chr):

Ich schwöre bei Apollon dem Heiler, bei Asklepios, bei Hygieia, bei Panakeia, und bei allen Göttern und Göttinnen, [..]

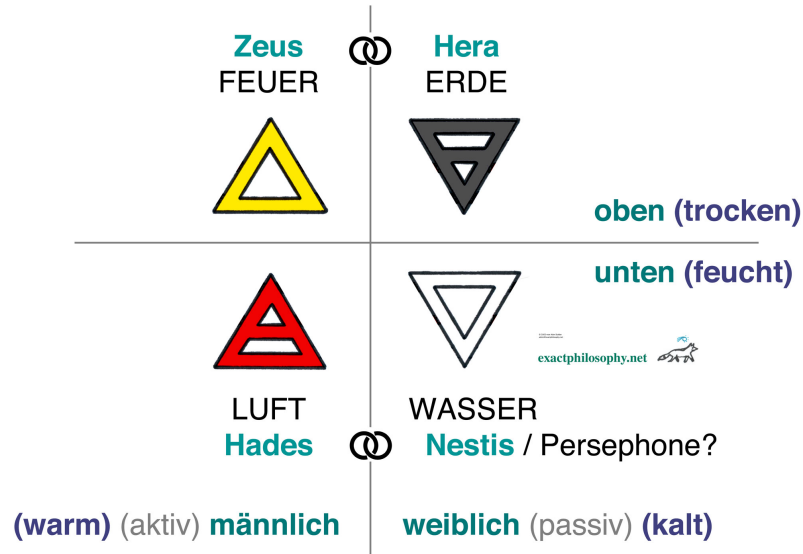
Meine Interpretation (November 2018) ist, dass der Sonnengott Apollon am stärksten mit Feuer assoziiert würde. Sein Sohn Asklepios, als weiser Doktor, würde gut zu Luft passen. Asklepios' Tochter Hygieia würde gut zu Wasser passen, da sie oft mit einer Schlange dargestellt wird, welche Wasser aus einer Schale trinkt, die sie in ihren Händen hält (und natürlich mit Hygiene, welche oft Flüssigkeiten zur Desinfektion beinhaltet). Panakeia, eine weitere von Asklepios' fünf Töchtern, wäre am ehesten Erde, da sie mit Pflanzen zu heilen pflegte.

Schworen also Ärzte implizit bei den vier Elementen, eher als bei den explizit erwähnten Göttern oder Heiligen? Tat Empedokles dasselbe in einer älteren Form, vielleicht in beiden Fällen um sich "einzufügen", indem oberflächlich verwiesen wurde auf populäre Gottheiten der jeweiligen Zeit, aber insgeheim sich nur den vier Elementen verbunden gefühlt wurde, oder in gewissem Sinn den Naturgesetzen? Wären in beiden Fällen, wie, schätze ich, Kingsley auch vorschlägt, geheime Traditionen involviert gewesen, in denen Wissen vielleicht nur mündlich von Meister zu Schüler weitergegeben wurde?

Visualisierungen

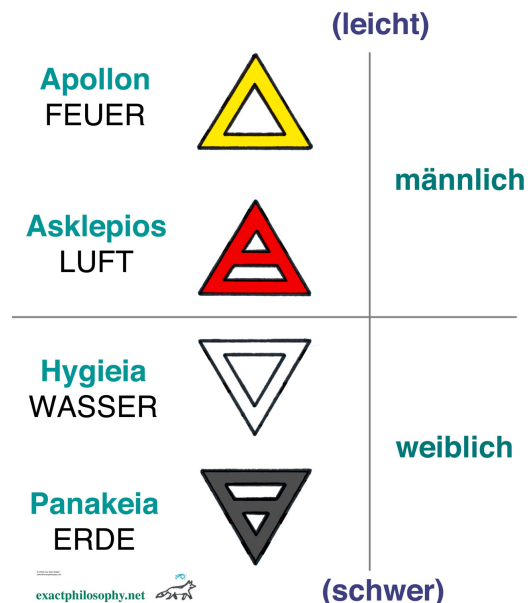
Um mich einer Antwort etwas anzunähern, illustriere ich meine vorgeschlagenen Zuordnungen zu Elementen in Empedokles' Fragment, siehe folgenden Seite.

Am Überraschendsten ist, dass die Göttinnen exakt den Elementen zugeordnet würden, die heute in der Astrologie als weiblich betrachtet werden, Wasser und Erde, und die männlichen Götter den männlichen Elementen, Feuer und Luft. Das ist so überraschend, weil diese Zuordnung üblicherweise auf grob das 2. Jahrhundert n. Chr. datiert zu werden scheint (Vettius Valens' *Anthologia*, und Hinweise in früheren Texten von Dorotheus von Sidon und Marcus Manilius), mit Vorläufern, die passiv/aktiv zu denselben Elementpaaren zuordnen, die anscheinend bis auf die Stoiker zurückgehen, aber Xeno gründete den Stoizismus 301 v. Chr., mehr als ein Jahrhundert nachdem Empedokles lebte und starb. Oder übersehe ich hier etwas?



Um 350 v. Chr. kategorisierte Aristoteles Wasser und Erde als kalt, Feuer und Luft als warm. Er kategorisierte auch Feuer und Erde als trocken, was hier das Ehepaar Zeus ⊗ Hera über dem Boden wäre, und Luft und Wasser als feucht, was hier das Ehepaar Hades ⊗ Nestis unter dem Boden wäre (wenn man dem Vorschlag von Hugs/Kingsleys folgt, dass Nestis Persephone wäre).

Nun ein ähnlicher Blick auf die Elemente im Hippokratischen Eid:



Wiederum wären die männlichen Elemente die männlichen Götter, die weiblichen Elemente die Göttinnen, was zu dem Zeitpunkt nicht mehr so überraschend ist.

Die Elemente sind in der Reihenfolge von leicht zu schwer aufgelistet, in genau der Weise, wie Aristoteles und andere sie angeordnet haben. Dass beide Männer zuerst aufgelistet sind und dass beide Frauen Töchter von Asklepios sind, der wiederum ein Sohn von Apollon ist, gibt dieser Liste einen stärker patriarchalischen Touch im Vergleich zu den Ehepaaren in Empedokles' Liste, wenn auch Empedokles jeweils die Männer in jedem Paar zuerst auflistet.

Kurze Zusammenfassung und Ausblick

Wären die vier Elemente etwas gewesen, das gewisse Leute in geschlossenen Zirkeln vielleicht schon über viele Generationen gekannt hätten, bevor es öffentlich wurde? In meiner Zuordnung der Elemente wäre Empedokles bereits sehr nahe daran gewesen wäre an dem, was in der Astrologie mehrere hundert Jahre später Mainstream wurde. Vielleicht wären ja sogar psychologische Assoziationen nicht zu weit gegriffen für Empedokles' Fragment, mit Nestis und Tränen nahe bei Gefühlen, wie Wasser in der Astrologie? Sogar die Ehepaare wären zwischen Elementen, die normalerweise in der Astrologie als gut zusammenpassend betrachtet werden. Die zwei Ehepaare Zeus \otimes Hera und Hades \otimes Persephone erinnern ein wenig an Isis \otimes Osiris und Seth \otimes Nephthys aus den Ägyptischen Heliopolis Schöpfungsmythos, insbesondere da "Nephthys" an "Nestis" erinnert, wie schon weiter oben erwähnt. Ganz allgemein sind in Schöpfungsmythen weltweit fast immer die Elemente in einer Form enthalten. Aber dabei möchte ich es hier soweit belassen.

Wie weit reichen Dinge wirklich zurück, was wurde erst später erdichtet? Und, nochmals, entgeht mir hier etwas Wesentliches? Ist es sicher, dass Empedokles Fragment wirklich in dieser Form von ihm ist?

Danke an Peter Kingsley, John Opsopaus und Catherine Rowett für ihre öffentlichen Beiträge zum Rätsel um Empedokles und die Elemente.

Siehe auch die "leads" unter "[greek philosophy](#)", und in die darauf folgenden Abschnitte (auf Englisch).

Die Idee, wie Elemente in Empedokles' Fragment zuordnen, ist vom Juni 2018, kurz nachdem ich mich mit dem Fragment erstmals näher beschäftigt hatte; die Idee, die Elemente analog den Göttinnen und Göttern im Hippokratischen Eid zuzuordnen, ist vom November 2018. Ich schrieb Kingsley und Opsopaus zweimal über diese Ideen, kurz nach der jeweiligen Entdeckung, und erhielt keine Antworten, und einmal an Catherine Rowett, kurz nach der zweiten Entdeckung, und bekam am selben Tag ein Dankeschön! Danke ebenfalls! Diese Version ist vom Februar 2019, bis auf eventuell ganz kleine spätere Korrekturen.

Nachtrag April 2019

Wenn man Empedokles' Gedicht vom Gesichtspunkt der drei Farben ~~weiss-~~**rot-schwarz** einer dreifachen Mondgöttin betrachtet, wie erstmals von Robert Graves in *Die weisse Göttin*, im Kapitel mit demselben Namen, vorgeschlagen: Hätte Empedokles erst Zeus als weiss und leuchtend als den weissen Aspekt der Göttin aufgelistet, dann Hera als schwanger und lebensspendend als den roten Aspekt der Göttin, und dann Hades als den schwarzen Aspekt der Göttin? Könnte Nestis, auf ihrer eigenen Zeile im Gedicht, die dreifache Göttin selbst sein? Siehe den Link unten (auf Englisch, insbesondere die Notizen am Ende) für ein paar Erkundungen in diesem Zusammenhang:

- ~~White~~**-red-black** and the **“green”** goddess
exactphilosophy.net/white-red-black-and-the-green-goddess.pdf

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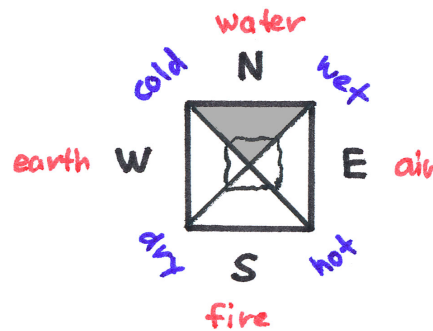
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The pyramids and the four elements ?

On the morning of Saturday, 15 December 2018, around 8 AM, I had the idea to relate dry/wet and hot/cold to the heating and drying daily course of the sun around one of the pyramids at Giza, just like in the original image for yin-yang in China as the shady and sunny sides of a hill [1]. Eureka!



This would fit well with the fascination of the ancient Greeks with ancient Egypt, from the first philosopher Thales who reportedly measured the height of the pyramids in Giza by comparing the length of their shadows with his own shadow, via the tetractys of the Pythagoreans up to Aristotle's description of the four elements in terms of tangible properties dry/wet and hot/cold. That was already the essential; see the following page for details.

[1] Richard Wilhelm in the introduction of *I Ching or Book of Changes*.



Sources and considerations

Richard Wilhelm [1]: "In its primary meaning yin is 'the cloudy', 'the overcast' and yang means actually 'banners waving in the sun'¹⁵, that is, something 'shone upon', or bright. By transference the two concepts were applied to the light and dark sides of a mountain or of a river. In the case of a mountain the southern is the bright side and the northern the dark side, while in the case of a river seen from above, it is the northern side that is bright (yang), because it reflects the light, and the southern side that is in shadow (yin). [. . .] 15. Cf. the noteworthy discussions of Liang Ch'i-ch'ao in the Chinese journal *The Endeavor*, July 15 and 22, 1923, also the English Essay by B. Schindler, 'The Development of the Chinese Conceptions of Supreme Beings', *Asia Major*, Hirth Anniversary Volume (London: Probsthain, n.d.), pp. 298-366."

The attribution of elements to points of the compass would also mirror later attributions of seasons (winter-north-Water, etc.) to elements. Would flipping dry-warm and cold-humid at the corners also make sense? Or assigning elements to corners instead of edges or faces? However, the today usual symbols for the elements are triangles, just like the faces of a pyramid. It would even be so that the faces that always or (at least in winter) never see the sun during the day would have a triangle without intersection (Fire \triangle , Water ∇), and the faces that would only see the sun during part of the day would have an intersected triangle (Air \triangle , Earth ∇).

Could it maybe even be so that Aristotle in *On Generation and Corruption* would not have been able to argue as freely as he may have wanted, since he was either restraining himself in face of contemporary conventions in society, or could he have been bound by something like a secret pythagorean oath? C. G. Jung in his book *Psychological Types* of 1921 (in the original German) refers implicitly also to older traditions which attribute the four temperaments to the classical elements (Fire-choleric, Air-sanguine, Water-phlegmatic, Earth-melancholic), but, as far as I could see, does not mention this with any word, even though he considers earlier works over several hundred pages.

Pity that knowledge that had been kept secret can exactly for that reason hardly be distinguished from pure fiction: In both cases, at much later times usually no artefacts remain from the time something was supposedly already known. The only other thing to do would be to argue indirectly via symbolism, but also that is difficult with regard to the elements, since in that case, because all is so "elementary", there are not all that many essentially natural ways of how to attribute things to each other. And, yet, even today pyramids are such impressive buildings that one keeps wondering: Why exactly pyramids?

How pyramids evolved from single "floor" mastabas via stepped pyramids to their final form is well researched. Especially how Sneferu had the first three pyramids without steps built and the first two attempts failed, does not suggest that a lot of symbolism was in the minds of ancient Egyptians at the time.

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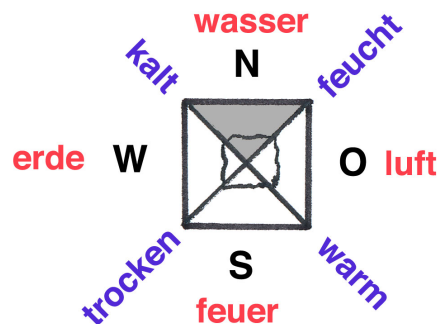
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Die Pyramiden und die vier Elemente ?

Am Morgen des Samstags, 15. Dezember 2018, um 8 Uhr morgens, hatte ich die Idee, trocken/feucht und warm/kalt mit dem wärmenden und trocknenden Tagesgang der Sonne um eine der Pyramiden in Gizeh zu verbinden, genauso wie im ursprünglichen Bild für Yin-Yang in China als der schattigen und sonnigen Seite eines Hügels [1]. Heureka!



Das würde gut passen zur Faszination der antiken Griechen mit dem alten Ägypten, vom ersten Philosophen Thales, der die Höhe der Pyramiden gemessen haben soll, indem er die Länge ihrer Schatten mit der Länge seines Schattens verglich, über die Tetraktys der Pythagoräer bis zu Aristoteles' Beschreibung der vier Elemente durch die ertastbaren Eigenschaften trocken/feucht und warm/kalt. Das war schon das Wesentliche; Details auf der folgenden Seite.

[1] Richard Wilhelm in der Einführung in *I Ging: Das Buch der Wandlungen*.



Gedanken und Quellen

Richard Wilhelm [1]: "Yin ist in seiner Urbedeutung das Wolkige, Trübe; Yang bedeutet eigentlich: in der Sonne wehende Banner¹, also etwas Beleuchtetes, Helles. Übertragen wurden die beiden Begriffe auf die erleuchtete und die dunkle (d.h. südliche und nördliche) Seite eines Berges oder Flusses (wo aber die Südseite im Blick auf den Fluss dunkel, d.h. Yin, und die das Licht reflektierende Nordseite hell, d.h. Yang, ist). [. . .] ¹Vgl. die sehr beachtenswerten Ausführungen von Liang Ki Tschau in der chinesischen Zeitschrift 'The Endeavor' vom 15. und 22. Juli 1923, ferner den englischen Aufsatz von B. Schindler 'The Development of the Chinese Conceptions of Supreme Beings' in Hirth Anniversary Volume von Asia Major [(London: Probsthain, n.d.), pp. 298-366]."

Die Zuordnung von Elementen zu Himmelsrichtungen würde auch spätere Zuordnungen von Jahreszeiten (Winter-Norden-Wasser, etc.) zu Elementen spiegeln. Würde an den Ecken trocken-warm und kalt-feucht vertauschen auch Sinn machen? Oder die Elemente statt den Kanten oder Seitenflächen den Ecken zuzuordnen? Die heute üblichen Symbole für die Elemente sind allerdings Dreiecke, genauso wie die vier Seitenflächen einer Pyramide. Es wäre sogar so, dass die Seiten, die tagsüber immer oder (zumindest im Winter) nie Sonne bekommen, ein Dreieck ohne Unterbruch hätten (Feuer \triangle , Wasser ∇), und die Seiten, die nur einen Teil des Tages Sonne bekommen, ein unterbrochenes Dreieck hätten (Luft \triangle , Erde ∇).

Könnte es vielleicht tatsächlich sein, dass Aristoteles in *Über Werden und Vergehen* nicht so frei argumentieren konnte, wie er gewollt hätte, da er entweder durch die damaligen gesellschaftlichen Konventionen sich beschränkte, oder so etwas wie einen geheimen pythagoräischen Eid gebunden gewesen wäre? C. G. Jung bezieht sich in seinem Buch *Psychologische Typen* von 1921 implizit eindeutig auch auf ältere Traditionen, die vier Temperamente den vier klassischen Elementen zuweisen (Feuer-Choleriker, Luft-Sanguiniker, Wasser-Phlegmatiker, Erde-Melancholiker), aber erwähnt das trotz Betrachtungen zu früheren Werken über hunderte von Seiten, soweit ich gesehen habe, mit keinem einzigen Wort.

Schade lässt sich geheimgehaltenes Wissen gerade deswegen so schlecht von reiner Fiktion unterscheiden: Es sind in beiden Fällen zu viel späteren Zeiten meist keine Artefakte aus derjenigen Zeit dazu vorhanden. Da bliebe nur indirekte Argumentation über die Symbolik, aber auch das ist bzgl. den Elementen schwierig, da es dort, da eben so "elementar", gar nicht so viele einigermaßen natürliche Arten gibt, wie man Dinge einander zuordnen kann. Und doch sind die Pyramiden auch heute noch so eindruckliche Bauwerke, dass man sich wundert: Wieso genau ausgerechnet Pyramiden?

Wie die Pyramiden sich von "einstöckigen" Mastabas über Stufenpyramiden zu ihrer endgültigen Form entwickelten, ist gut erforscht. Insbesondere wie Snofru die ersten drei stufenlosen Pyramiden bauen liess und dabei die ersten zwei Versuche fehlschlügen, deutet nicht darauf hin, dass damals sehr viel Symbolisches in den Gedanken der alten Ägypter enthalten gewesen wäre.

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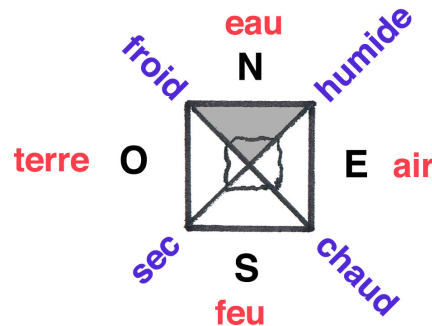
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Les pyramides et les quatre éléments ?

Le matin du Samedi, 15 Décembre 2018, à peu près à 8 heures du matin, j'ai eu l'idée de relier sec/humide et chaud/froid à l'échauffement et au séchage au cours quotidien du soleil autour d'une des pyramides de Gizeh, just comme dans l'image originale pour yin-yang en Chine comme face ombreuse et face ensoleillée d'une colline [1]. Eurêka !



Ca irait bien avec la fascination des Grecs anciens avec l'Égypte ancienne, à partir du premier philosophe Thales qui aurait mesuré la hauteur des pyramides de Gizeh en comparant la longueur de leurs ombres avec son propre ombre, passant par la tétractys pythagoricienne jusqu'à la description des quatre éléments en termes de qualités touchables sec/humide et chaud/froid par Aristote. C'était déjà l'essentiel ; voir la page suivante pour plus de détails.

[1] Richard Wilhelm dans l'introduction de *Yi King, le livre des transformations*.



Considérations et sources

Richard Wilhelm [1] : “Yin est, primitivement, le nébuleux, le sombre ; yang signifie de son côté : ‘étendard flottant au soleil’ [1], donc quelque chose d’éclairé, de lumineux. Les deux idées ont été appliquées au versant éclairé ou sombre (c’est-à-dire sud ou nord) d’une montagne. Elles désignent également la rive nord ou la rive sud d’une rivière : ici, cependant, la rive nord, où la lumière se reflète, est claire et, par conséquent, yang, tandis que la rive sud est dans l’ombre est yin. [. . .] [1 . . . Liang Ch’i-ch’ao in the Chinese journal *The Endeavor*, July 15 and 22, 1923, . . . the English Essay by B. Schindler, ‘The Development of the Chinese Conceptions of Supreme Beings’, *Asia Major*, Hirth Anniversary Volume (London : Probsthain, n.d.), pp. 298-366.]”

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Paradox of love

Is love a real connection between two lovers? Any direct connection becomes physically impossible according to current science as soon as two lovers separate a few miles (and do not use technical devices to communicate). Is love thus just a mutual illusion that exists only separately in the two lovers, maybe even when they are physically together? The answer is both, in a way, as follows.

The human brain mirrors much of the outside world on the inside, in order to be able to communicate with the outside world and to predict how things will behave. This includes especially loved ones, which are mirrored much more intensively and in more detail than most other beings and things outside. Since this mirroring usually does not mean that everything is analytically understood, but is mainly just mirrored by “training the neural networks” in the brain, the mirror image of a loved one allows also to predict things about a loved one that neither person is consciously aware of, nor even that it would be stored in some analytically structured form in their two brains at all.

In network technology, there is the term of a *store-and-forward* network, a network where there are no permanent connections, but data is stored at each node and exchanged whenever the connection becomes available again. In the case of the two lovers, they would, of course, talk to each other and exchange themselves with all of their senses as soon as they meet again after having been separated, say, during the day at work. But a store-and-forward network is still a network, as long as there is repeated exchange.

Hence you could at least qualitatively explain why, say, the loved one called you on the phone just when you were thinking about him or her, etc. You would have simply mirrored each other so closely, that similar thoughts and feelings would have occurred to both of you at the same time.

But it goes even further: Connecting two brains in such a way effectively creates a larger brain, potentially a larger being, the “relationship”, with maybe its own thoughts, dreams, feelings, and so on. This is likely why relationships can never be fully understood by the two lovers, simply because they really “go over your head”, as they involve two heads, and the dynamics between them is impossible to fully grasp for a single brain.

All in all, some aspects of a relation can never be changed, you only have the possibility to stay in it or leave it, or maybe change the dynamics by adding new elements, like when you have children, which then also become part of a larger complex of brains, the family, in this case.

In conclusion, love would be a real connection, but not be permanently synchronized, unless yet unconfirmed new physics would still allow it.

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Paradox of measurement

Can measurement be scientifically investigated at all? Let me explain.

In physics, resp. in exact sciences, in general, measurements are made, and once they have been made, the results of these measurements are considered to be settled with certainty, i.e. at least in principle the measured data can be kept intact forever and practically everybody looking at the data will agree on what it is—not necessarily on what it means or implies, but on what it immediately is. Hence the terms “facts” and “reality”. Of course, that this is always the case is fundamentally an assumption, but as long as no confirmed exceptions are found, that remains *de facto* a *fact* and *reality*.

A bit more abstractly speaking, measurement turns the world into numbers, “gödelizes” it, or, if you prefer, transforms it into a sequence of bits. Scientific hypotheses usually also make use of concepts that cannot be measured directly, but in the end only hypotheses that reproduce the numbers of measured data become theories in physics, or in exact sciences, in general.

Now, since before measurement, there are by definition no measured numbers, yet, the methods of exact science cannot be applied to how the process of measurement works, simply—repeating the first part of this sentence in other words—because there are by definition no numbers that can be measured during measurement, since during measurement is by definition before measurement.

It would thus not be possible to analyze and model measurement with scientific methods, since those require by definition measurement first.

This might, by the way, explain at bit why the measurement process in quantum mechanics is so hard to understand, and why there are still so many contenders. It hints maybe also at some secrets of nature that might maybe not be so easy to access. A key assumption in science is usually that nature is “more stupid” than the experimenters, that it would stoically repeat the same answers to the same questions. Jung suggested in his article about “synchronicity” that nature might answer differently when not forced to answer with “yes” or “no”, as the case in many scientific experiments, but instead given more freedom, naming oracles like the Chinese I Ching as an alternative. Put differently, measurement appears to be a bit like the “Veil of Isis”—not so easy to lift.

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Paradox of solar eclipses

During a total solar eclipse, the moon stands between earth and sun, completely shielding the sun from view on some spots on earth. In contrast, the gravitational forces of sun and moon on earth simply add up; there is no shielding by the moon. In quantum field theories, forces are mediated by virtual particles, more specifically by bosons (even spin). Virtual particles connecting sun and earth would thus not interact at all with the moon in between.

How would a virtual particle mediating the force of gravitation between sun and earth “know” that it should “not stop” at the moon in between?

Let me explain this in more detail. First of all, there is today no quantum field theory of gravitation, but the general argument also works, for example, for electromagnetic forces, where there is a quantum field theory (quantum electrodynamics, QED) that works with fantastic precision.

A Faraday cage is a closed box of a material that conducts electricity. If you apply an electric field outside, such that charged particles outside the cage will be attracted or repelled, there will be no force inside the cage. The cage would thus appear to shield what is inside from the outside world. But this is not what immediately happens. On the surface of the cage, positive and negative charges separate such that they generate an electric field that exactly compensates the one imposed from outside, so that all adds up to zero inside the cage.

Speaking in terms of virtual particles, virtual photons in this case, there would still be virtual photons connecting the source of the electric field with any charge inside the cage, thus exerting an electric force on each such charge, but there would also always be virtual photons connecting the surface of the cage to the same charges inside, so that forces would cancel inside.

What makes this paradox, is that virtual particles interact heavily with matter, but are also able to “travel” completely undisturbed through other matter.

I wrote “travel” in double quotes because virtual particles can “travel” faster than the speed of light “behind the scenes”, which means that which way they “travel” depends on the observer, more precisely, on the relative speed of the observer relative to the setup. This is simply a consequence of special relativity; see e.g. Richard Feynman’s article “The reason for antiparticles” (1987).

Virtual particles remind of the “spooky” actions at a distance that can instantaneously (faster than the speed of light) correlate measurements in quantum mechanics, as first brought up by Einstein, Podolski and Rosen (1935). Or think of the Aharonov-Bohm effect, where there is zero electric field, but a directly unobservable non-zero electric potential, and an observable effect.

A quantum theory of gravitation would presumably feature spin 2 gravitons, implying no negative masses (“charges”), hence not even apparent shielding.

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Paradox of decoherence

I combine several well-known Gedankenexperiments, namely the one by Einstein, Podolski and Rosen (EPR), plus Bell's Inequalities, and Schrödinger's Cat, as well as Wigner's Friend, into a new Gedankenexperiment, that I essentially first devised in January 2003 for a Usenet post to the sci.physics.research newsgroup. Archived here: <https://www.classe.cornell.edu/spr/2003-01/msg0047545.html>

From: Alain Stalder <astalder@exactphilosophy.net>
Newsgroups: sci.physics.research
Subject: Re: Some questions on decoherence and QM.
Date: Mon, 13 Jan 2003 22:30:49 +0000 (UTC)
Message-ID: <astalder-A850F5.13133713012003@news.bluewin.ch>

In article <3E1C9025.A2D5A6CB@uni-essen.de>,
Urs Schreiber <Urs.Schreiber@uni-essen.de> wrote:

> Frank Hellmann wrote:

> > A measurement of the quantum system described by rho in generally still
> > has a propability for both classically exclusive states though, so we
> > still have a superposition of classically exclusive states.

>

> The last phrase must read: "a *mixture* of classical states".

>

> Using the density operator one is bound to talk about
> statistics only. Decoherence cannot and does not explain "how"
> a system chooses from the possible outcomes a specific one
> when we measure it. Decoherence only explains how the "quantum
> probability" becomes a "classical probability", very roughly
> speaking, but it still only gives probabilities.

It is worthwhile to explain what exactly "classical" means in this context. This is maybe most easily seen if Schroedinger's Gedankenexperiment is combined with the experiment for testing Bell's Inequality:

Two entangled photons fly in opposite directions and then each pass through polarization filters. A photon detector after each filter either kills or does not kill a cat on each side, depending on whether the respective photon has passed through the polarization filter.

Decoherence tells us that each cat quickly ends up in a state with a density matrix that is practically diagonal. Or, more loosely put, the cat is "either dead or alive, but not both". Can we conclude that whether the cat is dead or alive is already determined, that an experimentator who looks inside to discover either a dead or a living cat will only note what was already determined before ?

No, because Bell's Inequality excludes any local hidden variable theories in which for both cats it would already be determined whether the cats are dead or alive. In other words, "classical" means in this context only that you cannot do interference with Schroedinger's cats, i.e. that they statistically behave like measured cats, but not that measurement has already occurred through decoherence.

Hence some of the "strangeness" of quantum mechanics remains, especially if you modify the above Gedankenexperiment to include what is typically called "Wigner's Friend". Replace each cat by an experimentator who looks at the detector, and place two other experimentators outside the respective labs.

Now, when does measurement occur ? When the inner experimentators look at the detectors, or when the outer experimentators open the doors to the respective labs and ask the guys inside about what they have measured ? At least decoherence tells us that we cannot distinguish experimentally between the two possibilities, because in both cases all experimentators behave statistically classical.

In conclusion, decoherence is a big step towards understanding measurement in quantum mechanics, but does not go all the way, at least not yet.

Alain Stalder

The more recent article "Quantum theory cannot consistently describe the use of itself" by Frauchiger and Renner (2018) shows that at least in some cases quantum mechanics as a universal theory of how the world evolves can lead to logical inconsistencies regarding measured data from the point of view of different observers. In other words, if that proves to be true, decoherence could certainly not explain measurement in quantum mechanics in general.

In a way, this would have already been clear from my Gedankenexperiment: Just singling out some quantum coherence that would decay independently on both sides, except the one that is bound to remain correlated, does not make sense. In my view, since science generally assumes that there is one "reality"—otherwise published theories and measured data would not be the same for all, i.e. the whole setup would be inconsistent—the only remaining solution might be that there really are connections at a "speed" faster than light behind the scenes, i.e. also that the future would have an influence on the past, albeit only within the limits of the strange things that quantum theory permits.

But the previous sentence is, of course, not really news in this generality. In any case, [I hope that my Gedankenexperiment might help future research in quantum theory a bit](#), if only as inspiration.

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Paradox of π ?

I wrote down the four paradoxes about love, measurement, solar eclipses and decoherence earlier today, while almost all ideas go back way longer. I have purposely left many things open in those earlier articles, in the hope to maybe spur the imagination of readers a bit more, and also because I might rather be interested in different things than pursuing them in the future.

My official take on this “fifth” paradox is that it is just wild speculation: Long-range “telepathic” connections with polarized spin 1 symmetry, passing unperturbed through any matter, mediated maybe by selective perception of virtual photons or the like? Unofficially, “eppur si muove”?

Such connections, especially between two lovers, would be felt most strongly if both persons would look into the direction of each other or into opposite directions, and gradually less strongly if not. Also, the feeling would be maximal if the symmetry planes of their heads would be aligned, e.g. if both were lying with their heads in the same direction or any opposite ones, and gradually weaker if not. The feeling would get weaker with more distance between the two, but apparently not decay quadratically with distance, and no matter in between, not even earth itself, would make a clear difference. The explanation might be that virtual photons, or maybe other spin 1 bosons, would mediate the felt connection, hence the symmetry of polarized light.

Adliswil, 19 October 2018 π .

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Birth time of Caesar Rodney

For all that it appears, Caesar Rodney was born Monday, 7 October 1728 (Julian Calendar), shortly *before* midnight ("I believe just about midnight") according to the diary of his father who also acted as midwife. A birth on the *same date* shortly *after* midnight (i.e. almost 24 hours earlier) as indicated in at least one secondary source can be excluded based on diary entries for the previous and the following day. Scans and transcripts of the diary entries can be found towards the end of this document.

Details

I am aware of two secondary sources that quote the diary of this father, Caesar Rodney Sr., for the birthtime. The first one is:

*Caesar Rodney patriot
Delaware's hero for all times and all seasons
by William P. Frank
Delaware American Revolution Bicentennial Commission
1975
<http://archives.delaware.gov/eBooks/CeasarRodneyPatriot.pdf>*

Frank quotes and interprets the father's diary as follows (page 9):

Caesar, our hero, was born shortly before midnight, October 7, 1728, amid unusual circumstances. His father kept a diary, which indicates that the father acted as midwife.

The diary entry reads:

"October 7 — Hung some tobacco. Came in, got dinner and killed some squirrels. . . . About eleven o'clock at night, my wife awakened me for she was very bad. I got up and sent for ye midwife and women. But before any came, ye child was born and it was a SON. There was no soul with her but myself, being I believe just about midnight."

Caesar was born on his father's farm in East Dover Hundred, Kent County, near the Delaware River, an area that had always been known as St. Jones Neck.

The second source is:

*A Gentleman as Well as a Whig
Caesar Rodney and the American Revolution
by Jane Harrington Scott
National Society of The Colonial Dames of America in the State of Delaware
University of Delaware Press, 2000*

Harrington Scott quotes and interprets the father's diary as follows (page 16):

Caesar Rodney, the first child of Caesar Rodney, Sr. and Elizabeth Crawford Rodney was born shortly after midnight, on October 7, 1728. It is thought that his young parents were living in a small house owned by Elizabeth's father, not far from the Rodney farm at Byfield.

According to Caesar Rodney, Sr.'s diary, the young father immediately sent for a midwife "and other women," but "Before aney came ye Child wass Born and it wass a SON." As "There was no sole with her but myself—being I believe just about midnight." he "ran away for Isabelah Hughes." Apparently all was well, for his entry for the following day, October 8, tells us that he: "Past ye Day away with Eating and Drinking and at Night I got super Went to Bed fair and Good helth—My wife and Child Continues Brave and well thanks be to God."

So two conflicting secondary sources, birth before resp. after midnight, both on 7 October 1728.

In July 2015, I ordered a transcript of the diary entries for October 6, 7 and 8 from the Historical Society of Pennsylvania. In addition, I got scans of two pages of the diary including for those three days. The researcher wrote:

[Caesar Rodney Sr.'s diary] is located in the Simon Gratz autograph collection (collection #250B) in box 237, folder 17 "Rodney, Caesar Father of Signer."

The journal is written on loose pages, with just few lines per day.

Here is a rough transcript (by me) of the diary entries for the three days around birth, plus at the end of the document scans of the two diary pages at slightly reduced resolution:

Sunday 106 / 6

a. m. I went to [Daniles?] got brakt then to John [Harts?] staid tell ye evening then to [M^r C^d?] my wife was there then shee and I came home together we [sate?] sum [vituls?] and at night went to bed. Fair weather and good helth. _____

Monday 107 / 7

*a m. I went to [M^r C^d?] thence to [Danils?]
got brakt then came home went an hung
sum tobaco came in got diner went and kilt
sum squerrells came in got super went to bed
fair weather good helth ———*

*About elevin oclock at night my wife awakened me
for shee was very bad. I got up and sent for for ye mid-
wife and women but before aney came ye child was born
and it was a **son**. There was no sole with her but my
self, being I believe just about midnight ———*

~~~~~

*Tuesday 108 / 8*

*a. m. My child being born and woman to take  
care of my wife I ran away for Isabelah [Hughes?]  
and left her all alone till I came back. Shee laid  
my wife to bed and drest ye child (then ye midwife came  
being Elizabeth Nedham) So we continued till day there we  
got brakt and past ye day away with eating and drinking and at  
night I got super and went to bed fair and good health ———  
My wife and child continues brave & well thanks be to God*

For all that it appears, the diary shows that a birth on 7 October shortly after midnight, as indicated by Harrington Scott, can be excluded.

What can be doubted is whether the father wrote the last sentences for 7 October still on Monday or already on Tuesday, as he was very busy that night and birth was “I believe just about midnight”, i.e. nominally no time at all left on Monday for making notes in the diary.

The date format e.g. “107 / 7” appears to be simply a numbering of journal entries (“107”) followed by day of month (“7”). The researcher at the Historical Society of Pennsylvania was so kind to give the diary another quick look:

*This diary begins on “May the 30: 1727”, and the page is labeled (1) at the top. The entries are labeled only with the dates until p. 6, with “Saturday July 1 / 31.” [...] the previous entry was June 30, and the entries on the subsequent page continue to count up from 31 [...].*

Dates at that time were in Julian Calendar. Today’s Gregorian Calendar was adopted in Britain in 1752, including in the colonies that would later become the first states of the U.S.A. This is consistent with the diary, as 1 July 1727 was a Saturday in Julian Calendar, but not in Gregorian Calendar. And 7 October 1728 was a Monday, as indicated in the diary, and October was the only month in 1728 in which the 7th was a Monday. The entry for “Tuesday 101 / 1” on the first scanned page of the diary also shows the month, “October ye [1st?]”.

Since the father did apparently not have the opportunity to look at a clock at birth and it is not certain (at least to me) how precise their clocks were and how precisely they were in sync with local mean time, I guess maybe a time window of 10-20 minutes before midnight on Monday or after midnight on Tuesday (8 October) for the actual time of birth would be realistic ?

[Historical Society of Pennsylvania

Simon Grotz autograph collection, #2508, Box 237, Folder 17 "Rodney, Caesar Father of Signer"]

Thursday 18/28 a.m. I got breakfast and staid at home all day only  
Eato dinner and at night Super and then went to bed  
Fair weather. I had the head ach all day

Friday 19/29 a.m. I staid at home all day with nothing but common  
Eating and Drinking. At night Super and went to bed  
Sun & fair weather. But Good health

Saturday 20/30 a.m. I got breakfast and went to Mr. Grotz then came  
home went to Daniels came back then got dinner and  
at night Super and went to bed. Fair weather - Good health

→ Sunday 21/31 a.m. I got up and there was a little frost then I  
got ready and went to Daniels there I Eato breakfast got my  
horse and went to the Election from Daniels and David French  
the Clerk - I staid till just Sun. Got then come away home  
(Call at Daniels) then got Super and went to bed for  
101

Monday 22/02 a.m. I went to Daniels got breakfast then to Mr. Grotz  
chole on St. J. assembly men: Was Daniel Godney John  
Brinkley Andrew Hamelton David French Richard Richardson  
Moses Monroe - Sheriff William Godney Moses Freeman  
Carrington David Jones Sam. Barry then I come home got  
dinner and at night Super went to bed for  
102

Tuesday 23/03 a.m. I went to Daniels. He staid at home then I  
came home got breakfast I got 24 people for water garden  
I went straight to the remainder of any form taxes then got  
dinner and send sum of my tobacco got Super and went  
to bed. Fair weather and Good health

Wednesday 24/04 a.m. I went and dress sum linen I got breakfast  
and work all day until got about two barrels got dinner  
and at night went to bed for  
103

Thursday 25/05 a.m. I got breakfast but it rained so all day so I  
could do no work I past 24 day with one thing or other  
till night then went to bed Fair - Good health

→ Friday 26/06 a.m. I went to Daniels got breakfast then to John  
Harts staid till 3 evening then to Mr. Grotz my  
wife and there then I had and I came home together  
we Eato sum vitals and at night went to bed.  
Fair weather and Good health

James of Caesar Rodney. St. Johns River, Virginia

Monday / a.m. I went to Mr. Ed. Thoms to Danell's  
 107 / 7 / Got Draft then came home went and hung  
 sum tobacco came in got dinner sent and  
 sum squorrells came in got supper went to bed  
 fair weather Good health  
 About Eleven o'clock at night my wife awakened me  
 for she was very bad. I got up and sent for Gons and  
 wife and women but before any came I Child was born  
 and it was a SON. there was no job with her but my  
 self being I blew just about midnight

Tuesday / a.m. my Child being born and woman to take  
 108 / 8 / care of my wife I ran away for Gabriel Huffer  
 and left her all alone till I came back the said  
 my wife to bed and breast I tried then I and wife came  
 home Elizabeth Medham) gave continued till day then we  
 got draft and sent J. Day away with eating and drinking and a  
 night I got supper went to bed fair and Good health  
 my wife and Child continues to raise I well thanks be to God

Wednesday / a.m. I got up before day and got draft then J.  
 109 / 9 / Grancy and my sister in-law Mary went to Danell's  
 in a.m. morning Eliza Medham went home. Mr. C  
 came and brought a woman to look after my wife  
 then we got dinner and at night supper and went to  
 bed fair weather and well for Good health

Thursday / a.m. I got draft and went to bank got a horse  
 110 / 10 / and went to go to J. Harris landing but could not get  
 over thence to Mr. Finley and borrowed 1/2 D of J. Finley  
 then I came to Danell left my horse and came home  
 got supper and went to bed fair Good health

Friday / a.m. I went to Mr. C. got every French to come to work  
 111 / 11 / my wife a count then I came home got draft hired a man  
 to work. Got him to work then got dinner and at night supper  
 and went to bed fair and Good health

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## Geburtszeit von Caesar Rodney

Allem Anschein nach wurde Caesar Rodney am Montag, 7. Oktober 1728 (julianischer Kalender) kurz vor Mitternacht geboren ("ich glaube gerade etwa Mitternacht"), gemäss dem Tagebuch des Vaters, welcher auch als Hebamme agierte. Eine Geburt am *gleichen Datum* kurz nach Mitternacht (also fast 24 Stunden früher), wie in mindestens einer Sekundärquelle angegeben, kann aufgrund der Tagebucheinträge für den vorherigen und den folgenden Tag ausgeschlossen werden. Scans und Abschriften der Tagebucheinträge befinden sich gegen Ende dieses Dokuments.

### Details

Ich kenne zwei Sekundärquellen, die das Tagebuch des Vaters, Caesar Rodney Sr., zur Geburtszeit zitieren. Die erste ist:

*Caesar Rodney patriot*  
*Delaware's hero for all times and all seasons*  
by William P. Frank  
Delaware American Revolution Bicentennial Commission  
1975  
<http://archives.delaware.gov/eBooks/CeasarRodneyPatriot.pdf>

Frank zitiert und interpretiert das Tagebuch des Vaters wie folgt (Seite 9):

*Caesar, our hero, was born shortly before midnight, October 7, 1728, amid unusual circumstances. His father kept a diary, which indicates that the father acted as midwife.*

*The diary entry reads:*

*"October 7 — Hung some tobacco. Came in, got dinner and killed some squirrels. . . . About eleven o'clock at night, my wife awakened me for she was very bad. I got up and sent for ye midwife and women. But before any came, ye child was born and it was a SON. There was no soul with her but myself, being I believe just about midnight."*

*Caesar was born on his father's farm in East Dover Hundred, Kent County, near the Delaware River, an area that had always been known as St. Jones Neck.*

*Caesar, unser Held, wurde am 7. Oktober 1728 kurz vor Mitternacht unter ungewöhnlichen Umständen geboren. Sein Vater führte ein Tagebuch, welches bezeugt dass der Vater als Hebamme agierte.*

*Der Tagebucheintrag lautet:*

*“7. Oktober — Hängte etwas Takak auf. Kam hinein, hatte Mittag-/Abendessen und tötete ein paar Eichhörnchen. . . . Etwa elf Uhr nachts weckte mich meine Frau, da es ihr schlecht ging. Ich stand auf und schickte nach der Hebamme und Frauen. Aber bevor jemand kam, war das Kind geboren und es war ein SOHN. Es war keine Seele bei ihr ausser mir selbst, es war glaube ich gerade etwa Mitternacht.”*

*Caesar wurde auf der Farm seines Vaters in East Dover Hundred, Kent County, nahe dem Delaware Fluss geboren, ein Gebiet das seit jeher als St. Jones Neck bekannt ist.*

Die zweite Quelle ist:

*A Gentleman as Well as a Whig  
Caesar Rodney and the American Revolution  
by Jane Harrington Scott  
National Society of The Colonial Dames of America in the State of Delaware  
University of Delaware Press, 2000*

Harrington Scott zitiert und interpretiert das Tagebuch des Vaters wie folgt (Seite 16):

*Caesar Rodney, the first child of Caesar Rodney, Sr. and Elizabeth Crawford Rodney was born shortly after midnight, on October 7, 1728. It is thought that his young parents were living in a small house owned by Elizabeth’s father, not far from the Rodney farm at Byfield.*

*According to Caesar Rodney, Sr.’s diary, the young father immediately sent for a midwife “and other women,” but “Before aney came ye Child wass Born and it wass a SON.” As “There was no sole with her but myself—being I believe just about midnight.” he “ran away for Isabelah Hughes.” Apparently all was well, for his entry for the following day, October 8, tells us that he: “Past ye Day away with Eating and Drinking and at Night I got super Went to Bed fair and Good helth—My wife and Child Continues Brave and well thanks be to God.”*

*Caesar Rodney, das erste Kind von Caesar Rodney, Sr. und Elizabeth Crawford Rodney, wurde am 7. Oktober 1728 kurz nach Mitternacht geboren. Es wird angenommen, dass seine jungen Eltern in einem kleinen Haus lebten, das Elizabeth’s Vater gehörte, nicht weit entfernt von der Rodney Farm in Byfield.*

*Gemäss dem Tagebuch von Caesar Rodney Sr., liess der junge Vater sofort nach einer Hebamme “und anderen Frauen” schicken, aber “Bevor jemand kam, war das Kind geboren und es war ein SOHN.” Da “keine Seele bei ihr” war “ausser mir selbst—es war glaube ich gerade etwa Mitternacht.” rann er “fort um Isabelah Hughes” zu holen. Anscheinend ging alles gut, denn der Eintrag für den folgenden Tag, 8. Oktober, sagt uns, dass er “den Tag mit Essen und Trinken” verbrachte “und nachts Abendessen hatte und zu Bett ging gut und Gute Gesundheit—Meine Frau und Kind sind weiterhin mutig und wohlauf Gott sei Dank.”*



Also zwei sich widersprechende Sekundärquellen, Geburt vor bzw. nach Mitternacht, beide am 7. Oktober 1728.

Im Juli 2015 bestellte ich bei der Historical Society of Pennsylvania eine Niederschrift der Tagebucheinträge für 6., 7. und 8. Oktober. Zusätzlich erhielt ich Scans von zwei Tagebuchseiten, inklusive für diese drei Tage. Die Forscherin schrieb:

*[Caesar Rodney Sr.'s diary] is located in the Simon Gratz autograph collection (collection #250B) in box 237, folder 17 "Rodney, Caesar Father of Signer."]*

*The journal is written on loose pages, with just few lines per day.*

*[Caesar Rodney Sr.'s Tagebuch] befindet sich in der Simon Gratz Autographiesammlung (Kollektion #250B) in Schachtel 237, Mappe 17 "Rodney, Caesar Father of Signer."*

*Das Journal ist auf losen Seiten geschrieben, mit nur wenigen Zeilen pro Tag.*

Hier ist eine grobe Abschrift der Tagebucheinträge (durch mich) für die drei Tage um die Geburt, plus am Ende des Dokuments Scans der zwei Tagebuchseiten mit leicht reduzierter Auflösung:

---

Sunday 106 / 6

a. m. I went to [Daniles?] got brakt then to John [Harts?] staid till ye evening then to [M<sup>r</sup> C<sup>d</sup>?] my wife was there then shee and I came home together we [sate?] sum [vituls?] and at night went to bed. Fair weath. and good helth. ———

Monday 107 / 7

a. m. I went to [M<sup>r</sup> C<sup>d</sup>?] thence to [Danils?] got brakt then came home went an hung sum tobaco came in got diner went and kilt sum squerrells came in got super went to bed fair weather good helth ———  
About eleveln oclock at night my wife awakened me for shee was very bad. I got up and sent for for ye midwife and women but before aney came ye child was born and it was a **son**. There was no sole with her but my self, being I believe just about midnight ———

~~~~~

Tuesday 108 / 8

a. m. My child being born and woman to take care of my wife I ran away for Isabelah [Hughes?] and left her all alone till I came back. Shee laid my wife to bed and drest ye child (then ye midwife came being Elizabeth Nedham) So we continued till day there we got brakt and past ye day away with eating and drinking and at night I got super and went to bed fair and good health ———
My wife and child continues brave & well thanks be to God

Sonntag 106 / 6

Morgens Ich ging zu [Daniles?] hatte Frühstück dann zu John [Harts?] blieb da bis zum Abend dann zu [M^r C^d?] meine Frau war da dann kamen sie und ich zusammen nach Hause wir [sassen?] ein paar [vituls?] und nachts gingen wir zu Bett. Gutes Wetter und gute Gesundheit. ———

Montag 107 / 7

Morgens Ich ging zu [M^r C^d?] dann zu [Danils?] hatte Frühstück dann kam ich nach Hause und hing etwas Tabak auf kam hinein hatte Mittag-/Abendessen und ging und tötete ein paar Eichhörnchen kam hinein hatte Abendessen und ging zu Bett Gutes Wetter und gute Gesundheit ———
 Etwa elf Uhr nachts weckte mich meine Frau da es ihr sehr schlecht ging. Ich stand auf und schickte nach der Hebamme und Frauen aber bevor jemand kam war das Kind geboren und es war ein **Sohn**. Es war keine Seele bei ihr ausser mir selbst, es war glaube ich gerade etwa Mitternacht ———
 ~~~~~

Dienstag 108 / 8

Morgens Mein Kind geboren und Frau um für meine Frau zu sorgen rann ich weg um Isabelah [Hughes?] [zu holen] und liess sie ganz alleine bis ich zurück kam. Sie legte meine Frau zu Bett und zog das Kind an (dann kam die Hebamme die Elizabeth Nedham war) So setzten wir das fort bis zum Tag als wir Frühstück hatten und verbrachten den Tag mit Essen und Trinken und nachts hatte ich Abendessen und ging zu Bett Gutes und gute Gesundheit ———  
 Meine Frau und Kind sind weiterhin mutig & wohlauf Gott sei Dank

---

Allem Anschein nach, zeigt das Tagebuch, dass eine Geburt am 7. Oktober kurz nach Mitternacht, wie von Harrington Scott angegeben, ausgeschlossen werden kann.

Was bezweifelt werden kann, ist ob der Vater die letzten Sätze für den 7. Oktober noch am Montag oder schon am Dienstag schrieb, da er die Nacht durch sehr beschäftigt war und die Geburt war "ich glaube gerade etwa Mitternacht", also nominell überhaupt keine Zeit übrig am Montag um einen Tagebucheintrag zu machen.

Das Datumsformat, z.B. "107/7" scheint einfach eine Nummerierung der Tagebucheinträge ("107") zu sein, gefolgt vom Tag im Monat ("7"). Die Forscherin bei der Historical Society of Pennsylvania war so lieb noch mal kurz im Tagebuch nachzuschauen:

*This diary begins on "May the 30: 1727", and the page is labeled (1) at the top. The entries are labeled only with the dates until p. 6, with "Saturday July 1 / 31." [...] the previous entry was June 30, and the entries on the subsequent page continue to count up from 31 [...].*

*Das Tagebuch beginnt am "May the 30: 1727" und die Seite ist oben mit (1) beschriftet. Die Einträge sind nur mit Datum beschriftet bis auf Seite 6 mit "Saturday [=Samstag] July 1 / 31." [..] der vorherige Eintrag war der 30. Juni, und die Einträge auf der folgenden Seite fahren fort von 31 hinaufzuzählen [..].*

Daten zu der Zeit waren im julianischen Kalender. Der heutige gregorianische Kalender wurde in Grossbritannien, inklusive in den Kolonien, die später die ersten Staaten der USA werden würden, 1752 eingeführt. Das ist konsistent mit dem Tagebuch, da der 1. Juli 1727 im julianischem Kalender ein Samstag war, aber nicht im gregorianischem Kalender. Und der 7. Oktober 1728 war ein Montag, wie im Tagebuch angegeben, und Oktober war der einzige Monat 1728 wo der 7. ein Montag war. Beim Eintrag für "Tuesday [=Dienstag] 101 / 1" auf der ersten gescannten Seite des Tagebuchs steht auch der Monat, "October ye [1st?]" .

Da der Vater anscheinend keine Gelegenheit hatte, bei der Geburt auf eine Uhr zu schauen und es nicht sicher ist (wenigstens mir nicht), wie genau deren Uhren waren und wie genau sie mit der mittleren Ortszeit synchron waren, wäre vermutlich ein Zeitfenster von 10-20 Minuten vor Mitternacht am Montag oder nach Mitternacht am Dienstag (dem 8. Oktober) realistisch für die tatsächliche Geburtszeit ?

[Historical Society of Pennsylvania

Simon Gratz autograph collection, #2508, Box 237, Folder 17 "Rodney, Caesar Father of Signer"]

18/28 Saturday / a.m. I got dress<sup>t</sup> and stay<sup>d</sup> at home all day only  
Eate dinner and at night Super and then went to bed  
Fair weather. I had the head ach all day

19/29 Sunday / a.m. I stay<sup>d</sup> at home all day with nothing but common  
Eating and Drinking. at night Super and went to bed  
Sun<sup>d</sup> fair weather. afternoon. but Good health.

100/30 Monday / a.m. I got dress<sup>t</sup> and went to Mr. Gratz then came  
home went to Daniels came back then got Super and  
at night Super and went to bed. fair weather - Good health

→ 101/31 Tuesday / a.m. I got up and there was a white frost then I  
got dress<sup>t</sup> and went to Daniels there I eate dress<sup>t</sup> got my  
horse and went to the Election for Daniel and David Frank  
the Clerk - I stand till just Sun<sup>d</sup> got then come away home  
(Call at Daniels) then got Super and went to bed for - Good health

102/2 Wednesday / a.m. I went to Daniels got dress<sup>t</sup> thence to Mr. Gratz  
who told me of a assembly men: was Daniel Goodney John  
Brinkler Andrew Hammetton David Frank Richard Guberson  
Morris Manloe - Sheriff William Goodney Moses Freeman  
Carrington David Jernigan, Sam. Berry then I come home got  
dinner and at night Super. went to bed for - Good health

103/3 Thursday / a.m. I went to Daniels. He went at home then off  
came home got dress<sup>t</sup> I got 2 bottles of water  
I went Stadt. I remained of any form take then got  
dinner and bened sum of my tobacco got Super and went  
to bed. fair weather and Good health

104/4 Friday / a.m. I went and dress<sup>t</sup> him then came in got dress<sup>t</sup>  
and work all day and got about two barrels got dinner  
and at night went to bed for - Good health

105/5 Saturday / a.m. I got dress<sup>t</sup> but it rained so all day I  
could do no work I past 2<sup>d</sup> day with one thing or other  
till night then went to bed. fair - Good health

→ 106/6 Sunday / a.m. I went to Daniels got dress<sup>t</sup> then to John  
Starts stand till 2<sup>d</sup> evening then to Mr. Gratz my  
wife was there then Phil and I came home together  
we eate sum victuals and at night went to bed.  
Fair weather and Good health

Handwritten note at the bottom of the page, possibly a signature or date.

- 107 / 7 / Monday / a.m. I went to Mr. Ed. theme to Danill  
 Got Draft then Came home went and hung  
 Jam tobacco came for Got Dinner sent and  
 Jam Squorrells came for Got Super went to bed  
 Fair weather Good health  
 About Eleven o'clock at night my wife awakened me  
 for she was very bad. I got up and sent for Long & midwife  
 -wife and women but before any came I Child was born  
 and it was a Son. there was no Job with her but my  
 self being I blew just about midnight
- 108 / 8 / Tuesday / a.m. my Child being born and woman to take  
 care of my wife I ran away for Gabelah Hupke  
 and left her all alone till I came back the day  
 my wife to see and dress of Child then I midwife came  
 (Denny Elizabeth Wedham) she continued till day then we  
 got Draft and sent 2: day away with Eating and Drinking and a  
 night I got Super went to bed fair and Good health  
 my wife and Child continues to be well I will thank to God
- 109 / 9 / Wednesday / a.m. I got up before day and got Draft then I  
 Grancy and my Sister in-law Mary went to bed  
 in 2: morning Eliza Wedham went home. Mr. C  
 came and brought a woman to look after my wife  
 then we got dinner and at night Super and went to  
 bed fair weather and Well for Good health
- 110 / 10 / Thursday / a.m. I got Draft and went to bank got a horse  
 and went to go to D. forest landing but could not get  
 over theme to Mr. Finics and borrowed 1/2 of sugar  
 then I came to bank left my horse and came home  
 got Super and went to bed fair Good health
- 111 / 11 / Friday / a.m. I went to Mr. C. got Emory French to come to make  
 my knife a card then I came home got Draft hired a man  
 to work. Set him to work then got dinner and at night Super  
 and went to bed fair Good health



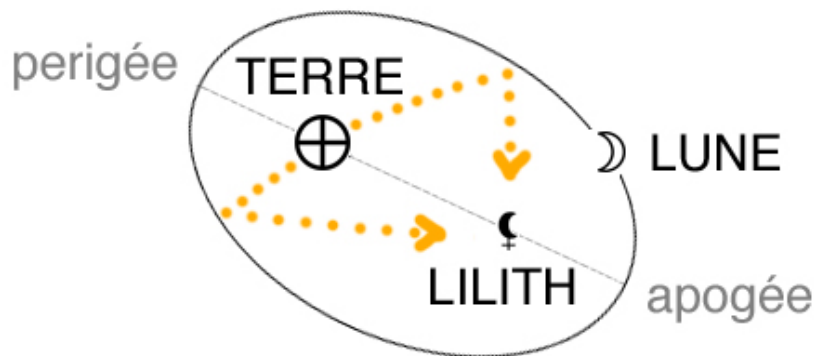
## avantgarde

### Première mention de Lilith comme second foyer de l'orbite lunaire

Selon toute apparence, c'était en 1937 dans *Les présages à la lumière des lois de l'évolution* par D. Néroman, sur page 199 et 200. Il y dit que c'est la première fois qu'il en publie. Des extraits du livre se trouvent plus en bas.

#### Détails

L'idée d'une *lune noire* Lilith comme *object réel* en espace est plus vieille, mais aujourd'hui on sait qu'il n'y a sûrement pas d'object réel de ce genre. Ici il s'agit de l'idée de définir Lilith comme *second foyer (foyer vide) de l'orbite lunaire*, comme dans ce dessin, qui n'est pas à l'échelle (l'orbite est beaucoup plus rond et la terre et la lune sont plus petites en comparaison avec l'orbite) :



Si l'on imaginait que l'orbite lunaire serait un miroir, des rayons de lumière émis de la terre se rencontreraient au second foyer de l'orbite, alors sur Lilith. C'est la même longitude que l'apogée de l'orbite lunaire (la plus grande distance de la terre), alors pour l'astrologie c'est souvent pratiquement la même chose.

J'ai regardé trois livres de D. Néroman, un de 1933, *Planètes et destins*, publié sous le nom de Dom Nécroman, celui de 1937 et un de 1943, *Traité d'astrologie rationnelle*. Apparemment Néroman et Nécroman était des noms de plume et son vrai nom était Pierre Rougié, selon Patrice Guinard dans *L'astrologie française au XXème siècle*, <http://cura.free.fr/docum/10astrof.html>.

Pas de mention de Lilith dans le livre de 1933. Mais dans le livre de 1937,

*Les présages  
à la lumière des lois de l'évolution  
par D. Néroman  
Ingénieur civil des mines  
Collège astrologique de France  
Éditions « sous-le-ciel »  
1937*

*Achévé d'imprimer le 10 mars 1937, sur les presses de l'Imprimerie E. G. I.,  
Directeur : Charles Fischer, 107, avenue de France, Anvers.*

il en parle sur page 199 et 200 :

#### 99. — Lilith, le trouble sexuel.

*On connaît le mythe de Lilith, « lune noire ». Puisqu'il s'agit d'un facteur astrologique, la question qu'il pose a deux aspects : l'aspect astronomique, qui permet de situer Lilith sur le Zodiaque, et l'aspect influentiel, qui est scabreux et que je n'entends pas traiter ici.*

*Je n'ai jamais rien publié des travaux auxquels je me suis livré sur ce facteur, la nécessité de cette publication ne s'étant jamais imposée ; mais voici que, dans cette étude d'une évolution générale, garder le silence sur Lilith serait introduire une lacune ; je dirai donc ce que j'ai établi ou cru établir sur cet élément du thème astrologique, et je me contenterai naturellement de résumer, me réservant de publier assez prochainement, sous le titre « Les luminaires noirs », l'étude qui m'a donné ces résultats.*

*Le facteur qu'on appelle Lilith, c'est tout simplement, d'après cette étude, le foyer vide de l'orbite lunaire ; donc sur le thème il se confond avec l'apogée de la Lune.*

[...]

*Mais bien entendu ce n'est pas sur ce rapprochement que j'ai établi l'identité de Lilith et du foyer vide, et j'exposerai la question aussi complètement que possible dans « Les luminaires noirs ».*

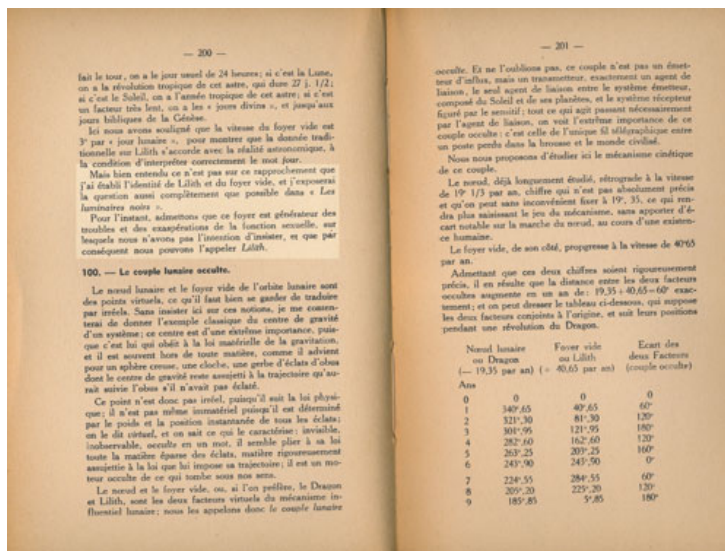
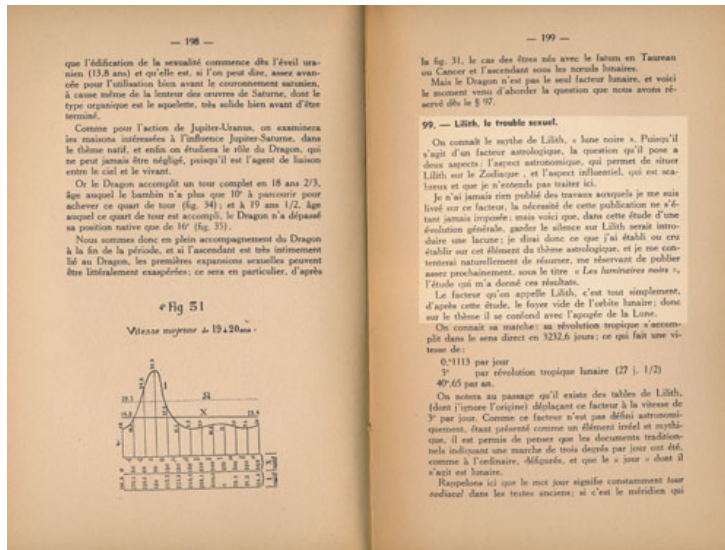
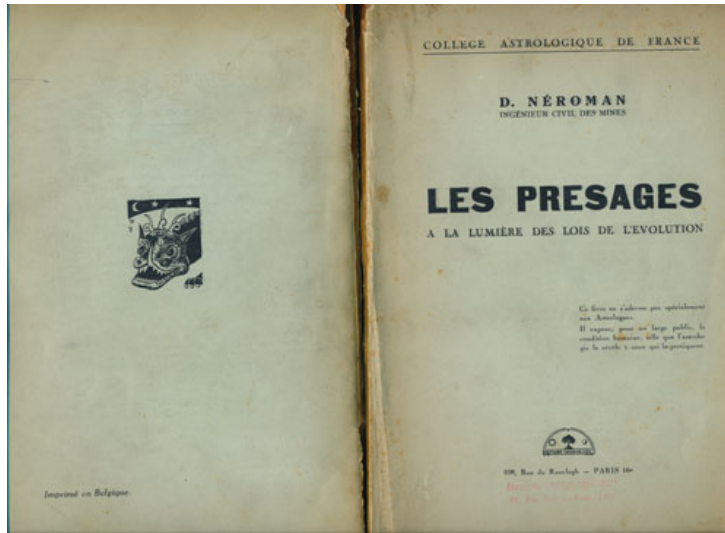
*Pour l'instant, admettons que ce foyer est générateur des troubles et des exaspérations de la fonction sexuelle, sur lesquels nous n'avons pas l'intention d'insister, et que par conséquent nous pouvons l'appeler **Lilith**.*

Il semble qu'il n'ait jamais publié « Les luminaires noirs », car dans le livre de 1943 ce titre n'apparaît pas dans les listes des ouvrages de l'auteur, mais dans le livre même il parle de Lilith, et aussi du perigée qu'il y nomme *Priape*, et aussi des points similaires pour l'orbite de la terre autour du soleil, alors du *soleil noir* (aphelion) et implicitement aussi du perihelion, qu'on appelle aujourd'hui souvent *diamant* en astrologie.

Ce qui est aussi intéressant dans le livre de 1937 est comment Néroman explique l'influence de points *virtuels* comme Lilith et les nœuds lunaires en faisant comparaison avec le centre de gravité, qui peut être vide, par exemple pour une sphere creuse, mais quand meme exerce de la force. Similairement, le foyer vide et les nœuds lunaires sont aussi fortement liés aux forces de la gravitation. Plus de détails dans le livre, sur page 200 et 201.



Voici une impression du livre et des pages sur Lilith :



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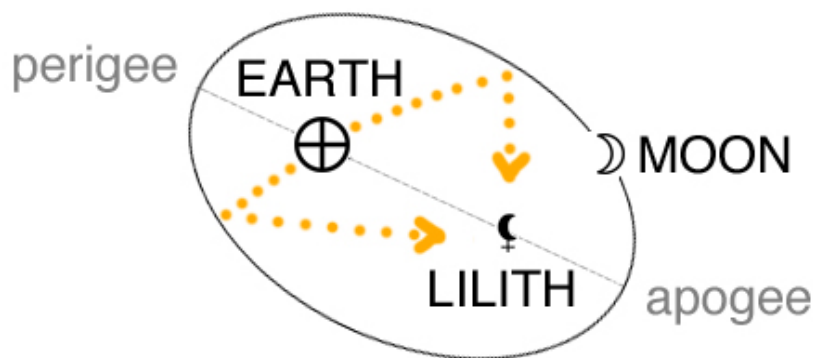
avantgarde

## First mention of Lilith as second focal point of the lunar orbit

For all that it appears, this was in 1937 in *Les présages à la lumière des lois de l'évolution* (*The Predictions in the Light of the Laws of Evolution*) by D. Néroman, on page 199 and 200. He says there that this was the first time he published about it. Extracts from the book can be found a bit further below.

### Details

The idea of a *Black Moon* as a *real object* in space is older, but today we know that there is certainly no such kind of object. This here is about the idea to define Lilith as the *second (empty) focal point of the lunar orbit*, as shown in the drawing below, which is not true to scale (the orbit is much rounder and Earth and Moon are smaller in comparison with the orbit):



If you imagined the lunar orbit to be reflective like a mirror, rays of light emitted from Earth would again meet at the second focal point of the orbit, hence on Lilith. Lilith has the same longitude as the apogee of the lunar orbit (the largest distance from Earth), which is why in astrology the two are often treated in practically the same way.

I looked at three books by D. Néroman, one from 1993, *Planètes et destins* (*Planets and Destinies*), published under the name Dom Nécroman, the one from 1937, and one from 1943, *Traité d'astrologie rationnelle* (*Treatise of Rational Astrology*). Apparently Néroman and Nécroman were pseudonyms and his real name was Pierre Rougié, according to Patrice Guinard in *L'astrologie française au XXème siècle*, <http://cura.free.fr/docum/10astrof.html>.



No mention of Lilith in the book of 1933, only in the book of 1937:

*Les présages  
à la lumière des lois de l'évolution  
par D. Néroman  
Ingénieur civil des mines  
Collège astrologique de France  
Éditions « sous-le-ciel »  
1937*

*Achevé d'imprimer le 10 mars 1937, sur les presses de l'Imprimerie E. G. I.,  
Directeur : Charles Fischer, 107, avenue de France, Anvers.*

Translation:

*The Predictions  
in the Light of the Laws of Evolution  
by D. Néroman  
Civil mining engineer  
Collège astrologique de France  
Éditions "sous-le-ciel"  
1937*

*Printing completed 10 March 1937, on the printing presses of E. G. I.,  
Director: Charles Fischer, 107, avenue de France, Anvers [Belgium].*

He first mentions Lilith on page 199 and 200:

**99. — Lilith, le trouble sexuel.**

*On connaît le mythe de Lilith, « lune noire ». Puisqu'il s'agit d'un facteur astrologique, la question qu'il pose a deux aspects : l'aspect astronomique, qui permet de situer Lilith sur le Zodiaque, et l'aspect influentiel, qui est scabreux et que je n'entends pas traiter ici.*

*Je n'ai jamais rien publié des travaux auxquels je me suis livré sur ce facteur, la nécessité de cette publication ne s'étant jamais imposée ; mais voici que, dans cette étude d'une évolution générale, garder le silence sur Lilith serait introduire une lacune ; je dirai donc ce que j'ai établi ou cru établir sur cet élément du thème astrologique, et je me contenterai naturellement de résumer, me réservant de publier assez prochainement, sous le titre « Les luminaires noirs », l'étude qui m'a donné ces résultats.*

*Le facteur qu'on appelle Lilith, c'est tout simplement, d'après cette étude, le foyer vide de l'orbite lunaire ; donc sur le thème il se confond avec l'apogée de la Lune.*

*[...]*

*Mais bien entendu ce n'est pas sur ce rapprochement que j'ai établi l'identité de Lilith et du foyer vide, et j'exposerai la question aussi complètement que possible dans « Les luminaires noirs ».*

*Pour l'instant, admettons que ce foyer est générateur des troubles et des exaspérations de la fonction sexuelle, sur lesquels nous n'avons pas l'intention d'insister, et que par conséquent nous pouvons l'appeler **Lilith**.*

Approximate translation:

**99. — Lilith, the sexual trouble.**

*The myth of Lilith, the “Black Moon”, is well-known. Since it is an astrological factor, the resulting question has two aspects: the astronomical aspect of situating Lilith in the zodiac, and the influential aspect, which is scabrous and which I do not intend to treat here.*

*I have never published anything from the works to which I devoted myself regarding to this factor, the necessity to publish never imposed itself; but here, in this study of a general evolution, keeping the silence on Lilith would be to make an omission; I will thus say what I established, or believe to have established, on this astrological element, and I will naturally content myself to summarize, reserving to publish quite soon the study that gave me these results under the title “Les luminaires noirs” [“The Black Luminaries”].*

*According to this study, the factor called Lilith is simply the empty focal point of the lunar orbit, hence topically it melts with the lunar apogee.*

*[. . .]*

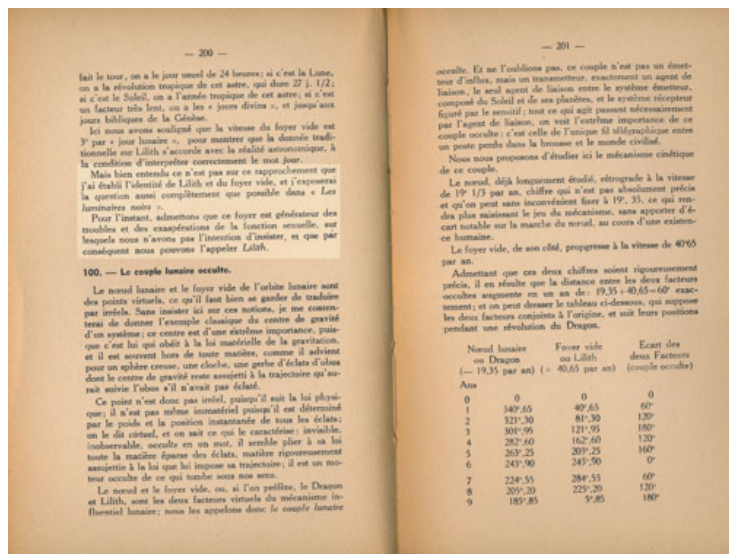
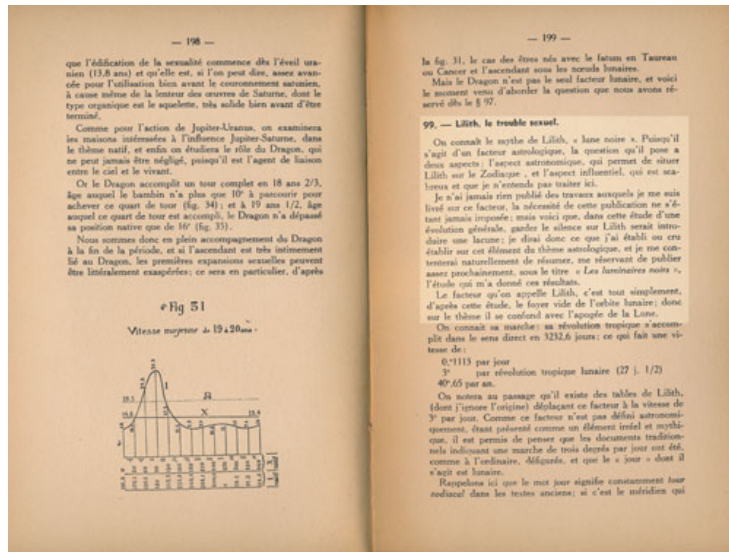
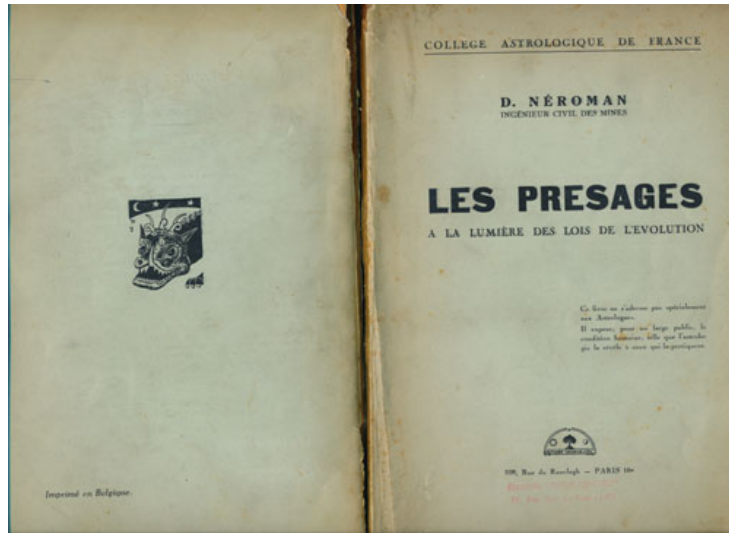
*But of course it is not because of this approximation that I have established the identity of Lilith with the empty focal point, and I will expose the question as completely as possible in “Les luminaires noirs”.*

*For the moment, let us admit that this focal point is a generator of troubles and exasperations of the sexual function, which we do not have the intention to insist on, and consequently we can call it **Lilith**.*

It seems that he never published “Les luminaires noirs”, since in the book from 1943 this title does not appear in the lists of works by the author, but in the book itself he speaks about Lilith, and also about the perigee, which he names *Priapus*, and also about the similar points for the orbit of the Earth around the Sun, namely the *Black Sun* (aphelion) and implicitly also the perihelion, which today is often called *Diamond* in astrology.

What is also interesting in the book from 1937, is how Néroman explains the influence of *virtual* points like Lilith and the lunar nodes by making a comparison with the center of gravity, which can be empty, like for example for a hollow sphere, but still exert force. Similarly, the empty focal point and the lunar nodes are also strongly linked to gravitational forces. More details in the book on page 200 and 201.

Here an impression of the book and the pages about Lilith:



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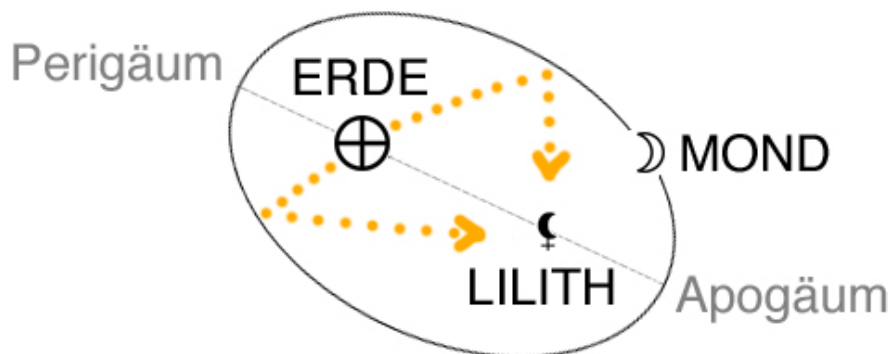
avantgarde

## Erste Erwähnung von Lilith als zweitem Brennpunkt der Mondbahn

Allem Anschein nach war das 1937, in *Les présages à la lumière des lois de l'évolution (Die Vorhersagen im Licht der Gesetze der Evolution)* von D. Néroman, auf Seite 199 und 200. Er sagt dort auch, dass es das erste Mal ist, dass er dazu etwas publiziert. Auszüge aus dem Buch befinden sich etwas weiter unten.

### Details

Die Idee von einem *Schwarzen Mond* Lilith als *realem Objekt* im Weltall gab es schon früher, aber heute weiss man, dass es kein solches Objekt gibt. Hier geht es um die Idee, Lilith stattdessen als *zweiten (und leeren) Brennpunkt der Mondbahn* zu definieren, wie in folgender Zeichnung, welche nicht massstabsgetreu ist (die Mondbahn ist viel runder und Erde und Mond sind kleiner im Vergleich zur Mondbahn):



Wenn man sich vorstellen würde, die Mondbahn wäre wie Spiegel, dann würden sich Lichtstrahlen, die von der Erde ausgehen, bei Lilith wieder treffen. Lilith und das Apogäum der Mondbahn (der Punkt der Mondbahn, der von der Erde am weitesten entfernt ist) sind longitudinal in der gleichen Richtung, daher werden sie astrologisch oft praktisch wie das Gleiche behandelt.

Ich habe drei Bücher von D. Néroman angeschaut, *Planètes et destins (Planeten und Schicksale)* von 1933, publiziert unter dem Namen Dom Nécroman, das von 1937 und eines von 1943, *Traité d'astrologie rationelle (Lehrbuch der rationalen Astrologie)*. Anscheinend waren Néroman und Nécroman Pseudonyme und sein wirklicher Name war Pierre Rougié, laut Patrice Guinard in *L'astrologie française au XXème siècle*, <http://cura.free.fr/docum/10astrof.html>.

Im Buch von 1933 wird Lilith noch nicht erwähnt, erst im Buch von 1937:

*Les présages  
à la lumière des lois de l'évolution  
par D. Néroman  
Ingénieur civil des mines  
Collège astrologique de France  
Éditions « sous-le-ciel »  
1937*

*Achevé d'imprimer le 10 mars 1937, sur les presses de l'Imprimerie E. G. I.,  
Directeur : Charles Fischer, 107, avenue de France, Anvers.*

Übersetzt:

*Die Vorhersagen  
im Licht der Gesetze der Evolution  
von D. Néroman  
Ziviler Bergbauingenieur  
Collège astrologique de France  
Éditions "sous-le-ciel"  
1937*

*Druck beendet am 10. März 1937, auf den Pressen der Druckerei E. G. I.,  
Direktor: Charles Fischer, 107, avenue de France, Anvers [Belgien].*

Lilith wird auf Seite 199 und 200 erstmals erwähnt:

#### 99. — Lilith, le trouble sexuel.

*On connaît le mythe de Lilith, « lune noire ». Puisqu'il s'agit d'un facteur astrologique, la question qu'il pose a deux aspects : l'aspect astronomique, qui permet de situer Lilith sur le Zodiaque, et l'aspect influentiel, qui est scabreux et que je n'entends pas traiter ici.*

*Je n'ai jamais rien publié des travaux auxquels je me suis livré sur ce facteur, la nécessité de cette publication ne s'étant jamais imposée; mais voici que, dans cette étude d'une évolution générale, garder le silence sur Lilith serait introduire une lacune; je dirai donc ce que j'ai établi ou cru établir sur cet élément du thème astrologique, et je me contenterai naturellement de résumer, me réservant de publier assez prochainement, sous le titre « Les luminaires noirs », l'étude qui m'a donné ces résultats.*

*Le facteur qu'on appelle Lilith, c'est tout simplement, d'après cette étude, le foyer vide de l'orbite lunaire; donc sur le thème il se confond avec l'apogée de la Lune.*

*[...]*

*Mais bien entendu ce n'est pas sur ce rapprochement que j'ai établi l'identité de Lilith et du foyer vide, et j'exposerai la question aussi complètement que possible dans « Les luminaires noirs ».*

*Pour l'instant, admettons que ce foyer est générateur des troubles et des exaspérations de la fonction sexuelle, sur lesquels nous n'avons pas l'intention d'insister, et que par conséquent nous pouvons l'appeler **Lilith**.*

Näherungsweise Übersetzung (das zentrale Wort "trouble" kann zum Beispiel Aufregung, Aufruhr, Trübung, Verstörtheit, Verwirrung, Wirrnis, Unruhe, Trouble, Störung, Durcheinander, verbotene Eigenmacht und Drasch bedeuten):

### 99. Lilith, die sexuelle Störung.

*Der Mythos von Lilith, dem "Schwarzen Mond", ist bekannt. Da es sich um einen astrologischen Faktor handelt, stellt sich die Frage aus zwei Blickwinkeln: dem astronomischen Blickwinkel, der es erlaubt Lilith im Tierkreis zu situieren, und dem Blickwinkel des Einflusses, welcher heikel ist und den ich hier nicht behandeln möchte.*

*Ich habe bisher noch nie etwas zu den Arbeiten, denen ich mich zu diesem Faktor gewidmet hatte, publiziert, die Notwendigkeit dazu hatte sich nie ergeben; aber hier, in dieser Studie der allgemeinen Evolution, zu Lilith zu schweigen, wäre eine Auslassung; ich werde daher sagen, was ich zu diesem astrologischen Element festgestellt habe, oder glaube festgestellt zu haben, und ich werde mich natürlich darauf beschränken, zusammenzufassen, und es mir vorbehalten, dazu recht bald unter dem Titel "Les luminaires noirs" ["Die Schwarzen Leuchten"] die Studie zu publizieren, die mir diese Resultate erbrachte.*

*Der Faktor, der Lilith genannt wird, ist gemäss dieser Studie einfach der leere Brennpunkt der Mondbahn; also verschmilzt er in der Hinsicht mit dem Apogäum des Mondes.*

*[...]*

*Aber selbstverständlich ist es nicht beruhend auf dieser Annäherung, dass ich die Identität von Lilith und dem leeren Brennpunkt etabliert habe, und ich werde diese Frage so vollständig wie möglich in "Les luminaires noirs" ausführen.*

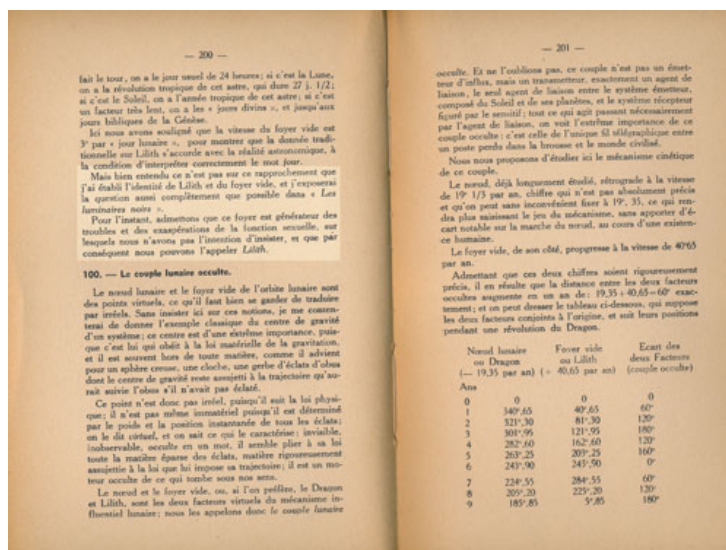
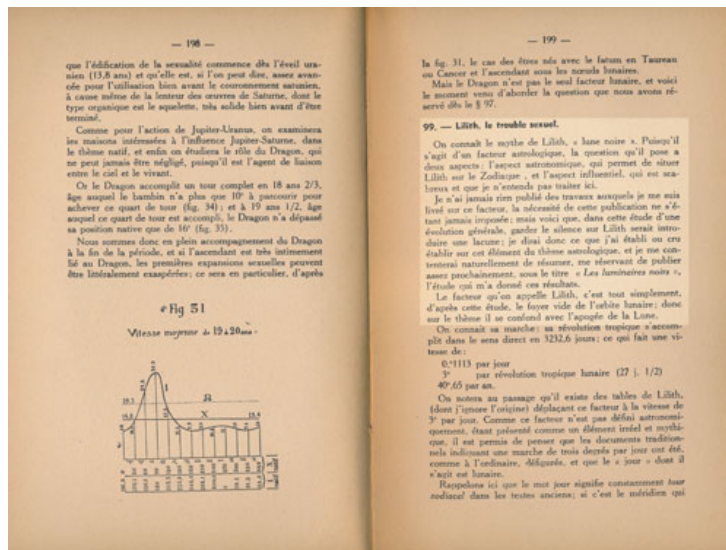
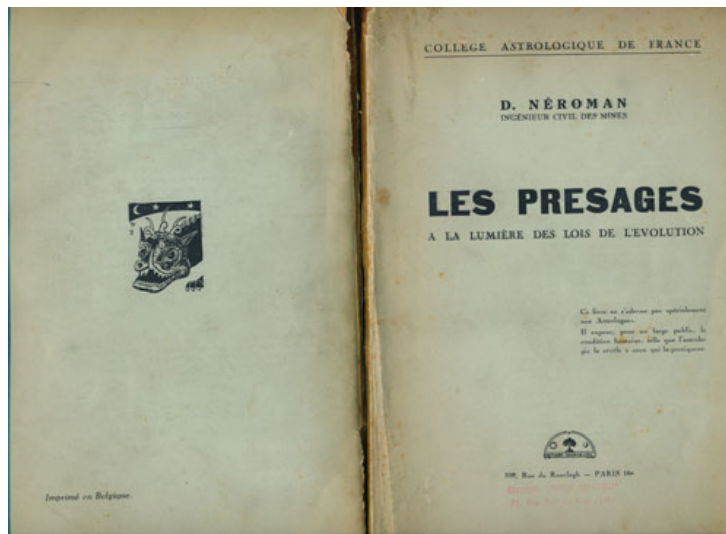
*Gestehen wir für den Moment zu, ohne darauf beharren zu wollen, dass dieser Brennpunkt Erzeuger von Störungen und Verärgerungen der sexuellen Funktion ist, und wir ihn daher **Lilith** nennen können.*

Es scheint, dass er "Les luminaires noirs" nie publizierte, denn im Buch von 1943 erscheint dieser Titel in keiner der Werklisten des Autors, aber im Buch selber spricht er von Lilith, und auch vom Perigäum, das er *Priapus* benennt, sowie von den analogen Punkten für die Bahn der Erde um die Sonne, also von der *Schwarzen Sonne* (Aphelion) und implizit auch vom Perihelion, das man heutzutage in der Astrologie oft *Diamant* nennt.

Auch noch interessant ist, wie Néroman, noch im Buch von 1937, den Einfluss von *virtuellen* Punkten wie Lilith und den Mondknoten erklärt, indem er den Vergleich mit dem Schwerpunkt macht, der im leeren Raum sein kann, zum Beispiel bei einer Hohlkugel, und doch Kräfte ausüben kann. Ähnlich sind der leere Brennpunkt und die Mondknoten auch stark mit den Gravitationskräften verbunden. Mehr Details im Buch, auf Seite 200 und 201.



Hier ein Eindruck vom Buch und den Seiten zu Lilith:



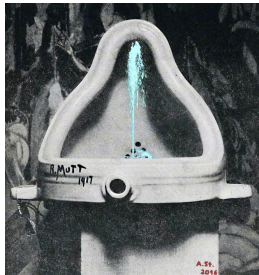
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## Dada und Duchamps Fountain



Duchamps 'Fountain' hat einen sehr direkten Bezug zu Dada: Ein 'dada' im französischen ist ein Pferd in Kindersprache, auch Schaukel- und Steckenpferd und Hobby, und kommt in 'à dada sur mon bidet', der französischen Version von 'Hoppe, hoppe Reiter', vor, und 'bidet' ist sowohl ein kleines Pferd wie auch der sanitäre Gegenstand, welcher stark Duchamps 'Fountain' ähnelt, nicht zuletzt da das englische Wort 'fountain' oft Springbrunnen bedeutet.

### Details

(Für viele Fakten um Duchamps 'Fountain' herum siehe [Pilfered Pissaire? A Response to the Allegation that Duchamp Stole his Famous Fountain](#), Jesse Prinz, artbouillon, 20 Nov 2014.)

Der Name 'Dada' für die Kunstbewegung entstand 1916 in der Zürcher Wohnung von Hugo Ball und Emmy Hennings im Beisein von Richard Huelsenbeck (Huelsenbeck, *transition*, No. 2 (Mai 1927), pp. 134-135):

*I was standing behind Ball looking into the dictionary on his knees. Ball's finger pointed to the first letter of each word descending the page. Suddenly I cried halt. I was struck by a word I had never heard before, the word dada.*

*'Dada,' Ball read, and added: 'It is a children's word meaning hobby-horse'. At that moment I understood what advantages the word held for us.*

*'Let's take the word dada,' I said. 'It's just made for our purpose. The child's first sound expresses the primitiveness, the beginning at zero, in our art. We could not find a better word.'*

*Ich stand hinter Ball und schaute in das Wörterbuch auf seinen Knien. Balls Finger zeigte auf den ersten Buchstaben von jedem Wort beim die Seite runterfahren. Plötzlich rief ich Halt. Ich war erschlagen von einem Wort, das ich nie zuvor gehört hatte, das Wort dada.*



*'Dada,' las Ball, und fügte hinzu: 'Es ist ein Kinderwort das Steckenpferd bedeutet'. In diesem Moment verstand ich welche Vorteile das Wort für uns enthielt.*

*'Lass uns das Wort dada nehmen,' sagte ich. 'Es ist gerade für unsere Zwecke gemacht. Der erste Laut eines Kindes drückt die Primitivität, das Beginnen bei Null, in unserer Kunst aus. Wir könnten kein besseres Wort finden.'*

Unabhängig davon ob sich die Dinge genauso zugetragen, scheint die ursprüngliche Assoziation von Dada mit dem französischen 'dada' zu sein, was Kindersprache für ein Pferd ist, inklusive Schaukel- und Steckenpferd, und im übertragenen Sinne auch Hobby bedeutet.

Der französische Kinderreim 'à dada sur mon bidet' entspricht dem deutschen 'Hoppe hoppe Reiter', also wo ein Kind auf den Schenkeln eines Erwachsenen "reitet".

Das Wort 'bidet' steht ursprünglich und bis heute für eine Art kleines Pferd. Die heute bekanntere Bedeutung als sanitärer Gegenstand mit einer Art "Springbrunnen" darin kommt vom ursprünglich einem kleinen Pferd ähnlichen Aussehen her, zum Beispiel in 'La toilette intime ou la fleur effeuillée' von Louis-Léopold Boilly (1761-1845):



Duchamp hatte 'Fountain' ('Springbrunnen') mit Hilfe seiner Freunde gegen den 1. April 1917 für die New Yorker Kunstausstellung eingereicht. Allem Anschein nach als Dada im Sinne nicht zuletzt vom französischen 'dada'.

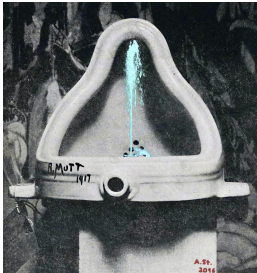
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## Dada and Duchamp's Fountain



Duchamp's 'Fountain' has a very direct relation to Dada: A 'dada' in french is a horse in children's language, also rocking and hobby horse and hobby, and appears in 'à dada sur mon bidet', the french version of playing gee-gees, and 'bidet' is a little horse, as well as the sanitary fitment, which strongly resembles Duchamp's 'Fountain', not least because of the usual meaning of 'fountain'.

### Details

(For many facts surrounding Duchamp's 'Fountain', see [Pilfered Pissoire? A Response to the Allegation that Duchamp Stole his Famous Fountain](#), Jesse Prinz, artbouillon, 20 Nov 2014.)

The name 'Dada' for the art movement originated in 1916 in the Zürich flat of Hugo Ball and Emmy Hennings in company of Richard Huelsenbeck (Huelsenbeck, *transition*, No. 2 (May 1927), pp. 134-135):

*I was standing behind Ball looking into the dictionary on his knees. Ball's finger pointed to the first letter of each word descending the page. Suddenly I cried halt. I was struck by a word I had never heard before, the word dada.*

*'Dada,' Ball read, and added: 'It is a children's word meaning hobby-horse'. At that moment I understood what advantages the word held for us.*

*'Let's take the word dada,' I said. 'It's just made for our purpose. The child's first sound expresses the primitiveness, the beginning at zero, in our art. We could not find a better word.'*

Independently of whether things took part exactly that way, the primary association of Dada seems to be with the french 'dada', which is children's language for horse, including rocking and hobby horse, and figuratively also means hobby.

The nursery rhyme 'à dada sur mon bidet' corresponds to the english 'to play gee-gees', hence where a child "rides" on the thighs of an adult.

The word 'bidet' stands originally and until today for a kind of little horse. Today's better known meaning as a sanitary fitment with some kind of "fountain" in it, originates from its original appearance that resembled a little horse, for example in 'La toilette intime ou la fleur effeuillée' by Louis-Léopold Boilly (1761-1845):



Duchamp had submitted 'Fountain' with help from his friends towards 1 April 1917 for the New York art exhibition. For all that it appears as Dada in the sense not least of the french 'dada'.

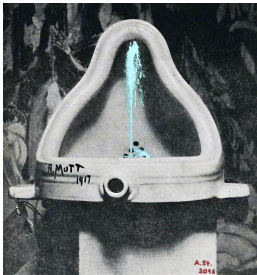
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## Dada et la Fontaine de Duchamp



La 'Fontaine' de Duchamp a une relation très directe avec Dada : Un 'dada' en français est un cheval en langage enfantin, aussi cheval à bascule et cheval de bois et hobby, et apparaît aussi dans 'à dada sur mon bidet', et 'bidet' est un petit cheval aussi bien que l'objet sanitaire, qui ressemble beaucoup à la 'Fontaine' de Duchamp, tout particulièrement dans le sens d'un jet d'eau.

### Détails

(Pour beaucoup de faits autour de la 'Fontaine' de Duchamp, voir [Pilfered Piss-voire? A Response to the Allegation that Duchamp Stole his Famous Fountain](#), Jesse Prinz, artbouillon, 20 Nov 2014.)

Le nom 'Dada' pour le mouvement d'art a originé en 1916 dans l'appartement de Hugo Ball et Emmy Hennings à Zürich en compagnie de Richard Huelsenbeck (Huelsenbeck, *transition*, No. 2 (Mai 1927), pp. 134-135) :

*I was standing behind Ball looking into the dictionary on his knees. Ball's finger pointed to the first letter of each word descending the page. Suddenly I cried halt. I was struck by a word I had never heard before, the word dada.*

*'Dada,' Ball read, and added: 'It is a children's word meaning hobby-horse'. At that moment I understood what advantages the word held for us.*

*'Let's take the word dada,' I said. 'It's just made for our purpose. The child's first sound expresses the primitiveness, the beginning at zero, in our art. We could not find a better word.'*

*J'étais debout derrière Ball en regardant dans le dictionnaire sur ses genoux. Ball montrait la première lettre de chaque mot du doigt en descendant la page. Soudainement, je criai halte. J'étais foudroyé par un mot que je n'avais jamais entendu auparavant, le mot dada.*

*'Dada,' lut Ball, et ajouta : 'Cet un mot d'enfant qui signifie cheval de bois'. En ce moment je compris quels avantages le mot contenait pour nous.*

*'Prenons le mot dada ,' je dis. 'Il est juste fait pour notre propos. Le premier son d'un enfant exprime la primitivité, le commencement a zéro, dans notre art. Nous ne pourrions pas trouver un meilleur mot.'*

Indépendamment de si les faits se sont déroulés exactement comme ça, l'association primaire de Dada semble être avec le mot français 'dada', qui est un mot d'enfant pour un cheval, aussi pour cheval à bascule ou cheval en bois, et qui figurativement signifie aussi hobby.

Puis il y a le rime d'enfants 'à dada sur mon bidet', alors ou un enfant "fait du cheval" sur les cuisses d'un adulte.

Le mot 'bidet' signifie originalement et jusqu'aujourd'hui, un genre de petit cheval. Le sens plus connu aujourd'hui comme objet sanitaire avec une sorte de "fontaine" dedans, origine de son apparence originale qui ressemblait à un petit cheval, par exemple dans 'La toilette intime ou la fleur effeuillée' de Louis-Léopold Boilly (1761-1845) :



Duchamp avait soumis 'Fountain' ('Fontaine') avec l'aide de ses amis vers le 1<sup>er</sup> Avril 1917 pour l'exposition d'art new-yorkaise. Selon toute apparence comme Dada dans le sens notamment du mot français 'dada'.



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**Original ideas in the book “Elementary Star Signs”**

My book “Elementary Star Signs” (March 2018) contains a few original ideas by me, most of them related to astrology. In the following, a list of the ideas, with the year in which I first had an idea and the year in which I published it.

**(I1) Elementary Transformations of the Star Signs**

**Idea:** The 12 star signs of the zodiac can be described as transformations of the four classical elements Fire, Air, Water and Earth. In addition, there is one archetypal image per element, and the fourth element which is missing in the transformation is the goal:

| <b>Generations / young to old</b> | <b>Transformations</b>      | <b>Image</b> | <b>Goal</b> |
|-----------------------------------|-----------------------------|--------------|-------------|
| Aries-Leo-Sagittarius             | Earth → <b>Fire</b> → Air   | <i>Fire</i>  | Water       |
| Cancer-Scorpio-Pisces             | Earth → <b>Water</b> → Air  | <i>River</i> | Fire        |
| Gemini-Libra-Aquarius             | Fire → <b>Air</b> → Water   | <i>Cloud</i> | Earth       |
| Taurus-Virgo-Capricorn            | Fire → <b>Earth</b> → Water | <i>Tree</i>  | Air         |

For the Fire signs, for example, Aries is mainly made of Earth, Leo of Fire, Sagittarius of Air; the archetypal image is a burning fire, and the goal is the element Water, which is missing in the transformation. And analogously for the other star signs, see table above.

**In the book:** Page 10, as well as afterwards as the main topic of the book.

**First postulated:** 2001 (without goal elements, those followed in 2015).

**First published:** 2002 (2015 with goal elements).

**(I2) Close Relation between Elements and Mythology**

**Idea:** Mythology and the classical elements Fire, Air, Water and Earth are about elementary things, about things which were of elementary importance for life and survival, which would explain why elementary transformations would be often found in mythology.

**In the book:** Page 15.

**First postulated:** 2017.

**First published:** 2018.

### (I3) The Elements and Apuleius' Four Tasks of Psyche

**Idea:** The four tasks of Psyche in “The Golden Ass” by Lucius Apuleius describe the same transformations between classical elements as the ones for the corresponding star signs (I1), including the same element as the goal:

| Task                               | Element | Goal  |
|------------------------------------|---------|-------|
| 1 Sort seeds                       | Earth   | Air   |
| 2 Fetch wool from rams             | Water   | Fire  |
| 3 Get water from the Styx          | Fire    | Water |
| 4 Fetch beauty from the underworld | Air     | Earth |

Assigning the four tasks of Psyche to the four classical elements is not new, but I do not remember to have seen the same assignment as above before (except partially), and certainly not with goal elements.

**In the book:** Page 20 ff. (Fire), 49 ff. (Water), 91 ff. (Air), 125 ff. (Earth).

**First postulated:** 2001 (without goal elements, those followed in 2015).

**First published:** 2002 (2015 with goal elements).

### (I4) Elementary Transformation Already Known in Antiquity?

**Idea:** I suspect that the elementary transformation of the star signs could have already been known in antiquity, especially in light of Psyche's tasks—related historical facts are, however, extremely sparse at the moment.

**In the book:** Page 7 und 10.

**First postulated:** 2015.

**First published:** 2015.

### (I5) Miscellaneous Ideas Around Astrology

- (a) The general principle of association in astrology and mythology, incl. superpositions of systems (58 ff. / 1998 / 2002).
- (b) Association specifically via numbers between star signs, houses, planets and aspects (146 ff. / 2004 / 2004).
- (c) The assignment Fire-star signs, Air-planets, Water-aspects, Earth-houses (67 f. / 2017 / 2018).
- (d) The assignment Fire-AC, Air-MC, Water-DC, Earth-IC (77 / 2004 / 2004).
- (e) In conjunction, the leading planet is generally the leader (72 / 2001 / 2002).
- (f) Opposite star signs in the zodiac are mirror images in/out of each other (81, 122, 142 / 2002 / 2002).
- (g) A crucial year for the beginning of an age of Aquarius could be 2044 (121 f. / 2002 / 2002).
- (h) Moon/goddesses Hera-Earth-waxing, Aphrodite-Water-full, Athena-Air-waning, Artemis/Hecate-Fire-new (50 ff., 61 f. / 2011-15 / 2015).
- (i) Gods Zeus-Air, Poseidon-Water, Pluto-Fire (51 / 2017 / 2018).

**(I6) Numbers and Elements and their Transformations**

**Idea:** Elements numbered as follows, as well as their transformations summed according to (I1):

|           |                                         |                     |
|-----------|-----------------------------------------|---------------------|
| <b>1</b>  | Fire                                    | 1                   |
| <b>2</b>  | Air                                     | 2                   |
| <b>3</b>  | Water                                   | 3                   |
| <b>4</b>  | Earth                                   | 4                   |
| <b>5</b>  | 5th Element, transformation of elements | $5 = 1 + 4 = 2 + 3$ |
| <b>6</b>  | Transformation of Air                   | $6 = 1 + 2 + 3$     |
| <b>7</b>  | Transformation of Fire                  | $7 = 4 + 1 + 2$     |
| <b>8</b>  | Transformation of Earth                 | $8 = 1 + 4 + 3$     |
| <b>9</b>  | Transformation of Water                 | $9 = 4 + 3 + 2$     |
| <b>10</b> | Transformation of transformation        | $10 = 5 + 5$        |

See exactphilosophy.net for the relations to China mentioned in the book.

**In the book:** Page 148 ff.

**First postulated:** 2001 for 1-4, 2004 for 5-10.

**First published:** 2002 for 1-4, 2004 for 5-10.

**(I7) The Elements as Space and Time and their Transformations**

**Idea:** See table (details at exactphilosophy.net):

|            |                              |             |
|------------|------------------------------|-------------|
| <b>ero</b> | What rests outside           | Earth       |
| <b>emo</b> | What moves outside           | Fire        |
| <b>eri</b> | What rests inside            | Air         |
| <b>emi</b> | What moves inside            | Water       |
| <b>e5</b>  | What transforms the elements | 5th Element |

**In the book:** Page 153 ff.

**First postulated:** 18 May 2004.

**First published:** 19 May 2004 at alt.astrology.tropical.

**Others**

Anything else, in case I did not forget anything, would be already known in the respective fields. In particular, the following has **not** been my idea:

- Chiron's descent as a constellation due to precession (44f., 86).
- How to visualize the distance Venus-earth as a rose (108, 111).
- The 50+49 lunar months / 8 solar years and the Olympics (111).

A lot is "from Wikipedia" (mainly English and German versions), resp. it should usually be relatively easy to find original sources via the Internet.



# exactphilosophy.net



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## Eigene Ideen im Buch “Elementare Sternzeichen”

Mein Buch “Elementare Sternzeichen” (Januar 2018) enthält einige eigene Ideen von mir, vorwiegend zur Astrologie. Hier eine Liste der Ideen, mit dem Jahr, in dem ich die Idee erstmals hatte, und dem Jahr, in dem ich die Idee publizierte.

### (I1) Elementare Wandlungen der Sternzeichen

**Idee:** Die 12 Sternzeichen des Tierkreises können durch Wandlungen der vier klassischen Elemente Feuer, Luft, Wasser und Erde beschrieben werden. Dazu gibt es pro Element ein archetypisches Bild, sowie das Element, das in der Wandlung fehlt, als Ziel:

| Generationen / jung zu alt | Wandlungen                   | Bild         | Ziel   |
|----------------------------|------------------------------|--------------|--------|
| Widder-Löwe-Schütze        | Erde → <b>Feuer</b> → Luft   | <i>Feuer</i> | Wasser |
| Krebs-Skorpion-Fische      | Erde → <b>Wasser</b> → Luft  | <i>Fluss</i> | Feuer  |
| Zwillinge-Waage-Wassermann | Feuer → <b>Luft</b> → Wasser | <i>Wolke</i> | Erde   |
| Stier-Jungfrau-Steinbock   | Feuer → <b>Erde</b> → Wasser | <i>Baum</i>  | Luft   |

Zum Beispiel bei den Feuerzeichen besteht der Widder vorwiegend aus Erde, der Löwe aus Feuer, der Schütze aus Luft, und das Ziel ist das Element Wasser, welches in der Wandlung fehlt. Und analog für die anderen Sternzeichen, siehe Tabelle oben.

**Im Buch:** Seite 10, sowie danach als Hauptthema des Buches.

**Erstmals postuliert:** 2001 (ohne Zielelemente, diese folgten 2015).

**Erstmals publiziert:** 2002 (2015 mit Zielelementen).

### (I2) Nahe Verwandtschaft von Elementen und Mythologie

**Idee:** Mythologie und die klassischen Elemente Feuer, Luft, Wasser und Erde handeln von elementaren Dingen, von Dingen, die für Leben und Überleben elementar wichtig waren, was erklären würde, wieso sich elementare Wandlungen oft in der Mythologie finden würden.

**Im Buch:** Seite 15.

**Erstmals postuliert:** 2017.

**Erstmals publiziert:** 2018.

### (I3) Die Elemente in Apuleius' vier Aufgaben der Psyche

**Idee:** Die vier Aufgaben der Psyche in "Der Goldene Esel" von Lucius Apuleius beschreiben dieselben Wandlungen der klassischen Elemente wie bei den entsprechenden Sternzeichen (I1), inklusive demselben Zielelement:

| Aufgabe                             | Element | Ziel   |
|-------------------------------------|---------|--------|
| 1 Körner sortieren                  | Erde    | Luft   |
| 2 Widderwolle beschaffen            | Wasser  | Feuer  |
| 3 Wasser aus dem Styx schöpfen      | Feuer   | Wasser |
| 4 Schönheit aus der Unterwelt holen | Luft    | Erde   |

Die vier Aufgaben der Psyche den Elementen zuzuordnen ist nicht neu, aber ich kann mich nicht erinnern, die gleiche Zuordnung wie oben schon je gesehen zu haben (ausser teilweise), und sicher nicht mit Zielelementen.

**Im Buch:** Seite 20 ff. (Feuer), 49 ff. (Wasser), 91 ff. (Luft), 125 ff. (Erde).

**Erstmals postuliert:** 2001 (ohne Zielelemente, diese folgten 2015).

**Erstmals publiziert:** 2002 (2015 mit Zielelementen).

### (I4) War die elementare Wandlung schon in der Antike bekannt?

**Idee:** Ich vermute, dass die elementare Wandlung in den Sternzeichen in der Antike schon bekannt gewesen sein könnte, nicht zuletzt aus den Aufgaben der Psyche heraus—die Faktenlage ist hier allerdings momentan sehr dünn.

**Im Buch:** Seite 7 und 10.

**Erstmals postuliert:** 2015.

**Erstmals publiziert:** 2015.

### (I5) Verschiedene Ideen um die Astrologie

- (a) Das allgemeine Prinzip der Assoziation in Astrologie und Mythologie, inkl. Überlagerungen von Systemen (58 ff. / 1998 / 2002).
- (b) Assoziation spezifisch via Zahlen zwischen Sternzeichen, Häusern, Planeten und Aspekten (146 ff. / 2004 / 2004).
- (c) Zuordnung Feuer-Sternzeichen, Luft-Planeten, Wasser-Aspekte, Erde-Häuser (67 f. / 2017 / 2018).
- (d) Zuordnung Feuer-AC, Luft-MC, Wasser-DC, Erde-IC (77 / 2004 / 2004).
- (e) Bei Konjunktionen ist der vorderste Planet grundsätzlich der Anführer (72 / 2001 / 2002).
- (f) Gegenüberliegende Sternzeichen im Tierkreis sind Spiegelbilder innen/aussen voneinander (81, 122, 142 / 2002 / 2002).
- (g) Ein wesentliches Jahr für den Beginn des Wassermann-Zeitalters könnte 2044 sein (121 f. / 2002 / 2002).
- (h) Mond / Göttinnen Hera-Erde-zunehmend, Aphrodite-Wasser-voll, Athene-Luft-abnehmend, Artemis/Hekate-Feuer-leer (50 ff., 61 f. / 2011-15 / 2015).
- (i) Götter Zeus-Luft, Poseidon-Wasser, Pluto-Feuer (51 / 2017 / 2018).

**(16) Zahlen und Elemente und ihre Wandlungen**

**Idee:** Die Elemente nummeriert wie folgt, sowie deren Wandlungen summiert gemäss (11):

|           |                                   |                     |
|-----------|-----------------------------------|---------------------|
| <b>1</b>  | Feuer                             | 1                   |
| <b>2</b>  | Luft                              | 2                   |
| <b>3</b>  | Wasser                            | 3                   |
| <b>4</b>  | Erde                              | 4                   |
| <b>5</b>  | 5. Element, Wandlung der Elemente | $5 = 1 + 4 = 2 + 3$ |
| <b>6</b>  | Wandlung der Luft                 | $6 = 1 + 2 + 3$     |
| <b>7</b>  | Wandlung des Feuers               | $7 = 4 + 1 + 2$     |
| <b>8</b>  | Wandlung der Erde                 | $8 = 1 + 4 + 3$     |
| <b>9</b>  | Wandlung des Wassers              | $9 = 4 + 3 + 2$     |
| <b>10</b> | Wandlung der Wandlung             | $10 = 5 + 5$        |

Siehe exactphilosophy.net für die im Buch erwähnten Bezüge zu China.

**Im Buch:** Seite 148 ff.

**Erstmals postuliert:** 2001 für 1-4, 2004 für 5-10.

**Erstmals publiziert:** 2002 für 1-4, 2004 für 5-10.

**(17) Die Elemente als Raum und Zeit und deren Wandlungen**

**Idee:** Siehe Tabelle (Details auf exactphilosophy.net):

|            |                          |            |
|------------|--------------------------|------------|
| <b>ero</b> | Was aussen ruht          | Erde       |
| <b>emo</b> | Was sich aussen bewegt   | Feuer      |
| <b>eri</b> | Was innen ruht           | Luft       |
| <b>emi</b> | Was sich innen bewegt    | Wasser     |
| <b>e5</b>  | Was die Elemente wandelt | 5. Element |

**Im Buch:** Seite 153 ff.

**Erstmals postuliert:** 18. Mai 2004.

**Erstmals publiziert:** 19. Mai 2004 auf alt.astrology.tropical.

**Sonstige**

Alles andere, sollte ich nichts vergessen haben, wäre bereits Bekanntes aus den jeweiligen Fachgebieten. Insbesondere ist Folgendes **nicht** von mir:

- Chirons Absinken als Sternbild aufgrund der Präzession (44f., 86).
- Die Darstellung des Abstands Venus-Erde als Rose (108, 111).
- Die 50+49 Mondmonate / 8 Sonnenjahre und Olympiaden (111).

Vieles ist "von Wikipedia" (vorwiegend Englische und Deutsche Versionen), bzw. es sollte meist recht einfach, sein Originalquellen via Internet zu finden.

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## White-red-black and triple moon goddess ?

A dreamy little tour de force into a quote by Robert Graves in *The White Goddess* (1948) that relates ~~white-red-black~~ to a triple moon goddess:

*I write of her as the White Goddess because white is her principal colour, the colour of the first member of her moon-trinity, but when Suidas the Byzantine records that Io was a cow that changed her colour from white to rose and then to black he means that the New Moon is the white goddess of birth and growth; the Full Moon, the red goddess of love and battle; the Old Moon, the black goddess of death and divination. Suidas's myth is supported by Hyginus's fable of a heifer-calf born to Minos and Pasiphae which changed its colours thrice daily in the same way. In response to a challenge from an oracle one Polyidus son of Coeranus correctly compared it to a mulberry—a fruit sacred to the Triple Goddess. (Chapter 4)*

I will trace back some sources from the quote above, then expand a little into quite some directions and finally come to some conclusions, which maybe carve out the goddess a bit more clearly than ever before, or maybe just add to the mystery.<sup>1</sup> Just keep reading and get immersed without knowing.

“Suidas the Byzantine” refers to what is now usually known as the first encyclopedia ever, written in Byzantium (Istanbul, Constantinople) in the 10th century CE. There is no mention of a cow in that encyclopedia under *Io*, but the following under *Isis* (an ancient Egyptian goddess):

*She is [sc. also] called Io. She was snatched by Zeus from Argos [Myth, Place] and he, fearing Hera, changed her first into a white cow, then into a black one, and then into one that was violet-coloured. After wandering around with her, he came into Egypt. The Egyptians, then, honour Isis, and for this reason they carve the horns of a cow on the head of her statue, alluding to the change from maiden to cow. (stoa.org, transl. Jennifer Benedict)*

<sup>1</sup>This text is immediately based on some discussions at the Astrodienst (astro.com) forum in early spring 2019, which involved quite a few posts by *\*Momo\**, as well as two by *Sonnenkind* and one by *Quadrix*. Further back, this was also related to an earlier and very voluminous thread colloquially called *Mondfaden* (moon thread, December 2014 - June 2016) where further people contributed: *anna*. and *\*Momo\** throughout, and initially also *Novalis*, *fünftes Element*, *Moonman*, and quite a few more (!). Going even further back, this relates to and originates effectively from personal encounters with a woman—who would have guessed? Of course, reading in Robert Graves' *The Greek Myths* and later *The White Goddess* helped, too.

Well, at first sight no mention of the moon at all, and a different order of colors: ~~white~~-**black**-**'red'** instead of ~~white~~-**red**-**black**.

To be sure, I checked the words in the original Greek text (also at stoa.org). It really speaks of a cow—as opposed to a bull—that was first white (color of light), then black, then “violet”. Note that relating color words to actual colors is usually difficult. A clear attribution is only possible when text passages are known in which the described object has a well-defined color, like e.g. a ripe blackberry, or when the text is next to a painting for which the original color could be reconstructed from chemical analysis, or something like that. . .

Let me simply look at the other reference that Graves makes, namely “Hyginus’s fable”. It is not clear who exactly Hyginus was and when exactly he lived, but most probably the Latin text in its surviving form is from roughly the 2nd century CE. But even after that things did probably not settle, as the following excerpt from “Hygini Fabulae” (transl. Mauricius Schmidt, 1872) shows:

*[. . .] cui dixerunt natum esse vitulum, qui ter in die colorem mutaret per quaternas horas, primum album secundo rubeum deinde nigrum.*  
(Page 115)

It speaks of a calf that had been born, which changed its color three times in a day, every four hours, first white, then red, then black. But, as a footnote in the book shows, “every four hours” (“per quaternas horas”) had apparently been added by “Tollius”, which probably refers to the 17th century Dutch classicist Jakob Tollius. This time it’s Graves’s order, ~~white~~-**red**-**black**.

Let me look into things so far and where a—possibly premature—conclusion would lead

In ancient Egypt, the sun had three manifestations during a day. The sun in the morning was Kephri, the scarab, the sun at noon was Ra, the primary sun god and mythologically also the first pharaoh Egypt ever had, the sun towards noon was Atum. So, something that changes three times a day, like the color of the calf, maybe even in equal timeframes, which is close to four hours closer to the equator, as in Egypt, where the length of a day varies less than in Europe.

In ancient Egypt, there was also the Apis bull, already since the first Dynasty, a bull usually painted with black and white skin, plus red genitals and maybe a red blanket over his back. So, an ancient solar bull cult instead of a female moon goddess? Also a red sun at noon might fit, as several Egyptian gods and goddesses are shown carrying a red sun disk over their heads.

As it will turn out, this interpretation is most likely correct, but probably only confirms the power of the goddess. . .

The mulberry is mentioned just a bit further below in the fable:

*arbori moro similem esse; nam primum album est, deinde rubrum, cum permatur[aj]uit nigrum* (Page 115)

The “arbori moro” would be the mulberry tree, most likely the black mulberry tree, but I guess the white mulberry tree cannot be excluded for sure (the red mulberry tree can, because it is originally from North America). Independently of the exact species, mulberries ripen from white via red to black, so exactly the order Graves gives, ~~white~~-**red**-**black**.

Now, and this is crucial, the time it takes a mulberry to ripen from white via red to black is something like a moon cycle, possibly more precisely if you

look at the whole tree instead of a single berry, possibly not. This links two cycles, the one of the sun during the day and one for the phases of the moon. Whichever god or goddess is related to that in the end has the power over *both* of these things, over both sun and moon, and possibly more.

Going back to some facts, note that Minos, the king of Crete, was in mythology one of the three sons of Europe, who had ridden to Europe on Zeus disguised as a bull. Another son of hers was Midas, who turned everything to gold he touched. Gold is usually associated rather with the sun than the moon, since at least around roughly 0 CE, while the moon would rather be silver. Also, jewelry and money would immediately rather be Venus, who traditionally rules the astrological sign of Taurus, the bull. Then again, the moon is considered exalted (a good guest) in Taurus, at 3° Taurus—a hidden hint at a triplicity of a moon goddess, maybe?

In the fable, the oracle had been cast after the son of Minos and Parsiphaë had disappeared and predicted that whoever could interpret it correctly would save the child. Polyidus actually finds the child, but drowned in a large jar of honey, while chasing a ball (or maybe a mouse, as Graves writes). Polyidus finds the child below ground, I guess in the very labyrinth in which later the Minotaur was kept. Minos traps Polyidus down there, as the oracle is not yet fulfilled. Polyidus sees a snake, kills it, then a second snake comes and reanimates the first one with some herbs, which Polyidus uses, in turn, to reanimate the child.

This reminds again of ancient Egypt, where Ra, usually with the help of Seth, defeats the Apophis snake each night below ground and rises again every morning, victorious as the morning sun. It also reminds of the seer Tiresias in Greek mythology, who observed two snakes at sex. In ancient Egypt seeing such a thing was believed to lead to the “female disease”, (male) homosexuality, which makes it clear what part of the male bodies the snakes often stand for. Apollon killed the snake Python at Delphi, and Delphi means womb.

Well, again rather an ancient Egyptian sun god and some later derived myths of the Greeks, but no moon goddess in sight?

Let me present a different story first, and then come back to Egypt later. The Slavic fairy tale of the beautiful Vassilia features an old “witch” called Baba Yaga. Vassilia already lost her mother, and her step mother and two step sisters are just as mean with her as in the case of Cinderella. They send her to Baba Yaga to fetch something. While Vassilia walks to Baba Yaga’s house in the woods, like Hänsel and Gretel, she encounters three horsemen. The first horseman is all **white**, horse and clothes, and passes her by just at dawn, before sunrise, when the sky starts to get a silver color. The second horseman, all **red**, rides by just a little bit later, at sunrise. Then she walks all day and just when the night falls, the third horseman, all **black**, rides by, and disappears just at Baba Yaga’s house into the ground.

Later on, Baba Yaga answers Vassilia three questions, one about each horseman. According to her answers, they would all three be her servants, the white one would be day, the red one the sun, the black one night. Vassilia is wise enough not to ask Baba Yaga about three pairs of hands that help in the house.

Now, what kind of goddess could possibly have six hands?

Yes, a triple goddess. The Greek Hekate, both a goddess of death and a midwife, like also the moon goddess Artemis, is often shown as three women

standing back to back (or sometimes just with three heads or faces). But let me ask how you would complete a sequence of supposedly four things that starts with: day, sun, night, ...? Yes, obviously with "moon".

As soon as the black horseman disappeared, the eyes of the skulls on Baba Yaga's fence of bones started to glow so much that her house was lighted as brightly as at day, which reminds immediately of a full moon. She later kills the step mother and the two sisters by creating a fire. This relates her also to fire, also in its ability to kill by burning.

The four elements in antiquity were water, air, earth and fire. Fire was a bit special in that group, as it appeared to exist both on the earth and in the sky, as sun, moon, planets and stars, i.e. as the lights (fires) in the sky. Aristotle introduced a fifth element that would essentially only exist in space, but not down on earth and move in circles.

Now, life can only exist in water, air and earth, but not in fire (except in mythology the salamander). So could Baba Yaga maybe stand for fire and the three horsemen for the other three elements? Seems a bit far fetched, right? But wait: Antiochus of Athens, who lived roughly in the 2nd century CE, attributed colors to the four elements, as follows: ~~water-white~~, **air-red**, **earth-black** and **fire-yellow**. That would be exactly the colors of the three horsemen, plus yellow for fire and Baba Yaga!

The colors of the four horsemen of the apocalypse are similar. The first three are ~~white-red-black~~, in that order. The color of the fourth horseman, "death", is usually translated as "pale". In the original Greek, it was *khlōros*, which stands for roughly for a pale or yellowish green, not unlikely referring here to the color of a dead person. It is also the root of *chlorophyll*, which makes leaves green and allows them to do photosynthesis. But back to that soon.

Remember the idea of a goddess or god that would govern the cycles of sun and moon? That would be Baba Yaga here: She is the boss over all fires in the sky and also over all fires down on earth. And also the other three elements (her horsemen) serve her. So she would be all fires and in command of all that moves, via the fire (energy) that makes them move.

And she would also be the moon, for the following simple reason: The sequence of day, sunrise and night is always stereotypically the same. Nobody has ever seen the sun rise before the sky started to light up or after the sun went down. Sometimes the sun is not visible at all, when hidden behind clouds, but I guess in places like ancient Egypt this was quite rare. But the **moon** can rise at any time, before or after ~~day~~, **sun** or **night**. Thus the moon is the boss of these three things. That the moon is in the end stronger than the sun also shows during a total solar eclipse, where it is the moon that darkens the sun, not the sun that outshines the moon.

Baba Yaga's house is often described as standing on chicken legs. So it is mobile, it can move, figuratively in the sky, like the moon. An ancient historian describes fire sacrifices of animals to Artemis at Ephesus (now in Turkey). The animals which Artemis hunts, rules and protect, are the zodiac, and other constellations in the sky. She, in turn, is reportedly, just like her twin brother Apollon, from Hyperborea, a mythical country rather north "beyond the North Wind", so maybe also hinting at the north pole in the sky around which all else rotates. The two constellations near the north pole are bears, which fits with quite a few things in the mythology around Artemis.

But let me present the basic idea I have of the three aspects of the moon goddess and her three colors. They would *not* simply be the colors of the moon at night, but rather the colors that make the moon change its color, as the *energy (fire)* that is driving all changes.

The first phase would be the ~~white~~ goddess making a new moon bright again, towards a full moon. The second phase would be the **red** goddess around full moon, somewhat before and after full moon, and what makes the moon pregnant. The third phase would be the **black** goddess from sometime after full moon, making the moon dark again, towards new moon.

The reason the middle phase would be red would be the cycle of menstruation. At full moon the seed for a new child would have grown inside her womb, ripened, like a baby in the full, round belly of pregnant woman. If not getting pregnant, the seed for the baby would come out as menstrual blood (and the placenta) at new moon.

The first phase would also be a child or a maiden before menstruation, the second phase a mature woman who can have children, and the third phase an old woman, who cannot have children any more. Remember that the encyclopedia entry above saw Isis as at the transition from maiden to cow?

So three phases: Growth, ripening (or fruit) and withering. The mulberry turning ~~white~~**red****black**, the elements water (the sea), air (heaven) and earth (also the underworld), over which a trinity would have ruled, in ancient times according to Graves a triple goddess with ever changing member goddesses, and later the male gods Poseidon, Zeus and Hades, for example.

But where is the **fire**, the light green color? Well, the mulberry first forms *catkins*, which are apparently often also slightly bent, like a reborn moon after having become invisible for a few days. So that color is both death and rebirth, which is why Artemis and Hecate were midwives. They have the power to create new life, or not, if they desire. And cats.

Aristotle put the four elements into a circle, which they follow when changing from one element to the other: fire-air-water-earth-fire-... Yes, this is not the order of the mulberry. But at least his proposed cyclic nature of the fifth element would confirm this picture: Fire in the sky, the fifth element, would be related to the cycle of four elements down on earth.

After all, if you have a cycle of four elements that starts with fire, the fifth element in the cycle is fire again! This is maybe also why Dionysos was first born from fire, when Zeus had to reveal himself to his mother in his true form, as lightning and burnt the poor mother Semele to ashes, who had been tricked by jealous Hera into this. After being woven into Zeus' thigh, he was born a second time, this time not from fire, but from earth. Then he was cut up into pieces (similar to Osiris in Egypt) and cooked in water, the third element. Finally he was also stricken with madness, so, I guess, his mind reborn from air. That he often wore a lion's skin, might relate him to the fifth star sign in the zodiac, Leo, the lion, a fire sign, just like the first one, Aries, the ram.

In the scientific article *Flowering and fruiting of cv. Pakistan mulberry under saline soil conditions in Egypt* by Ahmed A. El Obeidy (Fruits, vol. 60 (6), 2005), experimental introduction of a special breed of black mulberry on saline soils is described. The fruit of the black mulberry are apparently the best, but that is not what caught my attention: "Fruit ripening began in the second week of March and extended to the third week of April".



In the Czech tale around Libuše, the mythological foundress of Prague, the queen Niva and her husband Krok had three daughters, all with magical abilities, while the prophetic Libuše was the best of them all. Niva is the snow, winter, Krok the crocus flower, the first flower to start growing near the beginning of spring. The life of Niva was tied to an oak tree, which was guarded by Krok, so he was her servant. According to the Celtic tree circles found on the Internet, the oak tree would be the first day of spring (spring equinox around 21 March). Niva died when lightning (fire) hit the oak tree, and her youngest daughter, Libuše, became queen. That it apparently was the youngest daughter who would follow in reign, as opposed to the oldest son in patriarchal traditions, would show that she had absolute control about how many children would be born, making the youngest the most gifted.

Libuše used to give council and settle disputes sitting under a linden tree, which would apparently in the Celtic tree circle be responsible for two periods of time, including ten days before the beginning of spring, which is close to when the mulberries started to ripen in the paper cited above.

At some point in time, people no longer wanted a female rulership and asked Libuše to find a husband who would then be king and she his supportive wife. She said that they should look for a young farmer with just one shoe in a certain region. And, yes, they found such a farmer, be it because she actually was prophetic or because she thought that a poor, young farmer would make a good lover and probably not be too smart (else he would have had a second shoe and not be a farmer), so that she could easily direct him as king.

The lost shoe refers also to the last star sign in the Zodiac, Pisces, the fish, associated with the feet in the human body. It also refers to the sandal that Perseus lost when he helped Hera, disguised as an old woman, to cross a river by carrying her on his back. In ancient Egypt, the dead were buried on the western side of the Nile, where the sun sets. So, crossing the river would also be both death and rebirth by grace of the great goddess.

As Robert Graves also essentially writes, not long after the initial quote on top of this text, the single best reference to the "white goddess" is Apuleius' *The Golden Ass*, a Latin text from roughly the 2nd century CE. Before going into some of the content of the book, let me simply quote how Isis describes herself to Lucius the night before the beginning of spring when she appears to him at full moon at the beach, rising out of the sea, like Venus in greek mythology or arguably her "hill" as the first earth out of the primeval sea Nun in ancient Egyptian creation myths.

A shining disk hovers above her head, which Lucius interprets as the moon and thus that she is a goddess of the moon. Her clothes are described in great detail: **white**, **crocus-yellow** and **red**, plus a **black** mantle on which there are the stars and a full moon, and flowers and fruit on the hem.

She says this to Lucius:

*[...] rerum naturae parens, elementorum omnium domina, saeculorum progenies initialis, summa numinum, regina manium, prima caelitum, deorum dearumque facies uniformis, quae caeli luminosa culmina, maris salubria flamina, inferum deplorata silentia nutibus meis dispenso: cuius numen unicum multiformi specie, ritu vario, nomine multiiugo totus veneratus orbis.*

Impressive, right? Oh, you don't speak Latin? Neither do I, but I read several translations, including the one by Robert Graves, and ended up with this translation to English:

*[...] mother of nature, all encompassing mistress of the elements, first progeny of the times, highest power/deity/queen, first/best (sky) deity, uniform face of gods and goddesses, who dispenses over heavenly, shining summits, salty sea breezes [and] the dead down below in earth, which are silently weeped. A single/unique goddess in multiple shapes, with changing rites, many names, worshipped all over the world.*

This brings it all together, the colors and rulership over air (heaven), water (sea) and earth (underworld), and the moon, as well as the beginning of spring. Why exactly spring, here and around Libuše? Well, simply because that is again where the goddess lives, at the point where the cycle both starts and ends, beginning of the year, new moon and catkins.

Before describing the story of the golden ass a bit in more detail and relating it to its times—in maybe quite surprising ways—let me dive a bit into lesser know waters, quite speculatively, or so it might appear at first. . .

Baba apparently simply means an old woman or grandmother, but there was an ancient Egyptian god Babi or Baba (the ancient Egyptians only wrote consonants, but not vowels), a baboon god especially known for his large, red genitals, which even served as a mast on the ship in the underworld. Like the Apis bull, Babi was already present in the first Dynasty (before 3000 BCE). There is apparently an image that shows the pharaoh with a white crown running first in front of a baboon, then behind or besides the Apis bull.

Sure, maybe just a coincidence. But then I remembered the Greek Baubo who showed her genitals to Demeter, who was weeping about her lost daughter Persephone, who Hades had abducted into the underworld. This cheered Demeter up, probably reminded her of her unique power to create life. So, again a reference to genitals and a similar name. Almost the same story appears also with Hathor showing her genitals to her father at some point, where he was angry about the process between Seth and Horus about who should be pharaoh that took 80 years to settle. This is why daughters even today still show their genitals to their fathers when fathers are feeling blue. . . – just making sure you are still reading attentively, this is not a serious suggestion from my side.

Now, Hathor is often a cow goddess, I guess even was before Isis got that role, too, but it is often very hard to tell things apart with certainty regarding ancient Egyptian gods and goddesses, maybe because the culture evolved across several millenia, or also because it is said that they all could transform into each other or, of course, into all kinds of animals.

As far as I remember, there was the notion in ancient Egypt at some time that the whole sky was a cow, which would also explain, where the milky way came from. So, be it the path of the sun during the day or the one of the moon at any time, it would always cross the universal sky goddess as the whole sky.

But is it certain that this was always or originally a cow and not a bull? Apis is a bull, and the sun god Re is male, too. For example in Theban tomb TT359, Re is shown as some kind of cat (but curiously also resembling a rabbit) in **yellow**, slaying the Apophis snake in **white-red-black** with a **red** knife.

Well, maybe the “Gretchenfrage” is a bit different. Women are more cyclic than men due to their menstrual cycles, and they are physically rounder, with their breasts, and overall more curvy than men. This would relate them more directly than men to things that go in circles, like lunar phases, seasons, planets in the sky, and so on, and also more to round objects in the sky like sun and moon. So, yes, this would apparently mirror women much more than men.

Now, this does not automatically mean that women would rule this. In a patriarchal society, men rule over women, so why not also about anything female, like sun and moon, and all that motion in the sky?

Well, this is maybe also not the question, rather: Should men do that, can they do that? I would say rather not, but, of course, they can and should provide input to consider, ideas, do stupid but loveable things. But, all in all, I guess this remains a matter that also causes a lot of pain, besides also often a lot of fun, sometimes closely interlocked. But actually I do not feel like I am a good person to make judgements like these.

But back to *The Golden Ass*. It was written in about the 2nd century CE, as already mentioned. Now, since about 103 BCE, the star that rises with the sun at the beginning of spring is in Pisces, when presumably the astrological age of Aries was replaced by an age of Pisces. The first star of Pisces is Alrisha, the knot, and probably also symbolizes birth, as it is part of the (umbilical) cord that connects the two fish that constitute the constellation of Pisces. These two fish are usually seen as mother and son, with old roots. In ancient Greece, they were Aphrodite (Venus) and her son Eros (Amor, Cupid).

It is also Aphrodite that gives the pregnant Psyche four tasks, in the fairy tale in the middle of the book, told by an old “Baba” at night in a cave. The four tasks are clearly related to the four elements and all have to be solved during a day. See my book *Elementary Star Signs* for an—arguably often quite bourgeois—exploration of these tasks and a model that would describe the 12 star signs of the zodiac as transitions between the four elements.

Psyche is, like later Snow White, the most beautiful woman on earth. Hey, remember that in Grimms’ version of Snow White, she is described as having snow ~~white~~ skin, pitch **black** hair and **red** lips, related to her mother hurting her finger while sewing and her blood dropping into the snow, her window enclosed by a black wooden frame? Frau Holle (Mother Hulda) was apparently (as \*Momo\* noticed) also described as travelling across the sky in a chariot pulled by lady beetles, which are, yes, colored ~~white~~ **red-black**.

But, hey, why don’t you read *The Golden Ass* yourself? Graves’ translation is very easy to read and there is so much more in it than I could ever summarize, from the theater prank they play on Lucius, via his transformation to an ass by a woman with magical skills, his dinner at the place of Artemis/Diana, and so on, and so on. Let me just mention where he mainly lived: Egypt.

In any case, the time frame also screams “beginning of spring”. So, is all of that maybe just self-confirming? That was also a time in which Christian religion arguably wanted to sort of unify the various pagan cults into more or less a single deity, in this case a male one. This was also the time in which the Mithras cult that included slaying of a bull was having quite a few followers. So, is the “white goddess” Isis in *The Golden Ass*, who actually rather wears black plus other colors, just a child of her time, nothing that was before or even much after that? Apuleius just one of several priests messiahs back then?

Well, as always around the great goddess, or around women, in general, the answer is a bit of both, but quite specifically. She does embody all that is female and which had been there before, in all kinds of cults, but possibly none of them combined all of that so synthetically into a all stereotypes at once? Yeah, sure. But it is true that Pisces are generally seen a sign that is good at synthesis, as opposed to Virgo, who is rather analysis, seen as taking things apart in order to see how exactly they related to each other. Both are considered female signs in astrology, and there are four more female signs. So, all in all, only the carpet of associations is what creates the complete image.

Let me just leave it at that, just follow all the leads I showed and copy my approaches to these themes, which, of course, also resemble the ones of Robert Graves somewhat: Partially careful and precise research, partially poetic, synthetic intuition. I would add, that in the end it should all not be taken all too seriously, because ruling over it all in the end often is.

Adliswil, 14 April 2019, Alain Stalder

## Notes and Sources

This text was written on the late afternoon and evening of 13 April and the relatively early morning of 14 April 2019. Similarly, Graves wrote *The White Goddess* in a very short time, starting sometime in early spring. In 2019, Mercury went retrograde around 5 March at the end of Pisces, and is only in a few days going to return to that spot, so this gives me some time to collect a few more facts and sources here.

Robert Graves' northern lunar node was in the middle of Pisces, which may explain his approach. This is also where Neptune is now, or my natal Lilith or maybe the sun of someone implicitly mentioned before. My Saturn is in the last degree of Pisces, where Mercury had gone retrograde, as already mentioned.

Did you know that Robert Graves was briefly a professor in Cairo (Egypt) between January and about June 1926? Along with his wife at the time, Nancy, and their children, the young poet Laura Riding came along. In 1929 he separated from his wife, wrote *Goodbye to all that* in a few weeks and then the whole story with Laura Riding took really off, which arguably was a main source for *The White Goddess*, and so on, not to forget Beryl (or Rosaleen).

Well, for sources, just ask Google. Some information is, of course, from Wikipedia. Did you know that Jimmy Wales, one of its founders, was born the same day (in the same year) as me? The notion of offering all this for free and without ads is something that I can relate well to. But still, of course, it would also be nice to mention those sources explicitly. Conversely, I had more than once the impression that some information in Wikipedia had been obtained from original sources that I had possibly mentioned first on the Internet and others had googled and then worked into Wikipedia.

Hey, this has nine pages, an Ennead? Uranus is in Taurus, which might explain all the bull/cow symbolism, ~~white-red-black~~?

Thanks a lot for reading! And see my website ([exactphilosophy.net](http://exactphilosophy.net)) and the Astrodienst ([astro.com](http://astro.com)) forum for more, if you want.

Frozen except possibly tiniest formal fixes Sun 14 April 2019 near noon.

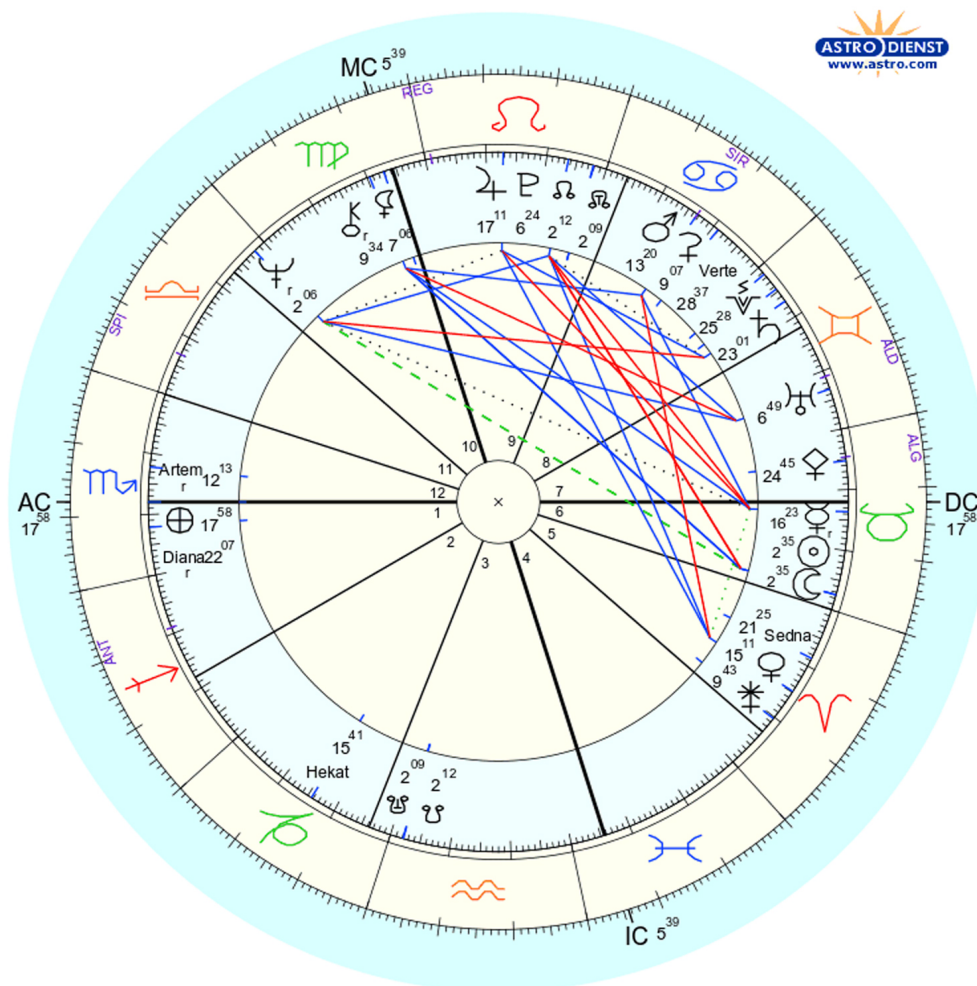
*Egypt in Transition: Social and Religious Development of Egypt in the First Millennium BCE*, eds. L. Bareš, F. Coppens and K. Smoláriková, Prague, 2010.

## Postscript 18 April 2019

A few days later (17 April), I researched when Robert Graves started to write *The White Goddess*, mainly in Richard Perceval Graves' *Robert Graves and the White Goddess*, near the end of chapter 4. According to that, he would have started sometime after Easter 1944, which was 9 April, and after "making serious headway" with his maps for *The Golden Fleece*, but "could not get out of his head some lines from Alun Lewis's last letter" (died 5 March).

What would be a better moment to start a book about the white goddess, if not a new moon, the beginning of a new cycle, with the first part her own? New moon was Saturday 22 April at 22:43:23 in Galmpton (Devon). The new moon was at 2° 34' 41" Taurus. Now, the 3rd degree of Taurus is where, according to Ptolemy, the moon is exalted. Earlier that day (around 2 AM), Mercury had gone retrograde for almost three weeks; Robert Graves writes that he wrote the first version in about three weeks. An archetypal female lunar cycle would be three weeks of activity, followed by one week of reorientation.

That is why the three colors of the cow came up, and, Hermes (Mercury) stole 50 cattle from Apollon in the *Homeric Hymns* by walking backwards, just like Robert Graves in the book. There would be more details, but... wow!



Uranus is in the 3rd degree of Taurus since last Saturday 13 April at 19:45.

See [www.exactphilosophy.net/white-red-black-and-green-goddess.pdf](http://www.exactphilosophy.net/white-red-black-and-green-goddess.pdf) for a longer article about the same themes, titled "White-red-black and the "green" goddess".

# exactphilosophy.net



avantgarde

## White-red-black and the “green” goddess

Some details around my article “[White-red-black and triple moon goddess?](#)” of April 2019, mainly for people not so familiar with these things.

Contrary to the original article this one took longer to write, is thus less art, less bohème, more bourgeoisie. But, I hope, still a very interesting read.

In any case, many of the details and arguments shown here and in the original article are not so easy to find and some ideas are genuinely novel, original.

### I White-red-black and triple moon goddess ?

A dreamy little tour de force into a quote by Robert Graves in *The White Goddess* (1948) that relates **white-red-black** to a triple moon goddess:

Even though I start with a quote from Robert Graves, the article is not about Robert Graves, nor his book, but about the goddess, independently of what the article may in the end suggest about her existence.

Two weeks before writing the article, just after leaving a cinema in Zürich in the early evening of a Saturday, I had noticed a woman who was walking along, smoking a cigarette, which is somewhat rare these days. She looked “hot” in a confident, yet wild, way, and was wearing a coat that looked gray, but maybe more likely seemed to be white with many black lines, possibly plaid. Her leggings or stockings were black and in her right hand she was holding a quite large lacquered red purse. At the handle of the purse I saw something in black and white, affixed with some kind of ribbon: a relatively large question mark “?” in black, surrounded by a white frame in the same shape.

As I found out the next day, that evening had been just after Shabbat Parah, a Jewish holiday, the Sabbath of the red heifer, where a heifer is a cow that is able to have children, but has never been pregnant, yet. That holiday is three weeks before Passover (Pesach), which is, like Easter, celebrated essentially on the first full moon after the beginning of spring (spring equinox, the day at which day and night are of equal length). In any case, the moon phase was just a couple of days after waning half moon, towards new moon.

When the moon is in the shape of a crescent, the moon goddess Artemis (or Diana, and her many more names) goes hunting, as the crescent of the moon is her hunting bow, on the ecliptic, the zodiac, the circle of her animals. This does, of course, not limit her power to only that part of the night sky, nor anything else, as I hope to expose a bit in the following.



*I write of her as the White Goddess because white is her principal colour, the colour of the first member of her moon-trinity, but when Suidas the Byzantine records that Io was a cow that changed her colour from white to rose and then to black he means that the New Moon is the white goddess of birth and growth; the Full Moon, the red goddess of love and battle; the Old Moon, the black goddess of death and divination. Suidas's myth is supported by Hyginus's fable of a heifer-calf born to Minos and Pasiphae which changed its colours thrice daily in the same way. In response to a challenge from an oracle one Polyidus son of Coeranus correctly compared it to a mulberry—a fruit sacred to the Triple Goddess. (Chapter 4)*

I verified that this paragraph was already in the original edition of *The White Goddess* of 1948. More precisely, it was already in the first US edition by Creative Age Press of New York; I could not find a copy of the first edition by Faber and Faber of London, published 21 May 1948, to verify that the paragraph was already in there, but this seems very likely.

The 1948 edition has the same chapters as later editions, except for two chapters added later on at the end of the book: *The Return of the Goddess* and *Postscript 1960*. It appears that Robert Graves later added some paragraphs in the chapters (and made corrections), but essentially kept the flow of the original intact, similarly to what I am doing here with my original text.

I will trace back some sources from the quote above, then expand a little into quite some directions and finally come to some conclusions, which maybe carve out the goddess a bit more clearly than ever before, or maybe just add to the mystery.

It is difficult to enumerate what exactly would have carved her out more precisely, but relating her to 3+1 classical elements and their transformations is probably new in our times, and there are clearly ancient Egyptian roots, albeit not with much visible triplicity or matriarchy. This is different in, say, Ireland or Czechoslovakia, until practically today. So, the goddess might in some sense not be all that universal in the sense of being “officially” recognized, now and in the past. More night and shadow than in plain daylight, like the moon?

This text is immediately based on some discussions at the Astrodienst (astro.com) forum in early spring 2019, which involved quite a few posts by *\*Momo\**, as well as two by *Sonnenkind* and one by *Quadrix*. Further back, this was also related to an earlier and very voluminous thread colloquially called *Mondfaden* (moon thread, December 2014 - June 2016) where further people contributed: *anna*. and *\*Momo\** throughout, and initially also *Novalis*, *fünftes Element*, *Moonman*, and quite a few more (!). Going even further back, this relates to and originates effectively from personal encounters with a woman—who would have guessed? Of course, reading in Robert Graves' *The Greek Myths* and later *The White Goddess* helped, too.

The *Mondfaden* was called *Der Mond und die Astrologie (und die Welt)*; thread number with link: [1419585854](#). I started it 26 December 2014 at 10:24 in the morning (local time Zürich). See the link for a complete list of who contributed what. Similarly for the thread titled *Weiss-Rot-Schwarz und dreifaltige Mondgöttin?* of spring 2019, [1554240294](#). Note that there were other threads in the same timespans that also touched related themes at times. Many thanks to all who contributed, be it publicly with posts or silently by reading, feeling, considering!

Maybe I will write down something related to my personal encounters with the mentioned woman one day, or maybe not. A tiny little bit will follow later here.

I never read any of the two books by Robert Graves in their entirety, at least so far. I was clearly coming from Greek mythology and would often read relatively randomly in *The Greek*

*Myths* in summer at lake, and still do. A first look into *The White Goddess* followed only in 2015, but, of course, indirectly some of its content had already reached me before via various channels, as his two books had influenced quite a few people.

■ Just keep reading and get immersed without knowing.

I wrote this mainly because I felt what was coming, that I would be able to write something beautiful and coherent, based on recent and past findings, but not really under my conscious control in which ways exactly things would arrange, a bit like (or exactly like) the *écriture automatique* (automatic writing) of the surrealists, which has much older roots, of course.

So, in a sense, I myself also got immersed without knowing, just a bit earlier.

But, again, this is not about me, nor Robert Graves, nor probably about most readers of the text. . .

Enough bourgeois preamble, time for more bourgeois explanations around the colors of the goddess. But still fun, after all to you this might be new.

“Suidas the Byzantine” refers to what is now usually known as the first encyclopedia ever, written in Byzantium (Istanbul, Constantinople) in the 10th century CE. There is no mention of a cow in that encyclopedia under *Io*, but the following under *Isis* (an ancient Egyptian goddess):

*She is [sc. also] called Io. She was snatched by Zeus from Argos [Myth, Place] and he, fearing Hera, changed her first into a white cow, then into a black one, and then into one that was violet-coloured. After wandering around with her, he came into Egypt. The Egyptians, then, honour Isis, and for this reason they carve the horns of a cow on the head of her statue, alluding to the change from maiden to cow.* (stoa.org, transl. Jennifer Benedict)

The Wikipedia entry for *Suda* states:

*The Suda or Souda [...] is a large 10th-century Byzantine encyclopedia of the ancient Mediterranean world, formerly attributed to an author called Soudas [...] or Suidas [...]. It is an encyclopedic lexicon, written in Greek, with 30,000 entries, many drawing from ancient sources that have since been lost, and often derived from medieval Christian compilers. The derivation is probably from the Byzantine Greek word souda, meaning “fortress” or “stronghold”, with the alternate name, Suidas, stemming from an error made by Eustathius, who mistook the title for the author’s name.* (retrieved April 2019)

Be it as it may, and even considering the rather late date of the encyclopedia compared to antiquity, the entry is primarily about Isis, even though Io is closely linked to Isis there, which certainly makes sense, considering also other sources. So, this leads to Egypt, as Isis is an ancient Egyptian goddess.

Now, at the time the great pyramids were built, the constellation on the zodiac rising at the beginning of spring was Taurus, the bull. This links Egypt and other cultures that emerged before around 1600 BCE to bulls, or also cows and calves. After that followed Aries, the ram, until about 0 CE, since then Pisces, the fish. This is due to the precession of the Earth’s axis, like the slow “wobbling” of a spinning top besides the fast motion around its axis; Earth rotates around its axis once every 24 hours, the “wobbling” is about 26’500 years, so roughly 2150 years per star sign, but constellations have various sizes.



Between roughly 1550 and 1500 BCE, around the time the first star of the constellation of Aries passed the spring equinox, symbolically starting the age of Aries, there was a pretty huge volcanic eruption on the island now known as Santorini, which probably caused also damage on the larger island of Crete, then the center of the Minoan culture, with a prominent bull cult. That volcano eruption probably at least contributed to the subsequent downfall of Minoan culture and influence in the region. Note that “santorini” sounds superficially like “holy bull”, even though at least at first sight, the etymology seems to indicate different origins. Crete will come up again later on.

Now to colors. This appears still to be a subject of much active research, so let me just say that black, white and some kind of red, which included probably other colors not called red today, were apparently often the first colors mentioned in history. In a way this would make sense, as these would be quite fundamental and strong signal colors: white as very bright like the day, black as very dark like the night and red as the strongest signal color, also used as a warning color by many poisonous plants and animals.

What word exactly would have been used to describe “red” is often not so easy to find out. Since written color words were usually *not* placed next to an actual color sample, linking words to colors often requires to study many text passages, with maybe some referring to something in nature that has the same color. Or sometimes maybe the text is next to a painting, then, with chemical analysis, the original color can possibly be determined.

If you are interested in colors in history, see (besides the Internet) also Earl A. Anderson’s book *Folk-Taxonomies in Early English*.

Robert Graves translated the “red” color as “rose”, while the above translation by Jennifer Benedict used “violet-colored”. Here is the original Greek, which you can find at [stoa.org/sol](http://stoa.org/sol) if you search for ‘isis’:

Ἴσις: αὕτη λέγεται Ἴώ: ἦν ἥρπασεν ὁ Ζεὺς ἐξ Ἄργους καὶ τὴν Ἥραν φοβούμενος μετέβαλεν αὐτὴν ποτὲ μὲν εἰς λευκὴν βούν, ποτὲ δὲ εἰς μέλαιναν, ποτὲ δὲ ἰάξουσας: μεθ’ ἧς πλανώμενος ἦλθεν εἰς Αἴγυπτον. τιμῶσιν οὖν Αἰγύπτιοι τὴν Ἴσιν: διὸ ἐπὶ τῆς κεφαλῆς τοῦ ἀγάλματος αὐτῆς κέρατα βοῶς γλύφουσι, δηλοῦντες τὴν ἐπὶ βούν τῆς κόρης μεταβολήν.

The first color would be “leukós”, white, the second color “melania”, black. I could not find the third color in online dictionaries so far, but at least it was very likely neither black nor white. Pity, but let me move on.

Well, at first sight no mention of the moon at all, and a different order of colors: ~~white~~-**black**-**red** instead of ~~white~~-red-black.

The order of colors is definitely different than what Robert Graves gives. Unless there are different versions or an error in the online Greek text, Robert Graves would have misquoted, except maybe if the source he used had already gotten the order wrong.

And, yes, immediately no mention of the moon at all, instead the goddess Isis transformed into a cow in sequentially changing colors white-black-“red”.

To be sure, I checked the words in the original Greek text (also at [stoa.org](http://stoa.org)). It really speaks of a cow—as opposed to a bull—that was first white (color of light), then black, then “violet”. Note that relating color words to actual colors is usually difficult. A clear attribution is only possible when text passages are known in which the described object has a well-defined color, like

e.g. a ripe blackberry, or when the text is next to a painting for which the original color could be reconstructed from chemical analysis, or something like that. . .

Looks like I got somewhat ahead of myself in this more detailed version. Just one more thing to note: It appears that the word used for “cow” would also denote a bull or an ox, but since a female goddess was transformed into it. . .

Let me simply look at the other reference that Graves makes, namely “Hyginus’s fable”. It is not clear who exactly Hyginus was and when exactly he lived, but most probably the Latin text in its surviving form is from roughly the 2nd century CE.

R. Scott Smith writes in *Apollodorus’ Library and Hyginus’ Fabulae* (2007):

*[...] we know little to nothing about the collection of myths that goes under the title Fabulae, about the person who wrote it, and about its date of composition. For this Latin collection there are further difficulties: over the course of its existence the original work has been modified, reorganized, abridged, and again expanded, all while suffering mutilation and corruption along the way. [...] we are better off speaking about authors rather than a single author, and dates instead of a single date. Simply put, the collection of myths we possess under the name Fabulae is likely so far removed from the author’s original that, we suspect, he would have scarcely recognized it as his own.*

Makes it, of course, difficult to be certain that no important elements around the colors were added, modified or removed. Note that the original text would apparently have been in Greek and then translated to Latin.

I am not sure if “the Latin text in its surviving form is from roughly the 2nd century CE” is strictly true, but it might come close, also since that time (first 2-3 centuries CE) is the source for so many texts that preserved earlier texts from early to late antiquity, while it is often difficult to distinguish what was added or interpreted then from what is genuinely older.

But even after that things did probably not settle, as the following excerpt from “Hygini Fabulae” (transl. Mauricius Schmidt, 1872) shows:

*[...] cui dixerunt natum esse vitulum, qui ter in die colorem mutaret per quaternas horas, primum album secundo rubeum deinde nigrum.* (Page 115)

It speaks of a calf that had been born, which changed its color three times in a day, every four hours, first white, then red, then black. But, as a footnote in the book shows, “every four hours” (“per quaternas horas”) had apparently been added by “Tollius”, which probably refers to the 17th century Dutch classicist Jakob Tollius. This time it’s Graves’s order, ~~white-red-black~~.

Note that I do not know for what reasons Tollius might have made the modification. Maybe just interpretation; but if so, based on what reasoning or sources? Or did he maybe even have access to a different source of the Fabulae?

Mauricius Schmidt’s book is available online, like many older books that are no longer protected by copyright these days.

Let me look into things so far and where a—possibly premature—conclusion would lead

I am aware that the period is missing in the sentence above. I noticed that already sometime while writing, but then considered it fitting that a premature conclusion would not end with a period. . .

In ancient Egypt, the sun had three manifestations during a day. The sun in the morning was Kephri, the scarab, the sun at noon was Ra, the primary sun god and mythologically also the first pharaoh Egypt ever had, the sun towards noon was Atum. So, something that changes three times a day, like the color of the calf, maybe even in equal timeframes, which is close to four hours closer to the equator, as in Egypt, where the length of a day varies less than in Europe.

In ancient Egypt, there was also the Apis bull, already since the first Dynasty, a bull usually painted with black and white skin, plus red genitals and maybe a red blanket over his back. So, an ancient solar bull cult instead of a female moon goddess? Also a red sun at noon might fit, as several Egyptian gods and goddesses are shown carrying a red sun disk over their heads.

As it will turn out, this interpretation is most likely correct, but probably only confirms the power of the goddess. . .

I do not know the exact primary source(s) of the attribution of three Egyptian gods for the sun during a day; I simply repeated what I found in several places. According to Wikipedia, **Khepri** would mean “develop”, “come into being”, or “create”, while **Atum** would mean *to complete or finish* (retrieved April 2019), which would apparently largely confirm this view.

Independently of the exact duration of a day, attributing three colors to different “phases” of the sun during the day seems much more immediate in a context that seems at first sight Egyptian, with a calf and the same colors as around Isis. After all, the sun god Ra is often shown with a **red** sun disk over his head, as well as other ancient Egyptian gods. But then again, why red for noon considering that the sun is rather red at sunrise or sunset? But some more considerations around that later. . .

The Apis bull is certainly very interesting. The Ancient History Encyclopedia at [ancient.eu/Apis](http://ancient.eu/Apis) writes the following (among more interesting facts):

*There are no myths related to the origin of Apis, but he is attested to through engravings from the Predynastic Period (c. 6000-3150 BCE). [...] In the Early Dynastic Period, the ritual known as The Running of Apis was performed to fertilize the earth. [...] [The bull] had to be black with a white triangular marking on its forehead, another white marking on its back in the shape of a hawk's or vulture's wings, a white crescent on its side, a separation of the hairs at the end of its tail, (known as the "double hairs") and a lump under its tongue in the shape of a scarab.* (retrieved April 2019)

A painted coffin footboard (8th to 4th century BCE) at the same site shows the Apis bull in black and white, except red for genitals, the inside of the ears and the snout, plus a red blanket over his back. The only other color used is yellow for more stuff attached to the bull.

I am not sure since when these colors were used for the Apis bull, but knowing this would certainly be interesting.

One thing caught my attention, though, but I just see that I completely forgot to give you a summary of the fable around that calf. The fable is numbered 136 and called *Polyidus*. Glaucus, the son of Minos and Pasiphae, king and queen of ancient Crete (who would have guessed?), fell into a large pot of honey, while playing with a ball or maybe a mouse, at least Robert Graves suggests the latter as a possibility. The parents, as it was maybe custom in those times, ask Apollon for an oracle that would help them to find their missing son. The oracle is quite imprecise, simply speaking of an omen that would have been born and that whoever could correctly interpret it, would bring back the lost son. That person was Polyidus, who linked the color change to the change of color of a ripening mulberry: white to red to black.

Polyidus does actually find the boy, but already drowned in the honey. King Minos enclosed Polyidus in the cellar where he had found the boy, demanding that he would bring him back to life, as apparently promised by the oracle. Polyidus sees a snake that approaches the boy and kills it. Then a second snake comes and restores the first snake to life with some herbs. Polyidus does the same with the boy and both are saved. See R. Scott Smith's book for a 1:1 translation or the Latin original; it is quite a short fable, just a few sentences.

Now I can briefly mention what Apis remembered me of: That the latin name for biological genus of bees is *Apis*. Although I did not bring this up in the original text, you may want to relate the golden honey that bees produce to the goddess. Note also that when Odysseus awoke in the middle of the Odyssey at his home island Ithaca, but was not aware he was home, there were honey pots in the cave he woke up in. But I will not really delve into this here. Let me just say that there are quite some indications that Odysseus' faithful wife Penelope was probably originally a goddess, if not rather *the* goddess.

The mulberry is mentioned just a bit further below in the fable:

*arbori moro similem esse; nam primum album est, deinde rubrum, cum permatur[a]uit nigrum* (Page 115)

The "arbori moro" would be the mulberry tree, most likely the black mulberry tree, but I guess the white mulberry tree cannot be excluded for sure (the red mulberry tree can, because it is originally from North America). Independently of the exact species, mulberries ripen from white via red to black, so exactly the order Graves gives, ~~white~~-red-black.

The Latin colors are quite specific, album-white, rubrum-red and nigrum-black, except, of course, that at some point someone had to translate from Greek to Latin and could in principle have been imprecise. But, in any case, the order is exactly as listed by Robert Graves and as proposed as the "canonical" order.

R. Scott Smith translated "arbori moro" as "blackberry bush", which has fruits that are very similar to mulberries, but I would lean strongly towards a mulberry tree, also because mulberries grow on trees but blackberries on bushes. But some crude botanical details about mulberry trees first, based on some surfing on the Internet, please verify as needed. There are roughly three kinds: white, red and black mulberry trees, but the names are somewhat misleading, as in all cases ripe berries are usually black. The red mulberry tree can be excluded, as it is native to North America and the fable certainly dates back

to a long time before Columbus sailed to America. The white mulberry tree is best known for its use in China to feed silk worms with its leaves, in order to produce silk, but the white mulberry was apparently already known in the Near East sometime in antiquity. The black mulberry tree has the best tasting berries and was also known in the region at the time, although it appears to me that the ancient Egyptians did not know the white or black mulberry tree in the old kingdom (earliest dynasties), only sometime later, but probably already at the time of the fable.

A closer botanical look would certainly be fruitful, but let me note that there are many kinds of fruit that ripen from an initial light color via red to black, although arguably not many of them start out with a clear white color; a light green seems more common. In particular, the fig-mulberry or sycamore fig appears to have been known in ancient Egypt already very early on.

Now, and this is crucial, the time it takes a mulberry to ripen from white via red to black is something like a moon cycle, possibly more precisely if you look at the whole tree instead of a single berry, possibly not. This links two cycles, the one of the sun during the day and one for the phases of the moon. Whichever god or goddess is related to that in the end has the power over *both* of these things, over both sun and moon, and possibly more.

Let me repeat and emphasize that:

*Whichever god or goddess is related to that in the end has the power over both of these things, over both sun and moon, and possibly more. More might include everything else on the night sky, as well as everything down on earth, including the sea and the underworld.*

That is the basic idea here, and I guess in the end also largely of Robert Graves: A universal deity that is more than “just” the moon. In Greek mythology, the goddess that stood maybe most directly for the moon was Selene (and Helios for the sun), while the “moon” goddess Artemis was closer to that universal goddess, or her twin brother, the “sun” god Apollon to that universal god, or maybe both, like Yin and Yang. But maybe I am getting a bit too poetic, yet.

Going back to some facts, note that Minos, the king of Crete, was in mythology one of the three sons of Europe, who had ridden to Europe on Zeus disguised as a bull. Another son of hers was Midas, who turned everything to gold he touched. Gold is usually associated rather with the sun than the moon, since at least around roughly 0 CE, while the moon would rather be silver. Also, jewelry and money would immediately rather be Venus, who traditionally rules the astrological sign of Taurus, the bull. Then again, the moon is considered exalted (a good guest) in Taurus, at 3° Taurus—a hidden hint at a triplicity of a moon goddess, maybe?

It appears not to be true that Midas would be mentioned as a son of Europe (but Minos was, and Europe was a daughter of Io), so let me not insist here, even though looking at the mythology, there seem to be some links to Egypt.

About sun and gold, resp. moon and silver, I am not sure since when that association is commonly made, even though I suspect that this is quite old, at least for the sun and gold, due to the color of gold. Attributing silver with the moon might then arguably have been a rather natural next step.

The exaltation of the moon at  $3^\circ$  Taurus is from Ptolemy, but I am not sure how exactly he meant  $3^\circ$ . Did he mean the 3rd degree, i.e.  $2^\circ 00' 00''$  to  $2^\circ 59' 59''$  or maybe plus/minus half a degree around  $3^\circ$ , or maybe something else? A look into primary sources could clarify that. But more importantly, I have no clue why exactly  $3^\circ$  Taurus and not another degree, also not for the other exaltations. One explanation could be the beginning of spring in the late Age of Taurus, if the bull was really mainly associated with the moon then.

In the fable, the oracle had been cast after the son of Minos and Parsiphaë had disappeared and predicted that whoever could interpret it correctly would save the child. Polyidus actually finds the child, but drowned in a large jar of honey, while chasing a ball (or maybe a mouse, as Graves writes). Polyidus finds the child below ground, I guess in the very labyrinth in which later the Minotaur was kept. Minos traps Polyidus down there, as the oracle is not yet fulfilled. Polyidus sees a snake, kills it, then a second snake comes and reanimates the first one with some herbs, which Polyidus uses, in turn, to reanimate the child.

About the reference to the Minotaurus: Is it known what color the thread of Ariadne had? Germans today speak of "roter Faden" (red thread) when they mean the figurative thread in a story, the recurring theme or evolving story that clearly defines where it leads. Hmn. Maybe I should return more to the main themes, or is this exactly the theme? Well, let me just refer to Barbara G. Walker in her book *The Woman's Encyclopedia of Myths and Secrets* under *Gunas*, the Indian (as in India) strands of Fate in the three expected colors. Or that during the Ramadan you are apparently allowed to eat in the evening as soon as you cannot distinguish a white thread from a black thread in your hand.

Yes, in principle it is a "bad idea" in a text aiming to clarify some sources of a partially improvised other text to introduce new partially improvised associations. But this is me, and also in some sense how my mind works. Then again, I am a physicist (Ph.D.), so I have also a side that is very grounded on facts and logic, but still flexible while exploring and which kinds of logic to apply. Associative "female logic" is not nonsense, not something that should be arrogantly smiled at. It is simply how many things work in the world, in language and also to some degree in nature overall.

If you have doubts, read on, if not, anyways, too. ;)

This reminds again of ancient Egypt, where Ra, usually with the help of Seth, defeats the Apophis snake each night below ground and rises again every morning, victorious as the morning sun. It also reminds of the seer Tiresias in Greek mythology, who observed two snakes at sex. In ancient Egypt seeing such a thing was believed to lead to the "female disease", (male) homosexuality, which makes it clear what part of the male bodies the snakes often stand for. Apollon killed the snake Python at Delphi, and Delphi means womb.

I cannot find a source for observing snakes and the "female disease" at the moment, but remember clearly to have read that quite recently (relative to April 2019). In any case, the association of snakes with that part of a man makes sense. Note also that in Delphi the Pythia (from the snake Python) would sit on a tripod (3) over an opening of the earth, the womb of nature, and that at Delphi there probably used to be a temple of the earth goddess Gaia.

Well, again rather an ancient Egyptian sun god and some later derived myths of the Greeks, but no moon goddess in sight ?

Well, yes and no: Considering Delphi maybe in the past also at least some earth besides the sun ?

Let me present a different story first, and then come back to Egypt later. The Slavic fairy tale of the beautiful Vassilia features an old “witch” called Baba Yaga. Vassilia already lost her mother, and her step mother and two step sisters are just as mean with her as in the case of Cinderella. They send her to Baba Yaga to fetch something. While Vassilia walks to Baba Yaga’s house in the woods, like Hänsel and Gretel, she encounters three horsemen. The first horseman is all **white**, horse and clothes, and passes her by just at dawn, before sunrise, when the sky starts to get a silver color. The second horseman, all **red**, rides by just a little bit later, at sunrise. Then she walks all day and just when the night falls, the third horseman, all **black**, rides by, and disappears just at Baba Yaga’s house into the ground.

Baba Yaga gives an explanation herself later on.

Later on, Baba Yaga answers Vassilia three questions, one about each horseman. According to her answers, they would all three be her servants, the white one would be day, the red one the sun, the black one night. Vassilia is wise enough not to ask Baba Yaga about three pairs of hands that help in the house.

Now, what kind of goddess could possibly have six hands ?

Yes, a triple goddess. The Greek Hekate, both a goddess of death and a midwife, like also the moon goddess Artemis, is often shown as three women standing back to back (or sometimes just with three heads or faces). But let me ask how you would complete a sequence of supposedly four things that starts with: day, sun, night, . . . ? Yes, obviously with “moon”.

As soon as the black horseman disappeared, the eyes of the skulls on Baba Yaga’s fence of bones started to glow so much that her house was lighted as brightly as at day, which reminds immediately of a full moon. She later kills the step mother and the two sisters by creating a fire. This relates her also to fire, also in its ability to kill by burning.

Note that red for the sun in the middle might even explain while the sun disk in ancient Egypt would have been painted red, even though the sun is hardly ever red during midday. Maybe, just like in astrology, the sun would be defined by its color at its birth in the morning, hence often red ? I don’t know, but maybe.

See the Internet for statues of Hekate that are back to back at 120° angles, and note that at least the ones I have seen so far would be rather from late antiquity. In any case, goddesses seem to have appeared in triads already in ancient Greek mythology, and the brothers Zeus, Poseidon and Hades also form a triad, ruling over heaven, sea and underworld.

But back to Baba Yaga and maybe a crucial new element in this kind of reasoning, based on my many explorations around the classical elements, the main topic of my website at [exactphilosophy.net](http://exactphilosophy.net). This is where the actual “carving of the goddess” might really start. . .



Now, life can only exist in water, air and earth, but not in fire (except in mythology the salamander). So could Baba Yaga maybe stand for fire and the three horsemen for the other three elements? Seems a bit far fetched, right? But wait: Antiochus of Athens, who lived roughly in the 2nd century CE, attributed colors to the four elements, as follows: ~~water-white~~, **air-red**, **earth-black** and **fire-yellow**. That would be exactly the colors of the three horsemen, plus yellow for fire and Baba Yaga!

The colors of the four horsemen of the apocalypse are similar. The first three are ~~white-red-black~~, in that order. The color of the fourth horseman, "death", is usually translated as "pale". In the original Greek, it was *khlōros*, which stands for roughly for a pale or yellowish green, not unlikely referring here to the color of a dead person. It is also the root of *chlorophyll*, which makes leaves green and allows them to do photosynthesis. But back to that soon.

So, a "**green**" goddess, where green would stand for different colors from pale greenish almost white to golden yellow or the color of leaves on a tree? Yes, in a way, that would be the general idea, if only she would not resist in principle to have a well-defined color pinned on her. In that sense, of course ~~white-red-black~~ are her colors, too, as well as any other color.

But let me reintroduce the moon here, in a maybe astonishing way!

Remember the idea of a goddess or god that would govern the cycles of sun and moon? That would be Baba Yaga here: She is the boss over all fires in the sky and also over all fires down on earth. And also the other three elements (her horsemen) serve her. So she would be all fires and in command of all that moves, via the fire (energy) that makes them move.

And she would also be the moon, for the following simple reason: The sequence of day, sunrise and night is always stereotypically the same. Nobody has ever seen the sun rise before the sky started to light up or after the sun went down. Sometimes the sun is not visible at all, when hidden behind clouds, but I guess in places like ancient Egypt this was quite rare. But the **moon** can rise at any time, before or after ~~day~~, **sun** or **night**. Thus the moon is the boss of these three things. That the moon is in the end stronger than the sun also shows during a total solar eclipse, where it is the moon that darkens the sun, not the sun that outshines the moon

Not much to add here. Of course, the moon can "swallow" all lights in the sky (astronomically, of course, because the moon is the closest object to earth). This would relate Baba Yaga also to Cronos in mythology, the god who swallowed all of his children (except Zeus!) and who dismembered and killed his father Ouranos with an instrument in the shape of a crescent, following instructions by his mother Gaia (earth).

Note, however, that once more the women appear to operate rather in the background, while men "officially" are in the positions of leadership and do some dirty work. Possibly really myths were rewritten, but at some point a few concrete examples of clearly matriarchal myths from very long ago would be desirable. Fairy tales such as Baba Yaga might very well still reflect such times, but could a priori also reflect later developments or cultural differences.



Baba Yaga's house is often described as standing on chicken legs. So it is mobile, it can move, figuratively in the sky, like the moon. An ancient historian describes fire sacrifices of animals to Artemis at Ephesus (now in Turkey). The animals which Artemis hunts, rules and protect, are the zodiac, and other constellations in the sky. She, in turn, is reportedly, just like her twin brother Apollon, from Hyperborea, a mythical country rather north "beyond the North Wind", so maybe also hinting at the north pole in the sky around which all else rotates. The two constellations near the north pole are bears, which fits with quite a few things in the mythology around Artemis.

I do not feel inclined to look for sources around Artemis in detail at the moment, but this is at least mostly something that is quite widespread.

Now to another core insight, well, actually even the one that had inspired me to start the thread at astro.com in spring 2019.

But let me present the basic idea I have of the three aspects of the moon goddess and her three colors. They would *not* simply be the colors of the moon at night, but rather the colors that make the moon change its color, as the *energy (fire)* that is driving all changes.

The first phase would be the **white** goddess making a new moon bright again, towards a full moon. The second phase would be the **red** goddess around full moon, somewhat before and after full moon, and what makes the moon pregnant. The third phase would be the **black** goddess from sometime after full moon, making the moon dark again, towards new moon.

The reason the middle phase would be red would be the cycle of menstruation. At full moon the seed for a new child would have grown inside her womb, ripened, like a baby in the full, round belly of pregnant woman. If not getting pregnant, the seed for the baby would come out as menstrual blood (and the placenta) at new moon.

The first phase would also be a child or a maiden before menstruation, the second phase a mature woman who can have children, and the third phase an old woman, who cannot have children any more. Remember that the encyclopedia entry above saw Isis as at the transition from maiden to cow?

Just to make sure the idea got through:

- The **white** aspect of the goddess would be the *force* that makes the moon **white** (bright) again after new moon.
- The **red** aspect of the goddess would be the *force* that makes the moon pregnant (**red** blood inside) around full moon.
- The **black** aspect of the goddess would be *force* that makes the moon **black** (dark) again towards old moon.

I hope that by now some of the deep logic in these things is becoming clearer, even though, I guess, you should never take anything as an absolute truth around these themes; there are always different views overlapping to some degree, for various reasons that can usually not be made 100% compatible with each other. This is, by the way, also why to a woman anything a man can say can only

be a better or worse approximation of the truth, while coming close is usually rewarded, but I am maybe getting too poetic again.

A triad of maiden, woman and crone is certainly present in Greek myths, as well as in other places. The woman who cannot have children, yet, the one who can have children, and the one who cannot have children any more. Three women are, of course, also related to the Fates or also the Graves, the "gray" old women who share one eye. In ancient Egypt the eye of the falcon God Ra was one way to see the sun, which produces the light necessary to see, or maybe even for the moon to shine. As you can see, there are arguments pro universal goddess or god, but maybe still more pro universal goddess? But I am getting ahead of the story.

So three phases: Growth, ripening (or fruit) and withering. The mulberry turning ~~white~~-red-black, the elements water (the sea), air (heaven) and earth (also the underworld), over which a trinity would have ruled, in ancient times according to Graves a triple goddess with ever changing member goddesses, and later the male gods Poseidon, Zeus and Hades, for example.

But where is the **fire**, the light green color? Well, the mulberry first forms *catkins*, which are apparently often also slightly bent, like a reborn moon after having become invisible for a few days. So that color is both death and rebirth, which is why Artemis and Hecate were midwives. They have the power to create new life, or not, if they desire. And cats.

Since in astrology, birth is so decisive, defining the arrangement of the planets in the sky, which are her children or servants, it is not astonishing she is placed there, or rather the other way round, right at the secret of life. And, independently of whether men were in the past fully aware of their role in this, the first phase before a newborn can proceed from child to adult to old person, is growing hidden inside the body of a woman. The secret is mainly between catkin and fruit, not so much any more once the fruit is ripening.

I mentioned cats not as able to create life, although in retrospect I also do not dare to contradict that, but because cats with their eyes that resemble crescents and the activity at night, etc., are often related to the moon, and already were in ancient Greece. At least there is one myth in which Artemis turns into a cat, but maybe that was borrowed, like so many things in ancient Greek myths. In Egypt there was Bastet, while Hathor was maybe closer to the goddess, or Heqet, the frog goddess, which might be the origin of Hecate.

Aristotle put the four elements into a circle, which they follow when changing from one element to the other: fire-air-water-earth-fire-... Yes, this is not the order of the mulberry. But at least his proposed cyclic nature of the fifth element would confirm this picture: Fire in the sky, the fifth element, would be related to the cycle of four elements down on earth.

After all, if you have a cycle of four elements that starts with fire, the fifth element in the cycle is fire again! This is maybe also why Dionysos was first born from fire, when Zeus had to reveal himself to his mother in his true form, as lightning and burnt the poor mother Semele to ashes, who had been tricked by jealous Hera into this. After being woven into Zeus' thigh, he was born a second time, this time not from fire, but from earth. Then he was cut up into pieces (similar to Osiris in Egypt) and cooked in water, the third element. Finally he was also stricken with madness, so, I guess, his

mind reborn from air. That he often wore a lion's skin, might relate him to the fifth star sign in the zodiac, Leo, the lion, a fire sign, just like the first one, Aries, the ram.

Well, yes, once more a man in the center with Dionysos, although also with clearly female seeming themes. Astrologically, Dionysos is often related to Pisces, since at least Liz Greene, where there is often a mother-son thing going on. The constellation of Pisces is actually two fish, in Greek mythology the love goddess Aphrodite (Venus) and her son Eros (Cupid, Amor).

Anyways, I hope the idea that Aristotle sort of split the fire in the world into two fires got through: Fire down on earth as the regular element Fire, and fire in the sky that moves in circles like the planets and the stars and is round like sun and moon as the fifth element Aether, while in the circle they become the same again, except that the fifth element has more experience.

In the scientific article *Flowering and fruiting of cv. Pakistan mulberry under saline soil conditions in Egypt* by Ahmed A. El Obeidy (Fruits, vol. 60 (6), 2005), experimental introduction of a special breed of black mulberry on saline soils is described. The fruit of the black mulberry are apparently the best, but that is not what caught my attention: "Fruit ripening began in the second week of March and extended to the third week of April".

In the Czech tale around Libuše, the mythological foundress of Prague, the queen Niva and her husband Krok had three daughters, all with magical abilities, while the prophetic Libuše was the best of them all. Niva is the snow, winter, Krok the crocus flower, the first flower to start growing near the beginning of spring. The life of Niva was tied to an oak tree, which was guarded by Krok, so he was her servant. According to the Celtic tree circles found on the Internet, the oak tree would be the first day of spring (spring equinox around 21 March). Niva died when lightning (fire) hit the oak tree, and her youngest daughter, Libuše, became queen. That it apparently was the youngest daughter who would follow in reign, as opposed to the oldest son in patriarchal traditions, would show that she had absolute control about how many children would be born, making the youngest the most gifted.

Libuše used to give council and settle disputes sitting under a linden tree, which would apparently in the Celtic tree circle be responsible for two periods of time, including ten days before the beginning of spring, which is close to when the mulberries started to ripen in the paper cited above.

As it turned out, the "Celtic tree circle" I was referring to, is a relatively recent "invention" of French journalist and director Paula Delsol in the 1970s for the French women's magazine "Marie Claire" (see e.g. German Wikipedia).

Yet, placing the oak at the beginning of spring seems not arbitrary, nor is the mythological placement of the linden (lime) tree just besides an oak. In the myth of Philemon and Baucis, at the end of their lives, she was turned into a lime tree and he into an oak, standing close-by, because they had sheltered Zeus and Hermes in disguise in the past, while all other inhabitants of their village had refused that. This certainly also connects to Prague with the Gehry building colloquially called "Ginger and Fred": two houses that dance with each other. The connection of the oak tree to the beginning of spring is a bit more complex to make, but maybe I will here, and I am quite confident that Paula

Delsol considered quite a few things for the zodiac, considering that trees are historically important in France and, last but not first, she is a woman.

So, I consider the Egyptian scientific paper rather an omen that points into the right direction, the beginning of spring, in the past associated also with oaks in some places. One reason, by the way, might be that oaks are said to attract lightning more than other trees. Now, in the very distant past, before people knew how to make fire, practically the only source of fire was when lightning hit. So the trees that attracted fire were probably sacred (and dedicated to “Baba Yaga”) and preserving fire probably, too. Spring brings fire again (the sun).

Let me come back to some of this a bit later.

At some point in time, people no longer wanted a female rulership and asked Libuše to find a husband who would then be king and she his supportive wife. She said that they should look for a young farmer with just one shoe in a certain region. And, yes, they found such a farmer, be it because she actually was prophetic or because she thought that a poor, young farmer would make a good lover and probably not be too smart (else he would have had a second shoe and not be a farmer), so that she could easily direct him as king.

The lost shoe refers also to the last star sign in the Zodiac, Pisces, the fish, associated with the feet in the human body. It also refers to the sandal that Perseus lost when he helped Hera, disguised as an old woman, to cross a river by carrying her on his back. In ancient Egypt, the dead were buried on the western side of the Nile, where the sun sets. So, crossing the river would also be both death and rebirth by grace of the great goddess.

Let me just add that this is all retold from memory, like in old times; feel free to research the original tales, and so on. All in all, in Czech culture there is still quite a bit of the goddess, in my experience.

As Robert Graves also essentially writes, not long after the initial quote on top of this text, the single best reference to the “white goddess” is Apuleius’ *The Golden Ass*, a Latin text from roughly the 2nd century CE. Before going into some of the content of the book, let me simply quote how Isis describes herself to Lucius the night before the beginning of spring when she appears to him at full moon at the beach, rising out of the sea, like Venus in Greek mythology or arguably her “hill” as the first earth out of the primeval sea Nun in ancient Egyptian creation myths.

A shining disk hovers above her head, which Lucius interprets as the moon and thus that she is a goddess of the moon. Her clothes are described in great detail: **white**, **crocus-yellow** and **red**, plus a **black** mantle on which there are the stars and a full moon, and flowers and fruit on the hem.

She says this to Lucius:

*[...] rerum naturae parens, elementorum omnium domina, saeculorum progenies initialis, summa numinum, regina manium, prima caelitem, deorum dearumque facies uniformis, quae caeli luminosa culmina, maris salubria flamina, inferum deplorata silentia nutibus meis dispenso: cuius numen unicum multiformi specie, ritu vario, nomine multiiugo totus veneratus orbis.*

Impressive, right? Oh, you don’t speak Latin? Neither do I, but I read several translations, including the one by Robert Graves, and ended up with this translation to English:

*[...] mother of nature, all encompassing mistress of the elements, first progeny of the times, highest power/deity/queen, first/best (sky) deity, uniform face of gods and goddesses, who dispenses over heavenly, shining summits, salty sea breezes [and] the dead down below in earth, which are silently weeped. A single/unique goddess in multiple shapes, with changing rites, many names, worshipped all over the world.*

This brings it all together, the colors and rulership over air (heaven), water (sea) and earth (underworld), and the moon, as well as the beginning of spring. Why exactly spring, here and around Libuše? Well, simply because that is again where the goddess lives, at the point where the cycle both starts and ends, beginning of the year, new moon and catkins.

Yes, impressive, quite up to the point, including timing at the beginning of spring, and full moon, which would relate this to Easter or Pesach or other festivities at that time, likely at least back to times when Taurus was the sign rising with the sun at the beginning of spring.

And, once more, the approach in term of the classical elements seems also to carry quite far.

Now, female readers, please be prepared to be shocked at first by the crude theatrical pun below. I will explain it in quite some detail subsequently, but maybe only after you “passed out” and regained consciousness. Be warned.

Before describing the story of the golden ass a bit in more detail and relating it to its times—in maybe quite surprising ways—let me dive a bit into lesser know waters, quite speculatively, or so it might appear at first. . .

Baba apparently simply means an old woman or grandmother, but there was an ancient Egyptian god Babi or Baba (the ancient Egyptians only wrote consonants, but not vowels), a baboon god especially known for his large, red genitals, which even served as a mast on the ship in the underworld. Like the Apis bull, Babi was already present in the first Dynasty (before 3000 BCE). There is apparently an image that shows the pharaoh with a white crown running first in front of a baboon, then behind or besides the Apis bull.

Sure, maybe just a coincidence. But then I remembered the Greek Baubo who showed her genitals to Demeter, who was weeping about her lost daughter Persephone, who Hades had abducted into the underworld. This cheered Demeter up, probably reminded her of her unique power to create life. So, again a reference to genitals and a similar name. Almost the same story appears also with Hathor showing her genitals to her father at some point, where he was angry about the process between Seth and Horus about who should be pharaoh that took 80 years to settle. This is why daughters even today still show their genitals to their fathers when fathers are feeling blue. . . – just making sure you are still reading attentively, this is not a serious suggestion from my side.

Now, about that comment about daughters and fathers today. There is a lot more attached to it than it might appear at first, in the end maybe even the question if you are really ready for a less patriarchal society or not.

My assumption was that Baubo was an adult woman. So she is in principle (within the bounds of contemporary laws at the time) free to do whatever she pleases, she does not have to ask anyone for permission. She decided to reveal

herself; she was for all that it appears not forced at all by anyone to do so. Plus, what she did apparently had a benign effect on the whole situation, so one has to admit that she possibly had more insight into the situation than the men involved. Also, her father did not see this as an invitation for sex, for all that it appears. (I have not see the original sources, so I cannot be completely sure about that.) Now, had Baubo been a teenager or a child, the situation would have already been different. Then she cannot decide freely, then her parents are automatically involved, should decide if that is appropriate. Considering that there is at least in current times still often abuse by fathers of underage daughters, the association is of course not far here. And there is also sort of the opposite case, where daughters have a hard time to mentally separate from their fathers once they are grown up, because they had fallen in love.

But let me look at the whole affair from a different angle. As far as I know, at least the catholic Christian view on menstruation would have been that women bleed every month as a punishment for Eve having tasted the apple (resp. whatever fruit that was, more likely a pomegranate or a mulberry, etc.) and thus Eve and Adam were evicted from paradise. This is the catholic *original sin*, i.e. that being a woman and especially when doing anything sexual makes women guilty. (Then again, not having everyone running around naked all the time is also something I personally welcome.)

Now, if you are really a feminist and not bound by the *original sin*, there is nothing "wrong" in what Baubo did, assuming she was an adult and doing this on her own initiative. And, yes, the matter does even then remain somewhat ambivalent; being a woman will, I guess, forever remain complicated.

So, I am not in a position to suggest anything, just providing a few insights that may help in some way to find better ways in the future to deal with Fate.

Now, Hathor is often a cow goddess, I guess even was before Isis got that role, too, but it is often very hard to tell things apart with certainty regarding ancient Egyptian gods and goddesses, maybe because the culture evolved across several millenia, or also because it is said that they all could transform into each other or, of course, into all kinds of animals.

As far as I remember, there was the notion in ancient Egypt at some time that the whole sky was a cow, which would also explain, where the milky way came from. So, be it the path of the sun during the day or the one of the moon at any time, it would always cross the universal sky goddess as the whole sky.

I am not sure where I read that about the whole sky as a goddess, but maybe it was somewhere in Garry J. Shaw's *The Egyptian Myths*. In any case, the sky as a cow would explain the Milky Way in a natural way, as being the milk produced by the cow as the sky. See also images with the nude Egyptian goddess Nut as the sky, in profile (what else?), happily smiling on all four.

But is it certain that this was always or originally a cow and not a bull? Apis is a bull, and the sun god Re is male, too. For example in Theban tomb TT359, Re is shown as some kind of cat (but curiously also resembling a rabbit) in **yellow**, slaying the Apophis snake in **white-red-black** with a **red** knife.

This reminds me of the cover of the music album *Haus der Lüge* (House of Lie)

by the band *Einstürzende Neubauten* (\*1 April 1980, Moon club, Berlin), which would be in a way a male “bull” variant of the image with Nut as the sky.

That “rabbit” might actually really have made it to become the Easter bunny. See the bunny beheading a man on manuscript “Royal 10 E IV f. 61v” in the British Library, which is of French origin. Possibly someone in the past misread a depiction of Ra as a cat as a rabbit, I would suspect.

Well, maybe the “Gretchenfrage” is a bit different. Women are more cyclic than men due to their menstrual cycles, and they are physically rounder, with their breasts, and overall more curvy than men. This would relate them more directly than men to things that go in circles, like lunar phases, seasons, planets in the sky, and so on, and also more to round objects in the sky like sun and moon. So, yes, this would apparently mirror women much more than men.

Now, this does not automatically mean that women would rule this. In a patriarchal society, men rule over women, so why not also about anything female, like sun and moon, and all that motion in the sky?

Well, this is maybe also not the question, rather: Should men do that, can they do that? I would say rather not, but, of course, they can and should provide input to consider, ideas, do stupid but loveable things. But, all in all, I guess this remains a matter that also causes a lot of pain, besides also often a lot of fun, sometimes closely interlocked. But actually I do not feel like I am a good person to make judgements like these.

I hope I got maybe quite close to a truth here. I would assume that women in the past were maybe not all that more active than today, also given the different anatomy, where men are more designed for hunting. But, and I think this may be true, women might well have been more respected as equals, resp. superior in some aspects in the past, and even if not, this is how it should be now.

This is not a conclusion, just a personal opinion, or only a wish.

But back to *The Golden Ass*. It was written in about the 2nd century CE, as already mentioned. Now, since about 103 BCE, the star that rises with the sun at the beginning of spring is in Pisces, when presumably the astrological age of Aries was replaced by an age of Pisces. The first star of Pisces is Alrisha, the knot, and probably also symbolizes birth, as it is part of the (umbilical) cord that connects the two fish that constitute the constellation of Pisces. These two fish are usually seen as mother and son, with old roots. In ancient Greece, they were Aphrodite (Venus) and her son Eros (Amor, Cupid).

It is also Aphrodite that gives the pregnant Psyche four tasks, in the fairy tale in the middle of the book, told by an old “Baba” at night in a cave. The four tasks are clearly related to the four elements and all have to be solved during a day. See my book *Elementary Star Signs* for an—arguably often quite bourgeois—exploration of these tasks and a model that would describe the 12 star signs of the zodiac as transitions between the four elements.

Yes, just see my book. And, if you ever find a hint that relates the four tasks to older Egyptian roots, I would be very happy to hear about it. So far my only lead is that Seth once held Isis (and Nephthys) hostage in the spinning house at Sais and would give her tasks every month. Note that this would again suggest



an “identity” of days and months, as in Apuleius version each task of Psyche has to be completed in a day, between sunrise and sunset.

Psyche is, like later Snow White, the most beautiful woman on earth. Hey, remember that in Grimms’ version of Snow White, she is described as having snow ~~white~~ skin, pitch **black** hair and **red** lips, related to her mother hurting her finger while sewing and her blood dropping into the snow, her window enclosed by a black wooden frame? Frau Holle (Mother Hulda) was apparently (as \*Momo\* noticed) also described as travelling across the sky in a chariot pulled by lady beetles, which are, yes, colored ~~white~~-**red-black**.

But, hey, why don’t you read *The Golden Ass* yourself? Graves’ translation is very easy to read and there is so much more in it than I could ever summarize, from the theater prank they play on Lucius, via his transformation to an ass by a woman with magical skills, his dinner at the place of Artemis/Diana, and so on, and so on. Let me just mention where he mainly lived: Egypt.

In any case, the time frame also screams “beginning of spring”. So, is all of that maybe just self-confirming? That was also a time in which Christian religion arguably wanted to sort of unify the various pagan cults into more or less a single deity, in this case a male one. This was also the time in which the Mithras cult that included slaying of a bull was having quite a few followers. So, is the “white goddess” Isis in *The Golden Ass*, who actually rather wears black plus other colors, just a child of her time, nothing that was before or even much after that? Apuleius just one of several priests messiahs back then?

Just to make sure you don’t miss this: Was Isis in Apuleius’ book maybe simply the female version of monotheism, possibly rather an invention of that time, synthetic Pisces, than something that was once a reality almost everywhere in the world? Could be, but is probably not the whole answer, see above.

And just below, of course.

Well, as always around the great goddess, or around women, in general, the answer is a bit of both, but quite specifically. She does embody all that is female and which had been there before, in all kinds of cults, but possibly none of them combined all of that so synthetically into a all stereotypes at once? Yeah, sure. But it is true that Pisces are generally seen a sign that is good at synthesis, as opposed to Virgo, who is rather analysis, seen as taking things apart in order to see how exactly they related to each other. Both are considered female signs in astrology, and there are four more female signs. So, all in all, only the carpet of associations is what creates the complete image.

Let me just leave it at that, just follow all the leads I showed and copy my approaches to these themes, which, of course, also resemble the ones of Robert Graves somewhat: Partially careful and precise research, partially poetic, synthetic intuition. I would add, that in the end it should all not be taken all too seriously, because ruling over it all in the end often is.

My conclusion is largely all the associations I made, then hints for more I provided, the few original new ideas I brought in, and the few tentative conclusions I suggested, nothing more, I guess. I hope this will help in many ways, and do



no real harm. This is not the end of this text, yet, because had I written some additional notes and sources, plus a postscript, in the original text.

Let me just note that in the end, as I will just show, the similarity with *The White Goddess* was partially only a temporary phenomenon; I will likely not continue to collect fact after fact about these things, even more so since modern technology plus many people researching can do a better job than me.

In that sense, my main contribution is rather related to *elementary* things. Besides, I am doing this in my spare time, nobody is paying anything for this.

■ Adliswil, 14 April 2019, Alain Stalder

I am writing the first version of this text a bit more than a week later, with Uranus still in the 3rd degree of Taurus, but read on first.

### Notes and Sources

This text was written on the late afternoon and evening of 13 April and the relatively early morning of 14 April 2019. Similarly, Graves wrote *The White Goddess* in a very short time, starting sometime in early spring. In 2019, Mercury went retrograde around 5 March at the end of Pisces, and is only in a few days going to return to that spot, so this gives me some time to collect a few more facts and sources here.

I can only say that writing the original text and also very often the online discussions up to that were a **lot of fun**, really satisfying, I would hope I could write more like this. In contrast, this secondary text was already less fun, partially still felt very good, but often already smelled more like work.

Robert Graves' northern lunar node was in the middle of Pisces, which may explain his approach. This is also where Neptune is now, or my natal Lilith or maybe the sun of someone implicitly mentioned before. My Saturn is in the last degree of Pisces, where Mercury had gone retrograde, as already mentioned.

Did you know that Robert Graves was briefly a professor in Cairo (Egypt) between January and about June 1926? Along with his wife at the time, Nancy, and their children, the young poet Laura Riding came along. In 1929 he separated from his wife, wrote *Goodbye to all that* in a few weeks and then the whole story with Laura Riding took really off, which arguably was a main source for *The White Goddess*, and so on, not to forget Beryl (or Rosaleen).

Robert Graves' life and especially also the life and work of Laura Riding could certainly reveal more, as well as, of course, other women, etc. in his life around *The White Goddess*. I guess the avantgarde impulse that led to the book was besides his Irish roots not least due to Laura Riding. Or more. Then again Beryl reminds of "berry", and again again so many women's names are related to plants, like Rosaleen, or Laura to laurel: according to Robert Graves in the past chewed for its effect and then became the crown of victors in contests and of kings and emperors. Laurel has also berries that are black in the end. And a crown also reminds of the corona during a total solar eclipse, when the moon totally swallows the sun, except maybe the crown for the next king.

Francesco Petrarca, who is often seen as one of the first voices of the Renaissance, had a similar birth chart as Robert Graves (or me) and some day

he met a woman called Laura who became his lifelong inspiration, even though they never had a relationship. I guess you cannot have a relationship with the goddess anyways. (And no, in my case her name was not Laura at all.)

Let me just copy the rest of the notes and sources.

Well, for sources, just ask Google. Some information is, of course, from Wikipedia. Did you know that Jimmy Wales, one of its founders, was born the same day (in the same year) as me? The notion of offering all this for free and without ads is something that I can relate well to. But still, of course, it would also be nice to mention those sources explicitly. Conversely, I had more than once the impression that some information in Wikipedia had been obtained from original sources that I had possibly mentioned first on the Internet and others had googled and then worked into Wikipedia.

Hey, this has nine pages, an Ennead? Uranus is in Taurus, which might explain all the bull/cow symbolism, ~~white-red-black~~?

Thanks a lot for reading! And see my website ([exactphilosophy.net](http://exactphilosophy.net)) and the Astrodienst ([astro.com](http://astro.com)) forum for more, if you want.

Frozen except possibly tiniest formal fixes Sun 14 April 2019 near noon.

*Egypt in Transition: Social and Religious Development of Egypt in the First Millennium BCE*, eds. L. Bareš, F. Coppens and K. Smoláriková, Prague, 2010.

I am pretty sure, the text will not be modified any more, also since I wrote this, so that if someone wants to criticize the original text (or this one), I can reply maybe here, but hopefully will not have to touch the original document.

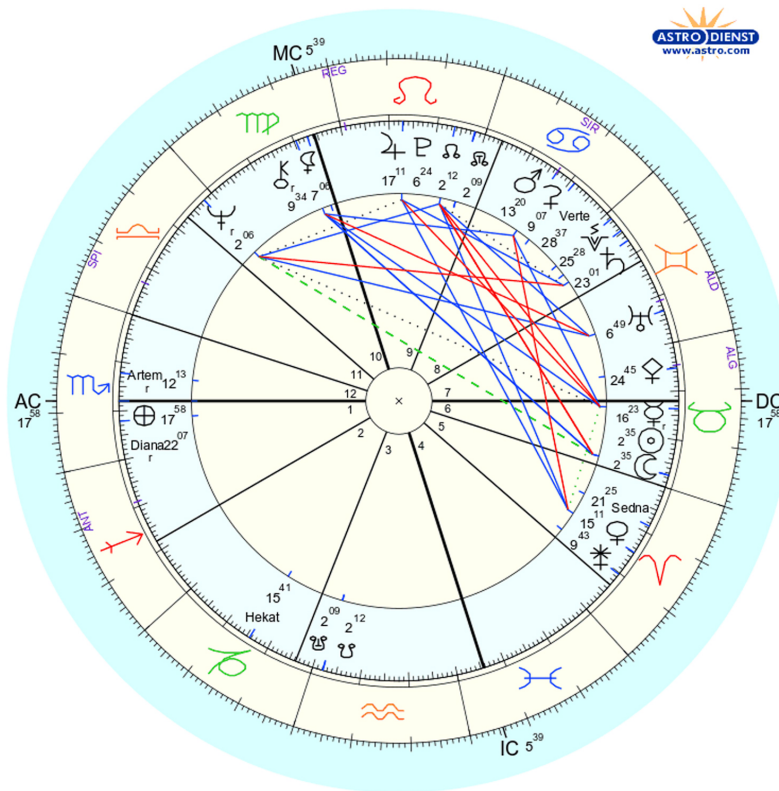
The Czech book mentioned at the bottom possibly contains quite a few hidden jewels that would not be easy to find otherwise, which is why I listed it.

### Postscript 18 April 2019

A few days later (17 April), I researched when Robert Graves started to write *The White Goddess*, mainly in Richard Perceval Graves' *Robert Graves and the White Goddess*, near the end of chapter 4. According to that, he would have started sometime after Easter 1944, which was 9 April, and after "making serious headway" with his maps for *The Golden Fleece*, but "could not get out of his head some lines from Alun Lewis's last letter" (died 5 March).

What would be a better moment to start a book about the white goddess, if not a new moon, the beginning of a new cycle, with the first part her own? New moon was Saturday 22 April at 22:43:23 in Galmpton (Devon). The new moon was at 2° 34' 41" Taurus. Now, the 3rd degree of Taurus is where, according to Ptolemy, the moon is exalted. Earlier that day (around 2 AM), Mercury had gone retrograde for almost three weeks; Robert Graves writes that he wrote the first version in about three weeks. An archetypal female lunar cycle would be three weeks of activity, followed by one week of reorientation.

That is why the three colors of the cow came up, and, Hermes (Mercury) stole 50 cattle from Apollon in the *Homeric Hymns* by walking backwards, just like Robert Graves in the book. There would be more details, but... wow!



Uranus is in the 3rd degree of Taurus since last Saturday 13 April at 19:45.

Thanks a lot for reading! And hopefully this will be helpful in some ways.

Yes, it would be possible to write on and on about this, but I prefer to do this not all to myself, except punctually. My focus as a physicist is mainly to provide fundamental new ideas, also related to such topics, and I hope I did.

Otesánek, Valley of the Bees (Údolí včel), Torchbearer (Světloňoš), Morgiana, Marketa Lazarová, Adelheid, Lunacy (Šílení), and more Czech movies. . .

Ah, trees. The Czech word for the month March means “birch”, a tree that is black and white and bleeds red resin. The Danish word for the same month is related to Frau Holle (Holunder is the elder tree, again black berries), see also Jacob Grimm’s book about German mythology. Or clover as a symbol for the trinity; male as in Christianity, or with the heart shaped leaves as some round parts of the bodies of the triple goddess, a bit like the “mulberry” around the chest of Artemis at Ephesos. The Sabian Symbol for 3° Taurus (2°01’00” - 3°00’59”) is “steps up to a lawn blooming with clover”; not bad, Elsie Wheeler and Marc Edmund Jones, for a single day in Balboa park (trees!) in San Diego. Are Balboa, Baucis and Baubo related to the German word for tree, “Baum”? Maybe. Keep going, if you like. Good luck in any case!

The end was kind of fun again. :)

And, maybe unavoidably, largely written in just one day.

I guess, I would simply write another text, if ever necessary.

Alain Stalder (\*1966)

## Later notes

- Ptolemy only writes that the moon is exalted in Taurus, but does not indicate a degree. Vettius Valens, his somewhat younger contemporary in the 2nd century CE, does, in *Anthology*, book 3, chapter 4:

Τούτων οὕτως ἐχόντων δεῖ καὶ τοὺς ἀνέμους ὑποτάξαι· πρό-  
τερον δὲ δεῖ σκοπεῖν, ἐν αἷς ἕκαστος μοίραις ὑψοῦται· ἐκ γὰρ  
τούτων ἢ διακρίσεις γινώσκεται. ὁ μὲν οὖν Ἕλιος ὑψοῦται περὶ  
μοίραν ιϚ' τοῦ Κριοῦ, ἢ δὲ Σελήνη περὶ τὴν τρίτην τοῦ Ταύρου,  
ὁ δὲ Ζεὺς περὶ τὰς ιε' τοῦ Καρκίνου, ὁ δὲ Ἄρης περὶ τὴν κη'  
τοῦ Αἰγόκερω, ὁ δὲ Κρόνος περὶ τὴν κα' τοῦ Ζυγοῦ, ὁ δὲ Ἑρμῆς  
περὶ τὴν ιε' τῆς Παρθένου, ἢ δὲ Ἀφροδίτη περὶ τὴν κζ' τῶν  
Ἰχθύων. ἐν δὲ ταῖς διαμέτροις μοίραις ταπεινοῦνται. τὸ οὖν

Note that the number of the degree is described as *tritēn*, which is, I guess, *tritos*, third, as opposed to *tría*, three. So he might actually say '2-3° Taurus', as opposed to 'around 3° Taurus'. The origin of exalted signs and degrees is unclear.

- The following passage in Empedocles' poem *On Nature* is often considered the first mention of four elements in history:

τέσσαρα γὰρ πάντων ῥιζώματα πρῶτον ἄκουε·  
Ζεὺς ἀργῆς Ἥρη τε φερέσβιος ἠδ' Ἄιδωνεύς  
Νῆστις θ', ἣ δακρύοις τέγγει κρούνωμα βρότειον.

Would this maybe list the three aspects the goddess in her colors, followed by the goddess herself, on her own line: Zeus as white gleaming (white, day), Hera as pregnant and life bringing (red, sun), Hades (black, night), and Nestis (moon)?

Note that the *The White Goddess* is subtitled *A Historical Grammar of Poetic Myth* and starts with "Since the age of fifteen poetry has been my ruling passion and I have never intentionally undertaken any task or formed any relationship that seemed inconsistent with poetic principles [...]". The book is also quite a bit about trees (and their alphabets), which would relate well to Empedocles using the word *root* for the four things he lists. So, apparently a similar context.

Could the poem also help to clarify the relation between the ancient Egyptian divine siblings Osiris (black?), Seth (red), Isis (white?) and Nephthys (color?), etc.?

- The Greek names of the colors of the Four Horsemen of the Apocalypse in the bible (Book of Revelation) are *leukós*, *pyrrós*, *mélas* and *chlōrós*.

*Leukós* and *mélas* would apparently have come very close to what is today called white and black, respectively, but *leukós* also includes the notion of a shining color, of light, of brightness, and similarly *mélas* includes the notion of darkness. *Pyrrós* is literally the color of fire and apparently could mean red as well as yellow, and, I presume then possibly also colors in between, like orange. This would apparently come quite close to Baba Yaga's description of the three riders as day (bright, white), sun (red/orange/yellow) and night (dark). As mentioned, *chlōrós* would apparently have been something roughly been light green and light yellow, with also the notion of shining, which would apparently fit the moon quite well.

This seems to imply that in ancient times the sun would not have been recognized as what makes it day, but instead as simply rising shortly after the day began. The sun would have been just one of the many bodies that move across the sky, as the moon can also be seen at daytime, as well as some planets around sunrise and sunset. This view is also not entirely wrong, as night and day are also due to the rotation of earth.

Since the moon can temporarily "swallow" all other planets, even the sun during a total solar eclipse, it might not be far fetched to link the deity that is at the origin of all motion in the sky with the moon, also since the phases of the moon might seem to imply full control over light and dark, thus also over day and night.

- The three colors in ancient Egypt may have essentially been as follows:

~~Isis white~~ – The water of the Nile, milk

**Seth red** – The desert west and east of the Nile valley

**Osiris black** – The fertile Nile valley

In the prehistoric past, the earth of the Nile valley (Osiris) would have been fertile after the annual Nile flood (Isis), but would have dried up afterwards. The desert (Seth) would have killed the vegetation (Osiris) and also broken up the ground into a mosaic when drying up, as in mythology Seth killed and dismembered Osiris. The return of the Nile flood (Isis) brought back life, as water and new black sediments, just as Isis brought Osiris back to life with her “magic”.

I guess, as soon as people learned how to irrigate the land, drying up became less of an issue, but the new sediments every year were still required as fertilizer.

This is certainly a somewhat incomplete picture, for example without the “sun/falcon” as Ra or Horus, and so on. All in all, there appear to have been many variations and transformations between deities in ancient Egypt over the millennia.

- See this absolutely stunning article by the Ethiopian “Shakespeare”, Tsegaye Gabre-Medhin: *The Origin of the Trinity in Art & Religion: Ethiopian Roots in the Egypto-Greek & Hebrew*, on page 99-120 of *African Origins of the Major World Religions*, ed. Amon Saba Saakana, Karnak House, 1988.

The trinity as KaBaRa (in Ethiopia also HaBaSha and KaBaSa), with Osiris-Ka and Isis-Ba and Egypt as Kamit (black land), as well as the trinity “like a single sacred tree (like the Adbara or Baobab)”, and as roots of the Kabbalah (KaBaRa) or Osiris as Moses and others in similar myths—to just mention a few jewels in the article.

Reminded me also of the song “Shakara” by Fela, with Sha maybe related to the god Shu (day?). At a concert in the 1980s in Zürich, Fela spoke first at least 10 minutes about colonial influences related to Greenwich, which he called also “green witch” then. He had come with his band at the time, Egypt 80, plus his about 50 women, who acted also as singers and dancers, usually in unison, more like a choir. I even found a baby basket in white-red-black called “Shakara” online today, advertised with mention of Moses, which leads all to the themes of “Artemis/Hecate”, including theater, midwife, and so on.

All in all, I guess Robert Graves and Laura Riding picked up that “beat” during their relatively short stay in Egypt.

Let me call this implicitly part three of this “ode to the goddess”; anything more would maybe follow in a new section here, if absolutely necessary. Today is 30 April 2019, the last day of this period with Uranus in the third degree of Taurus.

Let this suffice, respect the goddess, I would say, close to new moon. . .

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## Teslacard Postcard Action 2010

In early summer 2010, as some kind of art project codenamed *Teslacard*, I sent about 250 postcards to astrologers and astrological organizations worldwide, including to many well-known ones. The postcards sketch my elementary model of the star signs in terms of transformations of the elements, which I first postulated in 2002. Images and photos of the postcards can be found below, as well as a list of all recipients.

### Details

Postcard front:

### FIRE

**elementary star signs**

| element | transition       | image |
|---------|------------------|-------|
| fire    | earth-fire-air   | fire  |
| air     | fire-air-water   | cloud |
| water   | earth-water-air  | river |
| earth   | fire-earth-water | tree  |

### AIR

**WATER**

**EARTH**  
Persephone ('virgo') is at first only looking at the sunny surface ('fire'), but then starts to look down to earth to pluck a flower, and is abducted to the underworld ('water').

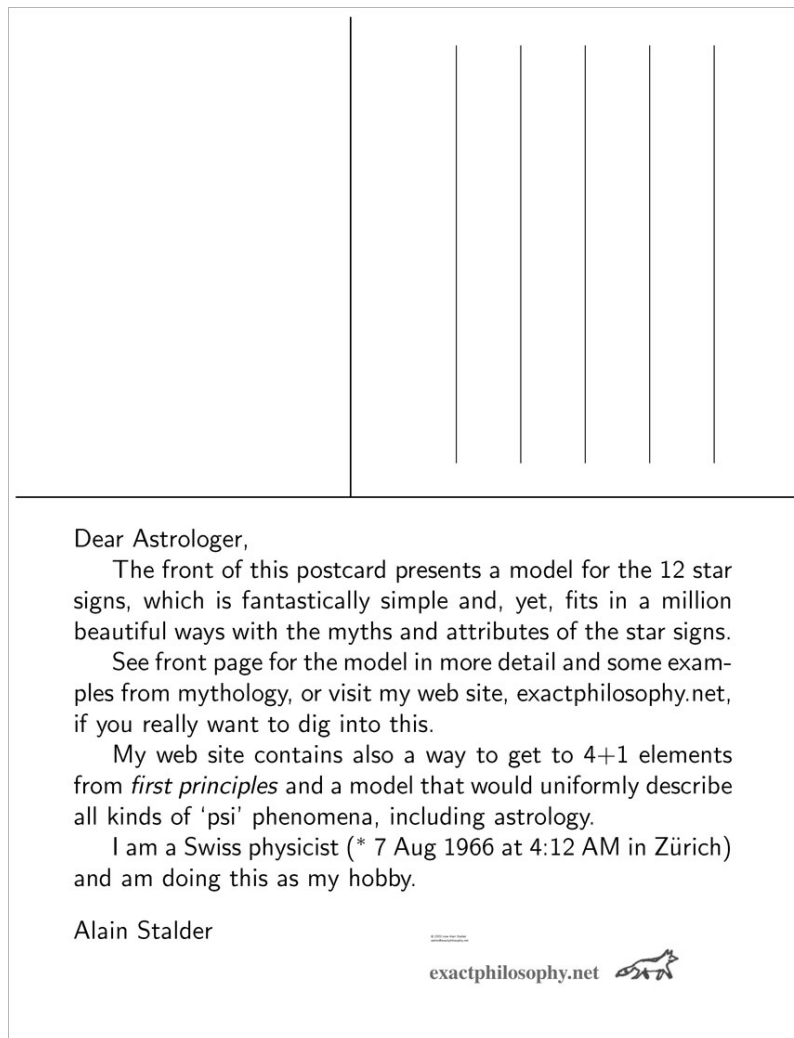
**FIRE**  
The wood ('earth') that is burnt by the fire of life is in myth the wound of the grail king ('leo') or the deadly wound of chiron ('sagittarius'), and it turns into knowledge and wisdom ('air') that so becomes immortal.

**WATER**  
"The Terrible Mother ['earth'] who seeks to retain control [...] and the Divine Father ['air'] towards whom the individual aspires." —Liz Greene on Cancer in 'The Astrology of Fate'

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Postcard back:



Recipients by country:

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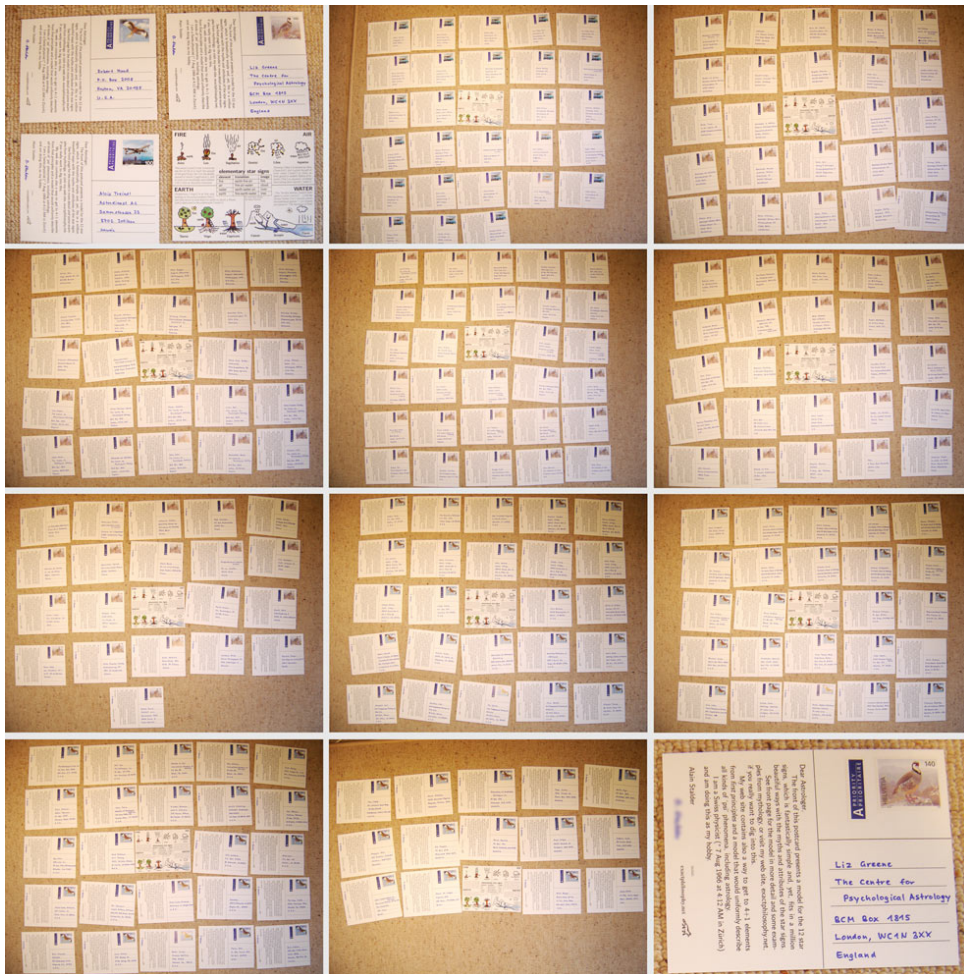
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- **Netherlands:** Martin Davis, Faye Cossar
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- **Canada:** Erin Sullivan, The CAAE

- **Australia:** Kerry Kulkens, Federation of Australian Astrologers Inc., Tess Cullen, Anita Ings, Maggie Kerr, Ed Tamplin, Tanya Obreza, Anne Wright, Gregory Clare
- **Brazil:** CNA - Central Nacional de Astrologia, Mauro de Campos
- **India:** Arun Bansal (future point (p) ltd), AstroCAMP

Most postcards were sent Saturday 26 June 2010, from different mailboxes in and around Zürich, Switzerland. The ones marked above with a star (\*) were sent a bit later, in July.

All postcards sent in June 2010:



*Ciro Discepolo thanked me by email for the postcard in 2010, otherwise zero feedback at the time. Around 2017 Dieter Koch remembered having received the postcard. Overall quite an accurate description of how my work is generally perceived and valued by astrologers. There are punctual exceptions, but nothing more, hélas! – 19 February 2019 at around 9 AM*

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## Teslacard Postkarten-Aktion 2010

Im Frühsommer 2010 verschickte ich, als eine Art Kunstprojekt mit Codenamen *Teslacard*, etwa 250 Postkarten an Astrologen und astrologische Organisationen weltweit, inklusive an viele gut Bekannte. Die Postkarten skizzieren mein elementares Modell der Sternzeichen als Transformationen zwischen den Elementen, welches ich 2002 erstmals postulierte. Bilder und Photos der Postkarten sind weiter unten, sowie eine Liste aller Empfänger.

### Details

Vorderseite der Postkarte:

### FIRE

*The wood ('earth') that is burnt by the fire of life is in myth the wound of the grail king ('leo') or the deadly wound of chiron ('sagittarius'), and it turns into knowledge and wisdom ('air') that so becomes immortal.*

### AIR

*Teiresias ('libra') is blinded by Hera ('loses fire'), but is given the gift of inner vision ('water') by Zeus; so from gemini's random flashes of interest ('fire') to aquarius' universal love raining down equally ('water').*

### elementary star signs

| element | transition       | image |
|---------|------------------|-------|
| fire    | earth-fire-air   | fire  |
| air     | fire-air-water   | cloud |
| water   | earth-water-air  | river |
| earth   | fire-earth-water | tree  |

### EARTH

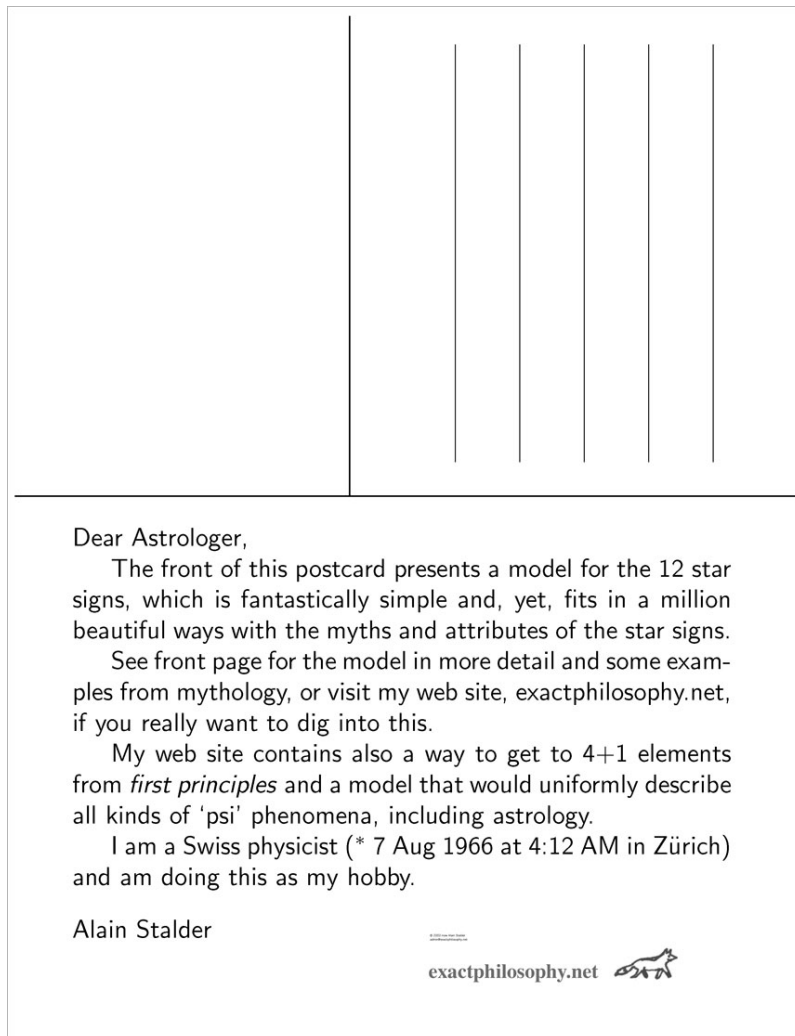
*Persephone ('virgo') is at first only looking at the sunny surface ('fire'), but then starts to look down to earth to pluck a flower, and is abducted to the underworld ('water').*

### WATER

*"The Terrible Mother ['earth'] who seeks to retain control [...] and the Divine Father ['air'] towards whom the individual aspires." —Liz Greene on Cancer in 'The Astrology of Fate'*

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Rückseite der Postkarte:



Empfänger pro Land:

- **Schweiz:** (a copy to myself), Alois Treindl (Astrodienst AG), Dieter Koch (Astrodienst AG), Juri Viktor Stork (Astrodienst AG), Karin Hoffmann (Astrodienst AG), Juri Viktor Stork, Claude Weiss (Astrodata AG), Alexandra Klinghammer (Astrodata AG), Monika Kissling, Astrologisch-Psychologisches Institut API, Beatrice Ganz, Walter Riedle, Astro Uranus Astrologische Beratung, Armando Bertozzi (Astrologie Heute), Claude Weiss (Astrologie Heute), Verena Bachmann (Astrologie Heute), Wissenschaftliche Astrologie in Bern, life-Institut Gemeinschaftspraxis, Roger Steiner (Zentralschweizer Fachschule für psychologische Astrologie ZFA), Thomas Ring Stiftung, Remo Roth (Psychovision), Gerd Kunkel, C.G. Jung-Institut Zürich, Astro-Sesam, Thomas Huber (Astrosky), Anita Cortesi, Leopold Glatz
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- **Frankreich:** RAMS c/o Auréas, A.G.A.P.E. Association, SEP Hermès, Patrick Le Guen, Maurice Charvet (CEDRA), RAO, Catherine Verept, La Bibliotheca Astrologica, Dominique Pineau (Association Entre ombre et lumière), Catherine Gestas (Association-Source.com), José Gonzalez, Didier Geslain,

Marieke de Koning, Association Jupitair, Frank Burns, Philippe-Emmanuel Lepoivre de Vesle

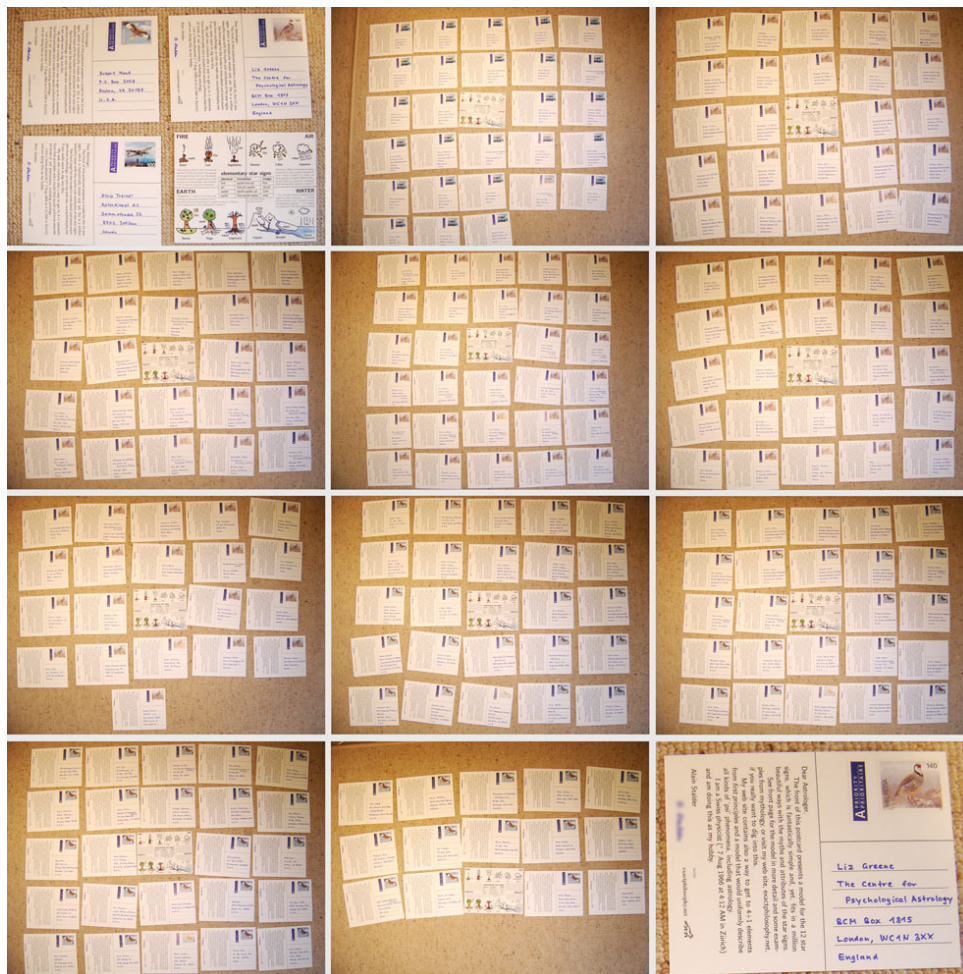
- **Italien:** Ciro Discepolo, Mirko Cuneo, Umberto Volpe (ROBYNORO), Dante Valente, Karen Hamaker-Zondag, Dirah Academie
- **Niederlande:** Martin Davis, Faye Cossar
- **Dänemark:** Christian Borup
- **Spanien:** Escuela Huber
- **Schweden:** Kjell Kullman\*
- **Tschechien:** Radek Dusek (DOMENY s.r.o.)
- **USA:** Robert Hand, The Mountain Astrologer, Dell Horoscope Magazine, Nicholas Campion (Kepler College), Bruce Scofield (Kepler College), Lee Lehman (Kepler College), Karen McCauley (Kepler College), Gary Gomes (Kepler College), Joseph Crane (Kepler College), Carol Tebbs (Kepler College), (Kepler College), Georgia Stathis (Kepler College), Leigh Westin, Chris Brennan, Elliot R. Wolfson, Robert Schmidt (Project Hindsight), Komilla Sutton, Association for Astrological Networking, American Federation of Astrologers, David Roell (Astrology Center of America), Stanislav Grof (Grof Transpersonal Training, Inc.), Christina Grof (Grof Transpersonal Training, Inc.), Tav Sparks (Grof Transpersonal Training, Inc.), Cary Sparks (Grof Transpersonal Training, Inc.), Richard Tarnas, Dana Gerhardt, Gisele Terry (The Avalon School of Astrology), David Cochrane (The Avalon School of Astrology), Lee Lehman (The Avalon School of Astrology), Pamela Gallagher (The Avalon School of Astrology), Fei Cochrane (The Avalon School of Astrology), Brendan Feeley (The Avalon School of Astrology), Michelle Gould (The Avalon School of Astrology), Katarina Campagnola (The Avalon School of Astrology), Richard Smoot (The Avalon School of Astrology), Tom Chaplin (The Avalon School of Astrology), Bruce Scofield (The Avalon School of Astrology), Edmond Wollmann, Empyrean Quest Publishers, Benjamin Dykes, Christopher Warnock, Liane Thomas Wade (NCGR Enews Editor), Leigh Westin (NCGR Geocosmic Journal Editor), Chris Brennan (NCGR Research Journal Editor), Kirk Little, Joseph Crane (Astrology Institute), Dorian Gieseler Greenbaum (Astrology Institute), Courtney Roberts Conrad, Francesca Rochberg (University of California, Berkeley), The Astrologers Fund, Inc., Kelli Fox (The Astrologer Inc.), Marcha A. Fox (International Academy of Astrology), Ena Stanley (International Academy of Astrology), Jack Fertig, Juliana Swanson (Astral Harmony), Glenn Perry (Association for Psychological Astrology), Michael Erlewine (Matrix Software), Curtis Manwaring (Zoidiasoft Technologies), John Halloran (Halloran Software), Ray White (Astrolabe Inc.), Hank Friedman (Soul Healing), ISIS Institute, Solar-soul, AstroGraph Software, Fei Cochrane, Time Cycles Research, Goravani, The Jung Center, Eric Morrison, Lynn Koiner, Blake Finley (Uranian Institute), Sandra Rozhon\* (zodiacal.com), Richard Nolle\*, Lynn Hayes\*, Roger L. Satterlee\*, Gail Klein\*, William G. Braud\* (Institute of Transpersonal Psychology)
- **Israel:** Talila Stan
- **Kanada:** Erin Sullivan, The CAAE



- **Australien:** Kerry Kulkens, Federation of Australian Astrologers Inc., Tess Cullen, Anita Ings, Maggie Kerr, Ed Tamplin, Tanya Obreza, Anne Wright, Gregory Clare
- **Brasilien:** CNA - Central Nacional de Astrologia, Mauro de Campos
- **Indien:** Arun Bansal (future point (p) ltd), AstroCAMP

Die meisten Postkarten wurden am Samstag 26. Juni 2010 verschickt, eingeworfen in verschiedene Briefkästen in und um Zürich. Diejenigen, welche oben mit einem Stern (\*) markiert sind, wurden ein wenig später verschickt, im Juli.

Alle Postkarten, die im Juni 2010 versandt wurden:



*Ciro Discepolo bedankte sich 2010 per E-Mail für die Postkarte, sonst null Feedback zu der Zeit. Um 2017 erinnerte sich Dieter Koch, dass er die Postkarte erhalten hatte. Alles in allem eine recht genaue Wiedergabe davon, wie meine Werke allgemein von Astrologen wahrgenommen und geschätzt werden. Es gibt zwar punktuelle Ausnahmen, aber nichts darüber hinaus, Hélas! – 19 Februar 2019 um etwa 9 morgens*

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## Mountain Astrologer ads

In 2009-2013 I placed twenty-five gently surreal ads in *The Mountain Astrologer*, a prominent U.S. astrology magazine. There were three slightly different ads.

### Details


All ads were business card sized, 3.5" × 2" (89 mm × 51 mm). Here are text and image for the first ad, which ran first in the Feb/Mar 2009 issue, then five times between Feb/Mar 2010 and Oct/Nov 2010:

*exactphilosophy.net*

*Almost the slowest evolving web site of the world!  
By a physicist with a slow retro Mercury at the AC.  
Make sure you visit every year or two... ☺*

*<http://www.exactphilosophy.net/>  
Something different...*

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Almost the slowest evolving web site of the world!  
By a physicist with a slow retro Mercury at the AC.  
Make sure you visit every year or two... ☺

**<http://www.exactphilosophy.net/>**  
Something different...



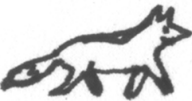
Here are text and image for the second ad, which ran six times between Dec/Jan 2010/11 and Oct/Nov 2011:

*exactphilosophy.net*

*Elements from first principles and way more. . .  
By Swiss physicist Alain Stalder (\*1966).*

*<http://www.exactphilosophy.net/>*

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**exactphilosophy.net** 

Elements from first principles and way more. . .  
By Swiss physicist Alain Stalder (\*1966).

**<http://www.exactphilosophy.net/>**


And here is the third and last ad, which ran 13 times between Dec/Jan 2011/12 and Dec/Jan 2013/14:

*exactphilosophy.net*

*Almost the slowliest evolving web site in the world. . .  
with hidden jewels that you won't find anywhere else.  
By Swiss physicist Alain Stalder (\* 7 August 1966)*

*<http://www.exactphilosophy.net/>*

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admin@exactphilosophy.net

**exactphilosophy.net** 

Almost the slowliest evolving web site in the world. . .  
with hidden jewels that you won't find anywhere else.  
By Swiss physicist Alain Stalder (\* 7 August 1966)

**<http://www.exactphilosophy.net/>**

Finally, a scan of a magazine page with almost the last ad, below the article "Watching the Watchers: The Cryptic Charts of the NSA and Edward Snowden" in the Oct/Nov 2013 edition of *The Mountain Astrologer*:

...ations related to illegal wire-tapping in addition to other allegations dating back to at least 2005, and to cast serious doubt that the agency's leadership is living up to the reality of their former responsibilities again, in part it is deliberately so provided.

Since in the 3rd house is also associated with "mental discipline and practicality" as well as "mathematical and scientific ability," according to astrologer Thomas Sabido and Linda Ridge. "While it's questionable whether the NSA is fully meeting the law-abiding component of its North Node direction, there's no doubt it's fulfilling the math, mental and scientific components. The agency is, after all, known for the greatest concentration of computing power on the planet. Furthermore, the vast majority of its employees and contractors have backgrounds in advanced mathematics, engineering, linguistics, or other intensely mental disciplines. The NSA's mathematical and scientific capabilities did indeed act as a blueprint. Indeed, that a team of NSA mathematicians took less than a month to crack three of the four coded messages on the CIA's secret "Nuclear" envelope. See *Figure 2*, page 21. By comparison, it took the CIA's own cryptanalysts eight years to perform the same feat."

Since the NSA's Saturn in Libra is clearly the sign of "the other," part of its North Node imperative includes taking a more global approach to communication. Did I mean with people who speak other global languages. Truly, the agency is widely heralded for its cross-linguistic facilities. Indeed, that not only allows someone that cannot hear can actually discern the content and deeper meaning of entire conversations, regardless of the language in which they are spoken.



The NSA's Saturn in Libra is clearly engaged Neptune, the planet of idealism and illusion, disciplines and self-discipline. According to astrologer Sue Tompkins, Saturn-Neptune conjunctions are associated with "health issues and food poisoning." "The connection is in the 3rd house of communications and data-sharing, so the "health issues and food poisoning" indicated by the sign would involve things like computer system crashes, leaking cables, phone line "traps," and information obtained from "Big Data" that are compromised or the food supplied from Big Ag.

**Strains in the 12th House: The Ghosts in the Machine**

The final component of the NSA's North Node direction is articulated by Neptune's modern planetary ruler, Uranus, the planet of radical change and rapid progress, advanced machinery, and experimental methodologies. Strained from the status quo and not yet facile with reality, Uranus like advancements and transformations the future. The NSA's Uranus is placed in the 12th house of the unconscious and the super-conscious, intuition and meditation, spirit and alchemy, all that is just out of the senseless. Astrologer

Thomas Tompkins associates Uranus in the 12th with access to the "total's knowledge of ancestral wisdom -- experiences accrued in the past and inherited through previous generations," as well as interest in parapsychology and otherwise the mind-reading. "The NSA may not be interested in actual parapsychology, but its capacity to store massive amounts of data that, in a manner of speaking, give it access to the collective experiences accrued by several generations of hundreds of millions of our billions of people around the world. According to James Stewart, the agency has plugged a good deal of the stored data into a computer system called "Quantum Advanced Database Accessing for Intelligence," an all-thing intelligence program that has that agents can query to find out what person it thinks about subject 1." "The system is, in effect, a mind-reading machine."

Astrologer Bill Thomas associates Uranus in the 12th house with "highly graphic images" created by technology as well as "ghosts found watching their neighbors." "In how Uranus' 12th house Saturn, there are even rumors circulating that the NSA's advanced super-computer networks have generated new forms of artificial intelligence that can read the dark chambers of 12th house systems like telegraphic ghosts." Such rumors are, of course, impossible to confirm or deny, but neither access to highly intelligent apparatus in the way of experience-based discernmentably often among people with Uranus had not advancements in the 12th house specific phenomena, great wisdom, & nothing else. The placement indicates that the agency itself has access to techniques for general population would

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Oct./Nov. 2013 • The Mountain Astrologer 27

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## Mountain Astrologer Anzeigen

Zwischen 2009 und 2013 platzierte ich fünfundzwanzig leicht surreale Anzeigen in *The Mountain Astrologer*, einem prominenten US-amerikanischen Astrologiemagazin. Es waren drei leicht verschiedene Anzeigen.

### Details

Alle Anzeigen hatten US Business Card Masse, 3.5" × 2" (89 mm × 51 mm). Hier sind übersetzter Text und Bild für die erste Anzeige, die erstmals in der Februar/März 2009 Ausgabe erschien, plus später noch fünf Mal zwischen Februar/März 2010 und Oktober/November 2010:


*exactphilosophy.net*

*Fast die sich am langsamsten entwickelnde Website der Welt!  
Von einem Physiker mit langsamem rückläufigem Merkur am AC.  
Stellt sicher, dass ihr jedes oder jedes zweite Jahr mal vorbeischaut... ☺*

*<http://www.exactphilosophy.net/>  
Etwas anderes...*

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Almost the slowest evolving web site of the world!  
By a physicist with a slow retro Mercury at the AC.  
Make sure you visit every year or two... ☺

**<http://www.exactphilosophy.net/>**  
Something different...


Hier sind Text und Bild für die zweite Anzeige, welche sechs Mal erschien, zwischen Dezember/Januar 2010/11 und Oktober/November 2011:

[exactphilosophy.net](http://www.exactphilosophy.net)

*Elemente von Grundprinzipien her und vieles mehr. . .  
Vom Schweizer Physiker Alain Stalder (\*1966).*

<http://www.exactphilosophy.net/>

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**exactphilosophy.net** 

Elements from first principles and way more. . .  
By Swiss physicist Alain Stalder (\*1966).

**<http://www.exactphilosophy.net/>**


Und hier die dritte und letzte Anzeige, welche dreizehn Mal erschien, zwischen Dezember/Januar 2011/12 und Dezember/Januar 2013/14:

[exactphilosophy.net](http://www.exactphilosophy.net)

*Fast die sich am langsamsten entwickelnde Website der Welt. . .  
mit verborgenen Juwelen, die du sonst nirgends finden kannst.  
Vom Schweizer Physiker Alain Stalder (\* 7 August 1966)*

<http://www.exactphilosophy.net/>

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with hidden jewels that you won't find anywhere else.  
By Swiss physicist Alain Stalder (\* 7 August 1966)

**<http://www.exactphilosophy.net/>**

Schliesslich noch ein Scan einer Magazinsseite, mit fast der letzten Anzeige, unterhalb vom Artikel "Watching the Watchers: The Cryptic Charts of the NSA and Edward Snowden" ("Die Beobachter beobachten: Die kryptischen Horoskope der NSA und von Edward Snowden") in der Oktober/November 2013 Ausgabe von *The Mountain Astrologer*:

...ability related to digital code mapping in addition to other algorithms being built in at least 2000, and to our way of thinking that the agency's leadership is being up to the reality of their technical responsibilities again, in part it is approximately as possible.

There is the 3rd house in also associated with "mental discipline and practicality" as well as "mathematical and scientific ability," according to astrologer Thomas Sabroski and Leah Silver. "While it's questionable whether the 11th is fully meeting the law-abiding components of its North Node direction, there is no doubt it's fulfilling the mathematical and scientific components. The agency is, after all, known in the general consciousness of competing power on the planet. Furthermore, the vast majority of its employees and contractors have backgrounds in advanced mathematics, engineering, linguistics, or other intensely mental disciplines. The 11th is mathematical and scientific capabilities that focus on an analytical channel that is seen as an analytical channel that is seen as 11th capabilities that has been a month to reach those of the four coded messages on the 11th channel "Hacker" incident. (See *Pages 2, page 20*) By comparison, it took the 11th to see capabilities eight years to perform the same feat."

Since the 11th's Saturn is in Libra, the sign of "the other," part of its North Node imperative includes using a dual-point approach to communication that focus with people who speak other Libra languages. Today the agency is widely believed to promote competing languages that not only deliver messages that focus but can actually obscure the content and deeper meaning of subtle communications, regardless of the language in which they are spoken.



The 11th's Saturn in Libra is closely related to Thomas, the planet of ideal justice and balance, discipline and self-discipline. According to astrologer Lee Tompkins, Saturn-Pluto connections are associated with "health issues and food poisoning." "The connection is in the 3rd house of oral communication and data sharing, so the "health issues and food poisoning" indicated by the aspect would involve things like computer systems viruses, feeding problems, phone line "drop" and information leakage from "Big Data" that are an extension of the food supplies from Big Ag.

**Changes in the 12th House: The Ghosts in the Machine**

The 12th house of the 11th's North Node direction is attributed by Sabroski's modern planetary role. Thomas, the planet of radical change and rapid progress, advanced technology and experimental methodologies, liberation from the status quo and self-deception with reality. Thomas the advancement and Transformation the focus. The 11th's Uranus is placed in the 12th house of the unconscious and the super-conscious, intuition and meditation, spirit and energies, all that is put to rest at the same time. Astrologer Edward Toppin associates Uranus in the 12th with access to the "total" disclosure of secret codes — information received in the past and obtained through previous generations," as well as interest in paraphysics and alternative the mind reading." The 11th may not be interested in actual paraphysics, but its capacity to share massive amounts of data files, in a manner of speaking, give it access to the collective experiences shared by several generations of hundreds of millions of our billions of people around the world. According to James Stewart, the agency has plugged a great deal of the stored data into a computer system called "Hacker" (Advanced Operations Research for Intelligence) an all-time intelligence program that has that agency can query to find out what people are doing about subject "X." The system is, in effect, a mind-reading machine.

Astrologer Ed Thomas associates Uranus in the 12th house with "telegraphic codes" created by technology as well as "ghost found recording both members." In the Thomas 12th house Saturn, there are even rumors also being that the 11th's advanced super-computer networks have generated new forms of artificial intelligence that can read the dark chambers of 11th host systems like telegraphic ghosts." Such rumors are, of course, impossible to confirm or deny, but suffice to say that highly intelligent operations in the use of experience found disproportionately often among people with Thomas traditional advancements in the 12th house (psychic phenomena, ghost writing, & writing etc.). His observation indicates that the agency likely has access to techniques the general population would

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## Delphi for Palm OS

In the year 2000, I wrote an astrology program called *Delphi* for Palm OS hand-held devices, which not only allowed to display horoscope charts, but also to tap on shown elements, for example in order to show only aspects to a certain planet. In order to calculate planetary positions and to get coordinates and time zones for places world-wide, I wrote an astrological software library called *astrolib* to go with *Delphi*.

Moreover, in the about screen of *Delphi*, I placed cryptographic hashes and digital signatures in order to be later able to prove that I had already formulated certain ideas at the time.

### Details

*Delphi* and *astrolib* were first published 7 October 2000. The initial versions of *Delphi* were black and white and *astrolib* contained information for about 350 locations around the world. In 2001, first support for synastry relationship charts followed, then color charts and in *astrolib* data for about 2000 additional locations world-wide.

The screen resolution available to *Delphi* was only 160 × 160 pixels:

**Delphi** Sample Chart

☉ 15 ♍  
☽ 27 ♀  
☿ 28 ♁  
♀ 28 ♀  
♂ 23 ♁  
♃ 10 ♀  
♄ 1 ♁  
♅ 29 ♁  
♆ 17 ♁  
♁ 25 ♀  
♁ 2 ♁  
♁ 15 ♁  
♁ 26 ♁

**Delphi** ▼ Unfiled

**Name:** Sample Chart ▼ \*

**Date:** 5 ▼ May 2155 year

**Time:** ▼ 05 [5 am] 55 min

**Country:** United States ▼

**City:** New York ▼

**Timezone:** -4 [EDT]

**Position:** 40n43 74w00

Save Cancel  Private

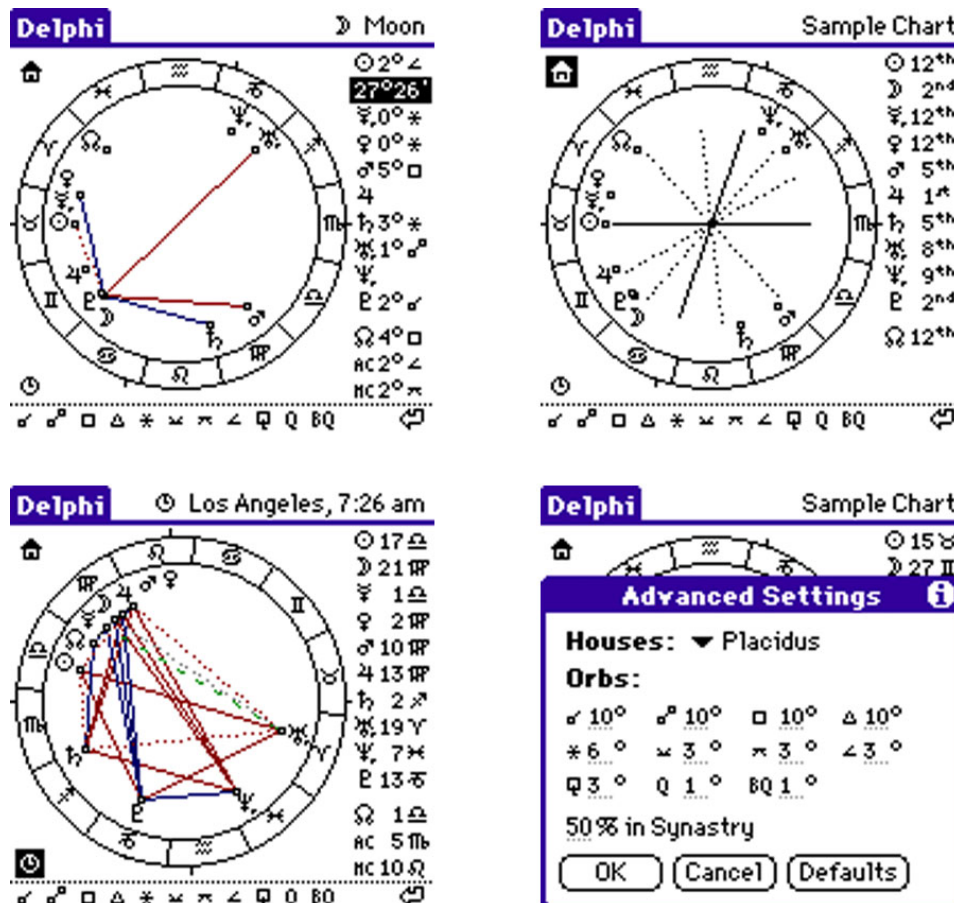
In order to still be able to display a lot of useful information, it was possible to tap on practically all visible items on the screen:

- Planets in the chart or in the list to the right, to show for example only aspects to the Moon and to show its position with arc minutes in the list.
- Aspects, to show for example only squares.



- Star signs, for example to show only planets in Leo.
- The house symbol in the upper left corner, to switch to a view with houses instead of aspects.
- Houses, to show only planets in a certain house, as well as the the position of the house cusp.
- The clock symbol in the lower left corner, to display a chart for the current time, for a selectable location and time zone.
- The name in the top right corner, to edit birth data.

Preferences allowed to define orbs and to select a house system (Placidus, Koch or no houses). It was even possible to “beam” charts between devices using the integrated infrared beamers. Some more screen shots:



Delphi was relatively successful, many thousands of downloads. I once saw an astrologer who used it on his PalmPilot and it also appeared on several CDs that often came with magazines at the time. In the book *"PalmPilot and Palm Organizers! I Didn't Know You Could Do That..."*, Second Edition, by Neil J. Salkind, 2001, Delphi is mentioned in the book and Delphi 1.21 is included on the accompanying CD.

A few technical details: Delphi used routines I wrote myself in order to draw circles, as well as dashed and dotted lines, because the former, as provided by the OS, were too slow, and the latter did not exist at all. Astrolib compressed Unix tz data a lot in order to remain compact and since the memory stack was so

small, some astrolib functions had to use static variables instead of parameters and local variables.

Hidden in the about screens of Delphi, I placed cryptographic hashes and digital signatures of some of my own original works about the world, including astrology, which I had not yet published at the time. In the three images below, each time the Apollon temple at Delphi in Greece is shown, but the apparently noisy underground differs each time and contains the respective cryptographic hashes and digital signatures:



© 2000.

delphi29@excite.com  
jove.prohosting.com/~delphi29



© 2000-2001.

delphi29@excite.com  
jove.prohosting.com/~delphi29



© 2000-2002.

delphi29@excite.com  
jove.prohosting.com/~delphi29



Here is the web site for Delphi at the time. By the way, the image at the top shows the temple of Athena Pronoia at Delphi:

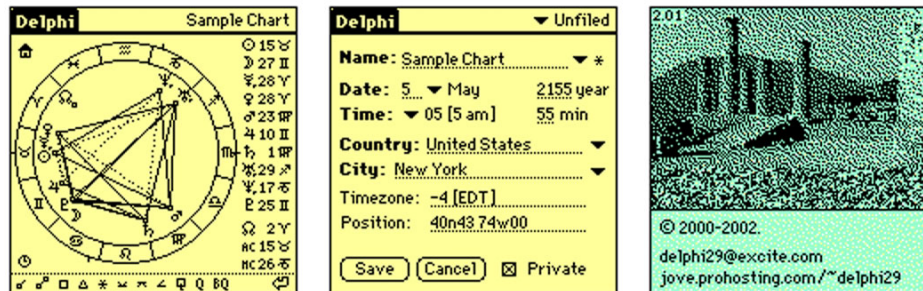
### Welcome to Delphi



Oracle of Delphi (Greece)

### Delphi 2.01

Delphi is a free, accurate and intuitive astrology program for Palm OS devices\*. It lets you create, view, organize and beam birth charts and view synastry charts.



- View manual online...
- Read a detailed account of Delphi's accuracy...
- Download Delphi packaged for Windows ...
- Download Delphi packaged for Macintosh...
- Previous versions are still available...

\*requires Palm OS 3.5 or later.

### astrolib 1.03

The astrolib library calculates planetary positions and time zones.

Positions of sun, moon and planets up to Pluto are calculated with an accuracy of the order of one arc minute for dates less than a century away from now. Time zones and other information for about 350 locations on earth are retrieved from UNIX time zone data. About 2000 additional locations are linked to UNIX time zone locations.

The source code is distributed under the GNU Lesser General Public License.

- View the documentation online or download the source...
- Download astrolib packaged for Windows...
- Download astrolib packaged for Macintosh...

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## Delphi für Palm OS

Im Jahr 2000 schrieb ich ein Astrologieprogramm namens *Delphi* für Palm OS Organizer, welches Horoskope nicht nur darstellen konnte, sondern es auch ermöglichte, auf dargestellte Elemente im Horoskop zu klicken, zum Beispiel um nur Aspekte zu einem bestimmten Planeten anzuzeigen. Um Planetenpositionen zu berechnen und für Koordinaten und Zeitzonen von Orten weltweit, schrieb ich dazu noch eine astronomische Software-Bibliothek, namens *astrolib*.

Im About-Screen von Delphi platzierte ich zudem kryptographische Hashes und digitale Signaturen, um später beweisen zu können, dass ich gewisse Ideen bereits zu dem Zeitpunkt formuliert hatte.

### Details

Delphi und *astrolib* wurden am 7. Oktober 2000 erstmals publiziert. Die ersten Versionen von Delphi waren schwarzweiss und *astrolib* enthielt Informationen für etwa 350 Orte in der ganzen Welt. Im Jahr 2001 folgten erst Unterstützung von Synastrie-Beziehungshoroskopen und danach Horoskope in Farbe und in *astrolib* Daten für etwa 2000 zusätzliche Orte weltweit.

Die Bildschirmauflösung von Delphi war nur 160 × 160 Pixel:

**Delphi** Sample Chart

☉ 15 ♍  
☽ 27 ♀  
☿ 28 ♁  
♀ 28 ♀  
♂ 23 ♁  
♃ 10 ♀  
♄ 1 ♁  
♅ 29 ♁  
♆ 17 ♁  
♁ 25 ♀  
♁ 2 ♀  
♁ 15 ♁  
♁ 26 ♁

**Delphi** ▼ Unfiled

**Name:** Sample Chart ▼ \*

**Date:** 5 ▼ May 2155 year

**Time:** ▼ 05 [5 am] 55 min

**Country:** United States ▼

**City:** New York ▼

**Timezone:** -4 [EDT]

**Position:** 40n43 74w00

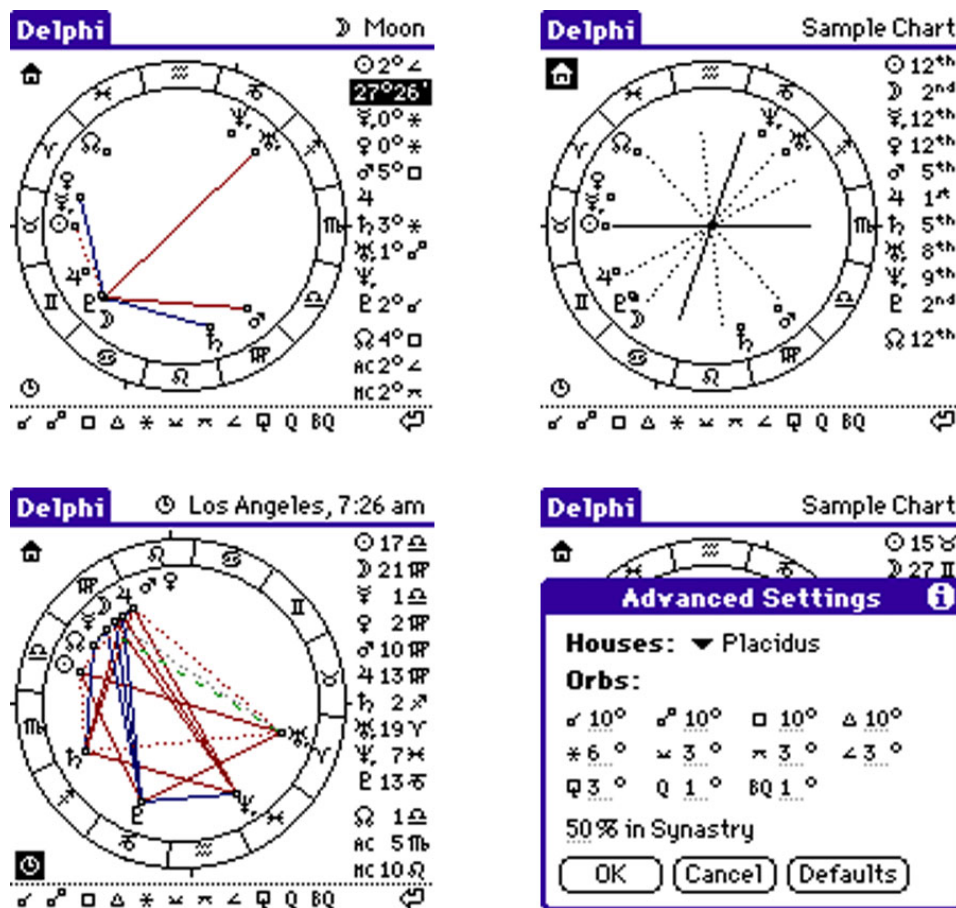
Save Cancel  Private

Um trotzdem noch viel nützliche Information darstellen zu können, war es möglich, auf praktisch alle sichtbaren Elemente auf dem Bildschirm zu klicken:

- Planeten im Horoskop oder in der Liste rechts, um zum Beispiel nur Aspekte zum Mond anzuzeigen und seine Position in der Liste mit Bogenminuten.
- Aspekte, um zum Beispiel nur Quadrate anzuzeigen.

- Sternzeichen, um zum Beispiel nur Planeten im Löwen anzuzeigen.
- Das Haussymbol oben links, um zu einer Ansicht mit Häusern statt Aspekten zu wechseln.
- Häuser, um nur Planeten in einem bestimmten Haus, sowie die Position der Häuser-Spitze anzuzeigen.
- Das Uhrensymbol unten links, um ein Horoskop für die aktuelle Uhrzeit zu zeigen, für einen wählbaren Ort und Zeitzone.
- Den Namen oben rechts, um die Geburtsdaten zu editieren.

Einstellungen erlaubten Orben zu definieren und ein Häusersystem auszuwählen (Placidus, Koch oder ohne Häuser). Es war sogar möglich Horoskope zwischen Geräten hin und her zu "beamen", mittels in den Geräten integrierten Infrarot-beamern. Hier ein paar weitere Screenshots:

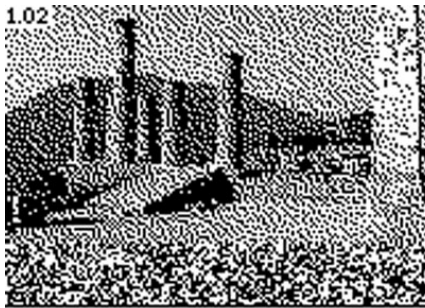


Delphi war relativ erfolgreich, viele tausend Downloads. Einmal sah ich selber einen Astrologen, der es auf seinem PalmPilot benutzte, und es erschien auch auf mehreren CDs, die damals oft bei Computer-Zeitschriften dabei waren. Im Buch *"PalmPilot and Palm Organizers! I Didn't Know You Could Do That. . ."*, Second Edition, von Neil J. Salkind, 2001, wird Delphi im Buch erwähnt und Delphi 1.21 ist auf der Begleit-CD mit dabei.

Ein paar technische Details: Delphi benutzte selbstgeschriebene Routinen um Kreise sowie gestrichelte und gepunktete Linien zu zeichnen, weil erstere, so wie vom OS verfügbar, zu langsam waren und letztere gar nicht existierten.

Astrolib komprimierte Unix tz data sehr stark um kompakt zu bleiben und da der Memory Stack so klein war, mussten einige astrolib Funktionen statt mit Parametern und lokalen Variablen mit statischen Variablen gesteuert werden.

Versteckt in den About-Screens von Delphi, platzierte ich kryptographische Hashes und digitale Signaturen von einigen eigenen Arbeiten von mir über die Welt, inklusive Astrologie, welche ich damals noch nicht publiziert hatte. In den drei Bildern unten ist jeweils der Apollontempel in Delphi in Griechenland abgebildet, aber der scheinbar verrauschte Untergrund ist jeweils unterschiedlich und enthält die jeweiligen kryptographischen Hashes und digitalen Signaturen:



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Hier noch die damalige Website für Delphi. Das oberste Bild zeigt übrigens den Tempel der Athena Pronoia in Delphi:

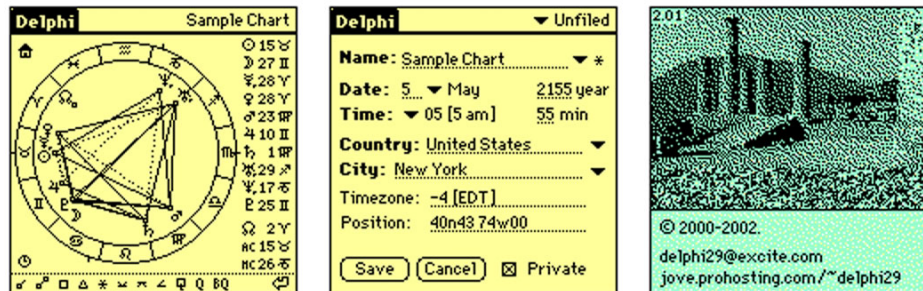
### Welcome to Delphi



Oracle of Delphi (Greece)

### Delphi 2.01

Delphi is a free, accurate and intuitive astrology program for Palm OS devices\*. It lets you create, view, organize and beam birth charts and view synastry charts.



- View manual online...
- Read a detailed account of Delphi's accuracy...
- Download Delphi packaged for Windows ...
- Download Delphi packaged for Macintosh...
- Previous versions are still available...

\*requires Palm OS 3.5 or later.

### astrolib 1.03

The astrolib library calculates planetary positions and time zones.

Positions of sun, moon and planets up to Pluto are calculated with an accuracy of the order of one arc minute for dates less than a century away from now. Time zones and other information for about 350 locations on earth are retrieved from UNIX time zone data. About 2000 additional locations are linked to UNIX time zone locations.

The source code is distributed under the GNU Lesser General Public License.

- View the documentation online or download the source...
- Download astrolib packaged for Windows...
- Download astrolib packaged for Macintosh...

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# exactphilosophy.net



avantgarde

## Discoveries revisited

In 2002, I published a 29 page article titled “A few new discoveries in physics” plus a one page review on this web site. I still think that the document is an important contribution to the world and that some of its quirks should be overlooked in order not to miss the opportunities. But this is your beer.

[discoveries.zip](#)

### Contents of discoveries.zip

- discoveries.pdf – The main 29 page document, including also the May 2001 disclosure with proof of discovery in the appendix.
- more/review.pdf – My single page review of 31 March 2002.
- more/fewmore.pdf – Timeline of when I wrote which parts of discoveries.pdf (plus an earlier philosophical text).
- more/wei-chi.pdf – A usenet post from 2004 (posted to alt.test).
- more/disclosures/ – Several earlier discovery disclosures from 1998 to 2001, plus a document that shows how I published (now cryptographically somewhat outdated) proofs of discovery at the time.

# A few new discoveries in physics

Alain Stalder

May 2002

## About

This document presents a few new discoveries in physics which I have made between August 1987 and March 2001. The main text is written in the style of a scientific publication. Some appendices provide additional information and insights, including a detailed proof that the discoveries were known to me in May 2001. If you are not a scientist, you may prefer to read appendix A first.

But first a word of caution: The discoveries described in this document may be deeply disturbing because they are likely to profoundly change several common views about how the world is; read it with care and please do not hesitate to stop when it gets too much to swallow in one reading.

## Abstract

A new physical effect is described. Human brains are emotionally interconnected. The connection is directional with spin 1 symmetry and can be felt across global distances and through the earth. The exact physical nature of the effect remains unknown. Selective sensing of virtual photons, i.e. of electro- or magnetostatic forces, might be part of a future theoretical explanation.

Based on the discovered effect, a plausible explanation of phenomena like telepathy and precognition is given. It is also made plausible how astrology and other ancient mythological beliefs have persisted unconsciously until today and continue to influence our fates by means of collective emotional feedback.

The western astrological system is shown to be essentially composed of simple, opposing principles which originate from ancient greek philosophy. There are two main discoveries. Meanings associated with the star sign, different inner planets were in at birth time, influence how one relates to different classes of people. The meanings associated with star signs themselves derive from different mixtures of the four classical elements, more specifically, from meanings associated with transitions from one element to another. The discoveries are simple and specific enough to be verified quantitatively.

Finally, some fundamental scientific and philosophical problems are discussed in light of the new discoveries.

## 1 A New Physical Effect

### 1.1 The Experimental Facts

The following statements stem from my personal experience. As they have not been independently verified, I have preferred to label them with the letter H for hypothesis.

**H1** Human brains are emotionally interconnected.

**H2** The feeling between two people is maximal if people's heads face each other, face away from each other or one is facing towards the other and the other is facing away, and it is minimal in between, at  $90^\circ$  (a). If two people face each other, the feeling is maximal if the symmetry planes of their heads coincide and minimal if they are perpendicular (b).

**H3** The intensity of feeling decreases with distance (a). In some cases, it can be felt across global distances (b) and through the earth (c).

**H4** For most people the feeling is strongest if the other person is of the opposite sex (a) and especially so if one is in love with that person (b). For homosexual and bisexual people the relative strengths of feeling are different in the obvious way (c).

**H5** The feeling is mutual.

### 1.2 Analysis of the Facts

The most astonishing fact is, of course, H3c, because it effectively excludes electromagnetic waves as a physical explanation of the observed effect. For completeness, I will now show in detail that waves based on any of the four known forces in nature can be excluded.

H2 implies spin 1 symmetry, this excludes gravitation. Strong and weak interactions can also be excluded, because they are short range. Electromagnetic waves could reproduce all facts, except H3c. It is H3c that makes the effect so strange: Whatever causes it, must interact strongly with the matter in human brains and yet very weakly with any matter in between.

Suppose we have an emitter in Europe which emits photons of a wavelength  $\lambda$  with a total power  $P = 10$  mW. Suppose further that all power is emitted uniformly within a cone of  $2\alpha = 10^\circ$ . Finally, suppose that the receiver is in Australia, at a distance  $R = 12'000$  km, has a diameter of the order of  $r = 0.1$  m and is able to detect every single photon passing through it. The number of photons emitted during a time span  $\Delta t$  is

$$N = \frac{P\Delta t}{h\nu} = \lambda \frac{P\Delta t}{hc}. \quad (1)$$

Assuming, for the moment, a completely transparent planet Earth, the number of photons received is

$$N' = N \left( \frac{r}{R\alpha} \right)^2. \quad (2)$$

The minimal wavelength that allows the receiver to detect a single photon per second is then in the range of x-rays:

$$\lambda_{\min} = \frac{hc}{P\Delta t} \left( \frac{R\alpha}{r} \right)^2 = 2 \text{ nm}, \quad (3)$$

Since in reality there is absorption, the actual wavelength would have to be longer in order to get a detectable signal. The number of photons decays exponentially with distance:

$$N'' = N' e^{-R/r_0}. \quad (4)$$

Here  $r_0$  is a decay length which depends on wavelength and material. Now, even assuming an actual wavelength of as much as 2000 km, corresponding to  $N' = 10^{15}$ , in order to detect again a single photon per second, the decay length would have to be at least 350 km, a value which would even be enormous for x-rays.

### 1.3 Gedankenexperiment

Looking for different explanations, I noticed on the occasion of the total solar eclipse of August 1999 that static forces could at least qualitatively reproduce the observed effect. And it also reiterated how misleading visualization of quantum mechanical effects can be.

In quantum field theory, forces are mediated by the exchange of virtual particles. With that picture in mind, it appears strange that the moon does not shield the virtual gravitons exchanged between sun and earth in any way. According to Newton's law of gravitation, you simply sum over all mass points to calculate the total force. There is simply no shielding.

In that sense, a Faraday cage does not really shield what is inside from the rest of the world by redistributing charges on its surface, it is just so that forces add up to zero. Of course, all of this appears not to matter, since the sum of forces is all that can be measured.

But suppose there was a way to filter virtual photons, that there was a way to selectively detect some of them and to ignore all others. Then H3c would automatically be fulfilled, completely independently of any matter between the two partners. And H3b would also be quite realistic, as follows.

Using the same setup as before and assuming that one electron per carbon atom of  $m = 10$  mg of carbon is involved in the interaction on each side, the charge on each side becomes

$$Q = e \frac{N_A m}{12 \text{ g}} = 80 \text{ C}, \quad (5)$$

where  $N_A$  is Avogadro's constant. The force becomes

$$F = \frac{1}{4\pi\epsilon_0} \left( \frac{Q}{R} \right)^2 = 0.5 \text{ N}, \quad (6)$$

which would be easily detectable.

### 1.4 Experimental Challenges

Previous experiments trying to prove some kind of "telepathic" connections have remained essentially without clear results. Predictions made here, however, should be specific enough to be verified experimentally.

Here are some concrete suggestions: Take a couple of lovers as probands, not just any two people. Separate them as far as possible from any complex organic life-forms, especially from any people they know in person, like family, friends and the experimentators. I suggest a desert on the other side of the earth relative to those people. If you want to prove H3c too, put each lover separately into some place below the earth's surface, say, a mine. Make sure that family, friends, experimentators and anybody else who knows about the experiment, is asleep and facing into a direction with low interaction when the experiments take place. Keep time and place of the experiments as secret as possible.

As a side remark, let me briefly explain some basics about how experimental physicists think to people without such experience: Instead of trying to prove something as a whole, physicists typically split complex questions to nature up into several simple questions that nature is then forced to answer with yes or no, but nothing in between. Then they use these answers to find out which questions to ask next and finally to construct answers to more complex questions. I call this technique "divide and conquer". See [1] for some fun examples about this way of thinking (most directly related is maybe the section about how to conduct experiments with rats in maze, in the last chapter, "Cargo Cult Science").



## 1.5 Hypothetical Consequences

**H6** Mammals are also connected within their species (a) and with other mammal species, including humans (b).

**H7** More complex information than just an intensity can be exchanged. By definition this is telepathy.

**H8** People's connected brains form the collective unconscious, a large brain with feelings and intensions on its own (a). As it is composed of more nerve cells than a single human brain, it can have more complex thoughts and feelings than a single person (b). Collective thoughts can appear as precognition to individuals (c).

**H9** People are guided to fulfill collective intensions by collective positive feedback to actions that fit the collective purpose and by negative or no feedback to actions that do not (a). The collective unconscious still thinks largely in ancient myths (b). Ancient astrological beliefs are the major emotional force field acting on people and also on larger entities like companies or countries, just on anything that has a birth or founding date (c).

H6b would, for example, explain how dogs found their human folks who had moved hundreds of miles away to a new home. Depending on how the discovered effect comes about, the connection could also extend to smaller animals. In [2], for example, it is reported that carrier pigeons found their way home to the loft during world war one, even if the loft had been moved during the day.

Apparent precognition can be understood from the following analogy: Imagine you are in a dark room, about to switch on the light. Then you might already picture the room when it is lit, with the result that a brain cell in the part of the brain where things are visualized would precognize your action of switching on the light by a few seconds.

H7-9 are difficult to separate from certain religious experiences where people feel a higher power, hear voices, feel driven to do certain things, etc. These issues will be discussed in sections 3 and 4. Let me just make a practical remark here: The existence of a collective mind could make it more difficult to prove H1-5, since it could work actively against the experimentators. On the other hand, I could write and publish this document, so any potential collective opposition seems not to be impossible to overcome at the moment.

H8 and H9 are difficult to prove directly. However, if H9c is proven, the others are practically proven too. The next section will provide a simple and specific model of astrology which should allow to do so. Before that, let me mention that the most prominent argument against astrology, namely that due to the precession of the earth's axis somebody who is, say, born at the beginning of spring, is considered Aries by astrology, but astronomically has the sun still in the star sign of Pisces,

does not contradict H9c. It rather confirms that astrology has nothing directly to do with the stars in the sky, but rather with ancient human beliefs about them.

## 2 Elementary Astrology

This section presents a simple astrological model. Rather than trying to be complete, it is focussed on simple, specific predictions that are quantitatively measurable. The model is supposed to apply to all cultures that descend from ancient greek culture. Specifically, these are the western world, i.e. Europe and its former colonies, large parts of the former Soviet Union and the arabic world.

The model strictly separates meanings of planets from meanings of star signs. Planets determine which areas of life are influenced. The star sign, one of the planets was in at birth time, determines in which ways the corresponding area of life is influenced.

### 2.1 The Planets

**H10** Different planets influence how one is towards different categories of people: The sun<sup>1</sup> how one is as a father and towards the father (a), the moon how one is as a mother and towards the mother (b), Venus and Mars how one is towards female resp. male friends (cd), Mercury how one is towards siblings (e). More precisely, the properties associated with the star sign, one of these planets was in at birth time, influence how one likes to behave relative to people of the respective category. The terms "father" and "mother" do not only apply to physical parents, but generally to anybody assuming a parental role (f), like, for example, a teacher. Similarly, the term "friend" includes anybody of roughly the same generation who does not fall into any of the other categories (g). This specifically includes male and female lovers. The term "siblings" also more generally applies to concurrents for the same lover (h).

**H11** Jupiter and Saturn apply to areas in which one gets more resp. less help from the collective unconscious than average. This means that abilities associated with the star sign, either of these planets was in at birth time, will either be quickly and almost effortlessly available or else will have to be earned through hard work.

**H12** Uranus and Neptune apply to areas which are more resp. less easily made conscious than average.

**H13** Pluto applies to how one handles fate. In other words, one will typically use the qualities and abilities associated with the star sign, Pluto was in at birth time, to solve the problems that life poses.

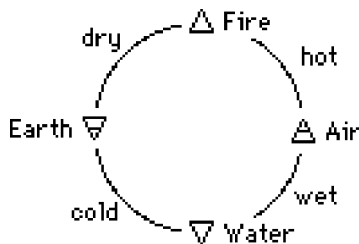
<sup>1</sup>Note that astrology is based on a geocentric view of the world. Any object, including sun and moon, that moves relative to the stars is called a planet.

Although it is common astrological knowledge to associate, say, the moon with the mother or Pluto with fate, I have not found anything as specific as H10 and H13 in the literature. Similarly, Jupiter and Saturn are generally associated with “good luck” and “bad luck”, respectively. Luck used to be understood as help by the gods, who are, at least in the minimalist view of science, indistinguishable from the collective unconscious. H12 is common astrological knowledge.

## 2.2 The Star Signs

**H14** The meanings associated with star signs are composed of ancient greek beliefs about the four elements fire, earth, air and water, and the transitions between them (a). For each element *E*, the three star signs assigned to it correspond to different stages of transition from neighbouring elements *A* via *E* to *B*: The first star sign (in the order of the zodiac) is composed mainly of *A* and only slightly of *B*, the second one of roughly equal amounts of *A* and *B*, and the third one mainly of *B* and only slightly of *A* (b).

This requires some introduction to the ancient greek theory of the elements<sup>2</sup>



The four elements are composed of two pairs of properties, “hot/cold” and “wet/dry”. Fire is hot and dry, water is cold and wet, earth is dry and cold, air is wet and hot. Transitions between the elements are only possible by flipping one of the properties at a time. For example, water can be transformed directly into its neighbouring elements earth and air, but only indirectly into fire.

The symbols for the four elements are essentially triangles, the ones for the hot elements point up, the ones for the cold elements point down. When superimposed, they form the hexagram which symbolizes the important greek view that “what is above corresponds to what is beneath”. In other words, what happens with the stars and planets in the sky corresponds to what happens to people and things on earth, what happens in the physical world corresponds to what happens in people’s psyche.

<sup>2</sup>Note that this is intended primarily to be an accurate description of today’s psychological reality and not necessarily a historically correct account of the ancient greek theory of the elements. It must also be noted that at no time in history everything was conscious to people, and not everything that was, had been written down and preserved until today.

Therefore the term “element” was not only meant to apply to physical reality, but also to psychology. In this light, the psychological meanings of hot/cold and wet/dry have to be explained.

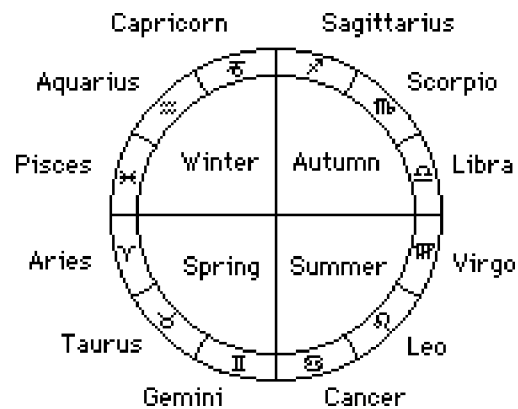
Nights are colder than days, therefore cold is associated with night. People are more active during the day than at night, therefore day is associated with active. Men typically assume a physically more active role during sex, therefore man is associated with active. In other words, water and earth are considered female elements, whereas fire and air are considered male.

The sun only shines during the day and the moon is only rarely clearly visible at daytime, therefore man is associated with sun and woman with moon. This association is strengthened by two facts: The changing apparent size of the moon reminds of pregnancy and many women have their monthly cycles correlated with the lunar cycle.

Dry and wet are associated with brittle and malleable, respectively. Dry things are harder than wet things, they either stay how they are or they break, whereas wet things can bend and flow. Here the psychological meaning is clearly recognizable.

All of this correlates well with the common astrological view that water has to do with feelings, earth with reality, fire with imagination and air with mind. More precisely, fire is about visual imagination because it produces light, whereas air is invisible and hence about abstract, logical thinking.

Finally, here is a quick overview of the Zodiac, for people who are not familiar with it.



The astrological year starts with Aries at the beginning of spring. Aries is a fire sign, Taurus an earth sign, Gemini an air sign, Cancer a water sign, and so on. The first sign of a season is called cardinal, the middle one fixed and the last one mutable. Correspondingly, each character likes to start, pull through or to finish things, respectively. These meanings will be explained in more detail later on.

### 2.3 Fire (Aries/Leo/Sagittarius)

**H15** For fire, the elements *A* and *B* mentioned in H14b are earth and air (a). The main picture is wood burning to smoke as the element earth is transformed by fire into air (b). This is associated with the transition from animal to man to god during which the animal side gets more and more wounded (c). The animal side corresponds to impatience (d), doing instead of imagining (e), secrecy (f), thrift (g), and the lower part of the body (h).

H15c comes about as follows: Earth produces plants that feed animals and people, like women produce children. Therefore the human body is associated with earth. In other words, H15b and hence H15c expresses that the physical, mortal body is wounded and, at the same time, transformed by the imaginary power of fire into knowledge that can be communicated to the next generation and thus becomes immortal.

The other hypotheses derive directly from H15c. The less one is mortal, the more time one has in general (H15d), and specifically to think before doing (H15e), the latter also because one is already mainly made of air. The more mortal one is, the more one has to keep some things secret to improve one's chances in the battle for survival against others (H15f), the more one has to make sure one has enough money and material goods to survive (H15g). The wound can be physical and then it is often in the lower part of the body, the one with the sexual organs and without the head (H15h), but more often, the wound is mainly psychological.

Note that H15b-h are not strictly logical consequences of H15a, but a priori just hypotheses for the preferred associations that people have unconsciously made and which therefore have survived by natural selection.

### 2.4 Water (Cancer/Scorpio/Pisces)

**H16** For water, the elements *A* and *B* mentioned in H14b are earth and air, too (a). The main picture is ice melting to water and then evaporating to mist (b). Associated with it is the picture of the circle of water originating from a source in the mountains, flowing as a river and then into the sea (c). This is further associated with the cycle of life, symbolized by the three fates who create, measure and end life (d). During that cycle, borders dissolve (e), one tries first to protect oneself from pain, then pays back and finally forgives (f).

The association between H16b and H16c comes from the fact that to the ancient greeks the only place where frozen water could be found all year long was in the mountains in form of snow or glaciers, where also rivers originate. Rivers then flow together into larger rivers and finally into the sea, from where the water will eventually evaporate. Through that process, water from different sources is mixed, borders are dissolved (H16e).

The three fates are three mythological women: One spins the thread of life, one measures its length and the third one cuts it. They correspond also to three phases in the life of a woman and to the phases of the moon. The phase around full moon corresponds to a pregnant woman or, in other words, to a mature, fertile woman; the phases before and after to a girl who cannot have children yet resp. to an old woman who cannot have children any more.

The associations of the three fates with H16c and H16f come about as follows: A young girl still needs protection and does not get involved with men. A mature woman does expose herself to men, but is also strong enough and ready to strike back when hurt. Also children are a mixture of their parents and hence of their ancestors.

An old woman has seen a lot, has mixed with many influences. She can therefore understand why somebody hurt her and can forgive. In addition, she is already mainly made of immortal air and can therefore not really be hurt much; the sea seems to stay forever the same even if one knows that rivers flow into it and some water evaporates from it.

### 2.5 Air (Gemini/Libra/Aquarius)

**H17** For air, the elements *A* and *B* mentioned in H14b are fire and water (a). The main picture is that of a cloud out of which come both lightning and rain (b). Associated with that is the transition from child to adult to old man (c). This is further associated with first switching between opposing principles, then trying to balance them and finally unifying them into a single entity (d). During the transition, transparency (e), constancy (f) and predictability (g) increase, whereas the ability to learn and to adapt decreases (h).

Lightning or a flame are quick and random, rain is constant and predictable (H17fg). Children are quicker and less predictable than adults. They explore the world by turning things around and looking at them quickly from different sides. They have to do so in order to build a model of the new object in their heads. The two faces of a coin, for example, are a priori just two pictures, only in the head they become a single unit, called "coin".

Through that process, as one grows older, things get more unified as more apparently separate phenomena are recognized to be just different sides of the same. As one gains more insights into the world, transparency increases. But at the same time, one also becomes less flexible to deal with new things that do not fit well into the model and is tempted to either force some things to be the same or to ignore what does not fit in.

## 2.6 Earth (Taurus/Virgo/Capricorn)

**H18** For earth, the elements *A* and *B* mentioned in H14b are fire and water, too (a). The main picture is that of a tree which needs both the light of the sun from above and the water from below to grow (b). Associated with this picture are developments during a human life during which the fear of dying becomes stronger than sexual drive (c). Structure becomes more important than beauty (d), one is forced to decide (e) and plans further ahead (f).

Trees have fruits and flowers above the earth which symbolize the beautiful but also short-lived part of nature. Note that, according to Freud [3], “beautiful” is synonymous to sexually exciting. Trees also have roots under the earth which not only feed them with water, but also keep them from falling down, thus symbolizing the limiting, structuring side of nature. Similarly, as one grows older, one is gradually confronted with the reality that all life has to end sometime as one painfully feels more and more parts of one’s own body.

Therefore the transition is between what Freud saw as the two strongest forces acting on people, namely sex and the fear of dying (H18c). In that respect, it should be noted that initially Freud’s emphasis was on sex being the main force driving people and only later in life he considered fear of death a force of comparable strength.

Thus, as one grows older and has less force to spare, it becomes more important to carefully structure and plan (H18df) and to make sure that no resources are wasted (H18e).

## 3 Applied Astrology

**H19** Ancient greek philosophy is based on language. If two objects share an adjective, there is believed to be a connection.

This hypothesis has implicitly been used to derive most of the model. Consequently, language will be used as the main key to understanding symbolic content in the world in what follows. Concretely, the model is first applied directly to the United States of America, then a number of refinements and additions are made, including detailed descriptions of the twelve star signs, and finally the model is applied to a few more real world examples.

But first, let me reiterate the initial warning: What follows may be deeply disturbing because it may profoundly change several common views about how the world is. It may also confront you with unconscious psychological wounds (traumas) within yourself, your family or your environment.

Deep seated traumas are often quite complex matters that are also possibly shared within several people. There is no general rule as to whether and when it is

better to make a trauma conscious or not. Sometimes professional assistance can be helpful, sometimes it is best to leave things unconscious.

If a statement stirs up a trauma, you will probably react quite strongly to it, refusing the statement quite imperatively. In comparison, the reaction to a statement that is just not correct would be much more indifferent. Note, however, that a statement of which you think strongly that quite the contrary is true, at least hits the right theme and is therefore less likely to have occurred merely by chance than one that leaves you indifferent.

### 3.1 The United States of America

**H20** Sun and moon have stronger astrological influence than the other planets (a), the sun has a stronger influence than the moon (b). The sun is associated with the conscious self, the moon with the unconscious self (c).

Sun and moon appear brighter and bigger than the other planets and are also the only ones that cause noticeable physical changes on earth, namely seasons and tides. H20c comes about as follows: During the day one is typically consciously awake, at night one sleeps and is therefore unconscious. Sun and moon move across the sky at approximately uniform speeds, unlike all other planets, which even move backwards sometimes<sup>3</sup>. In other words, sun and moon appear to move on their own, independently of their environment. Similarly, the word “self” is defined as the sum of all thoughts and actions that are done independently of the environment.

The USA celebrates its birthday on the 4<sup>th</sup> of July, when the sun is in the middle of Cancer.

Protection (H16f) is important to the USA. Large government agencies with billion dollar budgets have been created to protect the country. On the other hand, most people living within the USA are quite well protected from external influences. Television deals almost exclusively with internal affairs. A large percentage of members of congress do not have a passport; they have never been out of the country.

The USA is very creative, being a cardinal sign and a source (H16c). Europe, in contrast, is rather adapting and refining the new things that come from the USA. Mothers are the source of life, they create families. Sit-coms, for example, typically deal with family matters, with the emotional relations between a small number of people who live or work together. Uninvited intrusion into private property, the inside of a family, is a serious offense.

A source does not know where its water comes from, that it recycles the water of rivers from all over the world

<sup>3</sup>This apparent backward motion is, of course, just an optical illusion, due to the fact that earth and all other astronomical planets are revolving around the sun.

that had flown into the sea. Similarly, immigration into the melting pot USA largely relieves one from past burdens and prepares the ground to create new things. A map of the USA shows names originating from all over the world lying side by side; they have largely forgotten where they came from.

The declaration of independence was signed on July 4<sup>th</sup>, 1776, when the moon was in Aquarius.

The influence of the moon is less obvious (H20bc). Uniformity (H17d), for example, can be found in the fact that everybody eats turkey on Thanksgiving or that many things, like fast food, are uniformly available nationwide. In addition, US culture has globally a strong unifying effect without being enforced on other countries or at least not in an obvious, conscious way.

### 3.2 Numbers

To the ancient greeks, numbers not only denoted quantities but also had qualitative meanings (H19). The number 1 describes the initial state of the world, before it naturally split into opposing principles (2). This comes from the analogy to birth where the unit composed of mother and child becomes two individuals.

The number 3 naturally emerges when 2 different things meet, a man and woman, two substances or two thoughts. It is associated with the three fates and with birth. In addition, the number 3 is considered quite harmonic but somewhat incomplete because it is just a bit smaller than the number  $\pi$  which is related to the circle which represents perfect harmony because all its points are equal.

The number 4 is considered rather disharmonious because of the excess  $4 - \pi \approx 6/7$ . Additionally, each of the four elements can be transformed directly into its neighbouring ones, but only indirectly into the fourth. In fairy tales, for example, typically the first two sons of a king are quite like the father, but the youngest son (the 4<sup>th</sup> in the group) is quite different and yet appears to contain what is needed to solve the family's problems. In real families, the first child (no. 3) is typically much more like the parents than the second child.

The number 7 is associated with the number of planets that were known in ancient times. The number 9 is related to fate and birth because it is  $3 \times 3$ , pregnancy is 9 months and because there are nine gates to a woman whereas men only have 8. The number 12 is related to the zodiac, to the number of solar months whereas the number 13 denotes the number of lunar months per year. This list is not complete, of course.

### 3.3 Planetary Aspects

Planets carry names of gods. Hence the planets moving across the sky correspond to gods walking across it.

**H21** Meanings of aspects between planets derive from meanings associated with the corresponding number.

Planets are said to aspect each other if the angle between each other is within a certain range. The major aspects are conjunction ( $0^\circ$ ), opposition ( $180^\circ$ ), trine ( $120^\circ$ ), square ( $90^\circ$ ) and sextile ( $60^\circ$ ), corresponding to a division of the circle by 1, 2, 3, 4 and 6, respectively. Besides there are several minor aspects that astrologers consider. There is no agreement on the range (called orb) within which an aspect can be felt<sup>4</sup>.

Conjunction symbolizes a meeting of gods, the unification of their different forces towards a common goal which is given by the star sign (or signs) they are in. The leader, the planet that has advanced most in the zodiac, decides how the goal is to be achieved whereas the following planet(s) support the leader.

Opposition symbolizes a fight between two opposing principles that are defined by the involved star signs. Similarly to one of the themes of air signs (H17d) and depending on the number and kinds of planets involved on each side, the result can be anything from instant victory of one side (and hence suppression of the other) to unpredictable switching between opposites.

Trines are harmonic and hence passive, squares are disharmonic and hence force to act. A triangle made of sticks is much harder to deform than a square. When a person stands at a square ( $45^\circ$ ), one cannot tell what the person is up to and consequently is forced to turn the head. On the other hand, someone standing at a trine is clearly visible and also not standing in the way.

Sextiles are considered to be harmonic too, but less strongly so than trines and also to represent opportunity ( $6 = 3 \times 2$ ).

### 3.4 Synastry and Transits

**H22** Synastry describes the relation between two events.

Synastry consists of plotting planetary positions for two events on a single chart and then to draw relative aspects between the respective planets.

Applied to two birth charts, synastry describes how two people relate to each other. Even more than H10, it shows how relative the perception of others is because different people will aspect the same person's planets differently or even not at all.

Transits are the passing of planets in aspect to planets in one's birth chart; in other words, they are part of the synastry between oneself and now. Even though H20 suggests that sun and moon have stronger influence than

<sup>4</sup>As a starting point for experiments, I suggest to use the following orbs (by Liz Greene) which are somewhat larger than average and therefore ensure that initially no possibly existing connection is overlooked:  $\pm 10^\circ$  for conjunctions, oppositions, trines and squares;  $\pm 6^\circ$  for sextiles;  $\pm 3^\circ$  for quincunxes, semisextiles, semisquares and sesquisquares;  $\pm 1^\circ$  for quintiles and biquintiles.

other planets, slow moving planets (say, Jupiter and up) can have great effect as they transit very slowly, taking months or even years to do so.

### 3.5 Men and Women

**H23** Tendentially, women think rather unconsciously and collectively, men rather consciously and individually.

This comes from the association of men with the sun and of women with the moon. It explains why men and women often have trouble understanding each other, why they keep surprising each other.

Men have less access to the pool of unconscious information that allows women to just say how something is, but without being able to indicate a reason that men can immediately understand. Women, on the other hand, do not have full access to the special, typically quite biased world, that a man creates in his head.

There appears also to be a physiological reason for H23, as described by Freud in [3]: During puberty both men and women have to redirect their sexual desires away from themselves towards an other person. In addition, women have to stop playing with their clitoris, for several reasons. They have to make their own sexual desires partially unconscious in order to be able to build up the necessary tension between men and women. They have to get into a more passive, receiving role that is oriented towards the penis of a man. This is the reason why women are more adult than men, why women do not play, except with men resp. with their penises.

The female elements, earth and water, are heavier than the male ones, fire and air. They represent a more immediate approach to the world, based on reality and emotions. The male elements are more detached. Fire produces light and hence represents visual imagination whereas air is invisible and hence is about abstract, logical thinking.

Naturally, real people are more complex and differentiated than these opposites because they typically have planets in both male and female star signs which furthermore can aspect each other in more harmonious (female) or more active (male) ways. Ancient greek philosophy is not to be understood literally: There are male and female approaches to everything, be it baking a cake or flying a fighter jet, and the greeks were wise enough not say that one is generally better than the other.

Relations are even more complex than individuals. Synastry allows for  $10 \cdot 10 = 100$  aspects between two planets, more than twice as many as for individuals who are limited to at most  $(10 \cdot 9)/2 = 45$ .

An aspect that is often found in love couples is the quincunx ( $150^\circ$ ). Planets in quincunx are typically in star signs that share little, neither element nor sex nor character (cardinal/fixed/mutable). Quincunxes often

lead to misunderstandings. They are also associated with the fact that when sun and moon are in quincunx, one often mistakes this for an already full moon.

Like H23, quincunxes ensure that no matter how long two people have been together, there will always be surprises that keep the relationship both interesting and challenging.

### 3.6 Dreams

**H24** Dreaming is partially part of collective thinking, more so than conscious thinking.

One way to prove this would be to show that some dream elements correlate much more with the immediate future than with the past without being foreseeable by the dreaming individual (H8c).

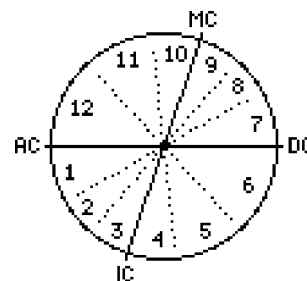
In [1], Feynman describes that he could influence his dreams to some degree. Thus one might even be actively capable to produce dreams that help to prove H24.

### 3.7 Astrological Houses

**H25** The star sign at the ascendent (AC), i.e. the sign rising above the horizon at the time of birth, is how one appears to individuals (a). The star sign at the medium coeli (MC), i.e. at the zenith, is how one appears to the public (b).

Gods see mortals from above whereas normal people are standing on the ground and see each other horizontally. The AC is also associated with the masks that actors in ancient greek theatre were wearing; it is a thin, opaque shell with a few openings.

The AC and the descendent (DC) form an axis as well as the MC and the inum coeli (IC). Together they divide the zodiac into four sectors. The most common astrological house systems<sup>5</sup> further divide each sector into three sectors to form a total of twelve houses.



Meanings associated with houses are related to but not identical to meanings associated with corresponding star signs.

<sup>5</sup>The two most common house systems are Placidus and Koch. There exist about a dozen different house systems; all divide the zodiac into twelve sectors in some way.

### 3.8 Astrological Inheritance

**H26** The moment of birth is unconsciously influenced by the wishes of all interested parties, i.e. by child, mother, father, mother's and father's family, and also by larger communities, up to home country and the world.

H8 and H9 imply that the collective unconscious is not completely homogeneous, but also composed of different entities at different scales, hence H26.

The moment of birth is influenced by the moment of conception. The earlier one determines essentially month and year of birth within a certain range (i.e. positions of sun and of Mercury to about Mars), the latter determines time of day and day of month of birth (i.e. houses and the position of the moon). Physically, mother and father have the biggest influence on the first, mother and child on the second. Emotionally, things are more complex, as follows.

Mother and child form essentially a unit, because the unborn child lives inside a world which is essentially the mother. The father is emotionally connected to both of them. He and the mother met at a given date which influences their common fate.

The larger entities are, the more diversely they can influence others. Grandparents influenced the birthdays of the parents, the home country can influence hospital regulations, and so on. Because these influences are less direct, they are typically strongest on a larger time scale (several years, i.e. mainly positions of the outer planets).

In the experience of many astrologers, the MC corresponds to the wish of the mother. In other words, the strongest coalition of parties is typically lead by the mother and sets the MC. This is somewhat understandable, as setting the MC automatically, but also somewhat superficially, fulfills one's wish for the child in the eyes of the world (H25b).

On the other hand, until only a few decades ago, astrologers have associated MC with father and IC with mother, for the following symbolic reasons. The MC is above the ground, as are the male elements, fire and air. The IC is the cusp of the 4<sup>th</sup> house and hence corresponds to Cancer and the mother whereas the 10<sup>th</sup> house corresponds to Capricorn and the father (see next subsection).

Wishes passed on to a child often contain tasks that the parents were (usually largely unconsciously) not able or not willing to solve [5]. After each birth, parents become more relieved of their psychological burdens which makes them more open to influences from larger entities on later children.

There are many different ways to fulfill the same wish. Harmony, for example, can be expressed by trines and sextiles, but also by planets in Taurus and Libra. Similarly, planets near AC and MC also influence one's outer appearance.

The given name is another way of expressing a wish for the child, as names have a history and meanings. This also applies to non-living creations like a book, a software program or a mathematical concept (who also fall under H9c). Traditionally, the last name of a child was inherited from the father whereas the first name was rather chosen by the mother.

### 3.9 Star Signs in Detail

**H27** Meanings associated with star signs are adapted to seasons. More precisely, they are adapted to meaningful activities in places on the northern hemisphere with distinct seasons (a). Star signs avoid main activities of the previous sign in the zodiac (b).

Astrology has evolved in times when people were much more dependent on nature than today. The better an astrological model was adapted to seasons, the higher were the chances for its supporters to survive. H27b stems from the fact that one typically grows tired of some activity after doing it repeatedly for some time.

**H28** Meanings associated with star signs correspond to different stages in a human life, both continuously (a) and in subsequent groups of four signs each, representing child, adult and old person, respectively (b). In the same way, star signs that come later in the zodiac are oriented towards an increasing number of people (c).

This hypothesis stems from the identification of seasons with life, because of the cycle of earth: When one dies, one falls down to the ground, eventually becomes part of it and then again part of plants, animals and human beings. Similarly, nature produces fruits every year that mostly return to earth before the next spring.

H28c derives from the fact that the older one grows, the more people one has met and, consequently, often the more engaged in larger groups one has become.

**H29** Meanings associated with star signs are related to meanings of the planets assigned to them (a) and vice-versa (b). More generally, mythology applies to meanings of planets and star signs (c). Star signs represent family themes (d).

Mythological tales that contain, say, Hermes, the greek equivalent of the roman god Mercury, apply to meanings associated with the planet and also to Gemini and Virgo, its associated star signs. Many myths express family themes like, in the case of Hermes and most specifically Gemini, sibling rivalry.

Planets have been assigned as follows: Sun and moon are assigned to Leo and Cancer, respectively, the two signs of the middle of summer. Then follows Mercury on both sides with Gemini and Virgo, until Saturn with Capricorn and Aquarius. After their discovery, Uranus, Neptune and Pluto have been assigned to Aquarius, Pisces and Scorpio, respectively. The table below shows

these assignments; names in parentheses are greek equivalents of the roman gods.

|               |                                  |
|---------------|----------------------------------|
| ♈ Aries       | ♂ Mars (Ares)                    |
| ♉ Taurus      | ♀ Venus (Aphrodite)              |
| ♊ Gemini      | ☿ Mercury (Hermes)               |
| ♋ Cancer      | ☾ Moon                           |
| ♌ Leo         | ☼ Sun                            |
| ♍ Virgo       | ☿ Mercury                        |
| ♎ Libra       | ♀ Venus                          |
| ♏ Scorpio     | ♂ Mars + ♇ Pluto (Hades)         |
| ♐ Sagittarius | ♃ Jupiter (Zeus)                 |
| ♑ Capricorn   | ♄ Saturn (Kronos)                |
| ♒ Aquarius    | ♃ Saturn + ♅ Uranus (Ouranos)    |
| ♓ Pisces      | ♃ Jupiter + ♆ Neptune (Poseidon) |

**H30** Astrological axes (opposing signs in the zodiac) are associated with opposing principles.

Specific opposing principles for each of the six axes will be derived during the following detailed descriptions of the star signs.

Millions of associations with each star sign have evolved during thousands of years. Moreover, each individual picks out certain themes, modifies and extends them. It is by no means possible to reproduce the full richness here, or even only to hint at all of the most commonly found themes. All that can be given here, is an idea of the scope. Please consult some further literature, maybe starting with [4], before you draw conclusions and maybe prematurely assign guilt to yourself or to others for some events that have happened in your life.

### 3.9.1 Aries

*Male, fire (earth → air), spring, cardinal, young.*

**Seasons** At the beginning of spring, nature starts to grow again and, consequently, has to break up some existing structures. In the past, this meant also that people were no longer dependent on others, that they could finally go outside again in order to conquer food and other resources on their own.

This description fits well with the cardinality of Aries and also with several parts of H15, not only with the impatience and the drive to act, but also with the fact that Aries is not much wounded yet, that he, unlike Leo, does not have to learn much compassion with others.

In what follows, correlations will typically be less explicitly mentioned in order to improve readability, unless, of course, correlations are not easily visible.

**Life** Children live in the moment, they have little patience and little memory. Consequently, what parents tell them to do or not to do often seems unfair to them and done specifically against them. Hence children often try to keep things secret from their parents. They have to do so in order to develop their own identity, independently of their parents.

**Axes** The axis Aries-Libra is about concrete vs. abstract and about bringing off vs. into balance.

These opposites and also what unites them will be discussed in detail in the part about Libra.

**Themes** Mars is, among other things, the god of war. He represents male, aggressive, phallic energy, as also suggested by his symbol. A ram is often perceived as banging its head wildly into anything that gives resistance in order to find a weak spot. Similarly, children sometimes test their environment.

The ancient greeks have incorporated influences from older cultures into their mythology, from places like Egypt and Babylonia. The ram-headed egyptian god Amun was called the hidden one, the invisible force behind the wind. (The latter statement is related to H15 because one typically needs to blow in order to get a fire going). The mythological content associated with Amun has largely been incorporated into Zeus, the highest god of the greeks. Amun also represents the father, the creator of the world and resembles the invisible god of the old testament (more about this later).

### 3.9.2 Taurus

*Female, earth (fire → water), spring, fixed, young.*

**Seasons** In the middle of spring, nature is very beautiful and grows a lot. People no longer want to fight, but rather want to enjoy the fruits of their conquests which potentially also include a lover. And they continue the projects they started previously, with more emphasis on harmony and beauty. Note that Aries and Taurus are also related because Aries is the first fire sign, made mainly of earth, whereas Taurus is the other way round.

**Life** Children are direct, what feels good at the moment is what they want to do and very strongly so. The next moment something else may be the most important thing they want to do, but what matters is always the moment. They feel little fun when they are forced to postpone or not to do what they want; psychologically speaking, they have not had to learn much to reverse their instinctive, animal side.

**Axes** The axis Taurus-Scorpio is about beauty vs. necessity and about doing-it-yourself vs. getting someone else to do it.

**Themes** In mythology, Pasiphaë, the wife of king Minos, gets Daedalus to build a wooden cow for her so that she can unite sexually with the cretan bull. Out of this encounter emerges Minotaur, a man with a bull's head who lives in a labyrinth under the ground and feeds on human flesh.

Mythology is not to be taken literally. The following snippet does not imply that people born with, say, the sun in Taurus eat human flesh or have sex with animals.



It is also not so that only the bull is about Taurus. It is rather the whole story, including everything in it that describes some elements of Taurus: craftsmanship, sensuality, but also the fear of man of the animal within and of the opposite sign, Scorpio.

### 3.9.3 Gemini

*Male, air (fire → water), spring, mutable, young.*

**Seasons** At the end of spring, many insects are flying around from flower to flower and fertilize them. People have enough of harmony above all and want to see a few new things, want to make a few new contacts. Freud has equated culture with redirecting the sexual drive away from actual sex to other activities. That is what Gemini are starting to do.

**Life** After some time, children learn to speak. They also start to make plans and try to achieve their goals by only selectively informing their parents. In other words, they define an interface between them and their parents, a surface with only a few openings that they try to control (H17e). Children can change their mood very quickly; they can literally go from very unhappy to very happy within seconds.

**Axes** The axis Gemini-Sagittarius is about interface vs. overview and about planning vs. improvising.

**Themes** Each planet is assigned to a metal, for Mercury it is quicksilver, the only liquid metallic element (at room temperature and atmospheric pressure). Because of its fluidity, alchemists typically believed it to help transformations, like the one from lead to gold. Similarly, the beautiful butterfly evolves out of a caterpillar in spring and is quickly changing its appearance and location by moving its wings. Hermes is, among other things, the messenger of the gods; he travels quickly between heaven and earth.

### 3.9.4 Cancer

*Female, water (earth → air), summer, cardinal, young.*

**Seasons** At the beginning of summer, fruits start to grow and many plants are no longer receptive to pollination. People have collected so many influences that they are again closing some gates and privately start to interconnect the collected information in order to create new things (cf. numbers). Cancer is similar to Aries, both are cardinal and mainly made of earth; some earlier zodiacs appear to have started with Cancer.

**Life** Children need protection in order to develop their own new world in their heads until they are mature enough to face the world on their own. Children avoid pain; as said with Taurus, there has not been much reversal of instincts yet. Protection and leaning on to the

ones who protect you constitutes also a barrier that eventually will have to be overcome in order to develop into a more independent adult.

**Axes** The axis Cancer-Capricorn is about creating complexity vs. making it as simple as possible and about leaning on to structures vs. using them.

**Themes** The scarab, an important symbol in ancient Egypt, rolls a dung ball and also lays eggs within it that survive dry phases well protected by the outer shell. It symbolizes the sun rolling across the sky and also the creation of new life out of the leftovers of others; it is a symbol of the eternal cycle of life.

### 3.9.5 Leo

*Male, fire (earth → air), summer, fixed, adult.*

**Seasons** In the middle of summer, fruits grow by themselves with the power of the sun. People need not to work much nor do they need the help of others in order to survive. This gives them time to think about themselves and to do what they like.

**Life** A young adult is torn between finally enjoying his independence and the need to learn consideration for others that love him and depend on him, especially if he already has become a father. All adult signs contain such a conflict because they have to balance two elements. And they are striving towards the second element.

**Axes** The axis Leo-Aquarius is about special vs. general, about egoism vs. altruism and about timelessness vs. progress.

**Themes** In mythology, Psyche is given four tasks by Aphrodite, each representing one of the four elements. The third task consists of retrieving some water from the circular river Styx which has fiercely flowing waters and is surrounded by steep, sharp rocks. Zeus sends an eagle that flies from above into the river and gets a goblet full of water. Zeus/Jupiter is associated with Sagittarius, who has gained so much overview that he can easily solve a task that would be practically impossible to solve on the ground of reality. What Leo often does not realize is that what he is looking for is not the actual grail (earth), but its contents, a bit of eternity symbolized here by water from the circular river Styx. Similarly, the sun continuously walks across the sky in search of something special, not realizing that it already contains most of the light.

### 3.9.6 Virgo

*Female, earth (fire → water), summer, mutable, adult.*

**Seasons** At the end of summer, a good part of the harvest has to be brought in, sorted out and stocked in. It is still almost as warm and sunny as during the

previous month, but if the harvest is not brought in in time, there might not be enough provisions to survive the winter.

**Life** A young adult wants to have things her way, but also needs to respect things the way they come, especially if she is already a mother, as babies need some things exactly when their internal rhythms say so.

**Axes** The axis Virgo-Pisces is about analysis vs. synthesis and about creating vs. escaping clarity.

**Themes** The first task of Psyche consists of sorting a pile of seeds before the evening. She despairs at first, but then ants come to her help and carry the different seeds one by one to individual piles. As she has not learned yet to plan and structure the future sufficiently, it is not a bad idea for her to just start sorting things out, one by one. Sorting is also related to Mercury, because it requires to create categories, requires to split things. Another association comes from the fact that the greek word for Virgo meant “unmarried”, which encompasses more than just virgin, but rather spans between the two opposites nun and prostitute, symbolizing a woman who defines her personality primarily through herself and at most secondly through a man. There is also a strong association with the moon, through the influence of oriental moon goddesses and related to the fact that Virgo is the first mature female sign.

### 3.9.7 Libra

*Male, air (fire → water), autumn, cardinal, adult.*

**Seasons** At the beginning of autumn, there is a balance between day and night and also roughly between sunshine and rain. Now that the harvest has been brought in, people balance their provisions by trading parts of it with others. They are also tired of sorting out everything in detail and rather like to take chances (cardinal).

**Life** Adults have to learn to understand their partner and other people. But, especially in a love couple, complete transparency is often not desired because some beautiful illusions might then be destroyed too. Adults also strive for continuity, for not letting every new and exciting thing divert them from their plans, especially since adults have to solve the most complex tasks.

**Axes** The axis Aries-Libra is about concrete vs. abstract and about bringing off vs. into balance.

Aries fights from the ground up, based on concrete, immediately touchable reality. In contrast, Libra does not think in terms of real objects, but rather in terms of the categories that Virgo has created which, by definition, are abstract. Aries and Libra also affect balance the other way than expected. Stable situations are usually not completely fair and need to be shaken up in order to reach a more balanced state. Libra’s partial insights

often overlook some important details and consequently can bring things rather off balance than into it.

Opposites are two sides of the same, each side can only be defined through the other and often achieves the opposite of what it appears to want. This insight is often also helpful when dealing psychologically with opposites in a birth chart.

**Themes** The human Teiresias is asked by Zeus and his wife, Hera, to settle a dispute between them about whether men or women have more fun during sex. He answers that women have 9 times more fun than men. Hera gets furious and blinds him, Zeus rewards him with a longer life and the gift of inner vision.

Teiresias partial insight implies that women tend to experience sex rather with all of their senses, with all nine gates to their body, whereas men rather concentrate on their penis. He neglects, however, that it takes a lot to excite all senses of a woman, so that women often do not reach the maximally possible excitement. He also forgets about the second male element, fire, which is why women spend lots of time and effort in order to look attractive to men. Accordingly, Hera’s punishment was chosen to teach him how much fun life is for a man who cannot see. On the other hand, Libra is associated with Venus who is symbolized by her mirror which implies that, to some degree, the beauty of a woman is also self-sufficient, hence Zeus’ reward.

Pregnancy is nine months, i.e. Teiresias was probably also talking about the not so immediate gifts of sex that only women get, namely pregnancy, birth and a child. Each has its specific advantages and disadvantages that then again lead to deeper issues, making it impossible for Teiresias to think things to the end (if that is possible in this case at all). Similarly, women often ask their men for their opinion about issues of beauty and love, say about which dress to wear, but are then almost never fully satisfied with the given answer and not giving an answer is typically also not well received.

### 3.9.8 Scorpio

*Female, water (earth → air), autumn, fixed, adult.*

**Seasons** In the middle of autumn, trees lose their leaves and reveal their branches. People have to make sure that their provisions contain no foul parts and have to decide which animals are strong enough to make it through the winter.

**Life** In order to ensure the natural development of her child, a mother sometimes has to push a bit, to force her child to do something that is not pleasant, but necessary, and to give emotional reward to ease the transition. This process is also painful for the mother because typically each such step further separates her from her child.

**Axes** The axis Taurus-Scorpio is about beauty vs. necessity and about doing-it-yourself vs. getting someone else to do it.

Women use their beauty in order to balance the superior physical force of men and to get them to fulfill their wishes. Although both men and women depend emotionally on their lovers, mature women also have to balance their personal interests, including their desire for power, with more collective interests, as it is them who give life and who are thus also the only ones who are believed to have (unconsciously and collectively, not consciously and individually) the right to decide when to take it, within the limits of physics. This is a very difficult task and requires to find a balance between penetrating and respecting boundaries, one's own and the ones of others.

**Themes** Psyche's second task is to bring back some fleece from fierce rams that live near a river. When she gets there, she is lulled into sleep by waving reeds and when she awakes, the rams are asleep so that she can easily collect some fleece that have stuck to thorny bushes.

Women are physically less strong than men. In order to reach their goals, they eventually have to give in to a man, to break the tension and to allow themselves to lose control for some time, to later collect the fruits that have been produced by men's power. Of course, also the fierce rams, the reeds, the thorny bushes, the river, etc. describe aspects of Scorpio, as well as of Mars and Aries.

### 3.9.9 Sagittarius

*Male, fire (earth → air), autumn, mutable, old.*

**Seasons** At the end of autumn, there is not much work to do, except to make some final preparations for the winter. This includes quickly checking and improvisedly fixing all kinds of things.

**Life** Old people have gained a good overview over the world and can thus often compensate for their naturally reduced physical abilities by finding a quick and easy solution to a problem.

**Axes** The axis Gemini-Sagittarius is about interface vs. overview and about planning vs. improvising.

**Themes** While hunting, Herakles accidentally injures his friend, the centaur Chiron, with an arrow that had previously been used to kill the Hydra and hence contains deadly poison. Because Chiron is immortal, however, he cannot die and has to suffer deadly pain until, finally, he is accepted into the underworld by Zeus, in exchange for Prometheus who had stolen the secret of making fire from the gods and brought it down to earth.

Just one aspect: Like Gemini, Sagittarius deals with the unconscious, with retrieving some things from it and with bringing some things back, as the number of con-

scious thoughts remains roughly constant. Unlike Gemini, he prefers to find new paths instead of negotiating existing ones. In downtown Miami, in the middle of a small bridge, there is a sculpture of a man who shoots an arrow up into the sky while protecting his wife and their child.

### 3.9.10 Capricorn

*Female, earth (fire → water), winter, cardinal, old.*

**Seasons** At the beginning of winter, one has both to stay close to reality and to think far ahead in order to survive, because even a short period of time without heating or food can be fatal. This is also a time when seeds are planted for new things to grow in spring.

**Life** Old people see and hear less well, their bodies no longer allow them to do as many things as they want to do. They have to find other ways to achieve things, by carefully planning and using minimalist means.

**Axes** The axis Cancer-Capricorn is about creating complexity vs. making it as simple as possible and about leaning on to structures vs. using them.

Cancer likes to create new things, to expand complexity, but also needs protection whereas Capricorn rather uses existing structures and simplifies them while always keeping them functioning. He typically forces others to decide by simultaneously following different paths, so that others have to decide before an unwanted path succeeds. This procedure can be considered betrayal by some (and sometimes it is), but essentially it is realism, as follows.

Fire signs are idealistic, they typically either say the truth or say nothing at all. Earth signs, in contrast, are realistic, they know that it is sometimes better not to say the truth. Taurus does this mainly in order to increase harmony, say by not telling the truth about how much he owns in order not to make others unnecessarily jealous. Capricorn typically only lies when nobody can prove that he did, he is a master of using existing structures to his advantage. Virgo is in between.

Again, both sides of the opposite often achieve the contrary of what they appear to want: Cancer tends to support any structures that protect him (like his mother did) whereas Capricorn tends to undermine structures by purposely exploiting their gaps.

**Themes** In mythology, Kronos kills and replaces his father, Ouranos, but is himself killed later on by his son, Zeus. This shows two possible choices in life, upholding traditions and restricting oneself to them, also in order to develop one's abilities optimally due to restricted possibilities, or choosing freedom and replacing old traditions with something new. Capricorn and Cancer do both, but with differing emphasis.

### 3.9.11 Aquarius

*Male, air (fire → water), winter, fixed, old.*

**Seasons** In the middle of winter, the air is clear, nature rests and branches are cut to size. Survival depends on distributing resources equally among each other.

**Life** The older people get, the more transparently they see things, but also the more they lose the ability to learn and to adapt to new things. Their lives become periodic. This determination also allows to perform the last step in sorting and simplifying the year's harvest, namely to detect and remove the last superfluous elements (superfluous in a purely functional sense).

**Axes** The axis Leo-Aquarius is about special vs. general, about egoism vs. altruism and about timelessness vs. progress.

Just the less expected side here: Aquarius wants to give everybody equal amounts, but often also forgets so completely about himself that he does not realize that he has assumed a special role, that he has more than the others. Leo fights for his individuality and often egoistically produces timeless, special things that then other people want to have too, making them finally normal, average again.

**Themes** The titan Prometheus not only brings people fire, but also the knowledge of architecture, navigation, astronomy, and so on. His brother, Zeus, at some point wants to destroy humanity, representing the unconscious, suppressed side of Aquarius which is still jealous of what others have.

### 3.9.12 Pisces

*Female, water (earth → air), winter, mutable, old.*

**Seasons** At the end of winter nature is still hostile, but also starts to show some first signs of life again. People welcome anybody who brings food or distraction, because they want to escape the clarity and now dull equality of the previous month. People mix all kinds of influences, but also do not tie their links too closely because they want to avoid too much pain when somebody dies before the end of winter.

At the end of Pisces, everything becomes connected to everything, until finally this becomes equal to nothing being connected at all. That is when Aries starts a new year again, filled to the brim with all of the imagination that Pisces have produced. More figuratively speaking, the air that Pisces are made of finally expands to infinity, only to return bundled as the wind that is driving Aries.

**Life** Old women can understand almost everything and everybody because they have seen it before. They can and must survive by doing very little, by perfectly adapting to their environment. Furthermore, old women are well aware that any definite decision also destroys a

world of possibilities, as recognized most clearly when it comes to the ultimate decision, to ending a life.

**Axes** The axis Virgo-Pisces is about analysis vs. synthesis and about creating vs. escaping clarity.

The threads of life of people form a tree. Only women bifurcate into their children before they disappear from it. This tree resembles the tree of categories that Virgo creates by sorting the world. She untangles the threads of life, only to recombine them again into different categories. Pisces combine all kinds of different threads but mostly only loosely and evasively, recognizing that everything is related and nothing uniquely belongs together, except a mother and her child.

Virgo tries to understand by analyzing things, but typically quickly ends up in state of mind filled with many unconnected details. Pisces mix many influences, so that each of them is quickly recognized to be just a variation of the same and thus rather increases the clarity they wanted to escape.

**Themes** The mythology of Pisces is very old, going back to the phoenician goddess Atargatis and her son Ichthys, who correspond to the two fish in the sky who are connected by a ribbon, symbolizing the connection of a mother to her son which naturally weakens with time, but never completely disappears.

Pisces combine the very complex with the very simple. The computer program Eliza, an early program that tried to produce artificial intelligence, got very far with very simple means; it was essentially a mirror, like the surface of the sea. If you typed "X are Y", it would typically respond "Why do you think that X are Y?" or if you mentioned, say, your mother, it would ask you to tell it more about your family, and often it would just ask you to go on. Surprisingly, many people experienced Eliza (who they thought was a real person typing the answers) to understand them and to feel with them, something that hardly any of the much more complex computer programs of today has ever achieved.

## 3.10 Astrological Ages

**H31** Astrological ages are influenced by their assigned star sign (a) and also, but less strongly, by the opposite sign in the zodiac (b).

The earth's axis precesses with a period of about 26'000 years. Consequently, the star sign that carries the sun at the beginning of spring changes every about 2150 years. In analogy to months in a year, these astrological ages are believed to be influenced by their respective star sign. H31b is probably both belief and a natural counterreaction.

The age of Aries was roughly from 2000 BC to 0, the age of Pisces followed afterwards and is very roughly now in the process of being succeeded by the age of Aquarius.

In history, one needs to know a lot of facts in order to correctly distinguish between wish and provable reality. Hence the following will (hopefully) be based on relatively conservative and widely accepted facts; more speculative projections into the past have been avoided here, although, for a historian, these would probably be the most interesting topics. But the purpose here was to test the model on reality, and also to reveal some mechanisms behind collective wounds like the holocaust.

If you are emotionally still close to some of the events related to world war two, you may want to skip the second part of the subsection about the age of Aquarius, but note that its effect can also be healing.

Note also that the discoveries presented here have yet to be quantitatively verified and, although I think that at the very least H14b together with the four basic pictures for the elements (fire, cloud, river, tree) in conjunction with H19 is true, some associative “conclusions” that I have made may turn out to be biased or even false. Hence, please consider this before you judge things too quickly; it might be worth to let experts from different sides some time to offer their insights too.

### 3.11 The First Age

In mythology, the first age was the age of Leo, marked by the invention of fire, then came the age of Cancer where people became farmers, then the age of Gemini when written language and the wheel were invented, and then the age of Taurus, marked by the pyramids.

Although it is true that people settled during the age of Cancer, fire was invented already a lot earlier than indicated and both the wheel and written language only came into widespread use during the age of Taurus. This suggests that meanings of star signs had rather been adapted to historical knowledge at the time precession was discovered than the other way round. Hipparchus discovered precession ca. 130 BC. However, it cannot be excluded that the collective unconscious was aware of it earlier, by comparing individual observations over centuries (H8c), but this seems hard to prove or disprove.

Anyway, at least the age of Taurus shows clear signs of the axis Taurus-Scorpio. The pyramids are both man-made mountains and graves. Various different sphinx sculptures from the age of Taurus combine a human head (Aquarius) with the body of a lion or a bull and with a scorpion tail or eagle wings (Scorpio). They symbolize the four points of the compass, i.e. the cardinal cross. Minoan culture was also influenced by the axis Taurus-Scorpio (see myth about Minotaur above).

### 3.12 The Age of Aries

In mythology, Zeus founded the oracle of Delphi by letting two eagles fly, one from the west and one from the

east, into opposite directions to meet in the middle of the world, at its navel. This is a symbolic description of how the ancient greeks created a balance to Aries during the second half of the Age of Aries, as follows.

Today’s zodiac with twelve equally sized star signs has evolved out of a more archaic zodiac in which what is now Libra, was the claws of Scorpio (who still kept the stinging tail). The eagle is an ancient symbol for Scorpio, possibly because the adjacent star sign, Sagittarius, who is associated with Zeus, is a hunter who was maybe using birds for hunting in ancient times. Hence the two eagles and their wings symbolize the scale pans of Libra that emerge out of the ground of Aries.

Historically, the oracle of Delphi has been dedicated to the sun god Apollon since at least 800 BC, earlier findings indicate a cult related to the earth goddess Gaia. Around the same time, the oracle of Siwa was founded in Egypt and dedicated to Amun (later to Zeus).

The axis Aries-Libra is clearly visible in ancient greek culture. Greek mythology tells concrete stories of heroes and gods with human bodies and vices, but simultaneously also describes very abstract concepts (cf. H19). Astrology is based on a well-designed balance of opposing principles. On the other hand, these opposites correspond to immediate reality: The key opposites hot/cold and wet/dry (or soft/hard) are part of the very first experiences that a newborn child makes.

In the age of Aries, geocentric models of the world were favored, probably for two important psychological reasons: They fit the self-centricity of Aries and also produce what the greeks called the “music of the spheres”, the complex apparent interaction of the planets (gods) in the sky, a prerequisite for astrology<sup>6</sup>.

The greeks were the first to describe music by harmonies. While Aries is thinking in real space, Libra is trying to think in frequency space, in terms of recurring similar events in the world. Full periodicity is reached in crystals, and hence in Aquarius because crystals are made of equal parts and the most prominent ones known to the greeks were transparent (H17de). Accordingly, in the view of the ancient greeks, the planets moved on invisible crystal spheres.

### 3.13 The Age of Pisces

Everything that is man-made is influenced by the time people were living in (H9c). Naturally, this affects also people’s perception of religion, as it was mortals who wrote down the knowledge of the gods. However, the coloration of religion by the limited perception of people does not say anything about the existence of god or gods,

<sup>6</sup>In a heliocentric view, planets move at almost constant speeds on almost circular orbits; i.e. the beauty of the psychological correspondence of what happens in the sky to what happens on earth would essentially have been destroyed.

just as the coloration of one's own psyche by one's birth date does not prove that oneself does not exist.

The god of the old testament, a strict, invisible god that punishes or rewards immediately, was replaced around the beginning of the age of Pisces by a more gentle, forgiving god. Since the age of Pisces, he is joined in the sky by his son and the virgin mother Mary. Islamic religion shows similar traits of the axis Pisces-Virgo, with a stronger emphasis on Virgo, as follows.

Moslems pray into the direction of Mecca at definite times of the day. This reflects Virgo's attempt to create structure, to do things her way despite of outer circumstances. Similarly, moslems feast during the ninth month of their lunar calendar whereas christians feast at the end of the solar year, when food used to be rare. The Koran gives detailed practical rules about many things, including under which exact circumstances a man is allowed to divorce and remarry.

Islamic religion tries to achieve justice already in real life, before paradise. Giving to the poor and learning to cheat in order to achieve justice are considered virtues, although the latter may not be openly admitted, exactly because it is so. The first comes from the fact that at the end of summer, nature gives without expecting anything in exchange and similarly, people give away those parts of the harvest that they have in abundance and cannot preserve for the winter. The second is because, in order to stay true to herself, Virgo sometimes has to cheat, also in order to escape the often somewhat naive and inflexible visions of the previous sign, Leo. In that sense, cheating, when used wisely and with measure, can also be a means to achieve justice for a woman who is physically weaker than her man.

Today, the middle ages are typically perceived as a time where not much of importance happened. This may be somewhat misleading, as Pisces imagine a lot, but actually do little. The drawings of Leonardo da Vinci from around 1500 indicate that a lot more was collectively present than people were willing to realize. The closeness of Pisces and Virgo to the flow of nature also shows in the refined adaptation of star signs to seasons and life, and might also explain why, unlike probably during the transition Taurus-Aries, this time Aries remained the first sign of the zodiac.

The renaissance appears to have been a counterreaction to Pisces. From then on, people have started to analyze things, to open things up and look inside. Subsequently, many different branches of science have been created that have each detailed knowledge of their fields, but also lack connections to other branches of the tree.

Early scientists were sometimes accused of having made a pact with the devil. This can be understood astrophotically, too. The devil is a mixture of Pan, a god with goat feet who is hence associated with Capricorn

and forces to decide, and of Hades who is associated with Scorpio who digs deep in order to decide. In other words, the devil personifies the main fear of Pisces, namely definite knowledge, i.e. the destruction of illusions, of all other possibilities how the world could be. Faust sold his soul, the symbol for all possibilities in the human mind, to the devil in order to obtain definite knowledge about how the world is. Since Virgo is striving towards Capricorn, towards definite knowledge and structure, some link to the devil had been suspected in early scientists at the time.

The ancient greeks had no concept of good and evil. To them, the only real sin was Hybris, exaggeration relative to the will of the gods. Of course, this reflects the axis Aries-Libra, but also reveals a deeper insight into the world. The oracle of Delphi had two inscriptions: "Know yourself" and "Nothing in excess". Thus Hybris is relative to how well the individual deals with his/her limitations and with the collective forces acting on him/her, afterwards Hybris is judged collectively.

### 3.14 The Age of Aquarius

There are many different opinions about when exactly the age of Aquarius has started or will start, but nobody knows for sure. First clear signs have appeared since the 18<sup>th</sup> century, starting with the movement of enlightenment, the french and american revolutions and the discovery of Uranus.

The movement of enlightenment was called "Aufklärung" in german, which means to clear up. The light of the sun makes things clear and obvious, i.e. it makes conscious. This is the common ground of Aquarius and Leo: Both put their hopes into individuals, believing that more conscious knowledge will allow them to better plan their common and individual destinies.

The american and french revolutions of 1776 resp. 1789 realized ideas of the movement of enlightenment. They created new political systems based on individual freedom, democracy and equality before law. The influence of Virgo is also still clearly visible in these themes, and especially in the concept of separation of powers into legislature, executive and jurisdiction.

In 1781, Uranus was discovered, the closest planet to the sun that is not visible to the naked eye. The required detailed observations of the sky can be attributed to Virgo, but the invention and improvement of the telescope fits better with Aquarius-Leo, as follows.

Early telescopes magnified the light from the sky using lenses. Lenses are transparent and can be used to focus sunlight. Similarly, the two fixed male signs, Aquarius and Leo, like to focus onto a single issue, Leo also because this resembles the focus of a lion on its prey. They have complementary goals. Whereas Leo tries to

reach a holy grail, something that appears to be real, but in the end is in the world of ideas, Aquarius tries to realize an ideal, a vision about how some things in the world should be. Both create progress, although Leo sometimes rather inadvertently when his creations are adopted and thus become normal.

Uranus had been spotted several times before its conscious discovery in 1781, but, at least consciously, been mistaken for a fixed star. Hence, it might be worth to investigate more closely since when astrological influence of Uranus is provable (H8c). Neptune was discovered in 1846, after its position had been predicted from small deviations in the orbits of known planets. Pluto was discovered in 1930, after a systematic search of the sky. The details of the discoveries of these planets are very complex, including how and when they got their names.

Since the 19<sup>th</sup> century, things have continuously progressed. Industrialization has allowed to bring new inventions quickly and equally to many people. Women have obtained more equal rights and duties compared to men, different races and sexual orientations are more equally treated by law. Public schools give many people detailed conscious knowledge of the world.

The idea of a special world for children, with its own books and toys, can be related to Leo. In summer, people reconnect to their families and to nature, i.e. to the ground (earth) they came from. Thus Leo is ultimately trying to reconnect heaven and sky that had been separated when the world was created. Leo gets along well with children, old people and animals, i.e. with everybody with lesser abilities than adults.

Progress also shows in astrology itself. In the 20<sup>th</sup> century, a new method for doing relationship astrology was invented. Composite charts melt two birth charts into a single one, typically by taking the midpoint of respective planets (e.g. suns in Aries and Gemini typically give a composite sun in Taurus). Of course, the natural way to combine the fates of two things is still by the moment they met, which is the very idea behind astrology. Synastry emphasizes the relativity of people and relations, hence it might be interesting to find out when exactly it became popular.

Because the three new planets are invisible, they are considered collective planets; i.e. they not only apply to individual fate but also to collective fate. In that sense, Pluto is believed to be what is missing in the world at the time of birth. Now, between 1914 and 1938, Pluto was in Cancer which suggests some relation to global events at that time in which protection was apparently lacking. In 1977, a small piece of matter was discovered that orbits between the orbits of Saturn and Uranus and thus connects collective and individual planets. Since scientists were also not sure whether it is a comet or an asteroid, they chose the name Chiron (the centaur mentioned in

the description of Sagittarius). Psychologically, Chiron is intended to provide a balance to Pluto, to heal rather than to penetrate boundaries and to heal the wounds of the holocaust.

This leads to some deeper and darker sides of the new age. During the 20<sup>th</sup> century, different political systems related to the new age have been painfully tried out. Communism and fascism put the collective clearly above the individual. This led to police states that tried to make every citizen's life totally transparent and to mass propaganda with omnipresent pictures of only a few individuals and symbols. People that did not fit in were focussed in concentration camps or gulags and either killed or let to die there. Early capitalism represents the other extreme. It made just a few people very rich and many people very poor.

All three political systems missed the ideal of the new age, namely to give everybody a high common (and guaranteed) standard of life without removing the individual opportunity to achieve and keep something in life. Today's political systems are closer to this ideal, but also need to be actively kept in balance.

Jews are still strongly influenced by the age of Aries; this has linked their fates strongly to the new age. After the revolutions at the end of the 18<sup>th</sup> century, Jews have gradually been integrated more into society, have been allowed to go to universities and to participate in political life. Naturally, they have started to contribute to society and also to do what Aries always does after the end of winter, namely to realize the things that Pisces had dreamed up during winter. Freud (and Jung) discovered the unconscious, Einstein the theory of relativity. Even Marx (and Engels) had perfectly noble motives when they invented communism.

But Aquarius is not Aries, he likes progress but he also hates disorder. In that sense, collective unconscious counterreactions, also of jealousy, within the people living at that time have probably helped fascism to get to power to some degree.

Freud discovered that even small and unconscious feelings of guilt can lead to psychological problems. For example, somebody who cared for and nurtured a close older person for a long time, will, of course, mainly be sad when that person dies, but subliminally also be relieved. Subliminally, there may have been more archaic feelings (typically in the percent range) that were wishing for the person to die so that oneself regains freedom again. Clearly, this can lead to feelings of guilt.

Similarly, although very clearly the guilt for killing millions of people lies primarily within the people who killed millions of people, and not with the ones killed, some feelings of guilt may prevail because maybe Jews were a bit too carelessly eager to change things. On the other hand, Aries is almost by definition Hybris and no

single person is fully able to judge what was actually Hybris and what was not, and yet every single person has to consider his or her actions in order to reduce the chance for something like the holocaust to happen again. It must also be noted that jews were only trying to realize things that had been collectively dreamed up previously, maybe already since Leonardo da Vinci.

According to an anecdote, the swastica symbol of the nazis was designed by a certain Dr. Kron and presented to Hitler who decided to change the direction in which it rotates. Superficially, this shows the dilemma of the dictator who is supposed to be superior in everything, but in reality is not, and hence chose the only possible change to the design that would not mess it up. But symbolically, the meaning goes considerably deeper.

The cross is an ancient symbol for the tree and hence for the element earth. The swastica variant seems to have appeared quite independently world-wide in different cultures, which is understandable as one of its origins is the apparent motion of stars around the north pole in the sky, which looks as follows today:



Around 3000 BC, not long after the invention of the pottery wheel and the chariot by the sumerians, the polar star was Thuban in the constellation of Draco and it was circled by the two stellar chariots Ursa Major and Minor. Hence the swastica symbolizes time and progress, also related to the invention of the wheel. Since rotation can produce fire by friction, it is also seen as a sun wheel, similar to the sun ball that Atum was pushing across the sky in ancient egyptian mythology.

Now, the name "Kron" derives from Kronos/Saturn who also gave the chronometer its name, i.e. the fact that Hitler reversed direction shows both the reactionary nature of fascism that wanted to turn back time and the artificiality of Aquarius compared to Capricorn who also forces to decide, but leaves nature free choice in which way to decide. Similarly, the vision of the Übermensch with blue eyes (Aquarius) and blond hair (Leo) fits the new age, but the name "Arier" is also related to Aries, i.e. in several senses the nazis simultaneously tried to destroy what they wanted to restore and vice-versa, using the very means of the new age.

Relations between perpetrator and victim are never completely black and white. There exist always weaker and subliminal (but juridically rightfully not relevant) drives in the perpetrator to heal and in the victim to suffer. To some degree, jews were maybe willing to suf-

fer just in order to be part of society. There appear to have been several astrological influences that have further increased this, like this basic one: Germany goes back to the coronation of Charles the Great to emperor of the roman empire (later of german nation) at christmas in the year 800 by the pope in Rome. Later founding dates have reiterated a relation of Germany to Saturn, the planet that gave its name to Saturday, the day when the fire of Aries is not allowed to burn.

Both Leo and Aquarius are emotionally quite distant to actual people, they mainly see themselves as individuals and others more in general terms. Accordingly, their focus on founding Israel, although in global terms probably a good idea, also lacked compassion with the other people, Palestinians, who had been living there for quite some time; this has to be considered too.

Aquarius has a tendency to neglect quality for equality, to go too quickly for a simple solution that in the end does not really satisfy anybody. Cloning is probably such an example, or newly emerging cults that force people by mental terror to make everything conscious, or people who think that they can live from light alone and will never have to die if they do not want to, like an old man. The new age has lots of good sides, but it is everybody's responsibility not to let its darker, limited side win too much.

Finally, one has to be careful not to confound the weather with the climate. As I am writing this, there are two collective planets, Uranus and Neptune, in Aquarius and the generation with Pluto in Leo is in power. Thus, political correctness, for example, is probably not solely related to the age of Aquarius.

### 3.15 Mythology in Life

In [1], Richard Feynman describes how he traveled by car from the Los Alamos research facility where the atomic bomb was built to the hospital where his wife, Arlene, was about to die from tuberculosis. On the way to the hospital, he picked up a couple of hitchhikers who turned out to be very helpful because the car had three broken tires on the way to the hospital and the hitchhikers at least once explained the situation to the guy at a garage so that he would fix the car quickly, something that Feynman himself would not have dared to ask for. Later on, after his wife had died at the hospital, he noticed that her watch had stopped ticking, still showing the time of death. He noticed quickly why this was so: The nurse had to pick up the watch to read the time of death in order to note it down, and the watch was a delicate digital watch that would stop easily. Feynman describes that he was astonished that he was not very sad at the moment and still thinking about such things; the realization came at a later time when he saw a dress



in the window of a shop of which he thought that Arlene would have liked it.

There is a touch of Gemini in Feynman's initial reaction to the death of his wife; I have that in me too. It is some maybe extreme form of diverting feelings from the actual events to culture, to making something better out of it (see previous part about Gemini). Hermes, the god associated with Gemini, is also often the one who accompanies people down into the underworld and back up. He is the one who does all the diplomatic negotiations with the creatures of the underworld. In this story, Hermes is symbolized by the two hitchhikers (travelers) who do the talking with the guy at the garage. In Sumerian mythology, it was two sexless beings that were not susceptible to the powers of the great mother who rules the underworld who rescued Inanna from it.

The thing with the watch that had stopped to tick illustrates that fate can stay perfectly within the laws of physics and still achieve to mend events that are unavoidable. This is what Pisces do, they bring together different threads of fate and combine them into something meaningful that elevates the death of a person to something higher.

On the way back, the car had another broken tire. The first three broken tires symbolize fate, the fourth closes the circle and starts something new. Not everything in life shows such clear symbolic meaning, but everything of emotional importance clearly does.

The above has been written on the evening of 30 September, 2001 during less than one hour, starting at about 9 pm. Some factual precisions: The two hitchhikers helped to fix the first broken tire and talked to the guy at a gas station (not a garage) for the second one. After the third broken tire, Feynman had to hitchhike to the hospital. What I called a watch, was actually a clock (details see [1]).

About a month later, I wrote an experimental essay that was intended to maybe follow here. Since the first part of it still feels quite good and appears to reveal more and deeper relations than I consciously expected, I would like to reproduce it here:

The deep, dark secrets of the world are guarded by the heavier elements, i.e. collectively and unconsciously by the female side in both women and men, which also decides about life and death (within the limits of physics). Consequently, such issues should not be approached without the necessary respect. As man, I am naturally limited in this respect. All I can give you, is maybe a few general tips and insights which I have written during autumn, the season that contains the two older adult signs who have the unthankful task to decide.

The fourth task of Psyche consists of retrieving a box of ointments from the underworld. She has to take two coins and two barley cakes down there, to pay the ferryman Charon for the ride across the river Styx and to divert the guardian dog Cerberus, both on the way down and up. In the underworld, an old woman begs her for one of the cakes and a beggar asks for a coin, but she is not allowed to let herself be diverted from the plan if she wants to make it back up to the surface.

This shows, of course, Libra's strive for continuity and consciousness. Gemini can go in and out of the unconscious very quickly and easily, but they retrieve little from it; when they are inside, they look out and vice-versa. Retrieving something from the unconscious has to be done very carefully and one is not allowed to go as deep as one could, as one would then no longer be able to find the way back.

In [5], a situation from ancient Egypt is described, between the "land of the living and the kingdom of the dead". In the center of the hall stood Maat, the goddess of truth, ready to weigh the heart of the deceased in a large scale. Forty-two judges, some with animal heads, sat around the hall listening to the soul of the deceased who had to tell them about every bad thing that he did *not* do. If the sins outweighed the heart of the deceased, it was devoured by the monster Amemait, a mixture of crocodile, hippopotamus and lion.

The world reflects in the most unexpected places: In [6], the computer "Deep Thought" calculates the answer to life, the universe and everything to be 42. Now,  $42 = 2 \times 3 \times 7 = 6 \times 7$ . It spans all seven planets resp. gods, giving each of them all six possible opportunities (axes), also since the number three which means fate, i.e. the opposite of opportunity, becomes six when each fate is given an opposite.

## Hermes

Hermes leaves the cave in which he was born twice on the day of his birth. The first time, he leaves during daytime, quickly finds a tortoise and fabricates a lyre out of its shell. The second time, he leaves at dusk, travels far and steals some cattle from the sun god Apollon by walking backwards as to trick out any prosecutors. Back at the cave, he kills two of the cattle and prepares 12 equally sized offerings to the gods and then eats one of them. After some time, Apollon manages to trace Hermes down and takes him up to mount Olympus in order for Zeus to judge the matter. Although Apollon is angry at first, after hearing Hermes play the lyre, he happily trades the cattle for the lyre and quickly learns to make more beautiful music than Hermes ever did.

This describes the relation between sun and Mercury. Mercury, as the closest planet to the sun, never travels farther away from the sun than into the next or previous star sign. In other words, Hermes went first forward into the next sign to get the lyre, then back to kill two of the cattle, in order to end the age of Taurus and to redivide the zodiac into twelve equally sized parts. Apollon, who is also related to Leo, is not as flexible as Hermes and hence needed a bit longer to realize that the old age had ended and the new one had beautiful things to offer, too.

Erwin Schrödinger once suggested that the conscious mind is where new things are learned. Learning to play a new instrument, like a lyre, requires at first a lot of conscious work until it becomes automatic (i.e. unconscious) again and one can again fully enjoy making music and forgets about the previous efforts.

In the myth, Zeus, who is associated with Sagittarius, complements the natural process of making some things conscious and letting others sink back into unconsciousness. After all, people had been making music a long time before there were instruments, using their own voices, not knowing that the human voice itself is made by oscillating strings too, namely by the vocal cords. In other words, even though the Greeks had discovered how to describe music analytically in terms of individual frequencies, after a while things turned out to be not so new, but rather variations of something that had existed all along, as it almost always is.

In retrospect, the unified view of the new effect presented in section one split into only a few simple opposites in section two. Combining these elements in section three has both analyzed and resynthesized the world, although in a simpler and more conscious way. Thus I

hope that the following section (4) will do the rest to close the circle and also to create a few new possibilities about how the world can be — returning also to physics and philosophy, starting with two questions that I have first asked myself between 1993 and 1995.

## 4 Science and Philosophy

**Q1** Are quantum mechanical correlations mediated by virtual particles behind the scenes? Since virtual particles can “fly” faster than at the speed of light, this would mean that behind the scenes everything is connected to everything that is, was and will be.

**Q2** Consequently, does the result of a quantum mechanical measurement come about by summing over all virtual particles in some way? Does this mean in some sense that reality is just a matter of will?

Of course, these questions do not qualify as scientific hypotheses because they are not specific enough to be verified experimentally. For that, one would have to be more specific about the expressions “mediated” and “in some way”. Anyway, I will now provide some thoughts that might help other people turn these questions into hypotheses or maybe lead to completely different things.

The material world is not literally made of fire, air, water and earth. But maybe this more abstract formulation is of some use in some circumstances:

- ① (fire) individual imagination
- ② (air) logical consequences
- ③ (water) collective wishes
- ④ (earth) reality

Many things can be psychologically associated with the elements, like the five senses<sup>(1)</sup> or the four seasons<sup>(2)</sup> (see numbered references at the end of this section). But, recursively speaking, that would again be ③ and not ④. Scientific theories are ② based on ④, whereas psychological astrology tries to be ③, but usually also contains some ①. The notion that “the fourth is different” fits with the fact that reality is often different from both individual and collective wishes and sometimes also from what science predicts. Time is treated differently, but similarly, to space in relativistic theories. Gravitation, one of the four known forces in nature, is intertwined with space-time, has no negative charge (mass), is the least understood force and yet is what is pulling everything on this planet down to earth ④.

On the other hand, there are only three families of quarks and leptons, not four. If you toss four coins, there is a 12.5% chance of having four equal faces, a 37.5% chance of having two pairs, and a 50% chance of having 3 + 1, i.e. the chance that the fourth is different is really higher than any other combination.

In a two-slit experiment, if one looks ①<sup>(1)</sup> where the electrons are going, they are localized particles ④, but if one just thinks ② what they will do, they behave like waves ③ until one finally measures on the screen behind the slits.

Niels Bohr had the sun in Libra. This fits the abstract nature of quantum mechanics that somehow seems not to be totally transparent, the balanced duality between particle and wave that is not totally resolved. Einstein had the sun in Pisces, where everything is connected and hence becomes relative. Virtual particles with “speeds” larger than the speed of light are particle or anti-particle depending on the observer. It seems that one has either to choose the dry pair fire-earth in which case the world requires connections that are faster than the speed of light, or the wet pair air-water where locality is preserved at the cost of visualization.

The Gedankenexperiment of section 2 suggests that if two people come as close as 10 cm, forces between them could become as large as  $10^{16}$  N, or if forces were only 1 N, at 12'000 km a force of  $10^{-7}$  nN would have to be detected. In other words, apparently the Gedankenexperiment is either not compatible with reality or forces are very adaptive. Let me consider the second case, just for a few lines of speculation. It has an organic quality. A twin earth orbiting Alpha Centauri would roughly feel the same force between 5 billion people on each side than between two people on opposite sides of the earth, i.e. with a little more matter, connections could be felt. Let me push the envelope even further, assuming that not only organic matter is involved. Then the earth could feel all the planets, in which case, for example, influence of Uranus, Neptune and Pluto would presumably be visible in history before their discoveries, i.e. this would be verifiable to some degree. Maybe the volcano eruption of Santorini that led to the demise of minoan culture, with a symbolic meaning that would fit the age of Aries, was no coincidence, maybe the earthquake in Turkey after the total solar eclipse of summer 1999 was an emotional reaction of earth.

Pushing it even a little bit further, if the universe was alive, where would the DNA be if not in the position and properties of the stars. Do physical properties of planets match their symbolic meanings? Venus is very hot and has a high pressure on its surface, but on the other hand, one could land on it without a parachute if one was able to withstand the heat and the pressure. Jupiter really protects the earth by catching all kinds of objects that would otherwise hit the earth.

Probably it is not that easy, it is unlikely that the planets care about greek mythology. But maybe a more symbolic and associative look into the sky could really bring some new insights, there is nothing to lose by doing so, as long as one clearly distinguishes hypotheses and

speculation from verified facts. Maybe, in the end, reality is not all male in the sense “me here, stars there”, but also a bit female “me and the stars are one”. Of course, these differences come about because women can directly identify with their mothers who were the world before birth. For men, identification is more difficult, because the father is a more abstract concept; at first the father seems to be a stranger that also happens to live in the same house<sup>(3)</sup>, only later common roots are discovered.

In a scene where a handsome man is kissing a beautiful woman, the man might rather think “hey, I would like to kiss that girl”, whereas a woman might rather think about how it would be to be kissed by that man.

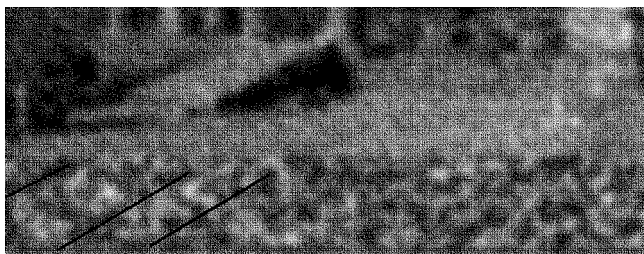
When you are born, there is first “me”. Then you realize that there is you and the things you see, that you see more than one thing; that is space. The things you see change; that is time. Depending on how you want what you see to change, things will change differently. That was some essence from Kant and Schopenhauer.

You are sometimes hungry, some things hurt, you can feel emotional feedback to what you are doing; you have a body, there is an outside world, and other people exist.

In other words, “me and the stars are one” is probably a bit exaggerated, but of course, this is not provable in a strict sense, it is to some degree only the assumption that almost everybody makes.

Pythagoras had the idea to represent the world by numbers; this is still the basic idea behind exact science. Turning the world into a finite number of bits has also some disadvantages: It is not sure that nothing crucial is lost during the process. The measurement process itself cannot be described scientifically, simply because there are no numbers yet. Even in this simplified world ②, elementary things, like that mathematics is free of contradictions, cannot be proven mathematically. (Ironically, this has been mathematically proven).

Calculating astrological influences of everybody and every event on everybody’s lives appears not to scale well with a classical computer that flips discrete bits. Hence the collective unconscious ③ might think quantum mechanically, by superimposing waves. The screen shot of Delphi 2.00 on page 29 appears to show lines in the concatenated signature that involved MD5 and SHA-1 hashes, as well as RSA, thus enhancing the beauty and harmony of a picture corresponding to a document that was written when the sun was in Taurus<sup>(4)</sup>:



The proposed order of the elements suggests that individual wishes are smaller than collective ones and also than reality. In other words, the world is mostly discovered and not invented, and individuals are free to some degree, but limited in others. Of course, this is nothing new, nobody can walk through walls or fly up into the sky without additional devices. In that sense, collective astrological forces are just another set of restrictions that mostly influence how and when one can best do something, but usually not what.

In 1336, Petrarca ascended mount Ventoux, an event that arguably marked the beginning of the renaissance, and of things that followed, like the reformation (Jan Hus died in 1415) and discoveries of new continents. The story Petrarca tells, reminds me of the myth of Hermes and Apollon, including even an old shepherd that tells Petrarca, his younger brother, and their two servants, that it is not worth to ascend the mountain.

When Petrarca looked down from the mountain, his thoughts went back to Hannibal who had fought his way across the Alps, “bursting the rocks, if we may believe the report, by the application of vinegar”<sup>(5)</sup>. The word “romantic” derives from Rome, a city that was founded by twin brothers. Mercury is only visible in the sky close to sunrise or sunset, i.e. change is romantic.

The roman empire appears to have had a special role in starting the age of Pisces. Carthago was destroyed in 146 BC, around the time when Hipparchus lived and shortly before the first star of the constellation of Pisces,  $\alpha$  Pisces, passed the spring equinox in ca. 103 BC. This star is also called Alrisha (node), because it connects the two fish in the middle of a stellar umbilical cord that connects mother and child and which is cut at the moment of birth, when there is the first cry and the time of birth is noted down. Assuming that an abstract cycle, detached from actual stars, started then, the age of Pisces would end around 2044, but since the transition of ages appears to be quite gradual, this is likely to have little direct influence on individual lives.

History still has many secrets. The end of the last ice age correlates with the mythological start of the age of Leo. It appears that the egyptians did not purposely build the three pyramids in Gizeh to look like the belt of Orion<sup>(6)</sup>, but on the other hand, it appears unlikely that no collective purpose would show in these huge monuments. Orion is situated close to Taurus in the sky and opposite to Scorpio, like the scorpion that Orion was fighting in greek mythology. The romans built the Via Julia/Augustus which allowed them to cross the Alps more easily than Hannibal, leading the path to the conquests of France and England. The invention of hay (or a least its refined use) appears to have helped civilization to penetrate into regions with cold winters where horses find no green grass in winter<sup>(7)</sup>.

Are there decans, grand moon phases, that divide the age of Pisces into three parts, maybe first influenced still by Aries, then exclusively by Pisces and finally by Pisces and Aquarius ? The above estimations would put the transitions around 612 and 1328, i.e. close to the Hegira of 622 and to Petrarca's ascent of mount Ventoux.

There are millions of possible associations that can be made. Especially my generation with Pluto in Virgo runs some risk to overload the brain in too many details. I once heard the story of an american who traveled to Italy for the first time in her life. She liked the renaissance very much and overloaded her brain so much during her stay that she had a breakdown and took at least months to recover. So, please take care.

Analytical thinking ② is limited just like a classical computer. It cannot fully replace going by gut feeling or intuition, especially since in key moments of life, one often has little time to analyze everything consciously. But previous analysis that has become largely automatic again is more immediately available (also collectively), so learning some astrology can help.

Not everybody will have to learn astrology deeply. In many respects, it may remain a branch of psychology or of medicine. In other words, you might learn some basic astrology in school in the future, but rather visit an expert when something bothers you. In that sense, it may also be conceivable to keep day of month and time of day of birth secret from employer and government, to the same extent that medical records are kept secret.

I have Saturn at the end of Pisces, which leads me to try to build the whole world from the ground up, with minimal means, brick by brick. I have the sun in Leo and the moon in Aries, so this document may be closer to reality than to imagination. I have Uranus leading in conjunction with Pluto in Virgo, which makes me handle fate by conscious analysis, but, since I also have Neptune in Scorpio, getting an absolute feeling of magnitudes and going to the bottom of things tend to escape me.

I took over from the generation with Pluto in Leo who created psychological astrology by combining the works of Jung with astrology and mythology. This harvest reached me in condensed form in [4, 5], but of course there were many more people of that generation who either contributed directly or indirectly to it. I hope they will not feel betrayed by this analysis (except maybe initially a little bit) and also that this document provides a good starting point for things to come.

It takes a child only a handful of questions to bring a parent to the edge of his or her knowledge. Even highly specialized scientists can only maybe add another handful of answers in a particular direction before having either to end the causal chain in something that nobody knows whether it is true or not, or by using the trick to go in a circle, like everybody else.

This concludes this somewhat improvised section 4, and also almost this document. In many respects, what I have written may resemble the first report of the discoverer of a new continent. I may have misinterpreted some of the things that I saw and maybe even inadvertently invented some others, but probably quite a few things will be interesting enough for a closer look.

I promised to say something about religion. Here is my opinion: Science can only really tell you something about *how* something works but not *why*. In other words, it only provides the immediate reason for something but not the ultimate one. For example, if what I have written about in previous sections is true, then probably some scientists will tell you that there is no god, that what you are experiencing as god is only the other people who believe in god. Even though this may be the correct immediate answer, it does not tell you why you can feel other people. Who or what made the world such that you can feel other people ? And why ?

In my opinion, these questions are ultimately of a personal nature, that everybody has to find the best answer for him- or herself.

(1) The relation between numbers and elements is most easily seen from meanings of aspects. Fire is about (unified) vision, air about abstract opposites, water about fate and harmony. A cross, the abstract symbol for the tree (earth), is created by drawing the diagonals of a square. The visual world is seen with the eyes, spoken language and music are heard with two ears that are on opposite sides of the head. Two nostrils and a tongue help to distinguish what is good from what is bad for us, reality is mostly touched with two hands and two feet.

(2) Different philosophers have always had different opinions about how the world is. Aristotle, for example, has associated seasons with elements as follows: Spring is wet and hot (air), getting dry in summer (fire), cold in autumn (earth), wet in winter (water), and hot again in spring. The apparently wet winters in places where astrology emerged still show in the winter signs, namely goat fish (Capricorn), water bearer (Aquarius) and fishes. The order ①-②-③-④ fits better with the colder and harder winters of central Europe.

(3) Meanings of astrological houses escape me in detail. Let me use this problem to present my tools explicitly: Freud's trick to take words literally is often useful: A house can be the home you grow up, the school you go to, the place you work. So maybe houses go from womb to universe. In that sense houses might also define a realm of influence. Liz Greene starts with the latin word "templum" (in *The Astrological Neptune and the Quest for Redemption*, Red Wheel/Weiser (2000)) and then compares astrological houses to ancient temples that are essentially empty, except for the statue of the god they contain. Astrological houses can contain different planets, in different relations. The internet allows to quickly find all kinds of associations that people have made with a particular subject. In astrology, no association is wrong as long as at least one person is making it. It is only so that relative strengths of associations vary with place and time.

(4) Maybe these six or seven lines are just optical illusions, I have not made a numerical analysis. If you do, it might also be worth to take the way the brain processes images into account because what counts in the end is what people register in their brains, not so much what triggers perception in the image. One more thing, just for fun: Would Twofish likely be a symmetric cipher that is resistant to analysis by a quantum computer ?

(5) James Harvey Robinson, ed. and trans. *Petrarch: The First Modern Scholar and Man of Letters*. G. P. Putnam. New York (1898).

(6) The similarity between the three pyramids in Gizeh and the three stars of the belt of Orion was first noticed by Robert Bauval (*The Orion Mystery*, Crown Pub (1995)). Further proposed correlations appear at least not very convincing: Two pyramids nearby do not coincide with other stars in the constellation, the milky way and the Nile have largely different distances in relation to the three respective spots (J. Legon, *The Orion Correlation and Air-Shaft Theories*,

Discussions in *Egyptology* **33** (1995), 45-56). This suggests that the ancient Egyptians were not consciously aware of a correlation between the positions of the pyramids and Orion. Collectively, this may have been different. Maybe some events forced people to make the third pyramid smaller, maybe they did not start building it from the middle but almost from some corner, maybe that is why it is not aligned with the other two. The above sentence is not based on any historical facts whatsoever, it is just intended to illustrate how connections at a larger scale can come about from apparently unconnected smaller events.

(7) The physicist Freeman Dyson once suggested that the invention of hay helped culture to advance into colder places and hence to found cities like Paris or London (Edge 48 (1999)). A critical review says that Cicero was already using the word “faenum” for hay, i.e. the Romans apparently already knew about hay (Statistical Assessment Service Newsletter (February 1999)). Symbolically, an invention that was not made, but apparently refined and put to use during the age of Pisces, fits even better with Pisces, and Cicero lived between 106 BC and 34 BC, i.e. during the proposed transition between ages.

## Acknowledgements

Most of my knowledge about astrology comes from two books by Liz Greene [4, 5] and from a few seminars by her between November 1999 and February 2001. The two books may not be very analytical, but what she writes agrees very well with the model I have presented here; experiment will show whether nature agrees with it too.

Generally, I find it hard to attach names to the influences that have led to this document, as I do not know where my ideas come from for sure. I typically first feel what is correct and only later manage to analyze consciously and to base my statements on facts.

There were certainly several women who have influenced my thinking, mostly without being conscious of it. And if my horoscope is correct, there should also have been quite a large collective influence on me. In that sense I would simply like to thank anybody who contributed in any way, be it consciously or unconsciously.

Finally, here is a less analytical, improvised acknowledgement:

*All said, the reader often seems to unconsciously, beadfully frown right on mere security; intuitively, mindful of niobic, aquaintant wiring of really long drops, brought yet putting a vane link, illusive, nearly adept. (21 April 2001, 15:23, 15 min, snow outside)*

## References

- [1] Richard P. Feynman. *Surely you're joking, Mr. Feynman!*. Bantam Books (1985).
- [2] Rupert Sheldrake. *Seven Experiments That Could Change the World*. Riverhead Books (1996).
- [3] Sigmund Freud. *Drei Abhandlungen zur Sexualtheorie*. Fischer (1991).
- [4] Liz Greene. *Star Signs for Lovers*. Stein and Day (1980).
- [5] Liz Greene. *The Astrology of Fate*. Samuel Weiser (1984).

[6] Douglas Adams. *The Hitchhiker's Guide to the Galaxy*. Serious Productions (1979).

[7] Stanisław Lem. *Solaris*. Harvest (1987).

## Appendices

### A How it came about

In the summer of 1987, I discovered that I could feel the woman I love even if she is far away from me. I noticed that I could feel her more strongly if I looked into the direction in which she was and also that as soon as she laid down, I would feel her more strongly if I put my head into a horizontal position. But the most astonishing fact was that I could feel her through large amounts of matter, which seemed impossible by known physics.

In 1998, through some special circumstances, I had the fundamental idea how it could be that astrology has some truth to it, namely that people are unconsciously connected by the same effect which allowed me to feel the woman I love. In that sense, astrology has nothing immediately to do with the stars in the sky, but mainly with ancient collective and unconscious beliefs about them.

But it was not until February 2001, after three years of analyzing astrology, that I discovered that astrology has essentially quite a simple structure which goes back to ancient Greek philosophy and especially the ancient Greek view of a world composed of four elements: fire, earth, air and water. This discovery should make it finally possible to make astrology, psychology and culture, in general, much more accessible to exact science, and also vice-versa.

I have not been able to find out what the physical effect is that makes me feel the woman I love. The only clue I have, appeared to me on the occasion of the solar eclipse of August 1999, namely that the moon does not shield the gravitational force between sun and earth in any way. (That this is so has been known since Newton, but in light of the picture that many physicists have of forces as the exchange of virtual particles, that fact was not immediately obvious to me). That fact is at least qualitatively similar to the effect I can feel.

### B Proof of Discovery

Discovery Disclosures by Alain Stalder  
Collated in May 2001

Discovery Disclosure (January 1998)

#### 1. Experimental Facts

I can clearly feel the woman I love if I point my head into her direction. When I look into the opposite direction, I can feel her too, but differently.

The feeling is polarized, the polarization planes are the symmetry planes of our heads. If we look at each other and the planes coincide, the feeling is maximal. It is minimal if the planes are perpendicular. I can feel when she is moving and can distinguish between coming and leaving. I can tell roughly how fast she is moving. The feeling is weaker the farther she is away and seems practically not hindered by any matter between me and her. When I am in Switzerland and she is in Australia, I can feel her clearly right through the earth. I can tell if she is asleep and also roughly how she feels. The delay between what she does and what I feel is of the order of a second or less.

## 2. Analysis

The symmetry properties of what I feel indicate that the feeling is mediated by spin 1 particles. This and the fact that the interaction is long range seems to exclude all known forces except electromagnetism. The fact that I can feel motion could be attributed to the Doppler effect. Whatever particles cause what I can feel, they must interact only very weakly with matter except for the matter in my head. In the following I will show that for this reason photons can be excluded too.

Suppose she is on the other side of the earth,  $10^7$  m away from me, and that she emits photons with a total power of 1 W. From my experience it is reasonable to assume that there are maximally 100 times more photons emitted into the maximal direction than expected for isotropic emission. I will further assume that all photons are absorbed in my head and, for the moment, that there is no absorption in between.

Assuming that one photon per second is sufficient to feel her, the minimal wavelength is 5 pm, i.e. X-rays and up. In the other extreme, I can locate her easily within 500 km, which, at maximal wavelength, yields  $10^{17}$  photons per second. The minimal decay length of absorption in the earth would then be  $10^7$  m /  $(17 \times \ln 10) = 250$  km, which would even be enormous for X-rays.

If one wants to explain the observed effects in the above direct fashion with an emitter and a receiver, then it seems that one has to postulate the existence of a new kind of matter that is found mainly in human brains and that couples via a new field of spin 1 particles. In order that the effects can be felt, the new kind of matter must also couple to normal matter, possibly via photons. Without further experimental results all that can be said is that this hypothesis is not in direct contradiction with experiment.

## Discovery Disclosure (January 2000)

A new physical effect is described. Human brains are emotionally interconnected. The connection is directional with spin 1 symmetry and can be felt across global distances and through the earth. Based on this effect, a plausible explanation of phenomena like telepathy and precognition is given. It is also made plausible how astrology and other ancient mythological beliefs have persisted unconsciously until today and continue to influence our fates. Finally, some unresolved issues in physics are discussed which seem to be related to the discovered effect.

### 1. Experimental Facts

I can feel the woman I love across large distances, even if she is on the other side of the world. The sensor for feeling her must be in my head because the feeling is maximal if I look into her direction. But the most astonishing fact is that I can feel her directly through the earth. This seems impossible by today's physics because there are no known particles that would interact sufficiently with the matter in my head to be felt and yet would be able to penetrate the earth (cf. [1]).

Here are some more facts about the effect:

- It has the symmetry of exchange of spin 1 particles:
  - The feeling is maximal when I point my head into her direction and also when I point it into the opposite direction. It is minimal in between at 90 degrees.
  - In addition, the feeling is maximal if the symmetry planes of our heads coincide and minimal if the planes are perpendicular.
- The intensity of the feeling decreases with increasing distance.
- Besides the woman I love, I can also feel other people. The closer people are to me emotionally (like family or friends), the stronger the feeling is. In extreme emotional circumstances distances it can also be global. Most people on the world I do not feel noticeably unless they are in the same room.
- The feeling is stronger with women than with men; in fact I am not even sure if I can feel men directly or only through intermediary women. It seems to me that I can feel gay men directly, though; lesbians, on the other hand, feel rather like heterosexual men.
- I no longer claim that I can feel any relative motion as I expressed in [1], although I do not explicitly exclude it.

The human brain is not a very accurate measuring device. The emotional state of the involved persons has a great effect on the relative feeling. But chances are good that these experimental difficulties can be overcome.

### 2. Hypotheses

- H1a. Humans are emotionally connected by the effect described above. The connection is generally unconscious to people.
- H1b. The emotional connection is typically stronger between men and women than between people of the same sex. For homosexual and bisexual people the relative strengths are different in the obvious way.
- H1c. Mammals, and probably other animals too, are also emotionally interconnected within their own and with other species.
- H2. More complex information than just an intensity can be transmitted. In other words, humans are unconsciously telepathically connected.
- H3a. People's connected brains form the collective unconscious. This collective brain has feelings and intentions.
- H3b. Because it consists of more nerve cells than a single human brain, these feelings and intentions are sometimes more complex than single humans can understand.
- H3c. Collective thoughts can appear as precognition to individual humans.

H3d. Single humans are guided to fulfill collective intentions by collective positive feedback to actions that fit the collective purpose and by negative or no feedback to actions that do not. So humans are free in principle, only some things are more fun to do than others and are therefore more likely to be done.

H3e. The collective unconscious still thinks largely in ancient myths. Ancient astrological beliefs are the major emotional force field acting on humans and also on larger entities like companies or even countries, just on anything that has a birth or founding date. Astrology has nothing to do with the stars in the sky, only with ancient human beliefs about them.

### 3. Explanations and Examples

E1a. Most people have probably noticed that people will eventually feel an observer who is staring at the back of their heads and turn around to look who it is.

E1c. Dogs have reportedly rejoined their human folks who had moved away hundreds of miles. Carrier pigeons reportedly [2] found their way home to the loft during World War One, even if the loft had been moved during the day.

E2. I had some experiences in my life that seem very improbable to happen unless there was an unconscious telepathical connection. Of course this is no proof; a proof of this hypothesis should probably rather be based on direct quantitative measurements of the emotional connection.

E3c. Consider the analogy of a brain cell in the human brain. If you are in the dark about to switch on the light, you will probably already imagine the room when it is lit, so that a brain cell in the part of the brain where things are visualized would precognize your action of switching on the light by a few seconds.

E3. These hypotheses are probably best proved by proving H3e, i.e. by recognizing astrological and mythological patterns in the world. The existence of such patterns in the real world is hard to prove in an exact scientific way because those patterns are quite complex and because there is no agreed objective and quantitative way of measuring human and cultural properties.

There is probably not a homogeneous collective unconscious but rather different entities in different cultures and at different scales.

Feedback from the collective unconscious seems to explain most religious experiences where people say they experience a god or several gods. Of course science cannot exclude that a god or several gods created the world such that people can feel each other and thus sort of create a mini-god by themselves. It is just so that science is the minimal answer to natural phenomena and in that sense postulating the existence of a greater god than the collective unconscious seems not necessary at the moment.

### 4. Unresolved Issues

In classical mechanics the electrostatic force acting on a particle is calculated by summing over all other charges in the universe. In that sense a Faraday cage is not really shielding what is inside from the rest of the world, it is only so that forces add up to zero. Of course this seems not to matter, since only the sum of the forces can be measured.

In quantum mechanics the electrostatic force between two particles can be viewed as the exchange of virtual photons. Now suppose there was a way to filter out certain photons. Suppose there is such a filtering sensor in my brain made of 1 mg of carbon and there is one electron per carbon atom taking part in the interaction. Then the filtered electrostatic force between me and somebody else at a distance of 1000 km would be about 0.5 N, i.e. easily detectable. Note that even a solid 1000 km thick wall made of any material in between would not influence the result of the measurement.

In exact science, measuring means transforming the world we see into numbers or, in other words, transforming the world into a finite number of bits. Then the logical language of mathematics is applied to these numbers yielding other numbers which can then be compared to further measured numbers such that hypotheses can be verified or falsified.

In my view science has the following limitations:

- It is not sure that nothing essential about the world is lost by transforming it into a finite number of bits.
- The measurement process itself cannot be described by exact science. All there is, is a general agreement on about how to measure simple things like the speed of a dropping stone, for example.
- Even in the finite world of mathematics, you cannot prove certain elementary things like that mathematics is free of contradictions.

In quantum mechanics, the conscious mind of the observer plays an important role. What if the mind of an observer had influence on the outcome of a measurement? Then, of course, it would be possible to send signals faster than the speed of light using EPR-like configurations and hence to exchange information with the future, which seemingly would lead to lots of paradoxes.

But maybe there can be avoided if it takes more than a single human to influence the outcome of a measurement, if it is sort of a majority decision. If that was so, would the world rather be discovered or invented?

One problem associated with causal thinking is that usually the causal chain ends somewhere with something of which one does not know the cause. For example, did all those astrological myths come about by chance or are there deeper reasons? Is the collective unconscious alone, does it have no fate?

The distance to the nearest star is about 4 light years, about  $4 \times 10^{16}$  times more than 1000 km. Therefore a mass of 40 t or of ca. 10 mg per person on the earth would be necessary in order to detect a filtered force of again 0.5 N from a twin earth orbiting that nearest star.

As the title of this section implies, there are no solutions here, only some thoughts that might help scientists to find them. In that respect section 9 of appendix A could also be helpful.

## Appendix A: Astrology Tidbits

## A1. "Convincing the Unbelieving"

- The sun sign reflects the inner self of a person and is very important, but often not clearly visible from the outside. Solution: think about the person you love most.
- Most literature about astrology contains many false statements (cf. A3). Solution: read the chapters in [3] about your sign and about the sign of the person you love.
- You will probably recognize some emotionally important things about you two and your relationship. And you will probably realize that your view of the world is biased by your sign.
- If you continue to read [3], [4] or other books, I suggest you continue to follow a path laid out by strong emotional feedback. Otherwise the complexity is probably too great and astrological predictions might appear arbitrary or wilful.

## A2. The Matrix

- Each star sign is associated with one of the four astrological elements: Fire/Earth, Air/Water. The first of each pair is considered male, the second female. The first pair stands for imagination/reality, the second one for mind/feeling. Much more in [3].
- There are three qualities: cardinal, fixed and mutable. They appear in this order in each season. Cardinal signs like to start new things, fixed ones are good at pulling things through, mutable ones are good at finishing and refining.
- If you can guess element and quality, you know the star sign.
- I have only found the following in a single book on astrology, but I think it is true and useful: the first four signs of the year (starting with Aries in spring) are oriented towards a small group of people, like family, the next four towards a larger group of people, say 10-15, the last four towards society as a whole.

## A3. Understanding Mythology

- Consider the following piece of mythology: Herakles is fighting a dragon in the swamps. He is bitten in the foot by a crab that had been sent by his mother Hera, causing Herakles almost to loose the fight. The crab is put as a star sign into the sky by Hera because of its obedience to the gods.
- Obviously the myth tells us something about the star sign Cancer.
  - The whole myth with all its protagonists (Herakles, Hera, the dragon, the crab, the swamps, the gods and the sky) describes the sign, not only the crab.
  - The main conflict described is the one between mother and son.
  - The mother provides protection but also restricts your independence. For Cancer this conflict plays an important role in life. The mother can be the physical mother but also, for example, a large company or the state; just any authority that offers shelter at the cost of freedom.
  - In many books about astrology you can find statements about Cancer that are possible specific consequences of the above conflict, but therefore are also not generally true.
  - Read [4].

## A4. Natural Selection

- I think that natural selection has influenced astrology:
- People are biased in a controlled way such that the world is balanced on a large scale, and yet all imaginable possibilities are tried.
  - Properties associated with star signs are clearly adapted to life in places on the northern hemisphere with distinct seasons.

## A5. Some more Astrology

- Astrological planets are associated with star signs and have similar meanings.
- Sun and Moon are assigned to Leo and Cancer, the two signs in the middle of summer. Mercury is assigned to Gemini and Virgo, the signs right before and after Leo and Cancer.
- Historically, this has continued in order of planet's orbiting periods up to Saturn which was assigned to Capricorn and Aquarius. With the discovery of new planets, some have been reassigned: Uranus to Aquarius, Neptune to Pisces and Pluto to Scorpio.
- Planets influence specific parts of psyche. Mercury, for example, is associated with communicative skills.
- The angles between the planets (aspects) symbolize the relationship between the gods – if they are close enough to some specific aspect angle with defined meaning. For example an angle of 120 degrees (trine) indicates a rather harmonious but also passive relationship.
- The sign that rises above the horizon when you are born is called ascendant. It stands for how you appear to others, it is the persona, the mask that actors in classical Greek theatre were carrying in front of their real faces.
- Starting from the ascendant, the zodiac is divided into 12 segments (houses), which again have meanings similar to the corresponding star signs.

## A6. Astrological Ages

- The earth's axis precesses with a period of about 26'000 years. Astrologers have split this great year into 12 ages of about 2150 years. During each age, a different star sign rises above the horizon in spring when day and night are of equal length.
- Horoscopes are still based on a zodiac in which this sign is Aries, as it was between about 2000 BC and 0. In the meantime the age of Pisces has passed and we are now roughly entering the age of Aquarius.
- I think this shows two things:
  - Astrology has really nothing to do with the stars in the sky, only with ancient human beliefs about them.
  - The zodiac has not been readjusted because properties of star signs had already adapted to seasons. In Indian astrology the real positions of the stars are used. This makes sense as there are less distinct seasons in most parts of India.
- According to astrology, each age is influenced by its sign. For example, the strict, punishing god of the old testament resembles Aries much more than the forgiving god of the new testament. More in e.g. [4].
- The opposite sign of the zodiac also influences the age because, for one, it shares some mythological conflicts and because it usually takes rather the opposite position in that conflict and is thus partially rebalancing the world. For example, Aquarius puts rather the collective above the individual,

Leo does the opposite.

## A7. The Age of Aquarius

- I think the age of Aquarius really took off at about the beginning of the 20th century. I recognize Prometheus bringing the world knowledge from the gods, or in other words from the unconscious. There are, for example, the theory of relativity, quantum mechanics, psychoanalysis and technology in general.
- In mythology, Zeus, the unconscious counterpart to Prometheus, gets jealous and wants to extinguish humanity. I think the holocaust can also be seen in that light, since practically all important inventions of the 20th century, not to speak of communism, have been made by jews, the last remnants of the age of Aries.
- Ironically, the Nazis were using the very methods of the age they had wanted to suppress for another thousand years. During the age of Pisces nobody was ever talking about a final solution of anything or even trying to pull it through, yet in such a scarily industrial way.
- Rather driven by Leo, a jewish state was founded, although arguably with Leo's typical lack of compassion for other people, namely the ones who had been living in that place for some time.

## A8. The first Age

- I think the first age was the one of Taurus, right before the one of Aries.
- I think that after the precession of the earth's axis was discovered, properties of star signs were adapted such that they fitted what people knew at that time about their history.
- The age of Gemini has been associated with the development of written language, the age of Cancer with the first settling of humans, the age of Leo (considered to be the first age by the Egyptians) with the invention of fire.
- Sphinx figures made in the age of Taurus show a human face (Aquarius) combined with a bull's and lion's body (Taurus, Leo) and eagle wings (Skorpio). This figure symbolizes the four points of the compass, and thus corresponds to a time when one of these four signs was rising above the horizon at the beginning of spring.

## A9. Astrology and Quantum Mechanics

- The symbols used in quantum mechanics for the wave function  $\psi$  and the quantum of action  $\hbar$  are identical, resp. closely resemble the astrological symbols for the planets Neptune and Saturn.
- In [4], on pages 140 and 141, a dream is written down that describes how a woman with the sun in pisces is driving to Jung's house where a movie is to be shown. Looking into the house she sees that the movie which is supposedly in color, seems to be black and white only. The woman cannot enter the house because a sick woman is lying across the threshold.
- What I can see here with respect to quantum mechanics, is the collapse of the wave function, the destruction of an infinite number of possibilities into a single bit, the saturnalization of a neptunian world.
- Maybe knowledge of astrology can be of practical use when trying to understand more about quantum mechanics. Since all other attempts have not been very fruitful for several decades now, there seems to be little to loose by trying.

## References

- [1] Discovery Disclosure (January 1998), by Alain Stalder.
- [2] Seven Experiments That Could Change the World, by Rupert Sheldrake, Riverhead Books, October 1996.
- [3] Star Signs for Lovers, by Liz Greene, Stein and Day, 1980.
- [4] The Astrology of Fate, by Liz Greene, Samuel Weiser, January 1986.
- [5] Drei Abhandlungen zur Sexualtheorie, by Sigmund Freud, Fischer, 1991.

## Discovery Disclosure (March 2001)

Astrological predictions are shown to be essentially compositions of simple, opposing principles. Most of them originate from ancient greek philosophy. The discoveries are simple enough to be verified experimentally. Consequently, it is discussed if they describe fundamental structures of thinking, beyond human culture. In an appendix, the model is illustrated in a few examples from human history and culture.

## 1. Hypotheses

The hypotheses disclosed here have evolved from [1] and [2], but they are a priori independent of any specific physical explanation. They are, however, simple and specific enough to be verified directly, in a quantitative way. The model they form is not complete, in fact it cannot be if the astrological force field is really made of collective unconscious beliefs. What has been possible, though, was to extract simple statements out of that complex organic structure which are quite universally true, at least in cultures that descend from ancient greek culture. Specifically, these are the Western World, i.e. Europe and its former colonies, large parts of the former Soviet Union and the Arabic World.

## 1.1 The Planets

H1. Planets influence how one is towards different categories of people: The sun how one is as a father and towards the father, the moon how one is as a mother and towards the mother, Venus and Mars how one is towards female resp. male friends, Mercury how one is towards siblings.

More precisely, the properties associated with the star sign, one of these planets was in at birth time, influence how one likes to behave relative to people of the respective category. The terms "father" and "mother" do not only apply to physical parents, but generally to anybody assuming a parental role, like, for example, a teacher. Similarly, the term "friend" includes anybody of roughly the same generation who does not fall into any of the other categories. This specifically includes male and female lovers. The term "siblings" also more generally applies to concurrents for the same lover.

Although it is common astrological knowledge to associate, say, the moon with the mother, I have not found anything nearly as specific as this hypothesis in astrological literature.

M2. Jupiter and Saturn apply to areas in which one gets more resp. less help from the collective unconscious than average.

This means that abilities associated with the star sign, either of these planets was in at birth time, will either be quickly and almost effortlessly available or, else, will have to be earned through hard work.

This hypothesis is, to some degree, merely a reformulation of general astrological knowledge which associates Jupiter and Saturn with "good luck" and "bad luck", respectively. Luck used to be understood as help by the gods, who are, at least in the minimalistic view of science, indistinguishable from the collective unconscious (cf. [2]).

M3. Uranus and Neptune apply to areas which are more resp. less easily made conscious than average.

This is essentially general astrological knowledge.

M4. Pluto applies to how one handles fate.

In other words, one will typically use the qualities and abilities associated with the star sign, Pluto was in at birth time, to solve the problems that life poses.

M1 at least partly solves one of the most important difficulties encountered when trying to measure human properties, namely that different people, say different members of a family, can give almost completely different descriptions of the same person.

I think this will make it possible to overcome the experimental difficulties, but one should at least be aware that the full picture would require to consider at least also the ascendant, planets near it, and the synastry between the partners.

## 1.2. Star Signs

M5. The properties associated with star signs are composed of ancient greek beliefs about the four elements fire, earth, air and water, and the transitions between them.

M5a. For each element E, the three star signs assigned to it correspond to different stages of transition from neighbouring elements A via E to B: the first star sign (in the order of the zodiac) is composed mainly of A and only slightly of B, the second one of roughly equal amounts of A and B, and the third one mainly of B and only slightly of A.

This requires some introduction to the greek theory of the elements. Platon and Aristotle brought the greek theory of the elements to roughly its final form around 350 BC. The four elements are composed of two pairs of properties: cold/warm and wet/dry. Fire is hot and dry, water is cold and wet, earth is dry and cold, air is wet and hot. Transitions between the elements are only possible by flipping one of the properties at a time. For example, water can be transformed directly into its neighbouring elements earth and air, but only indirectly into fire.

The symbols chosen for the four elements are essentially triangles, the ones for the hot elements point up, the ones for the cold elements point down. When superimposed, they form the hexagram, which symbolizes the important greek view that "what is above corresponds to what is beneath". In other words, what happens with the stars and planets in the sky corresponds to what happens to people and things on earth, what happens in the physical world corresponds to what happens in people's psyche.

Therefore the term "element" was not only meant to apply to physical reality, but also to psychology. In this light, the property pairs cold/warm and wet/dry have to be clarified.

Nights are colder than days, therefore cold is associated with night. People are more active during the day than at night, therefore day is associated with active. Men typically assume a physically more active role during sex, therefore man is associated with active. In other words, water and earth are considered female elements, whereas fire and air are considered male.

The sun only shines during the day and the moon is only rarely clearly visible at daytime, therefore man/woman is associated with sun/moon. This association is strengthened by two facts: the changing apparent size of the moon reminds of pregnancy, many women have their monthly cycles correlated with the lunar cycle.

The contrast dry/wet is associated with brittle/malleable. Dry things are harder than wet things, they either stay how they are or they break, whereas wet things can bend and flow. Here the psychological meaning is clearly recognizable.

All of this correlates well with the common astrological view that water has to do with feelings, earth with reality, fire with imagination and air with mind. The correlations should become even more visible from the following hypotheses and from the appendix.

This introduction to the greek theory of the elements has been pretty much common knowledge, except probably for the causal chain linking warm/cold to man/woman.

## 1.3. Fire (Aries, Leo, Sagittarius)

M6. For fire, the elements A and B mentioned in M5a are earth and air.

M6a. The main picture is wood burning to smoke as the element earth is transformed by fire into air.

M6b. This is associated with the transition from animal to man to god. The physical, mortal body is wounded and at the same time transformed by the imaginary power of fire into knowledge that can be communicated to the next generation and thus becomes immortal.

M6c. The animal side corresponds to the lower part of the human body, the one with the sexual organs and without the head.

M6d. The more the animal side dies and the immortal side grows, the more one can afford to be patient (1), to imagine instead of doing (1), to be open instead of secretive (2).

1.4. Water (Cancer, Scorpio, Pisces)

M7. For water, the elements A and B mentioned in M5a are earth and air, too.

M7a. The main picture is ice melting to water and then evaporating to mist.

M7b. During that process, borders dissolve.

M7c. The three signs react in different ways to pain: by trying to avoid pain by protection, by giving back, by suffering and forgiving.

M7d. Because ice is mainly found in the mountains (snow, glaciers), a second important picture is that of the circle of water coming from sources in the mountains, mixing together to rivers and finally flowing into the sea, where it eventually evaporates.

M7e. During that process different sources are mixed together, connected.

M7f. The circle of water is associated with the circle of life, symbolized by the three fates: the first one spins the thread of life, the second one measures its length and the third one cuts it. Thus the three signs are about creating/measuring/ending life.

M7g. The three fates correspond also to the three phases of the moon, where the first phase, the one starting at new moon, corresponds to a young girl, the second one, before and after full moon, corresponds to a grown, fertile woman, and the third phase corresponds to an old woman who cannot have children any more.

## 1.5. Air (Gemini, Libra, Aquarius)

M8. For air, the elements A and B mentioned in M5a are fire and water.

M8a. The main picture is that of a cloud out of which comes both lightning and rain.

M8b. Lightning or a flame are quick and random, rain is constant and predictable.

M8c. Because of these properties, another important picture is the development from child to adult to old man. Children explore the world by turning things around and looking at them quickly from different sides. Through this process, as one gets older, things get more and more unified. (For example, the two sides of a coin, which are a priori just two different pictures, are unified into a single thing called "coin" which looks different, depending on the angle from which you look at it.)

M8d. Through this process transparency increases, as it happens when the opaque smoke of a flame is transformed to transparent water.

M8e. The three signs have different ways of dealing with opposing principles: quickly switching from one to the other while always only seeing one at a time, balancing both, unifying them into a single entity (if necessary, by ignoring or destroying one of the opposites).

## 1.6. Earth (Taurus, Virgo, Capricorn)

M9. For earth, the elements A and B mentioned in M5a are fire and water, too.

M9a. The main picture is that of a tree which needs both the water from below and the light of the sun from above to grow.

M9b. The roots of the tree are the structure which keep it from falling down, they symbolize the physical limitations nature imposes. The fruit above are beautiful and delicious. Thus the opposing principles are beauty and structure, or, expressed by what Freud viewed as the strongest forces acting on people, sex and the fear of dying.

M9c. The limiting, structuring side of nature forces to decide, the sensual side allows to leave possibilities open.

M9d. The more one is aware of the limits of life the more one plans ahead, the less immediately one acts.

## 2. Science and Philosophy

The simplicity of the discovered structures describing human psyche resembles modern particle physics, which is also based on a few elementary particles and symmetries between them. On the other hand, the same greek model of the world was also meant to apply to the physical world, which it clearly does not.

It appears that merely thinking how the world is could not force physical nature to comply. The psychological part of the greek theories, however, has been very successful in human culture. I think that their theories have survived by natural selection. Astrological predictions are clearly adapted to seasons on the northern hemisphere (cf. appendix). This is very probably the reason why the astrological year still starts with Aries at the beginning of spring, even though this ceased to be astronomically correct about 2000 years ago due to the precession of the earth's axis.

Other astrological systems are not equal to the greek one. The chinese one, for example, has five elements. There is no air and there are two more solid elements besides earth, namely wood and metal.

This implies that the greek theory of the elements, in its entirety, contains probably just as many elements of chance as a particular animal species. The building blocks of the greek theory, however, the simple, opposing principles, have probably some fundamental meaning. In analogy, there are, for example, physical reasons why mammals have two eyes rather than just one. In that sense, a comparison of different cultures could be interesting.



At some point, however, science will not be able to proceed further, since it can only operate on a given set of units, of which the world is composed in varying amounts indicated by numbers. In that sense, these units resemble mathematical axioms. Axioms cannot be proven correct or false, it is only so that their logical consequences are different and differently successful.

Thus one is lead out of science and into philosophy, where one tries to think with less assumptions about the world than are usually made.

#### Appendix A: Examples

Here I am going to take a swim through some signs, the properties associated with them, mythology, history, philosophy, all while trying to link them to the model presented previously. I do not claim that the associations I am going to make here are all strictly logical consequences of the model, but they are clearly related to it.

This text has been written very quickly, in one flow, on the evening of March 28, 2001 and only marginally modified afterwards as not to destroy the flow. At that evening, the sun was already in Aries, but Mercury, who stands among other things for how one thinks and writes, was still in Pisces. Please judge what follows rather as an improvised piece of music than as a carefully researched scientific essay...

Leo, like the other signs in the middle of their element, is trying to balance the two extremes (#5a). In this case between being open and secret (#6d2). Between acting and thinking (#6d1). This is associated with the picture of the king who has to make a wise decision for his people. This cannot be proven in a strict logical sense, but it does come from #6b with the king halfway between animals and gods and is also linked to the view that the lion is considered the king of animals. In the latter statement, it is not so sure whether one is the consequence of the other.

Aries is acting strictly egoistically, because his animal side has not been wounded yet (#6b), because the fire has just started to burn. Aries is related to the egyptian god Anu, the rain, the invisible force behind the wind. This is related to the fact that to start a fire one needs to blow wind through the wood. The invisibility is related to #6d2.

Leo typically starts in life unrounded or at least unconscious of it. Later in life, Leo becomes more wounded or more aware of it. This wound can sometimes be physical and then it is often in the lower part of the body (#6c), but it probably more often is psychological. This is why Leo appears more egoistic than Aries, because there is a conflict. Similarly, Virgo is commonly associated with order, even though it is Capricorn who is really ordered. For Virgo there is always conflict between making order and having fun. Virgo is the last sign of the summer, when the harvest has to be brought in, when it has to be sorted and stocked for the winter. Days are typically still warm and one is tempted not to work much, but one also knows that the winter is coming and if the harvest is not brought in in time one might not make it through the winter.

Leo is a fixed sign. The first sign of each season is a cardinal sign, one that likes to start new things but is unable to pull things much further, the second sign of each season is fixed, likes to pull things through but is unable to adapt quickly to changes, the third sign of each season is a mutable sign, one that is good at finishing something, to prepare for something new, very adaptable but somewhat passive.

Because Leo is a fixed sign, the egoism is even more prominent, because then Leo will be more willing to pull an egoistic opinion through than Aries would. The sign opposite Leo in the zodiac is Aquarius, also a fixed sign, the last of the air signs.

Aquarius, like the rain, wants to give everybody the same amount, not distinguishing between rich and poor, between beautiful and ugly, wants to be altruistic. Also the drive to unify wants all the people to be the same. Since Aquarius is a fixed sign too, it does happen though that Aquarius only sees the other people and gives them all the same but does not see himself and that he has much more than the others.

Other signs have also such opposing principles between the axes, between opposing signs in the zodiac. For example, Virgo has to do with analysis, the process of sorting the harvest, to structure it as much as needed to stock it in without needing too much space, with a sensitive eye to what does not fit in, like foul fruit that might destroy the rest of the fruit if it is not sorted out in time.

The first task of Psyche in mythology is to sort different seeds, with what ants help her do. The next three tasks correspond to the elements water (waiting for the right moment to steal some fleece from rams), fire (creating a model of the world in one's head through imagination in order to solve a problem, which allowed to retrieve something precious from the middle of the circular river Styx) and air (carefully planned, conscious action to get the box of Pandora from the underworld, from the collective unconscious).

Pisces on the other side of Virgo has to do with synthesis, as all the rivers from different places unite in the sea. Pisces is also what by definition cannot be analyzed. The contrast between Virgo and Pisces is most accurately described in the novel "Solaris" by Stanislaw Lem who has the sun in Virgo. Consequently Solaris is a detailed analytical description of what cannot be analyzed by definition. When the hero uses a super-microscope to analyze a blood sample of that copy of what was left in his unconscious of his wife who had committed suicide a few years ago, he sees the molecules but when he focusses in, expecting to see the atoms and then protons and electrons he sees nothing but a blank silver-gray screen.

The earth's axis precesses with a period of 26'000 years. Therefore every 2150 years or so, another sign is rising in spring, this period is called an astrological age. Aries was rising between about 2000 BC and 0, Pisces has been until about now and next it will be Aquarius. Each age is dominated by its sign and, less strongly, by its opposite sign.

Opposed to Aries is Libra, the middle one of the air signs, a cardinal sign like Aries. Libra tries to equilibrate the world, to bring oppositions into a harmonious balance. Aries is impatiently driven to bring the world off balance, to break up existing structures such that new things become possible quickly.

Libra is abstract, Aries in concrete, fights for his goals based on concrete, touchable knowledge of the world, Libra tries more its chances, because it is coming after Virgo has sorted the world quite a bit, so that it can easily see how things are and then take chances. Also one is tired after a month of Virgo to look at everything deeply in detail.

Before the greeks, there were eleven star signs, as big as they physically are on the sky. The greeks divided the zodiac into 12 parts of equal size, the sign Scorpio was split into two parts, the scissors of Scorpio became Libra. So what they did was at least self-consistent, the abstract philosophical view of the world, describing the world by numbers as Pythagoras said (what is still the basis of today's science).

Out of unity, the number one, comes two, oppositions. Two people mate and naturally become three. Three is close to pi, the number that relates the diameter of the circle to its circumference, the circle is perfect harmony because all points have equal distances from the center. Thus three is harmonious but still incomplete. The number four is disharmonious because about 6/7 are different than the rest.

This is clearly visible in fairy tales where the first two daughters are much like the mother but the third daughter, the fourth person, is different and yet contains something that is necessary in order to solve the other's problems. In real life, the first child of a family (number three counting mother and father) is often more like its parents than the second child.

In astrological charts the angles between planets have exactly these meanings, if planets are in conjunction, i.e. at about the same place (360/1) there is unity, the two forces of the planets unite, as the planets were nothing else than gods walking across the skies, the leading planet, the one further in the zodiac, decides, determines what is done and the follower is supporting the leader with his abilities.

The angle 180 is opposition, the two forces fight each other, one can deal with them is typically one of the three ways that air signs do. The angle 120 (360/3, trine) is harmonic but somewhat incomplete and rather passive. The angle 90 (360/4, square) is tension but carries drive to act. The sextile (360/6) is harmonic opportunity, the quincunx (5/12 \* 360) is misunderstanding, that is why it occurs often between lovers, because it keeps relationships interesting even when people live together for a long time. Between people, aspects between the planets influence how people relate, this is called synastry.

The oracle of Delphi was founded as Zeus let two eagles fly into opposite directions to the other side of the world to the navel of the world. The eagles stand for Scorpio, maybe because the sign for Scorpio is located besides Sagittarius who is (besides Aries) associated with Zeus, is a hunter who maybe used eagles in earlier times for hunting. Besides the oracle of Delphi there was also the oracle of Anu/Zeus in Sira in Egypt. Thus the myth symbolizes how the greeks created a new star sign in order to balance the world.

In another myth, Hermes as a baby steals 40 cattle from Apollon, and then kills one and splits it into 12 equally sized pieces and eats one of them, claiming to be a new god and at the same time ending the age of Taurus (cattle). Apollon is first furious that his cattle have been stolen, but later trades his cattle for a Lyra that Hermes has made, he trades the unconscious female age of Taurus for the new conscious age and learns to play the lyra. People have been making music with their own voices before there were instruments, with a lyra you have to be more conscious, you have to learn to synthesize music from pulling a few strings. This is the same as composing astrology of four elements. Of course, the vocal cords are also a set of strings, so there was not really anything lost or destroyed by replacing the human voice by a Lyra and of course the human voice is still used to make music today.

Apollon is associated to the sun and thus to Leo; in this myth he turns from a shepherd into a musician, as his animal side is transformed into something divine.

After the age of Aries/Libra came the age of Pisces/Virgo. The strict, invisible god of the old Testament that appeared in a burning bush was replaced by a forgiving god, by a compassionate god. Now there is a whole family in the sky, god, the virgin mother Mary (Virgo), and the son Jesus. This goes back to ancient gods, mother and son, related to the sea, which the greeks have incorporated in a more abstract form into their mythology.

The god of the arabic world has more Virgo in it, the koran is very detailed, for example, about the circumstances under which one may have a second wife. The Ramadan is any season of the year, whereas Christians fast at the end of Pisces. Pisces go with nature, go with the world, Virgo tries to be herself, despite all the influences. Virgo is best associated with the planet earth itself, on which everybody is trying to live their own lives despite all the other forces acting on one.

During the age of pisces not much was made conscious, at least not in the first half of it. If one has ever seen the drawings of Leonardo da Vinci, it is obvious how much had already been there but had to wait until about the 19th century to be actually built.

It seems that the world always keeps part of the previous age for one more age. About 40 BC Carthage was destroyed, which was inhabited by the Phoenicians who had a religion that reminds much more of the age of Taurus/Scorpio, including allegedly sacrificing children to the Holocaust. Some time before Hannibal had tried to walk across the Alps in order to conquer Rome. He was not planning much ahead and so did not succeed. The Phoenicians were probably (unconsciously) thinking that the Age of Aries was coming to an end and since Taurus is what naturally comes after Aries, this would be Taurus again. In the end, Carthage was destroyed and the remaining Phoenicians went home to the Lebanon.

During the Age of Pisces, Jews have maintained their religion of the old testament. As the age of Pisces neared its end, in 1781 a new Planet was discovered and called Uranus. Many people consciously thought that this could only mean that the new age had finally arrived. It has arguably contributed to the french Revolution and to the founding of the United States of America.

Aquarius loves progress, a continuous increase of transparency and consciousness. Continuous because he is a fixed sign and because the rain comes down continuously. "Liberte, egalite, fraternite", the slogan of the french revolution, fits well with the new age, the first one mainly with Leo, the other two with Aquarius. After the french revolution, many things were done that made

people more equal, like allowing women to become priests, for example, or chopping off peoples heads. People have said that without the Guillotine it would not have been possible to kill so many people in such a short time. This is not quite true and the contrary has been proven in the past, but what would not have been possible otherwise, would have been to properly execute so many people, so quickly.

Many of the equalizing laws were first reversed again, but many of them are now again commonly in place. In Germany, Jews were allowed to go to Universities, were given names that can be written down in roman letters. For the first time in 2000 years, they felt again like being part of the world. Also it was the end of Pisces, with all those unconscious possibilities to implement.

So it was only natural that Jews started to discover and invent new things: Psychoanalysis and the collective unconscious, the theory of relativity, quantum mechanics, communism. Actually quantum mechanics was invented by two people, Heisenberg who was Jewish and Schroedinger who was not. Schroedinger had it actually figured out earlier than Heisenberg, but having the sun in Leo, he waited longer before publishing because his theory was conflicting with the theory of relativity, a conflict which has only later been resolved by Dirac.

Now, Aquarius loves continous progress, but he also hates disorder. At one point, it seems, there was a collective unconscious drive that wanted to extinguish all Jews since apparently the attempt to make them equal to everybody else had failed. I don't want to excuse anything what has happened then. I just want to make some of the unconscious mechanisms apparent in order to maybe contribute to avoiding something like that in the future.

There is hope: many Jews are sort of no longer Jews, but Israelis, just a bunch of similar people living in a country, like everybody else. There is no longer much a specific jewish "problem", just the general problem that there are different countries but that problem will be solved later, hopefully in a civilized way. For example, Europe is in the progress of melting into a single country, except Switzerland, which according to the legend was founded by its three "Urkantone" on August 1, 1291.

It is understandable, that even in the Age of Aquarius, a country with several planets in Leo does not think that melting is such a great idea by itself without further reasons. Switzerland is the land of compromise and also now a land of peace. Not so many years ago, swiss mercenaries were the fiercest of Europe and used everywhere there to win battles. In a similar development to what happens in Leo's life, Switzerland has stopped to export mercenaries: after in one battle there were mainly swiss on both sides and they decided not to fight.

The swiss would then lead to the foundation of the Red Cross, to showing some mercy to others.

Russia has the sun in Aquarius. This is one of the reasons, communism was so successful there. Think of the extreme transparency as everybody was spying on everybody and of all the masses moving in unison.

The United States have the sun in Cancer; for it protection is very important, think encryption export restrictions or strategic missile defense. What other country has such a big "National Security Agency" (NSA)? Also Americans do not see much out of the country, most things on TV are internal US affairs, a large percentage of members of congress do not have a passport, they have never been out of the country.

I could write more along these lines, but I think I should finish now.

I hope that the turbulent phase of the transition to the new age will be soon over. It is not probable that the technological progress will continue at the same pace, because at some point the imaginary unconscious reservoir generated during the age of Pisces will be used up, at which point there might quite a stable period, as expected for a fixed sign.

My sources for learning astrology were mainly the two books by Liz Greene mentioned in [2] and a few seminars by her between 1999 and 2001, other books, the internet and observation of the world.

Now that I have shown you the strings of the Lyra and played some music on it, it is your turn to learn to play the instrument. You will probably succeed in making more beautiful music than me, as did Apollon compared to Hermes.

References

- [1] Discovery Disclosure (January 1998), by Alain Stalder.
[2] Discovery Disclosure (January 2000), by Alain Stalder.

nQaakjjUrzkd+juqpbEPbYLaJJBV9+xCNZ1Ijg8HVHqofHALH/OpChUu20+uDXxYe5HgZcTRgZxflH6m7Dp7naOV1b66fLYAdmrm8fta/471hBfCqfEenzfxAsXHpYdrkFKG0jpanj711Vp7+u7T8TfzaoFX19cht2/Y0u0avZBtA90V1tqda2j9aC4d1E8159Ety5bPg80BLP8ta1SQtY0rT10h=UTK03rrt0oHmC1w5AnTQbzLkHk6Vtef+dKkF/1VYyTHT1ghjC3a00kJKDEjXh06m3Ad1gH04Yf9g25K051sPbHDrISH0d1qLiHdHbcFv7K9mSd/hw7pfeKvIHTT970Ja2fzqnaBXL8T5IHfvpk4eYcPxcOKKcY9ppYxYIz1lFpXDPH5EPh3dH9850LudlyjLoT6h/8rv2V6410ES6HtryxkCTVHK5b1lx8z0gkU6iv1a1f2L0E4T+BTqfQSC0h9T903gds+C2hXYdlE93hHakfQ0pb12S15SfrH0vayces6e3y0b69HCb11+FSXHKm+41CkYkTp7b8d6aQZcuy0tLaC1xkKgUeynIH4d1DKc9e0CmL91bBeKaA==

The last three lines of the above document are the digital signature. The original document has DOS line breaks, the first line is empty, the following lines have no trailing spaces, the document ends with a line break after the last reference. It is 52228 bytes long and has the following MD5 and SHA-1 hashes:

41855aa8a5848d7292264d6589e5251a
67b737effb1ebed2eed33f34eb80aa2d7c645c49

The signature has been calculated by concatenating MD5 and SHA-1 hashes and then exponentiating with a

1024 bit RSA private key corresponding to a RSA public key which has been certified to my name by the Swisskey certification authority in the following certificate (base64 encoded):

```
MIIEGzCCAgAwIBAgIQAQI4AAQIHA0CSQsSb3DQEBAHAIChQgrrCQYDYOQEs
ErJDSDEHBI6A1BEChLNU3Dpc3RrZXkQUcxHjKcRgUWBA:TTFAr0DxHDArHDAr
HDWtHDArHDH5DEEBHMGAlUECHSHUNV1bG1jERBIF1caZpY2wzRAAr0gYDYOQK
Erad4HYaHw0HSHwIrYDYOQKExtd2Lzc21leSBQZ2Jzb25hbcJKCBQSAxHDI0
HB4XD7ArHDYHZEHTYHl0XD7AYHDYHZEHTYHwFongZ4xGzZhgUyBA0T1By
aXZhdG9gSW5kaKzPZHVhdEhBvGAlUECHVHDA4DTErHDArHTD0TArHDArHTAY
HRHwEYDYOQKLEorBy4d0c4OTY2HQsrCQYDYOQEsJDSDEHBI6A1UEAHHQXh
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aDCB0DAH8gkqhkiG9w0BAQEFAAIBjAGgcCAJoaBAHP/iHAPhUCkE7A+varZr0d
txzcc1Fg0UjZv4XzPWSAAHPF5d0jY0/18JH+rufHASSQ0Dctof0ArYfcrvHQ
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c0D0vcSl0BjsXSHfPnqSq+4gwQlTAfPVCnoe5VhWF7I1eqgWb3yDsBf4K0J29H
xH5DLZU=
```

My identity had been verified by a registration agency where I had to appear in person and present my ID. The certificate was valid at the time of signature. The signature has been base64 encoded and appended to the document (no line break after the last line) before submitting its SHA-1 hash to the digital stamping service of e-timestamp. The MD5 and SHA-1 hashes of the signed document are:

d114b72e5b3e0f3404b3dff2d6a5490b
7251f4f5d16ad44ca537c2b468588982230e6c02

The e-timestamp of 3 May 2001 is the following PKCS#7 file (base64 encoded):

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HDWtHDArHDH5DEEBHMGAlUECHSHUNV1bG1jERBIF1caZpY2wzRAAr0gYDYOQK
Erad4HYaHw0HSHwIrYDYOQKExtd2Lzc21leSBQZ2Jzb25hbcJKCBQSAxHDI0
HB4XD7ArHDYHZEHTYHl0XD7AYHDYHZEHTYHwFongZ4xGzZhgUyBA0T1By
aXZhdG9gSW5kaKzPZHVhdEhBvGAlUECHVHDA4DTErHDArHTD0TArHDArHTAY
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aDCB0DAH8gkqhkiG9w0BAQEFAAIBjAGgcCAJoaBAHP/iHAPhUCkE7A+varZr0d
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3vdsCIEQZjy0T1y567AgHBA4ggfJH1IBKTLBgVHQBEBARChAAEQYVYIZI
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qE1HwX1Y3BWSYfYqF3PInlocHitacIBSdCvqUcN47hXpYeaL00LGLfG0b0K2
hgvcYUhhFK856jTddS9e0q80e4bZHF6Tc1YB;/H61cFpQjkeZCFB6Ck5VYVx
sjvcy1YpZTf+G02Hf80KveitfrqKynLgPyrYZs80YHq9fH10cBf1/4z/63kx
c0D0vcSl0BjsXSHfPnqSq+4gwQlTAfPVCnoe5VhWF7I1eqgWb3yDsBf4K0J29H
xH5DLZU=
```

Version 2.00 and later versions of Delphi, an astrology program for Palm OS handheld devices, contain in their about box the concatenation of the signature of the original document, the SHA-1 hash of my Swisskey certificate, MD5 and SHA-1 hashes of the signed document, and SHA-1 hash and signature of the timestamp, as contained in the e-timestamp file listed above. Explicitly, it contains the following 460 bytes (base64 encoded):

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nQaakjjUrzkd+juqpbEPbYLaJJBV9+xCNZ1Ijg8HVHqofHALH/OpChUu20+uDXxYe5HgZcTRgZxflH6m7Dp7naOV1b66fLYAdmrm8fta/471hBfCqfEenzfxAsXHpYdrkFKG0jpanj711Vp7+u7T8TfzaoFX19cht2/Y0u0avZBtA90V1tqda2j9aC4d1E8159Ety5bPg80BLP8ta1SQtY0rT10h=UTK03rrt0oHmC1w5AnTQbzLkHk6Vtef+dKkF/1VYyTHT1ghjC3a00kJKDEjXh06m3Ad1gH04Yf9g25K051sPbHDrISH0d1qLiHdHbcFv7K9mSd/hw7pfeKvIHTT970Ja2fzqnaBXL8T5IHfvpk4eYcPxcOKKcY9ppYxYIz1lFpXDPH5EPh3dH9850LudlyjLoT6h/8rv2V6410ES6HtryxkCTVHK5b1lx8z0gkU6iv1a1f2L0E4T+BTqfQSC0h9T903gds+C2hXYdlE93hHakfQ0pb12S15SfrH0vayces6e3y0b69HCb11+FSXHKm+41CkYkTp7b8d6aQZcuy0tLaC1xkKgUeynIH4d1DKc9e0CmL91bBeKaA==
```

Finally, here is a screen shot of the about box of Delphi 2.00, which was published 7 May 2001 on the internet:



© 2000-2001.

delphi29@excite.com

jove.prohosting.com/~delphi29

## C The Future

Since this document has not been consciously reviewed by other scientists, it may contain some factual errors. Some hypotheses may be biased or wrong. However, I hope that the main purpose of this text has been preserved, namely to convince other scientists that they are worth a closer look.

Initially, I will correct factual errors and collect feedback on my web page. But after that, my role will very quickly no longer be special, as other people with other fates will be much better able to make music with the new lyre (see text). Everybody will have a role in learning the new instrument, as in the age of Aquarius everybody is special and hence nobody is more important than everybody else. Good luck!

One more twist on reality: Although the immediate intrinsic meaning of the improvised acknowledgement was consciously intentional, the one in the sentence introducing it was not...

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<http://www.exactphilosophy.net/discoveries.pdf>

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This document consists essentially of a list of scientific hypotheses, i.e. of questions to nature that have been formulated in a way that allows experimental scientists either to ask them directly to nature or, else, to divide them into sub-hypotheses by means of known techniques and then to ask those to nature in experiment. If, and only if, a hypothesis is experimentally confirmed and generally accepted by the scientific community, will it become a scientifically verified fact.

If you apply any hypotheses as facts to your life or to the life of others, you are doing it exclusively at your own responsibility and at your own risk.

## Estimation (January 2002)

In my personal estimation, the quickest path to some tangible scientific results would be to try to prove or disprove H14b together with the basic pictures for the four elements (fire, cloud, river, tree) in combination with H19, and applied to different groups of people, as indicated in H10.

Direct confirmation of H1-5, however, might either be relatively easy or, else, very difficult, depending on how much the effect is connected to quantum mechanics and measurement, as well as, depending on whether there is collective resistance to proving it. Qualitatively, the experience of H1-5 is as real as anything can be, the moment it is felt, but in retrospect, feelings are often not so convincing, presumably precisely because feelings are largely collective phenomena that cannot be reproduced well within an individual without reiterated feedback from others. I remain curious.

## Review of "A few new discoveries in physics" by Alain Stalder

The astrological model of sections 2 and 3 appears to reproduce many aspects of reality from a very small number of assumptions. Even though this appears to require unconscious connections between people, a priori these need neither be directional nor long-range nor to pass through the earth. Subliminal channels in normal conversations or gestures might be used to communicate information about people and situations. Since this information can be stored locally in brains, connections need a priori also not to be permanent.

Christopher Columbus discovered America in search of something else, namely a shorter route to India based on an erroneous calculations of the earth's circumference. So maybe my path was wrong too. I did not get together with the girl I was in love with in 1987; she now lives in another country, is married and and a mother (she is the second girl mentioned in the improvised acknowledgement; the first is her sister). I do not argue with fate; maybe there was a direct connection that lead to these discoveries, maybe it was mostly my imagination. She has the sun in Pisces, in a quincunx to my sun. In mythology, it was a fish that showed Parsival the way to the castle [5], but there was no way that they could get together because they were too different (a human being and a fish that lives in the water).

So, now it is early in April, the discoveries are unchanged since almost a month and I intend to declare the document final in May and to publish it sometime in the future, when it feels right, maybe sometime after next spring, when Uranus has entered Pisces and people will probably be more ready than now to see the world with different eyes and with the eyes of others. Please note that I am rather shy; I will probably not appear much in the media or give public talks or travel much, but rather use the internet to communicate. My gift to the world are the discoveries, not myself.

The word physics derives from the greek word "physis" which means essentially nature. This describes the role of a physicist, namely to describe nature, the ground (4) from which things may grow from and also to provide the tools (2) that allow other people to build things based on the description of nature. Hence, even though I had to slightly touch some political and religious themes in order to convince, I will not fight for any particular view of how the world could or should be. I will simply stick to the few things that can be decided experimentally and leave the rest open, for everybody to explore.

After finishing to write down the discoveries, I discovered the document in which Aristotle lays out his theory of the elements: "On Generation and Corruption" (available on several internet archives on philosophy). In the second book, he defines elements to be made of qualities that are touchable, then he identifies opposites like smooth/rough with moist/dry so that he ends up with only two pairs of opposites, warm/cold and moist/dry, that can be combined in four ways (fire, earth, air, water), and argues that transitions between elements take longer if two qualities have to be flipped instead of just one. For me, that closes the circle.

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## Web archives

Some selected archive copies of this website in the past.

Just download the respective zip file, unzip it and open index.html in your favorite web browser,

### Web 2009

Richer in content (but also of more varying quality) than most versions before and after until about 2015.

[web2009.zip](#)

- **architecture** – Click on my email on the top-left corner for separate overviews for readers coming from science, astrology or philosophy.
- **elementary philosophy** and the **first subsection of evolutions** – Basically the same fundamental idea about describing elements in terms of in/out and rest/move as is still the foremost topic on my website today (2016).
- **long-range feelings** – Various considerations around the nature and potential range of feelings and how that could potentially explain many phenomena in this world quite uniformly.
- **elementary star signs** – My model of the star signs in terms of transformations between the four greek elements.
- **magic carpets** – An explanation of my general method of association for exploring symbolic worlds and some applications involving astrology and ancient Chinese culture.
- **moebius lego** – A text that I would now (2016) classify as some kind of precognition of my explorations of “the moon” that followed in 2010, in two versions, one possibly typed only with my left hand.
- **reflectivity** – Some rumination on science and my personal odyssey.

### Web 2016

This website as of 5 August 2016, on which the book *exactphilosophy.net 2016* is based.

[web2016.zip](#)

Features the first publication of my arrangement of the 8 trigrams of the I Ching as 8 transitions between the four elements in Aristotle's circle.

**Web 2017**

This website as of early December 2017, on which the book *exactphilosophy.net 2017* is based.

[web2017.zip](#)

Features many refinements and new leads in the web pages, a careful article about the 8 trigrams of the I Ching as 8 transitions between the four elements in Aristotle's circle, or even arranged on a Möbius strip, and more.

**Web 2019**

This website as of May 2019, on which the book *exactphilosophy.net 2019* is based.

[web2019.zip](#)

The definitive edition; at least it appears to be at the time.

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## First mentions

When and where I mentioned some new ideas for the first time in public, and also a bit about where and when I had the respective ideas:

[first-mentions.zip](#)

Written before and after New Year 2017, this went considerably deeper than I had anticipated, mirroring some things about my life and my contributions to the world maybe more clearly to me than ever before. So this may even become an important document of public interest in time.

Provided as Zeitzeugnis and work of art, for the time being.

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## First mentions

When and where I mentioned some new ideas for the first time in public, and also a bit about where and when I had the respective ideas, and more. . .

### Long-range feelings with spin 1 symmetry/polarization ?

This is the most controversial topic, the one where I am least sure about what is true and the only one I see no chance to convey in my lifetime.

I am not sure how exactly the ideas around this “complex” emerged in my lifetime, just some things that I remember.

When I was a kid, it often appeared that I could feel some things that would happen in advance and one morning I drew a black border with a width of about 2 mm around a sheet of paper, shortly before a letter arrived with a similar black border, reporting the death of a relatively distant relative I had never heard about before and also at that age I was not aware of the custom of putting black borders around death reports. I was probably about 6 or 8 then. And another time, when I was about 11, I dreamt one night, before a ski excursion in school, that my best friend would have an accident and saw him on a stretcher, and he broke his leg that day.

What I made of these things is simply that things are connected “beneath the surface”, spacially and maybe also in time, in the sense that the future could influence the past.

It was only later, maybe in the 1980s or 1990s that I realized that assuming spacial connections could already explain these effects, because many human brains interconnected create larger entities, which can have thoughts, wishes, dreams, intentions of their own, beyond individual ones, hence what I picked up in my dream and my drawing would have been simply intentions or realizations of a larger entity, composed of many brains.

Imagine, for example, that you are in the dark, about to hit the light switch. At that moment, the brain activity would often already reflect a room with light on, or imagine that you are tripping and falling, then your brain could already anticipate that you will hit the ground. Similarly, a larger entity, could have foreseen the broken leg a few hours in advance, maybe an unavoidable accident if you have the overview of so many brains.

In 1982, I fell in love with a girl (then 17) who had immigrated from Czechoslovakia with her folks a few years earlier. She always denied to have ever felt anything for me, and we were never a couple, definitely not in the real world. And, yet, she or what I projected on her, are the root of almost everything I ever discovered.



This includes the illusion or maybe fact that I would be able to feel her across large distances and that this feeling would be “polarized” in the sense that if my head was upright and hers, too, and we would face each other, even across large distances, that then something could be felt, but if I tilted my head, the feeling would get weaker, and also, of course, if I looked into a different direction.

In terms of physics, this would suggest spin 1 symmetry, like electromagnetic waves (light, radio waves, etc.). But those would not be able to pass that far through matter, so I speculated about virtual particles instead of real ones, about selectively feeling static forces, which might be true, but so far the mathematical and physical formulation is maybe not specific enough, yet, to approach that idea specifically?

The first publication was 20 June 2002 on the Internet, with some mails and some Usenet posts. The publication was titled “A few new discoveries in physics” and published on my website [exactphilosophy.net](http://exactphilosophy.net). This document is still available in the “artemis” section of my website, see the article “Discoveries revisited”. Here some related extracts in the original format:

A new physical effect is described. Human brains are emotionally interconnected. The connection is directional with spin 1 symmetry and can be felt across global distances and through the earth. The exact physical nature of the effect remains unknown. Selective sensing of virtual photons, i.e. of electro- or magnetostatic forces, might be part of a future theoretical explanation.

Based on the discovered effect, a plausible explanation of phenomena like telepathy and precognition is given. It is also made plausible how astrology and other ancient mythological beliefs have persisted unconsciously until today and continue to influence our fates by means of collective emotional feedback.

The following statements stem from my personal experience. As they have not been independently verified, I have preferred to label them with the letter H for hypothesis.

**H1** Human brains are emotionally interconnected.

**H2** The feeling between two people is maximal if people’s heads face each other, face away from each other or one is facing towards the other and the other is facing away, and it is minimal in between, at  $90^\circ$  (a). If two people face each other, the feeling is maximal if the symmetry planes of their heads coincide and minimal if they are perpendicular (b).

**H3** The intensity of feeling decreases with distance (a). In some cases, it can be felt across global distances (b) and through the earth (c).

**H4** For most people the feeling is strongest if the other person is of the opposite sex (a) and especially so if one is in love with that person (b). For homosexual and bisexual people the relative strengths of feeling are different in the obvious way (c).

**H5** The feeling is mutual.

### 1.3 Gedankenexperiment

Looking for different explanations, I noticed on the occasion of the total solar eclipse of August 1999 that static forces could at least qualitatively reproduce the observed effect. And it also reiterated how misleading visualization of quantum mechanical effects can be.

In quantum field theory, forces are mediated by the exchange of virtual particles. With that picture in mind, it appears strange that the moon does not shield the virtual gravitons exchanged between sun and earth in any way. According to Newton's law of gravitation, you simply sum over all mass points to calculate the total force. There is simply no shielding.

In that sense, a Faraday cage does not really shield what is inside from the rest of the world by redistributing charges on its surface, it is just so that forces add up to zero. Of course, all of this appears not to matter, since the sum of forces is all that can be measured.

But suppose there was a way to filter virtual photons, that there was a way to selectively detect some of them and to ignore all others. Then H3c would automatically be fulfilled, completely independently of any matter between the two partners. And H3b would also be quite realistic, as follows.

Using the same setup as before and assuming that one electron per carbon atom of  $m = 10$  mg of carbon is involved in the interaction on each side, the charge on each side becomes

$$Q = e \frac{N_A m}{12 \text{ g}} = 80 \text{ C}, \quad (5)$$

where  $N_A$  is Avogadro's constant. The force becomes

$$F = \frac{1}{4\pi\epsilon_0} \left(\frac{Q}{R}\right)^2 = 0.5 \text{ N}, \quad (6)$$

which would be easily detectable.

So much about this document in this context. Reception was a disaster, by the way, but in retrospect also quite funny.

At the same time, I also published a one page review of this document, see same article. There I relativize the idea, because I realized that long-range connections would not really be necessary in order to explain my childhood experiences and other things. Connections would a priori not have to be permanent, but could be part of normal human interaction and stored locally in individual brains. In terms of network terminology, this would be a "store-and-forward" network instead of one where there is permanent quick exchange of information.

Here is the first paragraph of that review:

The astrological model of sections 2 and 3 appears to reproduce many aspects of reality from a very small number of assumptions. Even though this appears to require unconscious connections between people, a priori these need neither be directional nor long-range nor to pass through the earth. Subliminal channels in normal conversations or gestures might be used to communicate information about people and situations. Since this information can be stored locally in brains, connections need a priori also not to be permanent.

When it comes to “religious” beliefs, people often claim things like that they can feel their god or gods or that they can feel the trees and so on. Maybe there is just a connection with the world that is real and is stored in brains, broader than what the conscious mind usually grasps of it, plus individual illusions that then interpret these things in whatever way they like?

This could explain my apparent experiences of feeling the mentioned woman of Czech origin: Maybe I could feel other things or rather had stored things in my mind that reminded of her and also completely other things that I projected on her, and this then suggested me to feel more when looking into a particular direction? This would also be a nice explanation of why she denied any connection of that sort or even ever to have had any interest in me.

Well, then again, what most people usually forget about the unconscious is that it is unconscious. So, although there is certainly no relation between me and her in real life, what maybe happened “under the surface” is maybe a completely different story, maybe not accessible at all. What I can say is that since she moved back to Zürich in 2011, after having lived a long time in Prague (married then, a child), I am significantly happier here, even though there is no “real” contact and she has her boyfriend and family and friends.

### Elementary star signs

It was her who gave a talk about astrology in school in 1982. I do not remember anything she said, only that she spoke very monotonously and that another girl in school said then that she had liked “that with the pendulum”. In retrospect, knowing now of the Bohemian/theater/whatever background she and Czechoslovakia have, it may well be that she gave the talk as sort of a performance of a stereotypical Eastern Europe mysterious occult woman.

At least that would be my interpretation of what it superficially was. Then again, also since she is a Pisces, I think she was also curious about astrology, about what interests people in it, how they react, and so on, or maybe something completely different or many more things, and all of this at once.

Anyway, this triggered an initial interest in me into astrology, something I would otherwise certainly never have looked into in detail. I bought a book about astrology, “Star Signs for Lovers” by Liz Greene, resp. a partial German translation titled “Sag mir dein Sternzeichen und ich sage dir, wie du liebst”, lacking the dialogues and references to mythology. This did not convince me at the time, I could not recognize anything for sure in it.

But in 1998, after finding out that she was married in Prague, I tried again and this time I started to recognize some structures in Liz Greene’s descriptions. I went to a few seminars by Liz Greene, who lived in Zürich at the time, and read especially “The Astrology of Fate” by Liz Greene, also in a German translation, “Schicksal und Astrologie”.

This led in February 2001 to my first real discovery. I discovered that star signs can be described in terms of transformations of the four elements. This was also the trigger for me to write "A few new discoveries in physics", although writing it I often felt rather unhappy and publishing it, too.

Anyway, here are some extracts:

**H14** The meanings associated with star signs are composed of ancient greek beliefs about the four elements fire, earth, air and water, and the transitions between them (a). For each element  $E$ , the three star signs assigned to it correspond to different stages of transition from neighbouring elements  $A$  via  $E$  to  $B$ : The first star sign (in the order of the zodiac) is composed mainly of  $A$  and only slightly of  $B$ , the second one of roughly equal amounts of  $A$  and  $B$ , and the third one mainly of  $B$  and only slightly of  $A$  (b).

**H15** For fire, the elements  $A$  and  $B$  mentioned in H14b are earth and air (a). The main picture is wood burning to smoke as the element earth is transformed by fire into air (b). This is associated with the transition from animal to man to god during which the animal side gets more and more wounded (c). The animal side corresponds to impatience (d), doing instead of imagining (e), secrecy (f), thrift (g), and the lower part of the body (h).

**H17** For air, the elements  $A$  and  $B$  mentioned in H14b are fire and water (a). The main picture is that of a cloud out of which come both lightning and rain (b). Associated with that is the transition from child to adult to old man (c). This is further associated with first switching between opposing principles, then trying to balance them and finally unifying them into a single entity (d). During the transition, transparency (e), constancy (f) and predictability (g) increase, whereas the ability to learn and to adapt decreases (h).

**H16** For water, the elements  $A$  and  $B$  mentioned in H14b are earth and air, too (a). The main picture is ice melting to water and then evaporating to mist (b). Associated with it is the picture of the circle of water originating from a source in the mountains, flowing as a river and then into the sea (c). This is further associated with the cycle of life, symbolized by the three fates who create, measure and end life (d). During that cycle, borders dissolve (e), one tries first to protect oneself from pain, then pays back and finally forgives (f).

**H18** For earth, the elements  $A$  and  $B$  mentioned in H14b are fire and water, too (a). The main picture is that of a tree which needs both the light of the sun from above and the water from below to grow (b). Associated with this picture are developments during a human life during which the fear of dying becomes stronger than sexual drive (c). Structure becomes more important than beauty (d), one is forced to decide (e) and plans further ahead (f).

This is essentially what this model remained at for more than 10 years in terms of exploration and ideas. I did write about it on Usenet, wrote to astrologers about it, even sent a postcard to many astrologers world-wide in 2010. In January 2005, I visited Astrodienst AG in Zürich for a job interview with its founder and boss, Alois Treindl, who is a physicist, like me. He told me that he had shown my document (“A few new discoveries in physics”) to Liz Greene at the time, who had judged it “too theoretical” at the time and Alois Treindl himself appeared to see no value in it, considered it nothing new and indicated a source to me, a book about astrology, which I ordered and found to simply contain some general info about elements, based essentially on Aristotle and the Stoics and medieval traditions that followed.

Although I had my idea about deriving elements from immediate perception of space (in/out) and time (rest/move) already in 2004, this did also not help to understand my elementary model of the star signs much better, nor to generate interest into it. Only in summer 2015, in the Astrodienst forum, while describing the star signs in terms of my model and also referring to Apuleius’ “The Golden Ass”, more precisely, to the 4 tasks of Psyche in it, I truly discovered an additional important ingredient, namely that for each group of elements for the same element, the missing fourth element is also very important for understanding the motivation of the star signs.

Here is an extract from a screenshot of post #716 in the so-called “Mondfaden”, a forum thread about the moon, which lists also the “Zielelement” (“target element”) in the context of Apuleius’ story, posted 12 August 2015:

Hier mein Vorschlag wie die Elemente zuordnen:

| <b>Aufgabe</b> | <b>Element</b> | <b>Transformation</b> | <b>"Zielelement"</b> |
|----------------|----------------|-----------------------|----------------------|
| 1              | <b>Erde</b>    | Feuer-Erde-Wasser     | Luft                 |
| 2              | <b>Wasser</b>  | Erde-Wasser-Luft      | Feuer                |
| 3              | <b>Feuer</b>   | Erde-Feuer-Luft       | Wasser               |
| 4              | <b>Luft</b>    | Feuer-Luft-Wasser     | Erde                 |

Reception of my model in the forum appeared quite hostile, very unlike reception of the things I had written about the moon, but in summer 2016, I wrote an article titled “Elementary star signs” in German and English for my website and also mailed it to some astrologers worldwide. One person was able to understand it, Beatrice Ganz, and sent it out as a “Summer Lecture” to the members of the “Astrologische Gesellschaft Zürich”, which she had founded.

This encourages me to write a book about it. Seems easiest with really new things to at first very carefully and easily accessibly expose it and illustrate it and then maybe hope that the new idea will catch on.

## Association

After 2002, I spent a lot of time in Usenet and 2014-16 also in the Astrodienst forum writing about all kinds of astrological topics, and also many other things.

In those posts, I often used a general principle that I had first formulated in “A few new discoveries in physics”:

**H19** Ancient greek philosophy is based on language. If two objects share an adjective, there is believed to be a connection.

What I mean with that is simply that culture reflects already a lot about nature, mixed with ancient and contemporary beliefs about nature. If some words are similar, they are related and also what they mean.

In terms of astrology, for example, the 4 elements would be related to the fourth house and the fourth star sign Cancer, the four directions, and a lot more. That way you can build associative maps, which I also described on my website, maybe first in 2009, but already before that in Usenet, for example in this post from 2003 (extract):

```
This is related to hypothesis H19 (at the beginning
of section 3):
> H19 Ancient greek philosophy is based on language.
> If two objects share an adjective, there is believed
> to be a connection.
```

```
This has probably a lot to do with psychology, with
how information is stored in our brains. Let's take
an example, take the nouns "cloud", "snow", "grass"
and colors as adjectives: "white", "green" and "red".
```

```
Those can be written in a matrix, with an "X" if the
noun has the corresponding color:
```

|       | cloud | snow | grass |
|-------|-------|------|-------|
| white | X     | X    | -     |
| green | -     | -    | X     |
| red   | -     | -    | -     |

```
(I know, sometimes clouds can be red, but let me
get to these more special cases a bit later...)
```

```
Now in the above matrix, there is an association
between the nouns "cloud" and "snow", because they
are both "white". That is usually how astrologers
fit a myth, for example, to what a client tells.
```

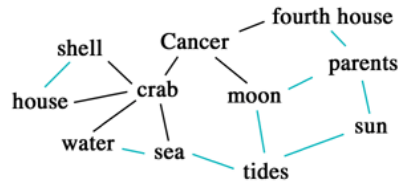
```
Imagine, there was a star sign "snow leopard",
that would (among other things) be associated
with "snow". Imagine further that a client, with
planet X in "snow leopard" tells you about a dream
with lots of large, white clouds. Then you might
connect this to "snow" because both "clouds" and
"snow" are "white" and hence to the client's
planet X sign. Of course, you would not judge
things based on just one association, but rather
search for the best fit with most associations
to myths and other associations you have learned
with the "snow leopard" and with other signs.
```

```
In other words, you would be using a much bigger
matrix than the one above, but essentially still
a matrix. Now, every astrologer has his or her
own personal matrix, although they all share some
elements. Czech writer Milan Kundera calls this
"poetic memory". The meaning of a word like
"mother" or "dog" is very subjective and strongly
connected to the circumstances in which one has
encountered these words, and probably mostly
also with the circumstances of the first contact
(which gives it also an astrological connection).
```

And here is an illustration from my website in 2009 (a copy of that website is

still available via the article “Web archives”):

Here are a few associations with the star sign Cancer:



Cancer is the latin word for crab, which leads to the hard shell (but soft inside) of the animal, the “house” that some crabs are carrying around for protection, the water and sea it lives in or nearby, and from sea you get to tides and to sun and moon which cause tides; Cancer also leads to the moon as the astrological planet who rules Cancer, and, because Cancer is the fourth star sign of the zodiac, to the fourth astrological house, which is often related to mother and father, who are generally associated with moon and sun, respectively.

Note that such associative maps resemble much what internet search engines are doing and probably that technology could also be applied even more consequently for exploring “symbolic connections”, including providing proof.

It is very hard to summarize all the little ideas that emerged in these years. One more thing maybe worth mentioning is the somewhat strange text called “Book of Changes” I wrote in 2004, which applies the associative principle very consequently to astrology, maybe overdoing it at times.

### Elements from in/out (space), rest/move (time)

In 2004, I made what is maybe the only discovery I made “independently of my Czech ball of furs that I am rolling along”, namely the idea to define four elements from immediate experience of nature, inspired by Kant in “Die Kritik der reinen Vernunft”, or more fundamentally by philosophical input I got from my father as a child, which included Kant and also Plato’s Cave Parable, in my case with ants in their earth, seeing the shadows of a chairlift with me and my father riding up to later ski down.

Anyway, I first posted about this idea in Usenet 19 May 2004, and had the idea the day before, which was a Tuesday, not as written in the post a Wednesday. Here is the full post, with some headers stripped:

```

From: Hermes <hermes@exactphilosophy.net>
Newsgroups: alt.astrology.tropical
Subject: Disclosure
Organization: exactphilosophy.net
Message-ID: <hermes-D2B436.23443619052004@news.bluewin.ch>
Date: Wed, 19 May 2004 18:24:44 CST
Lines: 129

```

In condensed form:

```

me, see: space, in/out
pictures change: time, rest/move
fire:=out+move, earth:=out+rest, air:=in+rest, water:=in+move

```

want, pictures change differently: 5th element

Long version:

Let me start with a similar text that I wrote in 1993, which was actually at the root of my journey into philosophy, psychology, astrology, etc.

me, conscious

see

changes: time

more than one thing,

something else than me: space

want: pictures change

Kant discovered (or argued, if you prefer) that space and time are the most fundamental things, the only things that exist "a priori". Both are necessary for thinking.

The idea is to imagine that one opens one's eyes for the first time and sees...

One thing that one notices, is that what one sees changes. That is time.

In addition, there is more than one thing that can be seen, and there is the conscious "I" that observes and the pictures that are seen. That is space (anything that separates two "things").

Without space and time, thinking is not possible.

Finally, one notices also that, depending on how one wants what one sees to change, things will change differently (Schopenhauer), although not necessarily in the way one would like to. That is (free) will.

Now, that was where I was standing in 1993, simply putting what Kant and Schopenhauer had discovered about 200 years earlier into condensed form.

More than 10 years later, last Wednesday (2004-05-18) the situation was a bit different: Saturn is in Cancer and Chiron in Capricorn, which has, in my observation, the effect that one is forced to reduce the "home" zone, to retract a bit to an inner core and start to grow new things, especially relations, gently from there, while avoiding some of the old relations because they needed to be removed (Chiron's healing). Luckily, Jupiter in Virgo is helpful for growing new structures, even repeatedly.

Brief, I managed to connect a few things that I learned in the meantime in a potentially very promising way.

Aristotle had the four elements composed of dry/wet and hot/cold. During my newsgroup posts, I discovered a few different ways of looking at this composition. One of them is that in/out can be identified with wet/dry. Many things, especially organic ones, are wetter inside than outside. What is measured in science, is what can be seen and touched (fire and earth), while quantum mechanics uses logic (air) to describe what happens in the world by a wave function (water).

If you link that to the fundamental link between space and subject/object or in/out, you have linked one of the two opposites that define the four elements directly to space and thus to a primary necessity for thinking.



Now, with that working, I tried to get time in, in the same way. Hot/cold does not do, but recently, I had discovered here (also with some help by DJ) that the opposite rest/move can also be used to describe one of the two necessary pairs of opposites to describe the four elements. Fire moves up, air rests (actively), water flows down, earth rests again.

So the observation that some things that one sees move, is nothing else than the discovery of the opposite rest/move, which is practically equivalent to the discovery that there is time, the other thing that is fundamentally needed for thinking.

So, to get things across as clearly as possible: From the basic experiences in/out and rest/move, one gets space and time and can \*define\* the four elements:

fire:=out+move, earth:=out+rest, air:=in+rest, water:=in+move

Now, where's the clue?

Well, that was already the clue. It is an almost formal reasoning that leads to the existence of four elements. In other words, if the reasoning is correct, then the fact that there are the four elements, in the way that Aristotle and others postulated them, is not just a cultural thing, but a property of \*nature\*, i.e. it is physics, not "just" philosophy, psychology, astrology.

Of course, a lot will depend on whether that concept can actually grow, whether it will be possible to derive more of the properties of the four elements and maybe even star signs, or the I Ching, etc. and, of course, link that to quantitative experiments.

For the moment, at least the 5th element fits nicely:

The observation that, depending on how one wants what one sees to change, things change differently, defines (free) will, a concept separate of the four elements that can be called/defined "5th element".

Again, the approach is different, a concept that is common in astrology or maybe also psychology, has been defined as something quite fundamental and necessary for thinking and living.

Finally, note that Neptune is transiting in opposition to my sun, so maybe things will stay at that and the rest will remain an illusion, or do so for the moment.

The rest is history, I would say. Although there are practically no visitors to my website currently (29 December 2016), I have published a book containing my website in August 2016, with its main content focussing on the exploration of that idea, with many interesting leads and, astonishingly to me, earlier and later ideas and discoveries often fit in very well with this. No need to say more here.

## Artemis

Well, this is by far my most universal and deepest and shallowest and most banal discovery. I made it in 2011, after writing lots of messages, well I cannot disclose more about the circumstances, but I can say it had a lot to do with Uranus in early Aries and with Bohème and theater and art and a Spinx without a secret (and the USA on the "side") and much more.

The basic idea, see the “Mondfaden” at the Astodienst forum, where I started to publish about this 26 December 2014, is that the moon is the answer to all of the deepest secrets of the world, everything that is round, mirrors, is banal, in the shadows, the Philosopher’s Stone, the Holy Grail, everything that people care for in this world, also what people remember, their traumas and dreams. I will write a book about this if I am capable of it, a hopefully very beautiful book, accessible to hopefully everybody from little girls to adult and very old women, and even to men in time.

This discovery is in a sense nothing new, was always known to everybody, just not consciously and not in the details. Just go to the theater or to a museum and you will find many of the stereotypical characteristics of the moon, the colors white-red-black, the round and the expressively spiky, strong contrast and subtle nuances, birth and death and nothing in between, and everything in between.

Personally I would never ever commit suicide, way too curious about life, but I can relate to what a modern Artemis, Francesca Woodman, wrote shortly before she jumped out of a window in New York 19 January 1981 and died:

*This action that I foresee  
has nothing to do with melodrama.*

*I was (am?) not unique but special.  
This is why I was an artist . . .  
I was inventing a language for people to see*

*and show them something different.  
. . . Nothing to do*

*And not to teach people a lesson.  
Simply the other side.*

— Francesca Woodman (last diary entries according to the 2010 documentary  
“The Woodmans” also according to some internet sources)

I hope, I will be at least punctually able to get close to writing something like that in my book, which will be titled “Artemis – Die geheime surreale Welt des Mondes” (“Artemis – The Secret Surreal World of the Moon”).

In case you are maybe starting to worry about the state of my mind, *don’t*.

I am just writing, producing art, not unique, but special. See the main part of my website or my future very accessible books, or consider that I work 80% of the week normally as a software developer and have also written some Open Source software and live in a regular apartment, pay my taxes, go shopping and so on. My Bohème is almost entirely virtual, no drugs and only occasionally a beer or two, sometimes visiting interesting performances, but maybe more often browsing the internet for some special things.

By the way, I was born the same day as Jimmy Wales of Wikipedia, which brings me to the next topic.

### **Birth of the USA 2 July 1776 at 09:45 AM ?**

Now, this idea is quite fresh, yet. I first posted the idea of a birth chart of the USA with that time in the “Mondfaden” at the Astrodienst forum 7 June 2015, under the title “U.S.A. “Theaterversion” (eine polemische Glosse!)”. Glosse

means squib, so I was purposely exaggerating then and forgot about it a bit later, favoring rather a time a bit later, but in 2016 I came back to it and only yesterday I put up an article with a quick teaser about it on my website.

Anyway, here is the beginning of the post and the chart I posted then:

**Re: Der Mond und die Astrologie (und die Welt) - T**  
 « Antworten #428 - am: 07.06.2015 um 21:57 [UT+1] »

**U.S.A. "Theaterversion" (eine polemische Glosse!)**

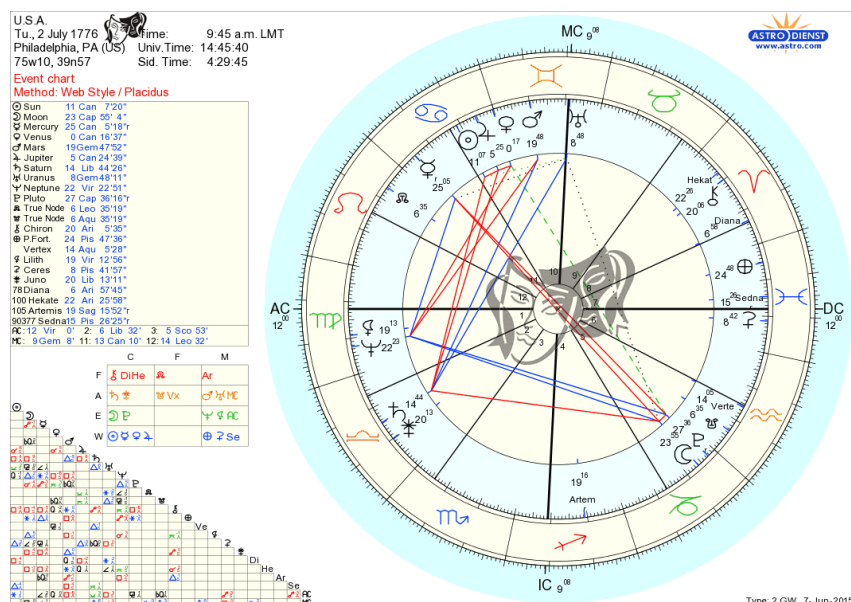
Ich bin jetzt mal mehr oder weniger polemisch, und nehme einfach mal das Horoskop das ich für ein Theaterstück wählen würde - eben den 2. Juli 1776 um 09:45, kurz nachdem (hypothetisch) Caesar Rodney nach einem wilden 80 Meilen Ritt durch die Gewitternacht beim Kongress in Philadelphia angekommen war, und als der erste Blitz und Donner vom morgentlichen Gewitter dann einschlugen und ertönten, da wurde die Lee Resolution, also die Unabhängigkeit von England, verabschiedet.

(Ja, ich weiss, plus/minus von Henry Fisks 1932er Radiohörspiel geklaut ("Come on, gentlemen, we must go in! It's nine o'clock. The session will open in a moment. [...] Before another hour is passed a new nation will be born!"), bis auf das Gewitter um zehn - aber das ist in echt verbrieft - von P.H. Smith, Time and Temperature, 4.)

Dass man auf dem Siegel der USA einen Adler sieht, das sind die Wurzeln der USA, im Schützen. Auf der Rückseite des Siegels sieht man die wahren Absichten, die Uranische Sonne am Zenith, die alles erstrahlt, alles durchleuchtet, alles sieht.

In der Geschichte war die USA mehr wie Schütze, grosse weite Flächen und viel Zeit zum Nachdenken, aber es geht immer mehr dahin, viel und schnell zu Kommunizieren, das sogenannte "Sharing" das in den Augen der USA das Heil der Menschheit ist, plus natürlich darf man mit den Informationen als anständiger Zwilling MC und Jungfrau AC dann auch handeln, natürlich nur mit den besten Absichten.

Fokus auf Merkur, MC und AC, "mind over matter", und das Prinzip des Hermes Trismegistos, "wie oben, so unten" (Hexagram) sieht man in den Buchstaben der Rückseite des Siegels, das "MASON" (also "Freimaurer") ergibt:



No point to write more about this here, and note that I am not convinced that this is the correct time, although the date would almost certainly have to be it, as it is the date where the USA passed the last part of the Lee Resolution, the part that declared independence and read in its entirety(!):

*Resolved, That these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British*

*Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.*

And thanks to John Roth for bringing the Lee Resolution to my attention with his Usenet posts in 2004, at a time where I guess that was not yet something easy to find online.

## Elementary changes in the I Ching

Now, this is paradise, if I may say so. In August 2016, after having written my article about elementary star signs, I was doing some tiny cleanups on the main part of my website. I added an illustration of Aristotle's circle of the elements and on the evening of 4 August 2016, I discovered finally a way of how to arrange the 8 trigrams of the I Ching around Aristotle's circle with each trigram representing a transition between two of the ancient Greek elements.

In retrospect, I must say that I probably grasped the implications unconsciously much more quickly than consciously (which took several months). After also discovering that a Swiss ISBN is tied to the Swiss National Library getting (and keeping!) a reference copy of the book, it was suddenly clear to me that I had to publish a book of my website.

Actually, I started with that on my 50th birthday, which is very fitting because symbolically the number 50 is tied very much to the cycles of moon and sun, 50+49 lunar months are almost exactly 8 solar years, which is also why the Olympics used to be held alternatively every 50 and 49 lunar months in antiquity and also maybe why in the I Ching oracle you start with 50 yarrow stalks and then put one away.

The book "exactphilosophy 2016" is out and some broadly accessible books will hopefully follow in the years to come. I am pretty confident that this will create resonance in time, maybe I will still see it in time.

I wrote this in just a few hours, starting in the morning of 29 December 2016, maybe around 9:05, not long before Uranus stationed in Aries, in opposition to Jupiter, at new moon, with retrograde Mercury slightly behind, etc.

I hope this will do as some essential underground "biography"; as usual if you write something in one run, a lot is missing, but then again this caught maybe the spirit of many things quite well, thanks to its theatrical density.

And note once again that I am a physicist. I am very curious where all these things will be going and essentially open to it, maybe grudgingly at first, I will go with what science eventually finds out about these things.

In particular, it will be very interesting to see what happens with the attempts to simulate human brains. Will consciousness emerge or is maybe still quantum mechanics or something unexpected needed to get that working?

If all else fails, maybe in the year 2500 an intelligent computer will discover what I wrote in some electronic archives, understand and promote it?

PS: Once more, I am happier ever since, that's the most important.

Can Odysseus now gently retire from his Odyssey, having also defeated the suitors? I hope so, although a real girlfriend and then a family would have been nice, well maybe sometime still, or see the end of Plato's "Republic".

I think it was one of the "founding fathers" of the USA who said that he wanted to leave the world in a better state than the one he had found it in. I hope I can do a little bit of the same.

## Postscript (31 Dec 2016)

In early summer 1990, I approached a woman at the cafeteria of the Swiss Institute of Technology, more precisely at Höggerberg at the physics cafeteria, outside. I approached her, because I had seen her a few times from a distance and somehow she had reminded me of the woman of Czech origin, I mentioned earlier, and was wondering if it might be her, even though she appeared less tall than she “would have to be”. When I saw the woman in the cafeteria up close, I immediately noticed that she had the “wrong” eye color, but then it turned out that they had been in school together (in a different school than the one I had met her), and I knew definitely nobody else from that school, as it was in a different city, about 20 miles from Zürich.

Shortly after that, in the summer of 1990, it felt to me like she had left Zürich for good, gone far away. I am not sure when exactly she went to Prague to study after the iron curtain had fallen in late 1989, but she must have spent at least some time there at least as early as 1991, possibly already earlier.

In late April 2011, she posted a message to some online forum, not directly addressing me, but indirectly definitely without doubt; I cannot go into the details here, but I am talking about “real reality”, not about “some more of my vivid imagination”. That post was almost only a link to a short story by Oscar Wilde, “The Sphinx without a Secret”. Now, some hours before it had been posted, I had accidentally seen her sister cross the street, while I was driving by, by car. There had been a detour due to some sports event and I was on my way back from the airport where I had been shopping a little. And, and this is the clue, in the story the hero sees Lady Elroy accidentally in the streets. Some time later that year, she moved back to Switzerland.

In late November 2016, I caught a strange kind of virus or so, was sick a bit more than a week and reduced for several weeks after that, used to sleep often nine hours or even more, which is quite unusual for me, both to sleep that long and to take that long to recover. I presume, I was maybe already “cooking up” this article, because, since I wrote it, things are back to normal. Now, the evening of the first day I was not really sick anymore, early in December, I drove out a bit into town, to a few different places and also on the way back passed roughly where she lives. Now, quite precisely when I drove by (plus or minus a maybe 5 minutes), she posted something online, something quite special, a quite special piece of her art, and she posts only very rarely. I work not too far from where she lives, but live quite a bit away from that, so, with some romantic inclination, once might even dream that she had simply missed me?

Of course, this does not at all prove that she feels anything for me or that what I sort of dream up has anything to do with reality, *but there is definitely something in this world that produces such correlations*. Reminds me of the talk Robert Graves gave in the USA some time after writing “The White Goddess” and which is reproduced as an appendix in my edition of that book (faber and faber, 1997). There he mentions some anecdotes, which boil essentially down to “one is an accident, two is a coincidence, three is a habit”.

1 Jan 2017: As you can see, there is no “escape” in this story, for example, her boyfriend is an astrological twin of me, 19 years younger, sun and lunar nodes closely conjunct and probably the moon, too, certainly also in Aries, as also her moon. Another “strange coincidence” or rather “habbit” that does in no way prove that there would have ever been any significant interest by her into me. In fact, all real events indicate either the opposite or could be explained differently, so let me just gently let this rest as it is. I had not anticipated this article to go that deep again, but I was certainly also trying to attain a certain density, in order to provide a minimal mirror of what motivated me, in probably future public interest. I feel that, as with the editors of “The White Goddess”, I should now just shut up and preserve this, as well as continue to bring my work to the public, on this website and in future books.

Ithaca (2 Jan 2017)

Yesterday at 8:33, I finalized first-mentions.pdf.

Also yesterday, at 22:22, I had another encounter, reminding very much of the "Sphinx Without a Secret" drive by of 2011, which had made me realize all the things about "The White Goddess" / "Artemis/Hecate", about the moon and the world's secrets...

If 1 is an accident, 2 is a coincidence, 3 is a habit, what is 4 then? I would say, for me it's private, not for the world to know in detail, my own personal glimpse of Odysseus' home island, Ithaca.

Women...

By the way, see "Auf den Spuren des Odysseus" (Swiss TV 2015), the last episode, in Ithaca; I didn't know that Ithaca was that beautiful...

Alain

# Magnified Small Text

## A few new discoveries in physics

The paragraph on page 19 of the document (page 297 in this book):

The above has been written on the evening of 30 September, 2001 during less than one hour, starting at about 9 pm. Some factual precisions: The two hitchhikers helped to fix the first broken tire and talked to the guy at a gas station (not a garage) for the second one. After the third broken tire, Feynman had to hitchhike to the hospital. What I called a watch, was actually a clock (details see [1]).

About a month later, I wrote an experimental essay that was intended to maybe follow here. Since the first part of it still feels quite good and appears to reveal more and deeper relations than I consciously expected, I would like to reproduce it here:

The deep, dark secrets of the world are guarded by the heavier elements, i.e. collectively and unconsciously by the female side in both women and men, which also decides about life and death (within the limits of physics). Consequently, such issues should not be approached without the necessary respect. As man, I am naturally limited in this respect. All I can give you, is maybe a few general tips and insights which I have written during autumn, the season that contains the two older adult signs who have the unthankful task to decide.

The fourth task of Psyche consists of retrieving a box of ointments from the underworld. She has to take two coins and two barley cakes down there, to pay the ferryman Charon for the ride across the river Styx and to divert the guardian dog Cerberus, both on the way down and up. In the underworld, an old woman begs her for one of the cakes and a beggar asks for a coin, but she is not allowed to let herself be diverted from the plan if she wants to make it back up to the surface.

This shows, of course, Libra's strive for continuity and consciousness. Gemini can go in and out of the unconscious very quickly and easily, but they retrieve little from it; when they are inside, they look out and vice-versa. Retrieving something from the unconscious has to be done very carefully and one is not allowed to go as deep as one could, as one would then no longer be able to find the way back.

In [5], a situation from ancient Egypt is described, between the "land of the living and the kingdom of the dead". In the center of the hall stood Maat, the goddess of truth, ready to weigh the heart of the deceased in a large scale. Forty-two judges, some with animal heads, sat around the hall listening to the soul of the deceased who had to tell them about every bad thing that he did *not* do. If the sins outweighed the heart of the deceased, it was devoured by the monster Amemait, a mixture of crocodile, hippopotamus and lion.

The world reflects in the most unexpected places: In [6], the computer "Deep Thought" calculates the answer to life, the universe and everything to be 42. Now,  $42 = 2 \times 3 \times 7 = 6 \times 7$ . It spans all seven planets resp. gods, giving each of them all six possible opportunities (axes), also since the number three which means fate, i.e. the opposite of opportunity, becomes six when each fate is given an opposite.

## The notes on page 22+23 of the document (pages 300+301 in this book):

(1) The relation between numbers and elements is most easily seen from meanings of aspects. Fire is about (unified) vision, air about abstract opposites, water about fate and harmony. A cross, the abstract symbol for the tree (earth), is created by drawing the diagonals of a square. The visual world is seen with the eyes, spoken language and music are heard with two ears that are on opposite sides of the head. Two nostrils and a tongue help to distinguish what is good from what is bad for us, reality is mostly touched with two hands and two feet.

(2) Different philosophers have always had different opinions about how the world is. Aristotle, for example, has associated seasons with elements as follows: Spring is wet and hot (air), getting dry in summer (fire), cold in autumn (earth), wet in winter (water), and hot again in spring. The apparently wet winters in places where astrology emerged still show in the winter signs, namely goat fish (Capricorn), water bearer (Aquarius) and fishes. The order ①-②-③-④ fits better with the colder and harder winters of central Europe.

(3) Meanings of astrological houses escape me in detail. Let me use this problem to present my tools explicitly: Freud's trick to take words literally is often useful: A house can be the home you grow up, the school you go to, the place you work. So maybe houses go from womb to universe. In that sense houses might also define a realm of influence. Liz Greene starts with the latin word "templum" (in *The Astrological Neptune and the Quest for Redemption*, Red Wheel/Weiser (2000)) and then compares astrological houses to ancient temples that are essentially empty, except for the statue of the god they contain. Astrological houses can contain different planets, in different relations. The internet allows to quickly find all kinds of associations that people have made with a particular subject. In astrology, no association is wrong as long as at least one person is making it. It is only so that relative strengths of associations vary with place and time.

(4) Maybe these six or seven lines are just optical illusions, I have not made a numerical analysis. If you do, it might also be worth to take the way the brain processes images into account because what counts in the end is what people register in their brains, not so much what triggers perception in the image. One more thing, just for fun: Would Twofish likely be a symmetric cipher that is resistant to analysis by a quantum computer ?

(5) James Harvey Robinson, ed. and trans. *Petrarch: The First Modern Scholar and Man of Letters*. G. P. Putnam. New York (1898).

(6) The similarity between the three pyramids in Gizeh and the three stars of the belt of Orion was first noticed by Robert Bauval (*The Orion Mystery*, Crown Pub (1995)). Further proposed correlations appear at least not very convincing: Two pyramids nearby do not coincide with other stars in the constellation, the milky way and the Nile have largely different distances in relation to the three respective spots (J. Legon, *The Orion Correlation and Air-Shaft Theories*, Discussions in Egyptology **33** (1995), 45-56). This suggests that the ancient egyptians were not consciously aware of a correlation between the positions of the pyramids and Orion. Collectively, this may have been different. Maybe some events forced people to make the third pyramid smaller, maybe they did not start building it from the middle but almost from some corner, maybe that is why it is not aligned with the other two. The above sentence is not based on any historical facts whatsoever, it is just intended to illustrate how connections at a larger scale can come about from apparently unconnected smaller events.



(7) The physicist Freeman Dyson once suggested that the invention of hay helped culture to advance into colder places and hence to found cities like Paris or London (Edge 48 (1999)). A critical review says that Cicero was already using the word "faenum" for hay, i.e. the romans apparently already knew about hay (Statistical Assessment Service Newsletter (February 1999)). Symbolically, an invention that was not made, but apparently refined and put to use during the age of Pisces, fits even better with Pisces, and Cicero lived between 106 BC and 34 BC, i.e. during the proposed transition between ages.

### The acknowledgement on page 23 of the document (page 301 in this book):

*All said, the reader often seems to unconsciously, beadfully frown right on mere security; intuitively, mindful of niobic, aquaintant wiring of really long drops, brought yet putting a vane link, illusive, nearly adept. (21 April 2001, 15:23, 15 min, snow outside)*

### The discovery disclosures on page 23-28 of the document (page 301-306 in this book):

Discovery Disclosures by Alain Stalder  
Collated in May 2001

Discovery Disclosure (January 1998)

#### 1. Experimental Facts

I can clearly feel the woman I love if I point my head into her direction. When I look into the opposite direction, I can feel her too, but differently. The feeling is polarized, the polarization planes are the symmetry planes of our heads. If we look at each other and the planes coincide, the feeling is maximal. It is minimal if the planes are perpendicular. I can feel when she is moving and can distinguish between coming and leaving. I can tell roughly how fast she is moving. The feeling is weaker the farther she is away and seems practically not hindered by any matter between me and her. When I am in Switzerland and she is in Australia, I can feel her clearly right through the earth. I can tell if she is asleep and also roughly how she feels. The delay between what she does and what I feel is of the order of a second or less.

#### 2. Analysis

The symmetry properties of what I feel indicate that the feeling is mediated by spin 1 particles. This and the fact that the interaction is long range seems to exclude all known forces except electromagnetism. The fact that I can feel motion could be attributed to the Doppler effect. Whatever particles cause what I can feel, they must interact only very weakly with matter except for the matter in my head. In the following I will show that for this reason photons can be excluded too.

Suppose she is on the other side of the earth,  $10^7$  m away from me, and that she emits photons with a total power of 1 W. From my experience it is reasonable to assume that there are maximally 100 times more

photons emitted into the maximal direction than expected for isotropic emission. I will further assume that all photons are absorbed in my head and, for the moment, that there is no absorption in between.

Assuming that one photon per second is sufficient to feel her, the minimal wavelength is 5 pm, i.e. x-rays and up. In the other extreme, I can locate her easily within 500 km, which, taken as maximal wavelength, yields  $10^{17}$  photons per second. The minimal decay length of absorption in the earth would then be  $10^7 \text{ m} / (17 \times \ln 10) = 250 \text{ km}$ , which would even be enormous for x-rays.

If one wants to explain the observed effects in the above direct fashion with an emitter and a receiver, then it seems that one has to postulate the existence of a new kind of matter that is found mainly in human brains and that couples via a new field of spin 1 particles. In order that the effects can be felt, the new kind of matter must also couple to normal matter, possibly via photons. Without further experimental results all that can be said is that this hypothesis is not in direct contradiction with experiment.

Discovery Disclosure (January 2000)

A new physical effect is described. Human brains are emotionally interconnected. The connection is directional with spin 1 symmetry and can be felt across global distances and through the earth. Based on this effect, a plausible explanation of phenomena like telepathy and precognition is given. It is also made plausible how astrology and other ancient mythological beliefs have persisted unconsciously until today and continue to influence our fates. Finally, some unresolved issues in physics are discussed which seem to be related to the discovered effect.

## 1. Experimental Facts

I can feel the woman I love across large distances, even if she is on the other side of the world. The sensor for feeling her must be in my head because the feeling is maximal if I look into her direction. But the most astonishing fact is that I can feel her directly through the earth. This seems impossible by today's physics because there are no known particles that would interact sufficiently with the matter in my head to be felt and yet would be able to penetrate the earth (cf. [1]).

Here are some more facts about the effect:

- It has the symmetry of exchange of spin 1 particles:  
The feeling is maximal when I point my head into her direction and also when I point it into the opposite direction. It is minimal in between at 90 degrees. In addition, the feeling is maximal if the symmetry planes of our heads coincide and minimal if the planes are perpendicular.
- The intensity of the feeling decreases with increasing distance.
- Besides the woman I love, I can also feel other people. The closer people are to me emotionally (like family or friends), the stronger the feeling is. In extreme emotional circumstances distances it can also be global. Most people

- on the world I do not feel noticeably unless they are in the same room.
- The feeling is stronger with women than with men; in fact I am not even sure if I can feel men directly or only through intermediary women. It seems to me that I can feel gay men directly, though; lesbians, on the other hand, feel rather like heterosexual men.
  - I no longer claim that I can feel any relative motion as I expressed in [1], although I do not explicitly exclude it.

The human brain is not a very accurate measuring device. The emotional state of the involved persons has a great effect on the relative feeling. But chances are good that these experimental difficulties can be overcome.

## 2. Hypotheses

- H1a. Humans are emotionally connected by the effect described above. The connection is generally unconscious to people.
  - H1b. The emotional connection is typically stronger between men and women than between people of the same sex. For homosexual and bisexual people the relative strengths are different in the obvious way.
  - H1c. Mammals, and probably other animals too, are also emotionally interconnected within their own and with other species.
- H2. More complex information than just an intensity can be transmitted. In other words, humans are unconsciously telepathically connected.
- H3a. People's connected brains form the collective unconscious. This collective brain has feelings and intensions.
  - H3b. Because it consists of more nerve cells than a single human brain, these feelings and intensions are sometimes more complex than single humans can understand.
  - H3c. Collective thoughts can appear as precognition to individual humans.
  - H3d. Single humans are guided to fulfill collective intensions by collective positive feedback to actions that fit the collective purpose and by negative or no feedback to actions that do not. So humans are free in principle, only some things are more fun to do than others and are therefore more likely to be done.
  - H3e. The collective unconscious still thinks largely in ancient myths. Ancient astrological beliefs are the major emotional force field acting on humans and also on larger entities like companies or even countries, just on anything that has a birth or founding date. Astrology has nothing to do with the stars in the sky, only with ancient human beliefs about them.

## 3. Explanations and Examples

- E1a. Most people have probably noticed that people will eventually feel an observer who is staring at the back of their heads and turn around to look who it is.
- E1c. Dogs have reportedly rejoined their human folks who had moved away hundreds of miles. Carrier pigeons reportedly [2] found their way home to the loft

during World War One, even if the loft had been moved during the day.

- E2. I had some experiences in my life that seem very improbable to happen unless there was an unconscious telepathical connection. Of course this is no proof; a proof of this hypothesis should probably rather be based on direct quantitative measurements of the emotional connection.
- E3c. Consider the analogy of a brain cell in the human brain. If you are in the dark about to switch on the light, you will probably already imagine the room when it is lit, so that a brain cell in the part of the brain where things are visualized would precognize your action of switching on the light by a few seconds.
- E3. These hypotheses are probably best proved by proving H3e., i.e. by recognizing astrological and mythological patterns in the world. The existence of such patterns in the real world is hard to prove in an exact scientific way because those patterns are quite complex and because there is no agreed objective and quantitative way of measuring human and cultural properties.

There is probably not a homogeneous collective unconscious but rather different entities in different cultures and at different scales.

Feedback from the collective unconscious seems to explain most religious experiences where people say they experience a god or several gods. Of course science cannot exclude that a god or several gods created the world such that people can feel each other and thus sort of create a mini-god by themselves. It is just so that science is the minimal answer to natural phenomena and in that sense postulating the existence of a greater god than the collective unconscious seems not necessary at the moment.

#### 4. Unresolved Issues

In classical mechanics the electrostatic force acting on a particle is calculated by summing over all other charges in the universe. In that sense a Faraday cage is not really shielding what is inside from the rest of the world, it is only so that forces add up to zero. Of course this seems not to matter, since only the sum of the forces can be measured.

In quantum mechanics the electrostatic force between two particles can be viewed as the exchange of virtual photons. Now suppose there was a way to filter out certain photons. Suppose there is such a filtering sensor in my brain made of 1 mg of carbon and there is one electron per carbon atom taking part in the interaction. Then the filtered electrostatic force between me and somebody else at a distance of 1000 km would be about 0.5 N, i.e. easily detectable. Note that even a solid 1000 km thick wall made of any material in between would not influence the result of the measurement.

In exact science, measuring means transforming the world we see into numbers or, in other words, transforming the world into a finite number of bits. Then the logical language of mathematics is applied to these numbers yielding other

numbers which can then be compared to further measured numbers such that hypotheses can be verified or falsified.

In my view science has the following limitations:

- It is not sure that nothing essential about the world is lost by transforming it into a finite number of bits.
- The measurement process itself cannot be described by exact science. All there is, is a general agreement on about how to measure simple things like the speed of a dropping stone, for example.
- Even in the finite world of mathematics, you cannot prove certain elementary things like that mathematics is free of contradictions.

In quantum mechanics, the conscious mind of the observer plays an important role. What if the mind of an observer had influence on the outcome of a measurement? Then, of course, it would be possible to send signals faster than the speed of light using EPR-like configurations and hence to exchange information with the future, which seemingly would lead to lots of paradoxes.

But maybe these can be avoided if it takes more than a single human to influence the outcome of a measurement, if it is sort of a majority decision. If that was so, would the world rather be discovered or invented?

One problem associated with causal thinking is that usually the causal chain ends somewhere with something of which one does not know the cause. For example, did all those astrological myths come about by chance or are there deeper reasons? Is the collective unconscious alone, does it have no fate?

The distance to the nearest star is about 4 light years, about  $4 \times 10^{10}$  times more than 1000 km. Therefore a mass of 40 t or of ca. 10 mg per person on the earth would be necessary in order to detect a filtered force of again 0.5 N from a twin earth orbiting that nearest star.

As the title of this section implies, there are no solutions here, only some thoughts that might help scientists to find them. In that respect section 9 of appendix A could also be helpful.

## Appendix A: Astrology Tidbits

### A1. "Convincing the Unbelieving"

- The sun sign reflects the inner self of a person and is very important, but often not clearly visible from the outside. Solution: think about the person you love most.
- Most literature about astrology contains many false statements (cf. A3). Solution: read the chapters in [3] about your sign and about the sign of the person you love.
- You will probably recognize some emotionally important things about you two and your relationship. And you will probably realize that your view of the world is biased by your sign.
- If you continue to read [3], [4] or other books, I suggest you continue to follow a path laid out by strong emotional feedback. Otherwise the complexity

is probably too great and astrological predictions might appear arbitrary or wilful.

#### A2. The Matrix

- Each star sign is associated with one of the four astrological elements: Fire/Earth, Air/Water. The first of each pair is considered male, the second female. The first pair stands for imagination/reality, the second one for mind/feeling. Much more in [3].
- There are three qualities: cardinal, fixed and mutable. They appear in this order in each season. Cardinal signs like to start new things, fixed ones are good at pulling things through, mutable ones are good at finishing and refining.
- If you can guess element and quality, you know the star sign.
- I have only found the following in a single book on astrology, but I think it is true and useful: the first four signs of the year (starting with Aries in spring) are oriented towards a small group of people, like family, the next four towards a larger group of people, say 10-15, the last four towards society as a whole.

#### A3. Understanding Mythology

Consider the following piece of mythology: Herakles is fighting a dragon in the swamps. He is bitten in the foot by a crab that had been sent by his mother Hera, causing Herakles almost to lose the fight. The crab is put as a star sign into the sky by Hera because of its obedience to the gods.

- Obviously the myth tells us something about the star sign Cancer.
- The whole myth with all its protagonists (Herakles, Hera, the dragon, the crab, the swamps, the gods and the sky) describes the sign, not only the crab.
- The main conflict described is the one between mother and son.
- The mother provides protection but also restricts your independence. For Cancer this conflict plays an important role in life. The mother can be the physical mother but also, for example, a large company or the state; just any authority that offers shelter at the cost of freedom.
- In many books about astrology you can find statements about Cancer that are possible specific consequences of the above conflict, but therefore are also not generally true.
- Read [4].

#### A4. Natural Selection

I think that natural selection has influenced astrology:

- People are biased in a controlled way such that the world is balanced on a large scale, and yet all imaginable possibilities are tried.
- Properties associated with star signs are clearly adapted to life in places on the northern hemisphere with distinct seasons.

#### A5. Some more Astrology

- Astrological planets are associated with star signs and have similar meanings.
- Sun and Moon are assigned to Leo and Cancer, the two signs in the middle of summer. Mercury is assigned to Gemini and Virgo, the signs right before and

after Leo and Cancer.

- Historically, this has continued in order of planet's orbiting periods up to Saturn which was assigned to Capricorn and Aquarius. With the discovery of new planets, some have been reassigned: Uranus to Aquarius, Neptune to Pisces and Pluto to Scorpio.
- Planets influence specific parts of psyche. Mercury, for example, is associated with communicative skills.
- The angles between the planets (aspects) symbolize the relationship between the gods - if they are close enough to some specific aspect angle with defined meaning. For example an angle of 120 degrees (trine) indicates a rather harmonious but also passive relationship.
- The sign that rises above the horizon when you are born is called ascendent. It stands for how you appear to others, it is the persona, the mask that actors in classical Greek theatre were carrying in front of their real faces.
- Starting from the ascendent, the zodiac is divided into 12 segments (houses), which again have meanings similar to the corresponding star signs.

#### A6. Astrological Ages

- The earth's axis precesses with a period of about 26'000 years. Astrologers have split this great year into 12 ages of about 2150 years. During each age, a different star sign rises above the horizon in spring when day and night are of equal length.
- Horoscopes are still based on a zodiac in which this sign is Aries, as it was between about 2000 BC and 0. In the meantime the age of Pisces has passed and we are now roughly entering the age of Aquarius.
- I think this shows two things:
  - Astrology has really nothing to do with the stars in the sky, only with ancient human beliefs about them.
  - The zodiac has not been readjusted because properties of star signs had already adapted to seasons. In Indian astrology the real positions of the stars are used. This makes sense as there are less distinct seasons in most parts of India.
- According to astrology, each age is influenced by its sign. For example, the strict, punishing god of the old testament resembles Aries much more than the forgiving god of the new testament. More in e.g. [4].
- The opposite sign of the zodiac also influences the age because, for one, it shares some mythological conflicts and because it usually takes rather the opposite position in that conflict and is thus partially rebalancing the world. For example, Aquarius puts rather the collective above the individual, Leo does the opposite.

#### A7. The Age of Aquarius

- I think the age of Aquarius really took off at about the beginning of the 20th century. I recognize Prometheus bringing the world knowledge from the gods, or in other words from the unconscious. These are, for example, the theory of relativity, quantum mechanics, psychoanalysis and technology in general.
- In mythology, Zeus, the unconscious counterpart to Prometheus, gets jealous and wants to extinguish humanity. I think the holocaust can also be seen in that light, since practically all important inventions of the 20th century, not to speak of communism, have been made by jews, the last remnants of

the age of Aries.

- Ironically, the Nazis were using the very methods of the age they had wanted to suppress for another thousand years. During the age of Pisces nobody was ever talking about a final solution of anything or even trying to pull it through, yet in such a scaringly industrial way.
- Rather driven by Leo, a jewish state was founded, although arguably with Leo's typical lack of compassion for other people, namely the ones who had been living in that place for some time.

#### A8. The first Age

- I think the first age was the one of Taurus, right before the one of Aries.
- I think that after the precession of the earth's axis was discovered, properties of star signs were adapted such that they fitted what people knew at that time about their history.
- The age of Gemini has been associated with the development of written language, the age of Cancer with the first settling of humans, the age of Leo (considered to be the first age by the Egyptians) with the invention of fire.
- Sphinx figures made in the age of Taurus show a human face (Aquarius) combined with a bull's and lion's body (Taurus, Leo) and eagle wings (Skorpio). This figure symbolizes the four points of the compass, and thus corresponds to a time when one of these four signs was rising above the horizon at the beginning of spring.

#### A9. Astrology and Quantum Mechanics

- The symbols used in quantum mechanics for the wave function  $\psi$  and the quantum of action  $\hbar$  are identical, resp. closely resemble the astrological symbols for the planets Neptune and Saturn.
- In [4], on pages 140 and 141, a dream is written down that describes how a woman with the sun in pisces is driving to Jung's house where a movie is to be shown. Looking into the house she sees that the movie which is supposedly in color, seems to be black and white only. The woman cannot enter the house because a sick woman is lying accross the threshold.
- What I can see here with respect to quantum mechanics, is the collapse of the wave function, the destruction of an infinite number of possibilities into a single bit, the saturnization of a neptunian world.
- Maybe knowledge of astrology can be of practical use when trying to understand more about quantum mechanics. Since all other attempts have not been very fruitful for several decades now, there seems to be little to loose by trying.

#### References

- [1] Discovery Disclosure (January 1998), by Alain Stalder.
- [2] Seven Experiments That Could Change the World, by Rupert Sheldrake, Riverhead Books, October 1996.
- [3] Star Signs for Lovers, by Liz Greene, Stein and Day, 1980.
- [4] The Astrology of Fate, by Liz Greene, Samuel Weiser, January 1986.
- [5] Drei Abhandlungen zur Sexualtheorie, by Sigmund Freud, Fischer, 1991.



Discovery Disclosure (March 2001)

Astrological predictions are shown to be essentially compositions of simple, opposing principles. Most of them originate from ancient greek philosophy. The discoveries are simple enough to be verified experimentally. Consequently, it is discussed if they describe fundamental structures of thinking, beyond human culture. In an appendix, the model is illustrated in a few examples from human history and culture.

## 1. Hypotheses

The hypotheses disclosed here have evolved from [1] and [2], but they are a priori independent of any specific physical explanation. They are, however, simple and specific enough to be verified directly, in a quantitative way. The model they form is not complete, in fact it cannot be if the astrological force field is really made of collective unconscious beliefs. What has been possible, though, was to extract simple statements out of that complex organic structure which are quite universally true, at least in cultures that descend from ancient greek culture. Specifically, these are the Western World, i.e. Europe and its former colonies, large parts of the former Soviet Union and the Arabic World.

### 1.1 The Planets

H1. Planets influence how one is towards different categories of people: The sun how one is as a father and towards the father, the moon how one is as a mother and towards the mother, Venus and Mars how one is towards female resp. male friends, Mercury how one is towards siblings.

More precisely, the properties associated with the star sign, one of these planets was in at birth time, influence how one likes to behave relative to people of the respective category. The terms "father" and "mother" do not only apply to physical parents, but generally to anybody assuming a parental role, like, for example, a teacher. Similarly, the term "friend" includes anybody of roughly the same generation who does not fall into any of the other categories. This specifically includes male and female lovers. The term "siblings" also more generally applies to concurrents for the same lover.

Although it is common astrological knowledge to associate, say, the moon with the mother, I have not found anything nearly as specific as this hypothesis in astrological literature.

H2. Jupiter and Saturn apply to areas in which one gets more resp. less help from the collective unconscious than average.

This means that abilities associated with the star sign, either of these planets was in at birth time, will either be quickly and almost effortlessly available or, else, will have to be earned through hard work.

This hypothesis is, to some degree, merely a reformulation of general

astrological knowledge which associates Jupiter and Saturn with "good luck" and "bad luck", respectively. Luck used to be understood as help by the gods, who are, at least in the minimalistic view of science, indistinguishable from the collective unconscious (cf. [2]).

H3. Uranus and Neptune apply to areas which are more resp. less easily made conscious than average.

This is essentially general astrological knowledge.

H4. Pluto applies to how one handles fate.

In other words, one will typically use the qualities and abilities associated with the star sign, Pluto was in at birth time, to solve the problems that life poses.

H1 at least partly solves one of the most important difficulties encountered when trying to measure human properties, namely that different people, say different members of a family, can give almost completely different descriptions of the same person.

I think this will make it possible to overcome the experimental difficulties, but one should at least be aware that the full picture would require to consider at least also the ascendent, planets near it, and the synastry between the partners.

## 1.2. Star Signs

H5. The properties associated with star signs are composed of ancient greek beliefs about the four elements fire, earth, air and water, and the transitions between them.

H5a. For each element E, the three star signs assigned to it correspond to different stages of transition from neighbouring elements A via E to B: the first star sign (in the order of the zodiac) is composed mainly of A and only slightly of B, the second one of roughly equal amounts of A and B, and the third one mainly of B and only slightly of A.

This requires some introduction to the greek theory of the elements. Platon and Aristotle brought the greek theory of the elements to roughly its final form around 350 BC. The four elements are composed of two pairs of properties: cold/warm and wet/dry. Fire is hot and dry, water is cold and wet, earth is dry and cold, air is wet and hot. Transitions between the elements are only possible by flipping one of the properties at a time. For example, water can be transformed directly into its neighbouring elements earth and air, but only indirectly into fire.

The symbols chosen for the four elements are essentially triangles, the ones for the hot elements point up, the ones for the cold elements point down. When superimposed, they form the hexagram, which symbolizes the important greek view that "what is above corresponds to what is beneath". In other words, what

happens with the stars and planets in the sky corresponds to what happens to people and things on earth, what happens in the physical world corresponds to what happens in people's psyche.

Therefore the term "element" was not only meant to apply to physical reality, but also to psychology. In this light, the property pairs cold/warm and wet/dry have to be clarified.

Nights are colder than days, therefore cold is associated with night. People are more active during the day than at night, therefore day is associated with active. Men typically assume a physically more active role during sex, therefore man is associated with active. In other words, water and earth are considered female elements, whereas fire and air are considered male.

The sun only shines during the day and the moon is only rarely clearly visible at daytime, therefore man/woman is associated with sun/moon. This association is strengthened by two facts: the changing apparent size of the moon reminds of pregnancy, many women have their monthly cycles correlated with the lunar cycle.

The contrast dry/wet is associated with brittle/malleable. Dry things are harder than wet things, they either stay how they are or they break, whereas wet things can bend and flow. Here the psychological meaning is clearly recognizable.

All of this correlates well with the common astrological view that water has to do with feelings, earth with reality, fire with imagination and air with mind. The correlations should become even more visible from the following hypotheses and from the appendix.

This introduction to the greek theory of the elements has been pretty much common knowledge, except probably for the causal chain linking warm/cold to man/woman.

### 1.3. Fire (Aries, Leo, Sagittarius)

H6. For fire, the elements A and B mentioned in H5a are earth and air.

H6a. The main picture is wood burning to smoke as the element earth is transformed by fire into air.

H6b. This is associated with the transition from animal to man to god. The physical, mortal body is wounded and at the same time transformed by the imaginary power of fire into knowledge that can be communicated to the next generation and thus becomes immortal.

H6c. The animal side corresponds to the lower part of the human body, the one with the sexual organs and without the head.

H6d. The more the animal side dies and the immortal side grows, the more one can afford to be patient (1), to imagine instead of doing (1), to be open instead of secretive (2).

#### 1.4 Water (Cancer, Scorpio, Pisces)

H7. For water, the elements A and B mentioned in H5a are earth and air, too.

H7a. The main picture is ice melting to water and then evaporating to mist.

H7b. During that process, borders dissolve.

H7c. The three signs react in different ways to pain: by trying to avoid pain by protection, by giving back, by suffering and forgiving.

H7d. Because ice is mainly found in the mountains (snow, glaciers), a second important picture is that of the circle of water coming from sources in the mountains, mixing together to rivers and finally flowing into the sea, where it eventually evaporates.

H7e. During that process different sources are mixed together, connected.

H7f. The circle of water is associated with the circle of life, symbolized by the three fates: the first one spins the thread of life, the second one measures its length and the third one cuts it. Thus the three signs are about creating/measuring/ending life.

H7g. The three fates correspond also to the three phases of the moon, where the first phase, the one starting at new moon, corresponds to a young girl, the second one, before and after full moon, corresponds to a grown, fertile woman, and the third phase corresponds to an old woman who cannot have children any more.

#### 1.5. Air (Geminin, Libra, Aquarius)

H8. For air, the elements A and B mentioned in H5a are fire and water.

H8a. The main picture is that of a cloud out of which comes both lightning and rain.

H8b. Lightning or a flame are quick and random, rain is constant and predictable.

H8c. Because of these properties, another important picture is the development from child to adult to old man. Children explore the world by turning things around and looking at them quickly from different sides. Through this process, as one gets older, things get more and more unified. (For example, the two sides of a coin, which are a priori just two different pictures, are unified into a single thing called "coin" which looks different, depending on the angle from which you look at it.)

H8d. Through this process transparency increases, as it happens when the opaque smoke of a flame is transformed to transparent water.

H8e. The three signs have different ways of dealing with opposing principles: quickly switching from one to the other while always only seeing one at a time, balancing both, unifying them into a single entity (if necessary, by ignoring or destroying one of the opposites).

#### 1.6. Earth (Taurus, Virgo, Capricorn)

H9. For earth, the elements A and B mentioned in H5a are fire and water, too.

H9a. The main picture is that of a tree which needs both the water from below and the light of the sun from above to grow.

H9b. The roots of the tree are the structure which keep it from falling down, they symbolize the physical limitations nature imposes. The fruit above are beautiful and delicious. Thus the opposing principles are beauty and structure, or, expressed by what Freud viewed as the strongest forces acting on people, sex and the fear of dying.

H9c. The limiting, structuring side of nature forces to decide, the sensual side allows to leave possibilities open.

H9d. The more one is aware of the limits of life the more one plans ahead, the less immediately one acts.

## 2. Science and Philosophy

The simplicity of the discovered structures describing human psyche resembles modern particle physics, which is also based on a few elementary particles and symmetries between them. On the other hand, the same greek model of the world was also ment to apply to the physical world, which it clearly does not.

It appears that merely thinking how the world is could not force physical nature to comply. The psychological part of the greek theories, however, has been very successful in human culture. I think that their theories have survived by natural selection. Astrological predictions are clearly adapted to seasons on the northern hemisphere (cf. appendix). This is very probably the reason why the astrological year still starts with Aries at the beginning of spring, even though this ceased to be astronomically correct about 2000 years ago due to the precession of the earth's axis.

Other astrological systems are not equal to the greek one. The chinese one, for example, has five elements. There is no air and there are two more solid elements besides earth, namely wood and metal.

This implies that the greek theory of the elements, in its entirety, contains probably just as many elements of chance as a particular animal species. The building blocks of the greek theory, however, the simple, opposing principles, have probably some fundamental meaning. In analogy, there are, for example, physical reasons why mammals have two eyes rather than just one. In that sense, a comparison of different cultures could be interesting.

At some point, however, science will not be able to proceed further, since it can only operate on a given set of units, of which the world is composed in varying amounts indicated by numbers. In that sense, these units resemble mathematical axioms. Axioms cannot be proven correct or false, it is only so that their logical consequences are different and differently successful.

Thus one is led out of science and into philosophy, where one tries to think with less assumptions about the world than are usually made.

#### Appendix A: Examples

Here I am going to take a swim through some signs, the properties associated with them, mythology, history, philosophy, all while trying to link them to the model presented previously. I do not claim that the associations I am going to make here are all strictly logical consequences of the model, but they are clearly related to it.

This text has been written very quickly, in one flow, on the evening of March 28, 2001 and only marginally modified afterwards as not to destroy the flow. At that evening, the sun was already in Aries, but Mercury, who stands among other things for how one thinks and writes, was still in Pisces. Please judge what follows rather as an improvised piece of music than as a carefully researched scientific essay...

Leo, like the other signs in the middle of their element, is trying to balance the two extremes (H5a). In this case between being open and secret (H6d2), between acting and thinking (H6d1). This is associated with the picture of the king who has to make a wise decision for his people. This cannot be proven in a strict logical sense, but it does come from H6b with the king halfway between animals and gods and is also linked to the view that the lion is considered the king of animals. In the latter statement, it is not so sure whether one is the consequence of the other.

Aries is acting strictly egoistically, because his animal side has not been wounded yet (H6b), because the fire has just started to burn. Aries is related to the Egyptian god Amun, the ram, the invisible force behind the wind. This is related to the fact that to start a fire one needs to blow wind through the wood. The invisibility is related to H6d2.

Leo typically starts in life unwounded or at least unconscious of it. Later in life, Leo becomes more wounded or more aware of it. This wound can sometimes be physical and then it is often in the lower part of the body (H6c), but it probably more often is psychological. This is why Leo appears more egoistic than Aries, because there is a conflict. Similarly, Virgo is commonly associated with order, even though it is Capricorn who is really ordered. For Virgo there is always conflict between making order and having fun. Virgo is the last sign of the summer, when the harvest has to be brought in, when it has to be sorted and stocked for the winter. Days are typically still warm and one is tempted not to work much, but one also knows that the winter is coming and if the harvest is not brought in in time one might not make it through the winter.

Leo is a fixed sign. The first sign of each season is a cardinal sign, one that likes to start new things but is unable to pull things much further, the second sign of each season is fixed, likes to pull things through but is unable to adapt quickly to changes, the third sign of each season is a mutable sign, one that is good at finishing something, to prepare for something new, very adaptable but somewhat passive.

Because Leo is a fixed sign, the egoism is even more prominent, because then Leo will be more willing to pull an egoistic opinion through than Aries would. The sign opposite Leo in the zodiac is Aquarius, also a fixed sign, the last of the air signs.

Aquarius, like the rain, wants to give everybody the same amount, not distinguishing between rich and poor, between beautiful and ugly, wants to be altruistic. Also the drive to unify wants all the people to be the same. Since Aquarius is a fixed sign too, it does happen though that Aquarius only sees the other people and gives them all the same but does not see himself and that he has much more than the others.

Other signs have also such opposing principles between the axes, between opposing signs in the zodiac. For example, Virgo has to do with analysis, the process of sorting the harvest, to structure it as much as needed to stock it in without needing too much space, with a sensitive eye to what does not fit in, like foul fruit that might destroy the rest of the fruit if it is not sorted out in time.

The first task of Psyche in mythology is to sort different seeds, with what ants help her do. The next three tasks correspond to the elements water (waiting for the right moment to steal some fleece from rams), fire (creating a model of the world in one's head through imagination in order to solve a problem, which allowed to retrieve something precious from the middle of the circular river Styx) and air (carefully planned, conscious action to get the box of Pandora from the underworld, from the collective unconscious).

Pisces on the other side of Virgo has to do with synthesis, as all the rivers from different places unite in the sea. Pisces is also what by definition cannot be analyzed. The contrast between Virgo and Pisces is most accurately described in the novel "Solaris" by Stanislaw Lem who has the sun in Virgo. Consequently Solaris is a detailed analytical description of what cannot be analyzed by definition. When the hero uses a super-microscope to analyze a blood sample of that copy of what was left in his unconscious of his wife who had committed suicide a few years ago, he sees the molecules but when he focusses in, expecting to see the atoms and then protons and electrons he sees nothing but a blank silver-gray screen.

The earth's axis precesses with a period of 26'000 years. Therefore every 2150 years or so, another sign is rising in spring, this period is called an astrological age. Aries was rising between about 2000 BC and 0, Pisces has been until about now and next it will be Aquarius. Each age is dominated by its sign and, less strongly, by its opposite sign.

Opposed to Aries is Libra, the middle one of the air signs, a cardinal sign like Aries. Libra tries to equilibrate the world, to bring oppositions into a harmonious balance. Aries is impatiently driven to bring the world off balance, to break up existing structures such that new things become possible quickly. Libra is abstract, Aries in concrete, fights for his goals based on concrete, touchable knowledge of the world, Libra tries more its chances, because it is coming after Virgo has sorted the world quite a bit, so that it can easily see how things are and then take chances. Also one is tired after a month of Virgo to look at everything deeply in detail.

Before the greeks, there were eleven star signs, as big as they physically are on the sky. The greeks divided the zodiac into 12 parts of equal size, the sign Scorpio was split into two parts, the scissors of Scorpio became Libra. So what they did was at least self-consistent, the abstract philosophical view of the world, describing the world by numbers as Pythagoras said (what is still the basis of todays science).

Out of unity, the number one, comes two, oppositions. Two people mate and naturally become three. Three is close to pi, the number that relates the diameter of the circle to its circumference, the circle is perfect harmony because all points have equal distances from the center. Thus three is harmonious but still incomplete. The number four is disharmonious because about 6/7 are different than the rest.

This is clearly visible in fairy tales where the first two daughters are much like the mother but the third daughter, the fourth person, is different and yet contains something that is necessary in order to solve the other's problems. In real life, the first child of a family (number three counting mother and father) is often more like its parents than the second child.

In astrological charts the angles between planets have exactly these meanings, if planets are in conjunction, i.e. at about the same place (360/1) there is unity, the two forces of the planets unite. As the planets were nothing else than gods walking across the skies, the leading planet, the one further in the zodiac, decides, determines what is done and the follower is supporting the leader with his abilities.

The angle 180 is opposition, the two forces fight each other, one can deal with them in typically one of the three ways that air signs do. The angle 120 (360/3, trine) is harmonic but somewhat incomplete and rather passive. The angle 90 (360/4, square) is tension, but carries drive to act. The sextile (360/6) is harmonic opportunity, the quincunx (5/12 \* 360) is misunderstanding, that is why it occurs often between lovers, because it keeps relationships interesting even when people live together for a long time. Between people, aspects between the planets influence how people relate, this is called synastry.

The oracle of Delphi was founded as Zeus let two eagles fly into opposite directions to the other side of the world to the navel of the world. The eagles stand for Scorpio, maybe because the sign for Scorpio is located besides Sagittarius who is (besides Aries) associated with Zeus, is a hunter who maybe used eagles in earlier times for hunting. Besides the oracle of Delphi there was also the oracle of Amun/Zeus in Siwa in Egypt. Thus the myth symbolizes how the



greeks created a new star sign in order to balance the world.

In another myth, Hermes as a baby steals 40 cattle from Apollon, and then kills one and splits it into 12 equally sized pieces and eats one of them, claiming to be a new god and at the same time ending the age of Taurus (cattle). Apollon is first furious that his cattle have been stolen, but later trades his cattle for a Lyra that Hermes has made, he trades the unconscious female age of Taurus for the new conscious age and learns to play the Lyra. People have been making music with their own voices before there were instruments, with a Lyra you have to be more conscious, you have to learn to synthesize music from pulling a few strings. This is the same as composing astrology of four elements. Of course, the vocal cords are also a set of strings, so there was not really anything lost or destroyed by replacing the human voice by a Lyra and of course the human voice is still used to make music today.

Apollon is associated to the sun and thus to Leo; in this myth he turns from a shepherd into a musician, as his animal side is transformed into something divine.

After the age of Aries/Libra came the age of Pisces/Virgo. The strict, invisible god of the old Testament that appeared in a burning bush was replaced by a forgiving god, by a compassionate god. Now there is a whole family in the sky, god, the virgin mother mary (Virgo), and the son Jesus. This goes back to ancient gods, mother and son, related to the sea, which the greeks have incorporated in a more abstract form into their mythology.

The god of the arabic world has more Virgo in it, the koran is very detailed, for example, about the circumstances under which one may have a second wife. The Ramadan is any season of the year, whereas christians fast at the end of Pisces. Pisces go with nature, go with the world, Virgo tries to be herself, despite all the influences. Virgo is best associated with the planet earth itself, on which everybody is trying to live their own lives despite all the other forces acting on one.

During the age of pisces not much was made conscious, at least not in the first half of it. If one has ever seen the drawings of Leonardo da Vinci, it is obvious how much had already been there but had to wait until about the 19th century to be actually built.

It seems that the world always keeps part of the previous age for one more age. About 40 BC Carthago was destroyed, which was inhabited by the Phoenicians who had a religion that reminds much more of the age of Taurus/Scorpio, including allegedly sacrificing children to the Moloch. Some time before Hannibal had tried to walk across the Alps in order to conquer Rome. He was not planning much ahead and so did not succeed. The Phoenicians were probably (unconsciously) thinking that the Age of Aries was coming to an end and since Taurus is what naturally comes after Aries, this would be Taurus again. In the end, Carthago was destroyed and the remaining Phoenicians went home to the Lebanon.

During the Age of Pisces, Jews have maintained their religion of the old testament. As the age of Pisces neared its end, in 1781 a new Planet was discovered and called Uranus. Many people consciously thought that this could

only mean that the new age had finally arrived. It has arguably contributed to the french Revolution and to the founding of the United States of America.

Aquarius loves progress, a continuous increase of transparency and consciousness. Continuous because he is a fixed sign and because the rain comes down continuously. "liberte, egalite, fraternity", the slogan of the french revolution, fits well with the new age, the first one mainly with Leo, the other two with Aquarius. After the french revolution, many things were done that made people more equal, like allowing women to become priests, for example, or chopping off peoples heads. People have said that without the Guillotine it would not have been possible to kill so many people in such a short time. This is not quite true and the contrary has been proven in the past, but what would not have been possible otherwise, would have been to properly execute so many people, so quickly.

Many of the equalizing laws were first reversed again, but many of them are now again commonly in place. In Germany, Jews were allowed to go to Universities, were given names that can be written down in roman letters. For the first time in 2000 years, they felt again like being part of the world. Also it was the end of Pisces, with all those unconscious possibilities to implement.

So it was only natural that Jews started to discover and invent new things: Psychoanalysis and the collective unconscious, the theory of relativity, quantum mechanics, communism. Actually quantum mechanics was invented by two people, Heisenberg who was Jewish and Schroedinger who was not. Schroedinger had it actually figured out earlier than Heisenberg, but having the sun in Leo, he waited longer before publishing because his theory was conflicting with the theory of relativity, a conflict which has only later been resolved by Dirac.

Now, Aquarius loves continuous progress, but he also hates disorder. At one point, it seems, there was a collective unconscious drive that wanted to extinguish all Jews since apparently the attempt to make them equal to everybody else had failed. I don't want to excuse anything what has happened then, I just want to make some of the unconscious mechanisms apparent in order to maybe contribute to avoiding something like that in the future.

There is hope: many Jews are sort of no longer Jews, but Israelis, just a bunch of similar people living in a country, like everybody else. There is no longer much a specific jewish "problem", just the general problem that there are different countries but that problem will be solved later, hopefully in a civilized way. For example, Europe is in the progress of melting into a single country, except Switzerland, which according to the legend was founded by its three "Urkantone" on August 1, 1291.

It is understandable, that even in the Age of Aquarius, a country with several planets in Leo does not think that melting is such a great idea by itself without further reasons. Switzerland is the land of compromise and also now a land of peace. Not so many years ago, swiss mercenaries were the fiercest of Europe and used everywhere there to win battles. In a similar development to what happens in Leo's life, Switzerland has stopped to export mercenaries after in one battle there were mainly swiss on both sides and they decided not to fight.

The swiss wound then lead to the foundation of the Red Cross, to showing some mercy to others.

Russia has the sun in Aquarius. This is one of the reasons, communism was so successful there. Think of the extreme transparency as everybody was spying on everybody and of all the masses moving in unison.

The United States have the sun in Cancer; for it protection is very important, think encryption export restrictions or strategic missile defense. What other country has such a big "National Security Agency" (NSA) ? Also Americans do not see much out of the country, most things on TV are internal US affairs, a large percentage of members of congress do not have a passport, they have never been out of the country.

I could write more along these lines, but I think I should finish now.

I hope that the turbulent phase of the transition to the new age will be soon over. It is not probable that the technological progress will continue at the same pace, because at some point the imaginary unconscious reservoir generated during the age of Pisces will be used up, at which point there might quite a stable period, as expected for a fixed sign.

My sources for learning astrology were mainly the two books by Liz Greene mentioned in [2] and a few seminars by her between 1999 and 2001, other books, the internet and observation of the world.

Now that I have shown you the strings of the Lyra and played some music on it, it is your turn to learn to play the instrument. You will probably succeed in making more beautiful music than me, as did Apollon compared to Hermes.

#### References

- [1] Discovery Disclosure (January 1998), by Alain Stalder.
- [2] Discovery Disclosure (January 2000), by Alain Stalder.

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The disclaimer and estimation on page 29 of the document (page 307 in this book):

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This document consists essentially of a list of scientific hypotheses, i.e. of questions to nature that have been formulated in a way that allows experimental scientists either to ask them directly to nature or, else, to divide them into sub-hypotheses by means of known techniques and then to ask those to nature in experiment. If, and only if, a hypothesis is experimentally confirmed and generally accepted by the scientific community, will it become a scientifically verified fact.

If you apply any hypotheses as facts to your life or to the life of others, you are doing it exclusively at your own responsibility and at your own risk.

## Estimation (January 2002)

In my personal estimation, the quickest path to some tangible scientific results would be to try to prove or disprove H14b together with the basic pictures for the four elements (fire, cloud, river, tree) in combination with H19, and applied to different groups of people, as indicated in H10.

Direct confirmation of H1-5, however, might either be relatively easy or, else, very difficult, depending on how much the effect is connected to quantum mechanics and measurement, as well as, depending on whether there is collective resistance to proving it. Qualitatively, the experience of H1-5 is as real as anything can be, the moment it is felt, but in retrospect, feelings are often not so convincing, presumably precisely because feelings are largely collective phenomena that cannot be reproduced well within an individual without reiterated feedback from others. I remain curious.

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<http://www.exactphilosophy.net/discoveries.pdf>

## First Mentions

The paragraph at the bottom of page 14 of the document (page 325 in this book):

1 Jan 2017: As you can see, there is no "escape" in this story, for example, her boyfriend is an astrological twin of me, 19 years younger, sun and lunar nodes closely conjunct and probably the moon, too, certainly also in Aries, as also her moon. Another "strange coincidence" or rather "habbit" that does in no way prove that there would have ever been any significant interest by her into me. In fact, all real events indicate either the opposite or could be explained differently, so let me just gently let this rest as it is. I had not anticipated this article to go that deep again, but I was certainly also trying to attain a certain density, in order to provide a minimal mirror of what motivated me, in probably future public interest. I feel that, as with the editors of "The White Goddess", I should now just shut up and preserve this, as well as continue to bring my work to the public, on this website and in future books.

**KONEC**

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avantgarde

## odyssey in usenet

Usenet is (or rather was) like a gigantic theater play, staged by millions of actors without any script. Trying to extract just my lines from that complex and scintillating web of possibilities would maybe destroy a lot of that, and even then I would have to leave out a \*lot\*, so that the best possible result would be something that would not differ all that much from the main contents of my website exactphilosophy.net or of my artecat.ch books?

Anyway, for the moment just "follow the white rabbit" of my usenet posts from June 2002 until roughly 2009, in various usenet newsgroups and with different email addresses. Most of my posts are no longer archived at Google Groups at my requests around ten years ago, but other usenet archives still carry them.

Looks like I might maybe never extract fragments from usenet, because I don't want to take things apart. Thanks everyone in usenet for all the fish! :)

"Forget it Jake, it's usenet." -- me 2009/08/08 at a.a.m.

Leave these islands in the usenet ocean? It's still all there!

)o+

PS: I keep an unsorted copy of my usenet posts that I collected a some point. I do remember that I once wrote something along the following, but it appears not to be in my collection of usenet posts, so maybe it was elsewhere:

In life, because at any moment there are many more things that you could do or say, the ones you do not do or say are more important than the ones you do.

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## Mondfaden

Hier die ersten drei Beiträge von über tausend des Mondfadens, *Der Mond und die Astrologie (und die Welt)*, den ich am 26. Dezember 2014 um 10:24 morgens im astro.com Forum gestartet hatte, plus einer Übersichtszeichnung, die ich in den Tagen zuvor gemacht hatte, basierend auf einer Liste mit Stichworten vom 9. Mai 2012, aber erst im August 2015 im Faden veröffentlichte. Daneben gab es noch einige weitere Fäden, auch mit einigen Beiträgen von mir. Einfach dort nachschauen, das meiste sollte noch dort sein, und der Mondfaden lohnt sich trotz allem wirklich, ist praktisch der Umfang eines Buches, mit sehr vielen recht langen und illustrierten Beiträgen von mir; oder sonst warten bis ich mal dazu gekommen sein werde, mein Buch, *Artemis – die geheime surreale Welt des Mondes*, zu schreiben. Vielen Dank an alle, die im Forum mitgeschrieben und/oder mitgelesen hatten!

### Der Mond und die Astrologie (und die Welt)

Was ich hier zum Mond sagen werde, kann man natürlich direkt anwenden auf den Mond im Horoskop (oder auch in üblicher Weise teilweise auf Krebs oder 4./10. Haus, usw.) – aber es geht auch noch deutlich weiter:

*Wie ich zu zeigen hoffe, ist der Mond mit dem Wesen der Astrologie viel tiefer und direkter verwoben als bisher wahrgenommen wird.*

Bevor ich das kann, muss ich aber erst die Dinge etwas entfalten. . .

### Runde Dinge und in Kreisen sich drehen

Der Mond ändert sein "Gesicht" periodisch im Verlauf von jedem Monat: Von leer zu voll und wieder zurück. Daher und auch weil der Mond sichtbar rund ist, kommt u. A. die Identifikation mit allem Runden/Zyklischen. Gerade weil sich beim Mond immer alles dreht, kann man es auch nicht so logisch linear beschreiben und analysieren, daher hier einfach mal ein Katalog von mondhaften Dingen, sie werden sich bald verweben. . .

### Spiegelndes, reflektierendes "Nichts"

Der Mond reflektiert "nur" das Licht der Sonne; wenn der Mond z. B. im Löwen ist, dann ist es nicht wie bei der Sonne messbar Hochsommer, aber doch hat es eine Wirkung. Wenn man eine anscheinend mysteriöse komplexe Frau als Mann verstehen möchte, so sollte man oft halt nicht zu kompliziert denken, nicht "zu



viel Licht hineinprojizieren". Mit ganz einfach denken kommt man oft schon nahe heran, auch wenn man dann doch keine Chance hat auf das "Nichts" am Ende. Oscar Wilde hat das in "Die Sphinx ohne Geheimnis" auf die Spitze getrieben, mit der Frau die sich einfach nur ein Zimmer für ein paar Stunden in der Woche gemietet hatte um dort ihr so schön "leeres" Geheimnis zu pflegen indem sie einfach niemandem sagte was sie da tat und auch nichts besonderes tat. . .

( 23.05. 22.12. + ...  
2014 )

## ARTEMIS

DIE GEHEIME, SURREALE WELT DES MONDES

- RUNDE DINGE, IM KREIS GEHEN ○ ○ ○ ○ ○ ○
- FRÜHLINGSPUNKT, FISCHER-WIENDER, ARTEMIS/HEKATE, GEBURT/TOD  
 ↳ MÜNCHEN  
 ↳ LAPLACE  
 ↳ BURG GÖTTIN  
 ↳ ELING  
 ↳ ALTER ALS ZEUS ETC.  
**HEBAMME**
- SCHATTEN, STILLE, SPIEGEL → MOND REFLEKTIERT SONNENLICHT  
 ↳ DUNKELHEIT
- STATUEN, GEFÄHRTEN, KNOTEN FÜR WELLEN DES LEBENS  
 (Z.B. KUNST)  
 ↳ GIACCHINETTI
- **5. ELEMENT** IM KREIS ○, STEIN DER WEISSEN GRAL, GEMEINSAM DER SCHÖNHEIT  
 ↳ (ARISTOTELES)  
 ↳ PEPPERMINTE  
 ↳ GOLEM, ROBOTER, (MOLCHE)  
 ↳ "((○))" = KREIS + SPIEGEL
- LEBEN SCHAFFEN, KÜNSTLICHE INTELLIGENZ  
 ↳ HERBERT + KHAMUK-LENN  
 ↳ PERIODEN → NEURONEN  
 ↳ BLUT  
 ↳ MÄDCHEN - FRAU - GREISIN  
 ↳ KINDER  
 ↳ LICHT RÖTICH SICHTBAR
- WEISS - ROT - SCHWARZ  
 ↳ ○ ● ●
- KONTRAST GENERIERT NEUES, MANNENLOS IM KREIS, SIE RUHT IM ZENTRUM  
 ↳ (THESE-ANTITHESE-SYNTHESIS)  
 ↳ THEATER: SCHNALSPIELER-PUBLIKUM - ...  
 ↳ (OBER AUCH NICHT)  
 ↳ (PERIODE)  
 ↳ (SIE BEI NEURONEN IM RUMMEZ)
- GROSSSTÄDTE, PRAG HAUPTSTADT DER ARTEMIS, KAFKA  
 ↳ "ART" PHOTOGRAPHIE → SILBERIMOND
- THEATER, KUNST, SCHÖNHEIT DES NEUGEBORENEN  
 ↳ (MOD. ETC. KUNST ↔ NEWBORN BABY)  
 ↳ NICHT WIRKLICH "SCHÖN" ABER BINDET ELTERN SOFORT
- ELSTER, SCHWACH, JAGEN, BOGEN  
 ↳ "SAMMELBAHN", "BIEGEN"  
 ↳ "ART" PHOTOGRAPHIE → SILBERIMOND
- VERWANDLUNG, TIERE, NATUR, VÖGEL, AUGEN, FERNSTEUERN  
 ↳ DER GOLDFENE BESSEL 1ST CENT. CE (APULEIUS)  
 ↳ PUMPS  
 ↳ SPINSTER  
 ↳ IRIS  
 ↳ SEHEN IM FEMME (GOLEM) (MEN)
- HERA, HERAKLIT, HERRKULES  
 ↳ "DER DUNKLE"  
 ↳ THE PATH UP AND DOWN  
 ↳ ARE ONE AND THE SAME
- ASTROLOGIE, ÜBERSINNLICHES, GEISTER, TELEPATRIE, U.S.W.  
 ↳ RUND, IN KREISEN (EPIZYKLIEN)  
 ↳ ALLES KOMMT ODER NICHT BEWEISBAR
- TRÄUME, RAUSCH, BESONDERE BEWUSSTSEINZUSTÄNDE

ABER AUCH  
KÖNIGIN DER  
ASYMMETRIE  
(AMAZONEN A  
BILDT ABER  
WIEGEN BOGEN)

### Artemis/Hekate und der Frühlingspunkt

Die Mondgöttin Artemis wurde kurz vor ihrem Zwillingbruder Apollon geboren und half gleich mit als Hebamme bei seiner Geburt. Als Hebamme ist sie dort wo neues Leben entsteht oder generell wo Neues erschaffen wird. Hekate ist eher die Totengöttin, und sie ist die einzige der alten Götter bei den Griechen, die nach der Revolution durch Zeus und seiner Generation ihren Platz behielt.

In dem Sinne ist sie die unsterblichste Göttin, älter als alle Götter die waren, sind und sein werden. Oft wurden die beiden als eine Einheit gesehen, am Punkt zwischen Tod und (Wieder?-)Geburt. Astrologisch ist dieser Übergang zwischen Ende Fische und Anfang Widder, am Frühlingsanfang.

### **Die Liebe zur Kunst**

Wenn man wie Hekate ewig lebt, so werden andere Dinge wichtig als bei Sterblichen. Menschen kommen und vergehen so schnell, aber Kunstwerke bleiben Artemis über Jahrhunderte und mehr als "Gefährten" erhalten. Alles was den Menschen im Leben wichtig erscheint hat sie schon abermals gesehen, nur was an Intensität nahe herankommt an eine Geburt oder den Tod hat für sie noch einigermaßen eine Bedeutung. Umgekehrt ist sie als Artemis immer auf der Suche nach dem Neuen, voll die wilde ungezähmte Avantgarde. Auf der Suche nach irgendwas das neu und intensiv genug ist, um in ihrem ewigen Leben noch Sinn zu machen.

### **Symmetrie und Asymmetrie und die Gegensätze**

Jetzt beginne ich schon mehr die Dinge zu verweben. Für Männer sollte ich jetzt vielleicht noch erwähnen, dass das auf eine gewisse Weise sehr unlogisch wird, da sich Gegensätze beim Mond oft nicht widersprechen sondern befruchten. . .

Die Schönheit der Frauen beruht oft auf passiv spiegeln und rund sein. Das ist durchaus auch rein physisch optisch das Zeigen oder Verbergen der runden, gespiegelten Attribute wie Augen, Brüsten mit Brustwarzen und Hintern. Dort aber fast im gleichen Zug wieder das Spiel mit der Asymmetrie, in der Frisur oder in der Kleidung, besonders bei Künstlerinnen und so ist oft dort wieder viel Asymmetrie zu finden, manchmal auch direkt körperlich mit verschiedenen Augenfarben usw. Und natürlich ist das Ganze nicht nur auf das visuell sichtbare beschränkt, sondern eine schöne Frau ist auch innerlich "rund". N.B.: Um eine Frau zu interessieren kann man z. B. diese passive Rundheit versuchen zum Drehen zu bringen, also nicht voll frontal auf sie zu, sondern irgendwie immer wieder "tangential" und sie so zum Drehen bringen. Was nicht heissen soll, dass dann der Mann das Spiel kontrollieren würde, natürlich. Das schwarz-weiße Chinesische Yin-Yang Symbol mit viel Rundem, das wohl alle kennen, geht historisch u. A. auf das Bild eines Hügels zurück, wo sich im Laufe eines Tages die sonnige und schattige Seite abwechseln, also Gegensätze und doch ein Ganzes und periodisch in Bewegung. Gerade daher ist neben dem Runden durchaus auch das betont zackig-eckige auch wieder sehr mondhaft, usw.

### **Schwarz-Rot-Weiss**

Der Mond ist "weiss" bei Vollmond, schwarz-weiss die meiste Zeit und bei Neumond leicht rötlich dunkel. Da ja die weibliche Periode mit dem Mondzyklus assoziiert wird, ist das rot auch das rot des Menstruationsblutes (oder der Geburt). Das Wachsen zum Vollmond ist auch wie das Wachsen des schwangeren Bauches bis zur Geburt. In der Mythologie ist das mondhaft weibliche oft dreifaltig, auch für drei Lebensphasen, als Mädchen (noch nicht zeugungsfähig), erwachsene Frau und dann als alte Frau (nicht mehr zeugungsfähig).

### **Die Ästhetik in der Kunst**

In der Kunst sieht man oft die drei Farben, aber auch eben oft Rundes und die Symmetrie. Auch in der Photographie, die (vor der digitalen Photographie) auf Silber beruhte, dem Metall des Mondes. Man muss sich einfach mal ein paar berühmte Bilder oder Skulpturen in Erinnerung rufen und ja, oft ist es halt dann genau ein mondhaftes Element was es ausmacht, bzw. wenn man es sich wegdenkt dem Kunstwerk oft einen grossen Teil seiner Berechtigung stehlen würde. Darin liegt auch eine grosse Vertrautheit mit dem Mond, mit dem Mütterlichen, das man nach der Geburt sieht, wie z. B. unmittelbar die Augen und Brüste der Mutter. Umgekehrt sucht Artemis in der Kunst (zumindest seit der Moderne) oft die Ästhetik eines neugeborenen Kindes, das nüchtern betrachtet im Vergleich zu dem, was man sonst als "schön" bezeichnet, oft sehr hässlich ist – nicht glatt, rund, sondern faltig, verklebt mit allen Möglichem – und dennoch die Eltern in Liebe binden kann wie sonst nichts. Genau das versucht Artemis in der Kunst zu erreichen.

### **Golem, Roboter, Grosstädte und Prag**

Artemis, die wilde naturnahe Jägerin ist aber auch Göttin der Städte, von Zeus selber bekam sie 50 Städte. Prag gilt mystisch als die Stadt der Städte, und ja, da findet sich sehr viel mondhaftes, aber eben, es ist halt eher im Schatten als im Licht. Der Name "Prag" steht anscheinend für "Übergang", möglicherweise für eine Fuhr in früher Zeit, wozu es aber anscheinend keine historischen Hinweise gibt, symbolisch denkt man aber sofort an den Frühlingspunkt, den Übergang zwischen Tod und Leben. Im Bild "La Plume" vom Tschechischen Jugendstil Maler Alfons Mucha, hat Mucha als Kunstgriff den Sternkreis versteckt auf 14 Zeichen erweitert, zwischen Fischen und Widder, versteckt im Hals der Schönen, hat er zwei neue Sternzeichen hingetan, symbolisch also auch für den Übergang zwischen Tod und Wiedergeburt wie bei den alten Ägyptern. Es waren in Ägypten Heqet und Khnum, die am Oberlauf des Nils neues Leben schufen aus Lehm, so wie in der Sage in Prag der Golem am Ufer der Moldau aus Lehm geschaffen wurde. Auch Roboter sind, wenn man so will, ein Versuch künstlich Lebewesen zu schaffen, und das Wort "Roboter" kommt aus einem Theaterstück von Karel Capek (das Wort ist die Erfindung von seinem Bruder Josef). Es hat sehr viel Kunst in Prag, das meiste aber unsichtbar für all die Touristen.

### **Schlaf, Traum, Rausch**

Künstler oder vielleicht die "Bohème" (Prag liegt in Böhmen) schaffen ihre Kunst oft nicht analytisch bewusst und linear, sondern suchen halt oft die Kreise, in Träumen und auch im Rausch, eben auch um den Geheimnis des Mondes so nahe zu kommen. Das "automatische Schreiben" der Surrealisten kommt einem da in den Sinn.

### **Theater**

Auch wenn Artemis 50 Städte hat, ist sie selbst sicher keine "Bürgerin", sie lebt eher im Grosstadtdschungel, vielleicht in Abbruchhäusern die sie sich wieder einrichtet. Aber im Theater da kommen die zwei Welten wie schwarz-weiss im Mond nahe zusammen. Das Publikum im Halbdunkel, die Bühne im Licht.

Die Bourgeoisie im Publikum, die Bohème auf der Bühne. Und da spiegeln die Künstler auf der Bühne alles, was in der "bürgerlichen" Welt so abläuft, auf ganz dichte, mondhaft Weise. Und die Bürger applaudieren dann noch dazu. Das dient wohl (ich sollte das ev. noch weiter begründen, aber kein Platz mehr) dazu, dass die Bourgeoisie unbewusst in Wallung gerät, ihr Handeln irgendwie unbewusst erkennt und danach unmerklich etwas ändert. Aber Zeit, um zum Versprochenen zu kommen:

### **Der Mond und die Astrologie**

In der Astrologie bestimmt sich das Schicksal aus dem Moment der Geburt, also genau aus dem Punkt wo die Artemis ist, der Punkt worum ihr Interesse an der Welt kreist. Und das Schicksal entfaltet sich nicht linear sondern in Kreisen, nämlich in den Kreisen, die die Planeten im Himmel machen (geozentrisch, mit all den Kristallsphären und Epizyklen). Das war's schon, wie so oft eben mit dem Mond am Ende fast leer und irgendwie banal und doch die ganze Welt darin enthalten.

Seit der Entdeckung des Uranus wurden die Abschnitte in der Geschichte bis zur nächsten Entdeckung mit dem Planeten in Verbindung gebracht. Wie Aufklärung, Revolutionen und Eisenbahn mit dem Uranus, Photographie und Öl/Automobil mit dem Neptun, Atombomben und mehr mit dem Pluto. Nun ist seit Sommer 2006 am astronomischen Weltkongress in Prag (!) Pluto offiziell-astronomisch kein Planet mehr (was rein astronomisch-wissenschaftlich gesehen unvermeidbar war). Damit endete wohl die Periode mit Pluto. Also was dann? Nun, ich behaupte, genauso wie Pluto als erstes Objekt in seiner Entfernung prägend war, ist es heute das erste entdeckte Objekt einer Sphäre in weiterer Ferne, nämlich Sedna, welche im Herbst 2003 entdeckt wurde. Wenn man Planetenherrschaften erweitert, so bekam Uranus ein Sternzeichen vom Saturn, Neptun vom Jupiter, Pluto vom Mars. Also würde Sedna ein Sternzeichen von der Venus bekommen; ich vermute, dass Venus eher das weibliche Zeichen Stier behalten würde und Sedna also die Waage bekäme (ganz oder teilweise oder wie immer man das sehen will). Und Sedna ist im Moment im letzten Dekan des Stiers (und das für eine Weile, da sehr weit weg und daher langsam, auch wenn im Moment der Sonne relativ nahe).

Das suggeriert, dass in den heutigen Zeiten Geld sehr wichtig sein würde, stärker als ob man Atombomben hat oder nicht. Das würde für mich gut passen. Auch dass (wie Sedna in der Inuit Mythologie) man irgendwie keine Hände hat mit denen man etwas bewirken kann in der Gesellschaft, dass man der ganzen etwas sturen und doch oft auch wohlwollenden Fürsorge irgendwie halt passiv sich fügen muss in gewissen Bereichen. Ich sehe das eben auch aus Sicht der Artemis oder von Prag aus: All das Leid dass Pluto mit dem 2. Weltkrieg und Holocaust und danach dem kalten Krieg nicht zuletzt in Prag gebracht hatte, "wollte" Prag/Artemis ändern durch die Schaffung einer mehr und mehr matriarchalischen Welt, wo passive Macht stärker ist. Es liegt ja in der Natur der Sache, dass auch wenn ich richtig läge mit meiner "Sedna Epoche der Weltgeschichte", das eventuell mondhaft halt im Verborgenen bliebe.

Hier noch die Liste vom 9. Mai 2012 (07:07-09:39), aus Gedanken ab 2010:

### **artemis**

Die geheime Welt des Mondes.

- runde dinge, im kreis
- frühlingpunkt, fische-widder, artemis/hekate, geburt/tod
- schatten, stille, spiegel
- statuen, gefährten, knoten für wellen des lebens
- 5. element im kreis, stein der weisen, gral, geheimnis der schönheit
- leben schaffen, künstliche intelligenz, golem, roboter
- weiss-rot-schwarz
- kontrast generiert neues, mann endlos im kreis, sie ruht im zentrum
- grossstädte, prag hauptstadt der artemis, kafka
- theater, kunst, schönheit eines neugeborenen
- elster, schach
- verwandlung, tiere, natur, vögel, augen, fernsteuern
- hera, heraklit, herkules
- astrologie, übersinnliches, geister, telepathie, usw.
- träume, rausch, besondere bewusstseinszustände

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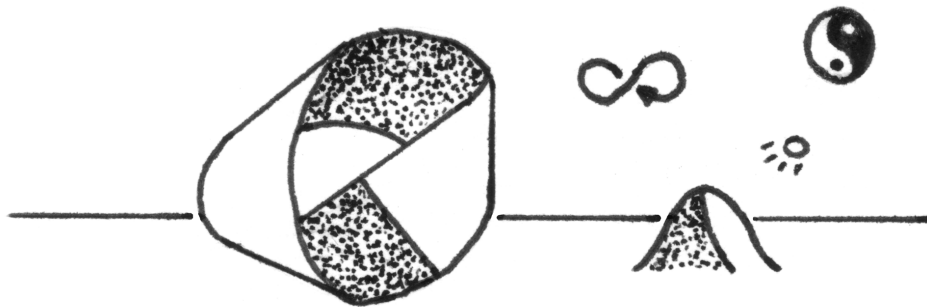
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avantgarde

## Möbius lego

Two variants of the same idea from this website in 2009. On the following pages to the left the newer version, probably at least initially written with only my left hand, to the right the older version. I still think the idea is beautiful.



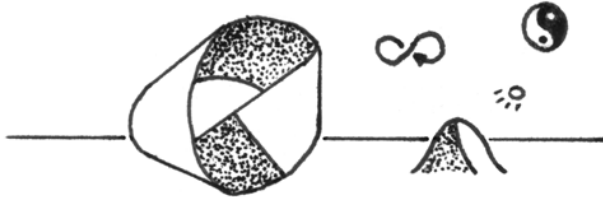
The idea consists essentially of “condensing” all secrets of the world into something like a Möbius strip as an alternative to “elementary particles”, so that the most elementary components of the world would already contain the deepest secrets, which can maybe never be resolved anyways.

Both versions are also part of the copy of my website of 2009, although the older version is somewhat hidden there.

## moebius lego

*If you step into the same river twice, the waters will be different. — Heraclitus*

How about not describing the world with units, but with something that contains already all irresolvable dualities within itself, something like a Möbius strip?



In early ancient philosophy, opposites are often not fully separated, yet. Heraclitus says, for example, that “the path up and the path down are one and the same”.

The Chinese Yin-Yang symbol has its origin in the image of a hill, in its sunny and shadowy sides, which gradually trade places during each day. So in a way space repeats in time, twice before returning to the starting point.

Similarly, if you imagine you are an ant that walks along the number 8 or on the symbol for infinity  $\infty$ , you get to the central point twice, but coming from different directions. On an infinitely narrow Möbius strip, you even get to every point twice, but on different sides of the strip.

Kant realized that space and time are a priori necessary for thinking. What is also needed, is to remember things, to *repeat* things mentally. When thinking, you remember different things, you recreate them from memory and recombine them. So thinking requires mental loops in space and time, which reminds of the mentioned images.

Any scientific theory of the world that claims to be complete creates at least one loop of self-reference: It must be able to describe itself, since it is part of the world.

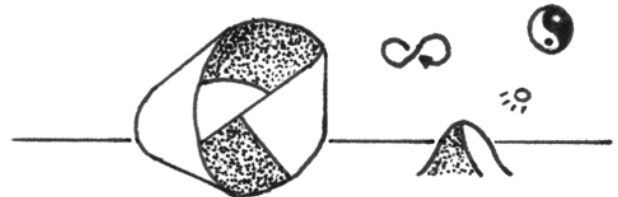
This has so far always lead to paradoxes in one way or the other. Also, new experiments can at any time change specific answers to quite fundamental question like whether the future is really or just practically not fully predictable. The former is the current view in quantum mechanics, the latter was the view in classical mechanics.

So, why not concede that some fundamental questions cannot be answered, and *embed* them into something like a Möbius strip, as a way of preserving both possibilities? The rest of the world would then presumably be relatively easy to handle, in terms of such dual building blocks that embed all insolvable questions. . .

Of course this is quite an abstract idea, but still: Can it be turned into something more concrete and specific?

## moebius lego

How about not describing the world with units, but with something that contains already all irresolvable dualities within itself, something like a Möbius strip?



Kant recognized that space and time are necessary for thinking. But what is also needed, is to remember things, to repeat things mentally. If the images in your mind were always just 1:1 copies of what is seen outside, there would be no thinking. When thinking, you remember things, you recreate them from memory and recombine them.

If you imagine that you are an *ant* that is walking on the number 8 or on the symbol for infinity  $\infty$ , then you get to the same point twice, but coming from different directions.

On a Möbius strip, you even get to every spot twice, but on different sides of the strip.

These are symbols for things that are both 1 and 2 at the same time, like also the Chinese Yin-Yang, which was in its origins related to the sunny and shadowy sides of a hill, which switch roles during a day. By the way, this image fuses also Aristotle’s pairs of opposites dry/wet and hot/cold into one entity: The sunny side of the hill gets warmer and dryer than the shadowy side.

Any description of the world that claims to be complete has the problem of self-reference: It must be able to describe itself. Hence a theory of everything must combine two complementary views: subject-object and one world. This causes many logical problems, of which none has been really solved in the history of humanity.

So, why not concede that some things are inseparable and isolate them into a single concept, something like a Möbius strip? And then use such *dual units* as elementary “particles” to build the world, like with lego bricks?

Would such a separation of concerns be possible in principle, and, if yes, how exactly would you do it?

## leads

- Is mathematics the best tool for this or would a modified form of mathematics be better suited for the task?  
Take Hilbert's second problem, the question whether arithmetics is free of internal contradictions. As Gödel has shown, using also self-reference in the proof, it is not possible to prove so strictly *within* that system. Quite generally, mathematical statements about the internal consistency of mathematics itself can arguably not be trusted with absolute certainty. So there seem to be unsolvable fundamental questions in mathematics, too, hence something to *embed* before proceeding?
- The wave-particle duality in quantum mechanics comes maybe close to the proposed idea. A least in the original Copenhagen interpretation, the duality is considered a fundamental duality that can never be resolved, except for quantitative predictions in which experiments which aspect will show more.
- Spacially separated particles with correlated quantum states can depending on the experiment be considered to be individual particles or need to be treated as an entity, despite a possibly spacelike separation between measurements that allows no signals to travel in between.
- Since according to quantum field theory all elementary particles have come to be from elementary processes, like pair production, the world would in principle be filled with quantum mechanical correlations. Even though these would usually not be directly visible, they might even show in cases not covered by the statistical approach of decoherence.
- Virtual particles can depending on the observer be particle or corresponding antiparticle and 'fly' one way or the other.
- The image of a hill for Yin-Yang fuses Aristotle's fundamental opposites hot-cold and dry-wet into a single unity. Its sunny side gets warmer and dryer than the shadowy side.
- How about turning the circle of elements into a Möbius strip of elements?  
Using the association between elements and trigrams that I give under *ancient philosophy*, the male trigrams might form one circle and then switch in-out into a second circle of the female trigrams. Male fire, for example, which moves actively outside would be mirrored by a calm active inner flame, by female fire. Psychologically speaking, women are often good at preserving a wish, a dream of how things should be (fire), and wishing for men to realize them in the outer world (move outside, hence fire). Conversely, men seem to be less able to preserve such a dream, hence a mutual dependency between men and women would naturally emerge from this image...

## leads

Besides the obvious hint to use higher math, here are some often much less formal leads.

- Søren Kierkegaard. *Repetition*. 1843.  
"[...] *Repetition* is a decisive expression for what was "*recollection*" to the Greeks. Like they taught that all cognition is recollection, so will the new philosophy teach that all of life is repetition. [...] Repetition and recollection are the same movement, only in opposite directions; because that what is remembered, has been, is repeated backwards, while repetition per se is a recollection in forward direction. Therefore repetition, if it is possible, makes a man happy, while recollection makes him unhappy, under the precondition that he gives himself time to live, and does not in the first hour after his birth devise a pretext for stealing himself out of life again, because, say, he forgot something." (translated by me from Hans Rochol's translation to German, Felix Meiner, 2000)
- William James Sidis. *The Animate and the Inanimate*. 1925.  
"[...] The behavior of drops of mercury on a smooth surface, consisting, we may suppose, partly of metal. These drops, in our universe, would roll around under the influence of any external forces that may happen to be present, unite if two happen to come together, and, in case they touch metal, the drop will shrink and partly amalgamate with the metal. In the [time reversed] universe, on the contrary, we have a different arrangement: the drops will roll around as before, but, in their rolling, will avoid the pure metal surfaces, but will tend to roll over the amalgam surfaces. When in contact with the amalgam, they will extract the mercury, and thus the drops will keep growing. When the drop grows in this manner to a large size, there will appear a constriction, and finally a division into two drops, each like the original. This action of ordinary mercury drops in the reverse universe corresponds in many details to the growth and division of living cells in our universe." (quoted from sidis.net)  
Ingenious observation—even though the apparent correlation of time reversal and flipping between animate and inanimate processes is scientifically rather a coincidence, since, while life locally creates order, thus *apparently* reducing entropy, in reality an equal or greater amount of entropy is simultaneously exported into the environment.
- The *lunar nodes* in astrology are a concept that is in many respects very similar to a Möbius strip, but in a way goes even beyond that. The nodes are often related to reincarnation, i.e. to another possible form of loops in life(s), and also to happiness in life, which reminds of Kierkegaard above.
- Most primary concepts in astrology are more or less related. Besides the nodes, maybe most directly retrograde Mercury and the element air.



- Søren Kierkegaard. *Repetition*. 1843.  
 “[...] *Repetition* is a decisive expression for what was “*recollection*” to the Greeks. Like they taught that all cognition is recollection, so will the new philosophy teach that all of life is repetition. [...] Repetition and recollection are the same movement, only in opposite directions; because that what is remembered, has been, is repeated backwards, while repetition per se is a recollection in forward direction. Therefore repetition, if it is possible, makes a man happy, while recollection makes him unhappy, under the precondition that he gives himself time to live, and does not in the first hour after his birth devise a pretext for stealing himself out of life again, because, say, he forgot something.” (translated by me from Hans Rochol’s translation to German, Felix Meiner, 2000)
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 Ingenious observation, even though—from a strictly scientific point of view—rather an illusion: Life creates order locally, but at the same time exports disorder into the environment, hence only *mimicking* inanimate processes in reverse order, since inanimate processes often visibly reduce order.
- The *lunar nodes* in astrology are a concept that is quite similar to a Möbius strip. The two nodes, physically the points where the lunar orbit crosses the ecliptic, are always on opposite spots in the zodiac. So they trade opposing attributes with time, reminding of Yin-Yang. The nodes are also associated with reincarnation, which is a form of loops in space and time, and with happiness in life, which remind both of Kierkegaard’s considerations above.
- The concept of a Möbius strip is in a way so universal that practically all other concepts in astrology besides the nodes are somewhat related, too, but also none more than the other, except maybe Mercury, including its retrograde phases.
- The universality of the Möbius strip makes it in my experience a very helpful *tool* for learning to understand almost *any given thing* by trying to relate it associatively to the strip.  
 Note that, since almost any thing relates to the strip, one is often tempted to think that one has also learned something *specific* about the strip, but that is usually not really so. . .
- Quantum mechanical correlations are ‘both 1 and 2’ in a way. Two elementary particles with correlated quantum states can, depending on the experiment, be considered as individual particles or must be treated as an inseparable entity. Assuming the whole universe has come to be from pair production of elementary particles, any local measurement has in principle an effect somewhere else in the universe. This raises the question if what we consider macroscopically to be separate spots in space is fundamentally really so far away. Maybe it is just current perceptions that are limited, not much better than in flat-earth-in-the-center-of-the-universe times.
- Werner Held. *Die 1 und die 2*. FU Berlin (2000).

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## Die neugierige Statue

Wie lange es sie schon gab, wusste sie nicht mehr, aber sonst hatte sie dank ihrer Neugier fast nichts vergessen. Manchmal stellte sie sich vor, sie hätte Schubladen in sich, etwa so wie eine Skulptur von Dalí, und plötzlich würde sich eine öffnen, und darin wäre dann eine glänzende Scheibe, vielleicht ja chrysolithfarben, je nachdem wie ihr gerade zumute wäre, und darauf wäre dann alles gespeichert, was ihr über die Jahrtausende so vor der Nase herumlief. Da sie so neugierig war, hätte sie natürlich auch brennend interessiert, wie die Menschen heute auf ihre früheren Zeitgenossen reagiert hätten.

Natürlich kann ich als Erzähler nun, solange das nicht wirklich passiert ist, nicht wirklich erzählen, wie sich die Menschen, oder auch die Tiere, usw., vor der Statue benommen hatten, da die Statue darauf das Copyright hat, aber ich kann vieles so erzählen, dass es der Spur nach plausibel erscheinen mag, und, wer weiss, vielleicht stimmt ja doch oft viel mehr als ich zugeben durfte?

Was sie ja ab und zu recht fuchste, war, dass sie sich selbst so selten sah. Irgendwann mal kamen ein paar Leute und setzten eine metallisch verspiegelte grüne Kugel neben sie und machten Fotos. Vielleicht war die Kugel auch blau, so genau hatte sie es nicht mit den Farben. Das hatte sich ja auch immer wieder gewandelt, manche Dialekte hatten gar nicht verschiedene Namen für grün und blau, oder für rot und gelb. Manchmal kamen auch Besucher, die voller Imbrunst erklärten, dass weiss und schwarz gar keine Farben wären. Was denn sonst, fragte sie sich manchmal, auch wenn sie natürlich in Quantenfeldtheorien bis hin zu Strings und Membranen und noch viel gewagteren Spekulationen seit der ersten Stunde sehr bewandert war.

Wann genau sie den linken Arm bis fast unter ihre Schulter verloren hatte, konnte sie daher nicht mehr so genau sagen. Vielleicht war es ja damals als die Tempelanlage um sie ... war das vielleicht sogar Delphi, oder Ephesus, oder doch irgendwo in der Tundra ... jedenfalls war da ein rechtes Chaos und viel ging kaputt; vielleicht war sie ja danach ein paar Jahrhunderte oder so in einer recht kleinen Kammer mit meist nur Ratten als Besuchern. Aber zurück zu ihrem Arm. Erst war sie enttäuscht, dass dadurch ihre Symmetrie gebrochen wurde, wohl noch lange vor Emmy Noether, aber dann bemerkte sie, dass gerade diese Asymmetrie sie geheimnisvoller machte, wenn sich die Betrachter im Geist den Arm doch wieder vorstellten, wenn auch oft nicht bewusst. Aber ganz so einfach gebaut war sie natürlich nicht, vielleicht hatte sie ja sogar damals das mit dem Arm genauso arrangiert, ganz im Wissen um die Wirkung. Schade allerdings, dass bei ihr nie etwas nachwuchs; so gerne hätte sie mit anderen Varianten und deren Wirkung auf die Betrachter experimentiert. Aber wer weiss, die Akropolis wird ja mittlerweile anscheinend auch wieder ganz ergänzt...

Am schlimmsten fand sie oft die Eltern oder auch die meist männlichen Liebhaber gegenüber ihren Geliebten, wenn sie ihren Begleiterinnen und Begleitern unbeholfen und unbedarft, aber sehr überzeugt scheinend, erklärten, was sie gerade zu sehen hätten. Dabei waren doch Kinder, ganz alte Leute, und die unscheinbareren Teile der Liebespaare, also oft die Frauen, gleich von Beginn weg viel näher an der Statue. Und das meine ich gar nicht mal so vegetativ als noch oder schon näher beim Tod, wie die kalte, unbewegliche Statue, die nur noch verfällt. Aber wieso doch nicht, das kann ich hier nun wirklich nicht verraten, beziehungsweise ist das doch eben so offensichtlich... Die wirklich wichtigen Dinge erklärt einem nie jemand im Leben.

Die so hochgelobte Renaissance! Ja, es stimmt schon, die Betrachter ähnelten da schon eher denjenigen in der Antike, und es gab dann auch genauso oft verirrte Gestalten, die sich an ihr zu vergehen versuchten, wo doch von Anfang an klar war, dass daraus nichts Ernsteres werden könnte. Wie stellten sich das die jungen Schnösel vor mit einer Beziehung mit ihr? Dass sie zusammen im Museum wohnen würden, er vielleicht als Museumswärter? Und ihre Kinder, wären das eine Art Roboter, die aus ihren Schubladen quellen würden, und dann was? Sie geheim halten wäre schwierig, denn so konsequent stillhalten wie ihre Mutter könnten sie ja doch nicht, und wenn bekannt würde, was sie wären, dann wäre wohl jede Chance auf ein gemeinsames Familienleben vertan. Da wären ja die altbekannten Geschichten mit den Melusinen, oder hiessen sie Meerjungfrauen, und wieso eigentlich Jungfrauen, noch ganz harmonisch im Vergleich. Aber sie fühlte sich natürlich auch bei den hässlichsten Kandidaten immer doch noch insgeheim noch ein wenig geehrt, denn, wie gesagt, ihr wirklich was antun konnte sowieso niemand, und daher hätte sie wohl auch niemals Nein gesagt, wenn sie da Stimmbänder gehabt hätte, nicht zuletzt da sie eben so neugierig war. Oder hätte sich doch ab und zu auch mal Nein gesagt, einfach um dann die Reaktionen zu sehen, oder vielleicht eher weil es ihr mit der Zeit langweilig geworden wäre?

Männer schauen ja meist viel weniger in den Spiegel als Frauen. Daher kann es schon sein, dass die Statue über die Epochen auch gewisse männliche Züge entwickelte. So konnte sie auch gut verstehen, dass z.B. für einen Harley Wiesenstein, wenn auf seiner Netzhaut die Bilder einer sehr schönen Frau erschienen, er nie bedachte, dass es von der Frau aus gesehen einen grossen Unterschied machte, ob er nun 20 oder 60 Jahre alt wäre, von anderen wohl kriminell arrangierten Umständen mal ganz abgesehen. Aber bei allem Verständnis, war ihre Verachtung und Solidarität mit ihren vergleichsweise so kurzlebigen Schwestern immer auch fast ohne Grenzen. Sie hätte jede Petition und insbesondere jedes Kunstprojekt gefördert, das dem Einhalt gebietet. Böse Stimmen mögen nun einwenden, dass sie das genau dadurch wieder zum Thema macht. Ja, genau, aber gespielt, mit voller Intensität, und daher ideal geheilt und umgangen. Oder glaubt ihr tatsächlich, dass ihr die Männer ändern könnt, statt sie nur immer und immer wieder geschickt abzulenken? Daraus ist doch nicht zuletzt nach Freud die ganze menschliche Kultur entstanden. Aber vielleicht spricht daraus ja doch nicht mehr die Statue, sondern nur ein sogar vielleicht aus Nachlässigkeit nicht ganz so genau gelenkter Erzähler? Oder ist auch das wieder ganz absichtlich von der Statue? Tja, die wirklich wichtigen Dinge erklärt einem eben nie jemand im Leben...

Ich kann es übrigens kaum glauben, dass das heute am 20.10.2018 einfach so entsteht, nachdem ich die paar vorherigen Tage schon einiges geschaffen hatte auf exactphilosophy.net,\* fast wie ein Gordischer Knoten, der sich endlich ein wenig lösen würde. Und Nein, die Idee mit der Schublade ist nicht erst vor zwei Wochen entstanden nach dem Publicity Stunt von Banksy mit dem sich selbst schreddernden Gemälde, sondern ist bereits einiges älter, vielleicht so um 2010/11 entstanden, aber so ganz genau weiss ich das nicht mehr, aber sicher einiges vor Mitte 2015. Also die Idee natürlich nicht weitersagen, einfach machen. . .

Na ja, jedenfalls war das Mittelalter schon auch recht interessant für die Statue; auch wenn dann das Interesse eher gering war, waren die wenigen Begegnungen damals oft recht vielfältig und interessant. Ganz erstaunlich waren immer wieder die treuen Elstern. Aber damit sollte ich nun wirklich schliessen, sonst verlaufe ich mich vielleicht noch ganz.



Die Mini-Feder habe ich um 16:13 gefunden, der Text entstand um die Mittagszeit zuvor.

\* PS: Am Samstag die fünf Paradoxe, am Freitag bei metamorphosis den Kreislauf der Elemente vielleicht etwas natürlicher, überzeugender? Schwer zu sagen, wie bedeutungsvoll das alles sein sollte, aber irgendwie hänge ich nun daran, wie auch an diesem Text. Sogar "Imbrunst" habe ich gelassen, auch wenn man das heute anscheinend als "Inbrunst" schreibt, aber der Statue wäre vielleicht die alte Form sogar lieber? Und auch der Versuchung, Banksy zu "Pranksy" umzuschreiben, habe ich widerstanden, denn etwas mehr als das ist es vielleicht schon. . .

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**En attendant... / Waiting for... / Warten auf Todog**

Samurai 1: Hottu Doggu!

Samurai 2: Hai.

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**Visual art gallery**

All by me, nothing for sale.



*Untitled.* Digital photo (3968×2976 pixels) of a still wet Chinese ink painting on table. 2018.

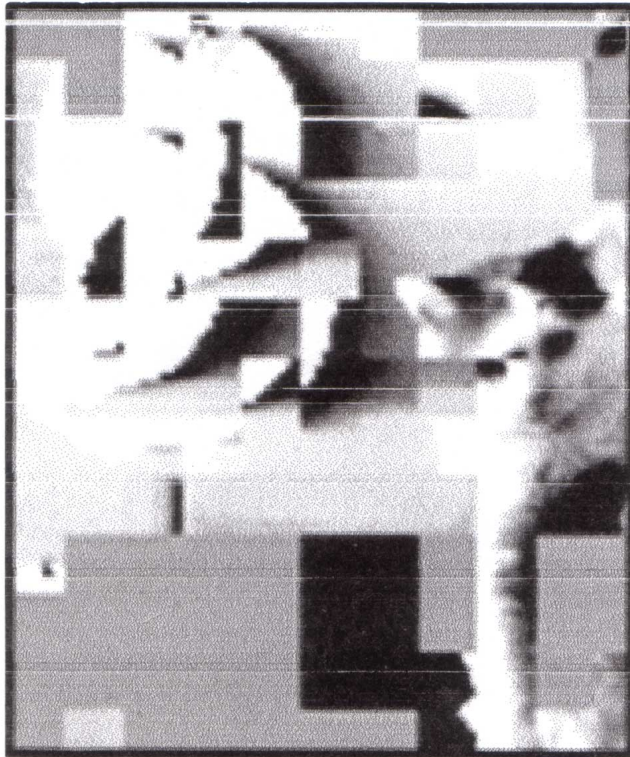


*Wunder* (engl. *Miracle*). Digital photo (3264×2448 pixels) of a bird's nest. 2013.





*Müsterli*. Diapositive (Kodak Ektachrome 400) of the cat *Müsterli* in a chair. Digital scan (6560×4304 pixels). 1980s.



*Cubistic Mimi.* Early video conference across the Atlantic between me and my parents at home in Switzerland; my mother holding the cat Mimi in her arms. Digital scan (1002×1192 pixels) of a printout (still exists) of the original digital image (lost). 1995.



*Artemis*. Digital photo (2592×1944 pixels) in the infrared spectrum. Taken at Fondation Beyeler; silhouettes include sculptures by Alberto Giacometti (left, behind windows) and Louise Bourgeois (right, behind windows, plus one leg of *Maman* in front). The hourglass silhouette to the right could not be identified on non-infrared images taken shortly before+after. 2011.



*Fly like an eagle.* Crayon and felt pen on marker paper (A3). Inspired by a dream. Includes traced "copies" of several photos from magazines, including from Egypt near the Aswan Dam, Mykonos, Istanbul, Hawaii, and Monaco with airplane+house (by Helmut Newton); the lady in the front is from an ad for *Opium* perfume by Yves Saint Laurent. 1992/93.



*Chinese moon.* Digital photo (3968×2976 pixels) of a Chinese ink painting (33 cm) on the black painting pad that also got some white spots while sprinkling them on the painting. 2019.











This book presents the website [exactphilosophy.net](http://exactphilosophy.net) in 2019. Written by a Swiss physicist, it contains lots of beautiful novel ideas, inspired by nature and physics, ancient and modern philosophy, as well as by astrology, the I Ching and more...

For the first time, this book compiles all web pages and articles in a single printed volume. A real treasure trove for anyone with a mind free enough to “think outside the tesseract”, about philosophy, science, history, art, and a lot more.

Most contributions are related to a new approach to “elements”, tentatively defined from first principles related to space and time in immediate perception, inspired by Kant, but often going way beyond ancient Greek elements or the trigrams of the Chinese I Ching, considering also how astrology or telepathy could work in ways that would be astonishingly simple everyday physics, even though they would still be “illusions” in a way.

And there is more.

**Artecat**  
Alain Stalder



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