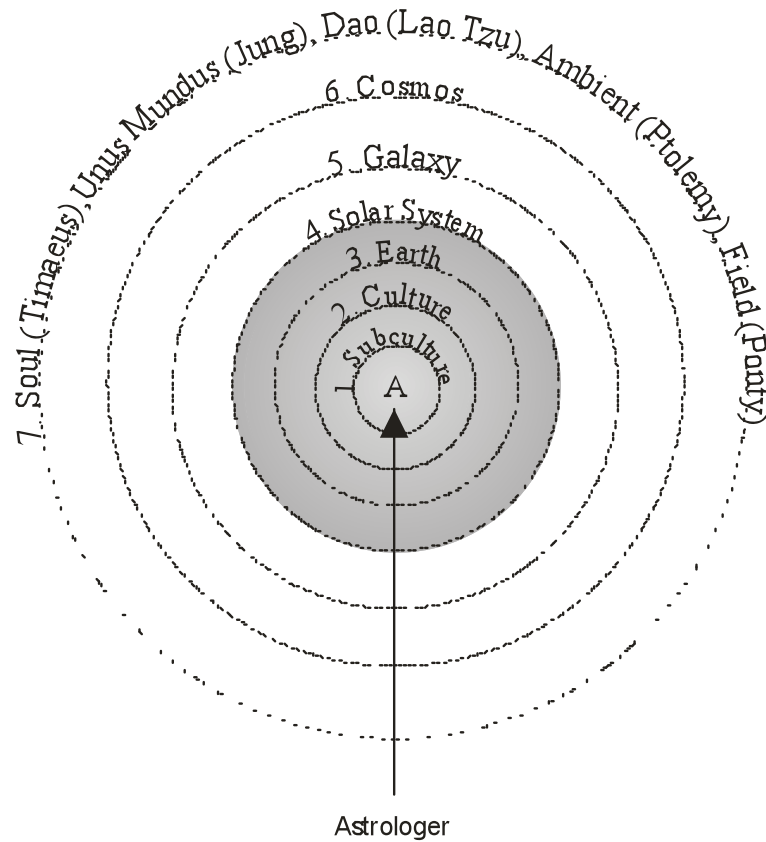


IS THERE ANYTHING IN ASTROLOGY INDEPENDENT OF CULTURE?

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IS THERE ANYTHING IN ASTROLOGY INDEPENDENT OF CULTURE?

An investigation into the nature of culture and astrology

by

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ABSTRACT

Is there anything in astrology independent of culture? Astrologers generate a symbolic and mythic-based sub-culture within a greater techno-scientific culture. While playing a conspicuous role in that culture, the subject astrology is regarded with distaste by the elite who decide the ruling paradigm. This essay is, therefore, necessarily, an exercise in possibilities. Philosophical problematics such as the meaning of 'reality' and 'belief' are addressed and a phenomenological perspective put in place, after which culture and astrology are analysed, categorised, and presented in a graphic way designed to simplify the question. As astrology itself is not under review, but rather 'anything in' astrology, the analysis of astrology will concentrate on astrological tools rather than the culture generated. This investigation results in a revised Platonic/Ptolemaic philosophical model that might help us in understanding the complexities of 'the world' and our place within it.

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I wish to express my gratitude to all past and present scholars and philosophers whose ideas I have incorporated into this work, particularly Merleau Ponty and Hermann Minkowski, whose input has made the answer to the question posed in this discussion so fulfilling to the writer. I also thank both of my tutors, Nick Campion, and Patrick Curry for their instantaneous internet support whenever I raised a question. I wish to thank Emma Philp for endless tea and snacks and for never complaining, even when Christmas was put on hold, and finally my neighbour, Mary, who on finding me insecure with issues of punctuation took an immediate interest and demonstrated comforting expertise.

STATEMENT OF ORIGINALITY

I formally declare that the composition contained within this study is my own work. Where another person's work, ideas or concepts have been used or discussed, the originators have been properly identified and acknowledged.

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INTRODUCTION

This work is divided into three parts. Part One is unstructured. It utilises an approach used by Merleau Ponty in his book, *Phenomenology of Perception*, in which ideas are allowed to arise spontaneously out of the perceptual field: ‘an open situation ... in which ... miraculously, thoughts and words become organised by themselves’.¹ The writer’s attunement with *daoist* philosophy, which will also feature in this essay, sits comfortably with phenomenological methodology. The subject ‘appropriates’ conditions in the perceptual field such as words in a book, or something someone says.² This ‘open situation’ honours both the investigative nature of the subject matter and a *daoistic* approach. Problems to do with reality and belief arise, the present cultural position of the astrologer is discussed, and astrology is contemplated in relation to the history of its host academic discipline, cultural studies.

In Part Two, culture and astrology, two subjects that feature prominently in the question posed in this essay, are considered in turn. A study of culture as a discipline leads to the recognition that the most noted of cultural theorists are unsure how culture fits with nature. Since the question posed by this discussion demands a clear understanding of culture in relation to its environment, this confusion instigates a search that produces a simple model that incorporates spatial and temporal qualities, a model that, when applied to astrology, unexpectedly leads to a deeper understanding of the original model thrown up in the previous investigation into culture. Indeed it becomes clear that the question is unintentionally salvaging and renovating an already ancient idea.

In Part Three an amalgam of the various models that arose in Part Two result in a revised version of the obsolete but previously influential Platonic/Ptolemaic model. This is considered from the perspective of psychology and modern physics. Arising of itself out of the open phenomenological approach, the new model offers clarification, not only on the question posed in this essay, but also other complex astrologically pertinent questions, such as determinism versus participation. It also provides a rationale for why astrology and divinatory techniques, if re-instated as a serious study and utilised with reverence, might help in securing a future for the world.

A single pagination is maintained throughout text but the footnotes are numbered starting from the beginning of each Part.

An appendix pictures the old Platonic/Ptolemaic model alongside the new.

¹ Ponty. Merleau, *Phenomenology of Perception*, Editions Gallimard, Paris, 1945 translation reprint (NY, Oxon, Routledge Classics, 2005), [hereafter Ponty, *Phenomenology*], p. 429.

² Ponty, *Phenomenology*, p. 67.

Is There Anything in Astrology Independent of Culture

PART ONE

Philosophical Considerations

Philosophical Considerations

*Credo in realitatem.*³

Reality

Bruno Latour opened his collection of essays, *Pandora's Hope*, with an essay titled: 'Do You Believe in Reality?' Reality is a philosophical problematic. The answer to the question -- is there anything in astrology independent of culture? -- depends on which perspective on reality one is disposed/predisposed to take. *Credo in unum Deum*: Believers believe in the reality of God.⁴ The *Oxford Dictionary of Philosophy* consulted on 'reality', 'realism' and 'reification', informs us that some people, presumably Marxists, reify 'the will of the people' and, while Platonists are accused of thinking ideas, universals, and numbers are real, and realists, idealists, conceptualists, instrumentalists and constructive empiricists argue amongst themselves, eliminativists conclude that since we have, as yet, no way of 'knowing' and therefore no way of answering such an 'impossible question', until we do, we would be best advised to abolish all thoughts on the subject.⁵ Modernists, objectivists and constructivists insist that only 'things' that can be experimented on, things that can supply proof of their reality, are real, while postmodernist relativists, striving for an inoffensive answer, deny any one absolute reality, claiming that reality is relative to the perspective of the judging subject. Descartes, grappling with this problematic, declared 'I think therefore I am' – a statement which, as Latour points out, says nothing of the world outside of the resulting 'brain-in-a-vat', a world that fades into a sad assortment of things-of-no-value.⁶ Descartes' definition also excludes 'I sense', 'I intuit' and 'I feel', which are,

³ Latour, Bruno, *Pandora's Hope, Essays on the Reality of Science Studies* (Cambridge, MA, and London UK, Harvard University Press, 1999), [hereafter Latour, *Pandora*], p. 1.

⁴ Latour, *Pandora*, p.4.

⁵ *Oxford Dictionary of Philosophy* (Oxford, New York, University Press, 1996).

⁶ Latour, *Pandora*, p. 4.

according to Carl Jung, separate, and in the case of ‘think-feel’, or ‘sense-intuit’, opposing ways of experiencing reality.⁷ ‘I think’, therefore, also excludes other important, related, entailed opposites, such as ‘I sleep/wake, move/pause’, not to mention ‘desire/fear, love/hate’, and their ilk, all experiences as imperative as thought and fundamental to a full appreciation of the unfolding reality that is our common experience of what it is ‘to be’.⁸ ‘Real’ can be contrasted with ‘fake’, in which case I could have used ‘authenticity’ or ‘veracity’ when speaking of reality in this dissertation, but these words are equally ambiguous.

Whether astrology has any reality whatsoever depends on which subgroup of society’s present particularly rich cultural mix is considering the question. Sceptics of astrology (termed pseudo-sceptics by Truzzi) definitely think it does not.⁹ The members of the Long Ashton Golf Club interviewed by Campion in his March 2003 survey, while they all knew their Sun sign (100%) and many looked up their star sign column in their newspapers (62%), did not consider it seriously at all (apart from 3.4%), and, that this situation might be applicable over a wider field is supported by a later survey carried out in a residential street in Bath (2004) in which only two people born ‘on the cusp’ -- and therefore unable to determine their Sun sign from a magazine or newspaper -- did not believe in astrology at all. The others, all of whom knew their Sun sign, inhabited a sort of no-man’s-land where belief and disbelief lived comfortably side by side untroubled by a need to look into the subject in greater depth.¹⁰

⁷ Jung, C.G. *Psychological Types* (1921), Trans., R.F.C. Hull (UK, Routledge and Kegan Paul, Ltd., 1971).

⁸ For a discussion on entailed opposites see Ames, R. T. and D. L. Hall, *A Philosophical Translation: Dao De Jing*, (New York, Toronto, Random House Inc., 2003), [hereafter Ames and Hall, *Dao De Jing*], pp. 27-9.

⁹ See ‘Objections to Astrology’, the *Humanist*, 35, no. 5 (September/October 1975), pp. 4-6, (hereafter *Objections 1975*), from *Philosophy of Science and the Occult* ed., Patrick Grim (Albany: State University of New York Press, 1982), p. 15, see also Marcello Truzzi, ‘On Pseudo-Skepticism’ article from *Zetetic Scholar*, no. 12-13, 1987.

¹⁰ Campion, Nicholas, ‘Prophecy, Cosmology and the New Age Movement: the extent and nature of contemporary belief in astrology’, PhD thesis, University of the West of England, 2004 [hereafter Campion, Survey 2004], p. 231-2., see also Philp, M. C., ‘The 2004 Shelley Road Survey’ (UK, Bath Spa University College, May 2004).

If culture is defined, as Terry Eagleton defines it in *The Idea of Culture*, as ‘a common language, inheritance, educational system, shared values and the like’, then astrologers certainly constitute a culture in their own right.¹¹ They speak a common language, a language of signs and aspects illuminated through metaphor and myth. The bearers of a very ancient inheritance, they have their own educational establishments and share many values, perhaps the most fundamental: an emotional/spiritual affinity with the cosmos.¹² As members of the cultures of various nations, the nations themselves members of a multinational culture, astrologers can be viewed as an international subculture. It is therefore safe to state - even in this most rigorous of academic environments - that astrology exists as a cultural phenomenon. It is this truism that has allowed it to enter the lists of the Cultural Studies university milieu.

As an insider I know from personal experience that astrology ‘exists’ for astrologers; that they practice some ‘discipline’ or ‘ritual’ under this title. This practice can be more rigorously defined, as it is by Patrick Curry, as *horoscopy*.¹³ By choosing the word *horoscopy* Curry is drawing attention to the importance of the horoscope, the ‘observer of the hour’, from Greek *hōroskopos*, made up of *hōra*, hour; from *skopein*, ‘to look at’, the graphic face of a complex clock that mimics conditions in our ‘world/cosmos’ at any moment of time. It identifies the relationships in modern astronomical terms between known bodies of mass in our cosmic environment, or -- borrowing Claudius Ptolemy’s second century term – in the astrological ambient.

Constrained by the discredited nature of astrology’s present position -- not merely that of a subculture but, as viewed by many noteworthy persons, a dangerous one – the question posed

¹¹ Eagleton, Terry, *The Idea of Culture* (Malden, MA, USA, Oxford, UK, Victoria, Australia, Blackwell Publishing, 2000), [hereafter Eagleton, *Idea*], p. 26.

¹² See, Campion, Survey 2004.

¹³ Curry, Patrick, ‘Truth, The Body and Divinatory Astrology’, a paper for the conference on *Astrology and the Body*, HPS, (Cambridge University, 8-7 Sept. 2006), [hereafter Curry, ‘Truth’].

by this paper necessitates the justification of the phenomenological approach, for, as Caird and Law wrote in the *Journal for the Scientific Study of Religion*, vol. 21, no 2, it is an approach ‘in which differing belief systems are examined and perceived in their own terms, rather than by adopting a reductionist stance’ -- a reductionist stance that would render the question posed by this dissertation invalid.¹⁴ The phenomenological approach, interpreted by Merleau Ponty, was originally proposed as a principle by Edmond Husserl in 1913.¹⁵ Husserl ‘argued that it was essential that all enquiries into any area of human endeavour touching on consciousness paid due respect to the ‘I’’.¹⁶ Born in 1942, this ‘I’ that is myself, did not encounter serious astrology until 1972. Prior to this, in comfortable accord with ‘its’ peers, ‘it’ considered astrology, borrowing apposite words from Oestmann, Rutkin and Stuckrad’s introduction to *Horoscopes and History*, ‘a curious aberration of the human mind undeserving of serious consideration’.¹⁷ Viewed from my present perspective, this is clearly an evaluation based on ignorance, but it does serve to grant the present entity/essence that answers to this ‘I’ an insight into the intellectual and emotional mind-set of those members of society who stand in that no-man’s-land between belief and disbelief mentioned previously. The condescension that I felt prior to 1972 was born of a knowledge vacuum. I knew my Sun sign, and I easily identified with it as it summed up the basic ‘me’ according to both my own experience and the experience of my associates, but that was the extent of it. As a serious subject, astrology was outside of my educational arena of experience and I simply trusted the authorities whose decision this was, feeling no incentive at the time to

¹⁴ See, for example, ‘Objections to Astrology’, the *Humanist*, 35, no. 5 (September/October 1975), from *Philosophy of Science and the Occult*, ed., Patrick Grim (Albany: State University of New York Press, 1982), see also Nicholas Campion, ‘Richard Dawkins’ Attack on Astrology’ (Dawkins, *Independent on Sunday*, 1995 May/June 1996), *Astrological Journal*, vol. 38: 3. See also Caird, Dales and Henry G. Law (1982), ‘Non-Conventional Beliefs: Their Structure and Measurement’, *Journal for the Scientific Study of Religion*, vol. 21, no. 2, pp. 152-163.

¹⁵ For Husserl see Ponty, *Phenomenology*, preface.

¹⁶ Campion N. *Teaching Cultural Astronomy: On the Development and Evolution of the Syllabus at Bath Spa University*, 2006 [hereafter Campion, *Syllabus*], Husserl (1972:7), p. 6.

¹⁷ Oestmann G., Rutkin, H.D. and K. von Stuckrad, eds., *Horoscopes and the Public Sphere: Essays on the History of Astrology* [hereafter *Horoscopes*], Berlin, New York, ‘The Study of Wretched Subjects’, introduction.

question how it was that the description that came with my Sun sign was pertinent to my experience of myself. My familiarity with this condition therefore suggests that astrology exists for many members of our society in the no-man's-land mentioned previously due to its exclusion from the present teaching syllabus. Indeed, bolstered by an Independent Television Commission mandate that banned anything but the most shallow, depleted astrology, there appears to have been a covert directive by authority, itself ignorant of this subject and therefore believing its own disbelief, to inform the community through this exclusion that astrology is worthless.¹⁸ Lacking the data against which to test this subtly inculcated ruling paradigm, the question arises: how should those who have only the most superficial knowledge of the subject think any other way?

Belief

I 'believe' in reality though I don't believe I can lay down the law as to what it is. Reality, for me, is the world which we meet when we find ourselves embodied in this life, as Ponty puts it, 'a disclosure of the world, rests on itself, or rather provides its own foundation'.¹⁹ I am not suggesting that there might not be other realities pre this life or post this life, or even consecutive with this life, only that I do not know for sure and to 'believe', for me, I would need to be embodied in those realities now.²⁰ In the *Collins English Dictionary* belief is defined as: 'accepted as true, esp., without proof'. Though astrologers baulk at the word belief, understanding it to imply, when applied to themselves, a superstitious mind-set far removed from the empiric evidence continually presented by their experience when working with their subject,

¹⁸ The ITC, Independent Television Commission. The ban was lifted in September 2003.

¹⁹ Ponty. *Phenomenology*, p. xxiii.

²⁰ For 'multiverse' see David Deutsch's, *The Fabric of Reality* (UK, USA, Australia, Canada, New Zealand, Alan Lane, The Penguin Press, 1997).

astrologers do ‘believe’ in astrology.²¹ Astrologers accept astrology is true. Likewise I believe ‘reality’ is true because, in my perception of living, experiential truth is in constant supply. As Champion put it at the Astrological Association Conference of September 2006, astrologers believe in astrology in the same way that they believe in a table. By using this analogy Champion is distinguishing between a belief in angels complete with wings and halos -- a belief related to religious beliefs, beliefs which might carry psychological healing powers but cannot be empirically verified -- and a belief in a tool such as a language, a tool that can be utilised in the same way a table can be utilised, one that can demonstrate the same imperative reality.

Disregarding, for now, the complexities of linguistics, when I ask you please to pass me *Phenomenology of Perception*, a book which is lying beside you on your desk, and you pick it up and hand it to me, you reinforce my belief in the utility of language. When an astrologer is contemplating the birth chart and present transits of planetary phenomenon for a deeply depressed client and the chart explains the background of the depression and suggests possible routes to improving conditions for that client, this reinforces belief in the utility of astrology.²² Champion’s analogy is making the point that to practice astrology sans belief would be tantamount to deciding to put one’s tea down on a table one does not believe is actually there. It is unlikely that a psychologically healthy Christian who ‘believes’ in angels would trust angels to carry him from the top of the Empire State building over to an open window on the sixtieth floor of the Chrysler Building across the way. This supernatural belief is clearly understood to lack ‘body’ and therefore to lack utility on any level but the spiritual. An astrologer’s ‘table’, to continue the analogy, is a more complex affair. It does have a numinous quality being at its core intertwined

²¹ Champion, Survey 2004.

²² For examples, see Gunzburg, Darrelyn, *Life After Grief: an Astrological Guide to Dealing with Loss* (The Wessex Astrologer Ltd, 2004). See also Donna Cunningham, *Healing Pluto Problems* (York Beach ME, USA, Samuel Weiser, Inc, 1986).

with a mysterious cosmos but it is also in its utility absolutely real. Perhaps astrology can be defined for the moment as a ‘table’ in which philosophical constructs, such as narrative and semiotics, can exist ideologically in a pluralistic environment that has no exclusivity. Geoffrey Cornelius’ *Moment in Astrology*, posits astrology as a phenomenological divinatory system.²³ John Frawley in *The Real Astrology* bemoans Alan Leo’s ‘neutering’ of astrology and calls for a return to a rigorous tradition that followed a prescribed set of steps that led, in his view, to accurate judgements.²⁴ Campion’s astrology is political, historical and practical.²⁵ Bernadette Brady’s astrology returns astrology to its Babylonian roots in the stars while simultaneously grounding it in contemporary complexity theory.²⁶ Liz Greene’s astrology is deeply psychological, and Robert Hand’s, while also psychological, is historical and academic.²⁷ Hand’s ‘Archive for the Retrieval of Historical Texts’ is inspired by the work of the Cordoba scholars who translated the Arabic copies of Hellenistic texts that were thought lost after the destruction of the Library at Alexandria.²⁸ All these various approaches to astrology, and many more, are valid within the astrological ambient. The ‘table’ is as luxuriant as life itself because astrology is a narrative describing life that has developed over millennia, continuously evolving in tune with the changing face of the life experience. Psychology is another language that is attempting to describe humanity’s life experience, and psychology is a respected study, so what is so unacceptable about astrology? It is that astrologers are believed to ‘read the stars’, and this means that they believe there is some sort of ‘real’ connection between mankind and the cosmos, a

²³ See Cornelius, Geoffrey, *The Moment of Astrology: Origins in Divination* (England, The Wessex Astrologer Ltd, 2003), [hereafter, Cornelius, *The Moment*].

²⁴ See Frawley, J., *The Real Astrology* (London, Apprentice Books, 2001).

²⁵ See Campion, Nicholas, *The Book of World Horoscopes* (Bournemouth, The Wessex Astrologer Ltd, third printing revised 1999), also Campoin, *The Great Year, Astrology, Millenarianism and History in the Western Tradition* (London, New York, Australia, Arkana, 1994).

²⁶ See Brady, Bernadette, *Astrology, A Place in Chaos* (UK, The Wessex Astrologer, 2006).

²⁷ See Greene, Liz, co-founder with Howard Sasportas of the CPA *Centre for Psychological Astrology*, London.

²⁸ Hand, Robert, ARHAT <http://www.robhand.com/> [accessed 19 Oct. 2006].

connection that can be experienced in both personal and collective events. The sceptic might point out that this is as absurd as thinking that shoes influence the direction in which we walk or a thunderclap in Canada influences a tea party in Hampstead, though as Brady might point out, that a butterfly in China can influence weather conditions in the West has recently achieved the status of a scientific myth, rather blurring the original modernist picture of a world with no subtlety, a world we can eventually constrain and control.

Facticity and the World

Schrödinger's thought experiment places a cat in a box with a vial of cyanide gas that may or may not be shattered by a radioactive quantum event.²⁹ Is Schrödinger's cat (whether the vial of poisoned gas has been shattered or not) a decomposing corpse in the box because it has been irresponsibly shut in for too long without food and air? This would certainly explain the cat owner's anxiety. Or is it, as some people believe, an example of quantum indeterminacy that makes all human scale events lack objectivity? It is the cat owner's everyday, unpretentious position that will be taken as the foundation principle for this investigation and in this I will be following Schrödinger's own logic. His intent in this experiment was to criticise the Copenhagen interpretation that quantum weirdness percolates into everyday life.³⁰ 'Mathematical physicists have carefully analyzed the cat in the box experiment, especially the physical nature of observation, and arrived at the conclusion that although the macroworld is indeterminate it need not be nonobjective, unlike the microworld'.³¹ Of course, future events are indeterminate, but, as Schrödinger ineffectively attempted to illustrate, not in the quantum sense. The cat is real enough

²⁹ See Ferris, Timothy, Ed., *The World Treasury of Physics, Astronomy and Mathematics* (Canada, Little, Brown & Company Ltd, 1991), [hereafter, Ferris, *P.A. and M.*], pp. 111-115.

³⁰ Ferris, *P. A. and M.* p. 112.

³¹ Ferris, *P. A. and M.* p. 112.

to cause anxiety (an example of a Western cultural bias since they eat cats in China). This is a position based on the starting point that Merleau Ponty, interpreting Husserl, explains as the ‘facticity’ of an ‘essence’ of an embodied ‘perception’ or ‘consciousness’.³² This essence experiences ‘as real’ the facticity of body/world/being. This is directly perceived as reality, reality, in this context, as a fact, an eternally emerging, pluralistic absolute.

Non-astrologers might use the twenty thousand words authorized for this paper to tender evidence for why astrology is a mere quantum aberration in the fabric of our body/brains - surely an acceptable proposition as this could apply equally to everything -- whereas astrologers might claim that the fabric of space-time itself is described by the astrological narrative as ‘life’ emerges out of the inexplicable place-of-no-memory, a data-less unknown that may or may not exist pre-birth and post-death. They might argue that astrology is a symbolic language -- developed over millennia -- that illuminates recognisable patterns in this emergent phenomenon, a developing language apprehended by observations of changes in the narrative of the heavens as real to astrologers as the mathematics of the heavens is to astrophysicists and as inherently extant.³³ For this investigation, whether we can know if the cat in the box is alive, or dead, or nonexistent, is not the issue; the issue is the fact that the cat owner (a UK cat owner) thinks/feels/believes that it matters; he or she cares. In this world there is a cat and an owner keen to rescue the cat. In the here and now we live in a world in which we can decide to open the box and observe the state of the cat and consequently suffer or enjoy the mix of personal and culturally predisposed emotional reactions that ensue. In this discourse I will be working with the shifting ground of the emerging phenomenon that Merleau Ponty has pointed out to us is a

³² Ponty, *Phenomenology*, preface, vii.

³³ See Blakemore, Colin, *The Mind Machine* (London, BBC Books, BBC Enterprises, 1988).

‘perpetual incarnation’ of our perceived world.³⁴ Bruno Latour criticises the phenomenological stand. He calls it the ‘unreflexive extension’ of our human selves, a narrow focus that ‘will be of no use in accounting for how things really are’, and goes on to describe it with even greater force as ‘a dramatic split’ from the world of science and therefore objectivity.³⁵ Ponty would have argued with Latour’s criticism. Ponty believed that he was espousing a middle way; he wrote: ‘Probably the chief gain of phenomenology is to have united extreme subjectivism and extreme objectivism in its notion of the world or of rationality’.³⁶ By honouring the subjective in reflexive mode but shunning subjectivity, I shall take the word ‘world’ as the operative word. In the perpetual incarnation of emerging phenomenon Ponty expresses his perception of an ‘out there’, gently divested of modernist extremism, an ‘out there’ that we can interpret as an ‘objective world’, that we ‘as subjects’ experience as ‘out there’ whether it is or not; a mysterious world incarnating at every moment of time. And astrologers believe that they have the opportunity to begin to comprehend and work together with this upsurge of occurrences by utilising an ancient but developing text that interprets the patterns in the heavens, patterns that they observe unfolding on the horoscope illuminated on their computer screens; a kind of cosmic clock updating itself very two minutes in tune with the facticity of planet Earth’s relationship with the heavens in relation to the exact position on the surface of the planet that the horoscope has been set to present.

³⁴ Ponty, *Phenomenology*, p. 192.

³⁵ Latour, *Pandora*, pp. 8-9.

³⁶ Ponty, *Phenomenology*, p. xxii.

Emergent Movements: Race, Class, Gender, and Cosmos³⁷

This dissertation is written under the banner of ‘Cultural Astronomy and Astrology’. Since Cultural Studies was initiated as a subject in its own right by, as recalled by Hall, the ‘*caesura*’ Hoggart, Williams, and Thompson (leading in 1964 to the formation of The Birmingham Centre for Contemporary Cultural Studies), it has concerned itself with culturally significant subgroups that have demanded a social readjustment of a ruling paradigmatic powerbase, i.e., the question of race, the feminist movement of the 1980’s, and prior to that -- the original problematic confronting Cultural Studies – Marxism in the 70s.³⁸ As Hall puts it, Cultural Studies is different from other studies in that there is always something ‘*at stake*’.³⁹ The movements Marxism (political), feminism (personal) and anti-racial discrimination (both personal and political) set out to right wrongs. Reading Charles Dickens one is projected into the distressing conditions in the industrial nineteenth century metropolis. The old social order in tatters, workers, massing in the cities, were inhumanely underprivileged while the ruling elite enjoyed disproportionate wealth. But the Marxist ideology was ineffective when applied inflexibly as all men are equal, but some men (the intellectually strong) are more equal than others, permitting those with few scruples to profit (the hegemonic impulse is ubiquitous).⁴⁰

The rise of feminism, a rebellion on the part of a post-modernist female population against an ancient ruling paradigm that branded them servants in the eyes of chauvinistic males -- males who could assume superiority because female physiology meant women were needful of

³⁷ Edgar, A, and P. Sedgwick, eds., *Cultural Theory: The Key Concepts* (UK, USA, Canada, Routledge, 2002), [hereafter Edgar and Sedgwick, *Theory*], p. 1.

³⁸ See Hall, S., ‘Cultural Studies and its Theoretical Legacies’, published in *Cultural Studies* ed., Lawrence Grossberg, Cary Nelson, Paula Treichler (New York and London, Routledge, 1992), [hereafter Hall, *CS*], pp. 280-282, for ‘*caesura*’ (presumably named for the ‘triumvirate’ Brutus, Ceasar and Cassius) see also Chris Jenks, *Culture* (Oxon, UK, NY, USA, Routledge, 2005), p. 208.

³⁹ Hall, *CS*, p. 279.

⁴⁰ See Gramsci, Antonio, *Notebooks*, ‘Cultural hegemony as a means of maintaining the capitalist state’, http://wikipedia.org/wiki/Antinio_Gramsci [accessed 19 Sept. 2006].

protection while rearing their young -- could reasonably be expected at a time when medicine had evolved sufficiently to free the female body from its original constraints, and tools, such as guns and power-drills, had been developed that work as effectively for the weaker physique as for the physically strong.

Stuart Hall said of cultural studies that it was ‘wrestling with angels’, by which he meant wrestling with the conundrums of theory, theories such as those proposed by Karl Marx, theories that he branded inadequate due to determinism, reductionism, and a metanarrative status, and which he compared to the privileged object of his own study, culture, ideology, language and the symbolic.⁴¹ Tomas Kuhn’s term paradigm could be construed as a sanctified law and a sanctified law visualised as an angel. A metaphor for Cultural Studies then could be the theatre, taking into account the strife, perhaps more vividly descriptive, a coliseum-type arena, for the study of angels in combat.⁴²

In 2003, Cultural Studies allowed onto into the cultural studies arena yet another disgruntled subculture, another organically rising ‘exterior force’ to ‘rupture’ (Hall’s term) the comfortable ruling paradigm and intellectually to challenge negative bigotry. The newcomer was astrology. The deconstruction of Marxism, the airing of feminists’ grievances, and the opening up of discourses concerned with racism, all these dealt with problems with the normative due to an unjust ruling paradigm that induces a sense of inferiority well known to the astrologer, who, as Gloria Starr at the Astrological Association Conference of 2006 bewailed, are unsure of whether to answer truthfully when confronted with the question, ‘What is it you do?’ But, this time, it is not only disgruntled human beings kitting up in the weapons of phenomenology, semantics, semiology, narrative and text that have been let out onto the arena floor as it was with the

⁴¹ Hall, CS, p. 281.

⁴² Kuhn, Thomas, S., *The Structure of Scientific Revolution* (Chicago, University of Chicago Press, 1962), [hereafter Kuhn, *Scientific Revolution*].

proletariat, the female sex, or ethnic minorities. The cultural paradigm ‘*at stake*’ is faced with an ‘-ology’, a branch of knowledge, a study -- an elaborate study, which has fascinated the minds of remarkable men for millennia, an ancient study upon which culturally acceptable astronomy, cosmology and astrophysics have been constructed. The very roots of our culture are astrological from Sumeria and pre-dynastic Egypt, through Babylon and Hellenistic Greece, to Rome. Cosimo de Medici’s adviser Ficino (1433-99) was an astrologer.⁴³ Galileo (1564-1642) and Kepler (1571-1630), fathers of modern science, were astrologers.⁴⁴ One of the first empiricist, Francis Bacon (1561-1626) praised the new art of mathematics as essential to the proper study of astrology.⁴⁵ A portrait of John Dee (1527-1608), astrologer to Elizabeth I, decorates the walls of a classroom in Jesus College Oxford, while the Ashmolean, the Oxford University Museum was founded by Elias Ashmole (1617-91) an astrologer and adviser to Charles II.⁴⁶ These are to name but a few. Our great British stone monuments suggest that the study of an eternally moving but reliably predictable heavens was of paramount importance for the pagan peoples who lived both contemporaneously and prior to the great Mediterranean civilisations. Campion muses, quoting Peter Haworth (2001), on the reaction of gazing on a star-studded night sky: ‘all such experiences are embodied and a self-reflexive phenomenological approach might reveal a quickening of the pulse, a feeling of physical elation ...’. The question for historians is: did our ancestors feel as we do? Babylonians equated their gods and goddesses with planets. Plato records Timaeus, an Italian Greek with Pythagorean leanings, calling the fixed stars ‘divine and eternal animals ever abiding’

⁴³ Moore, T. *The Planets Within: The Astrological Psychology of Marsilio Ficino* (Great Barrington, MA, Associated University Presses, Inc, 1989).

⁴⁴ Campion, N. and N. Kollerstrom, *Galileo’s Astrology*, special issue, *Culture and the Cosmos*, vol. 7, no. 1.

⁴⁵ Nichol, John, *Francis Bacon, His Life and Philosophy. Volume: 2.* (Edinburgh, William Blackwood and Sons, 1901), p. 134. ‘On the whole, in common with many of his most distinguished predecessors and compeers as Roger Bacon, Cardan, Tycho Brahe, and Kepler [Francis Bacon] leant, in these matters, to the side of credulity; and ... he may be excused for his lingering belief in Astrology, which did nothing to promote the true science of the stars’.

⁴⁶ Josten, C.H., ‘Elias Ashmole (1617-92). His Autobiographical and Historical Notes, His Correspondence, and Other Contemporary Sources Relating to His Life and Work’, *English Historical Review*, vol. 83, no. 327 (April 1968), pp. 355-57.

and the moving stars ‘deities’, which he describes as, ‘subject to deviation ... circling as they dance’.⁴⁷ Lamenting the complexity of their perambulations, which sends ‘terror and intimations of the future to those who cannot calculate their movements’, Timaeus propounds the indispensability of ‘a visible representation of the heavenly system’.⁴⁸ If the ancestors did feel as we do, that these heavenly movements pursuing their courses with such dedication in an incomprehensible heaven should be equated with the divine, then it would be feasible to deduce that monumental constructions would be erected to honour these deities and facilitate the study of their movements. Whether viewed in its concrete physicality, as metaphysical poetry, or, in its mathematical reliability as an intellectual construct, the cosmos is a thing of awesome beauty; the etymology of the word cosmos is ‘order’, ‘ornament’, the basis of the word ‘cosmetics’.

One might inquire, why has astrology at this particular moment in time become a ‘historically relevant emergent movement’ (the definition Hall gives for a new item on the Cultural Studies agenda)? And those astrologers who are interested will consult the horoscope of today and supply answers, but all astrological answers will relate to the events that we can observe occurring, events that can be seen to be emerging without the extra dimension of understanding offered by astrological insight. Published in late 1989 *The New Physics*, edited by Paul Davies, a collection of essays by top physicists, talked of ‘breathtaking developments’, ‘exhilarating’ advances towards identifying the ultimate building blocks of matter, the cause of the Big Bang, and the theory of everything.⁴⁹ By May 2006, Robert Matthews, commenting on the latest edition of *The New Physics* for the *New Scientist*, asked ‘Are We Nearly There Yet?’ And the answer was not only ‘no’, but ‘no’ qualified -- there is, he adds, ‘a whole lot they don’t

⁴⁷ Plato, *Timaeus*, Jowett, B. trans., *The Internet Classics Archive*, <http://classics.mit.edu/Plato/timaeus.html> 1b.text, [accessed on 11 April 2006], [hereafter Plato, *Timaeus*], p. 13 of 26..

⁴⁸ Plato, *Timaeus*, pp 13-14 of 26.

⁴⁹ Robert Matthews, ‘Review’, the *New Scientist*, 27 May 2006, quoting from Paul Davies’ *The New Physics*, 1989.

understand'.⁵⁰ A *New Scientist* editorial of 10 December 2004 was titled 'Ideas needed'; science it said is stuck.⁵¹ Science's promise to explain 'everything' has failed to produce results, not only that, but the successes of science are causing cultural distress; technological prowess is accused of provoking changes in the Earth's climate that are frequently described in apocalyptic terms.⁵² Astrology was discredited as a subject in the eighteenth century by a rising awareness of science's obvious, at the time, superiority.⁵³ This superiority is now not so convincing while those questions that have aggravated the inner man for centuries (on hold when science promised a rosy future) are niggling once again at the youth of today. Why am I here? What is life about? What does it all mean? Insecurities are leading to fundamentalist ideologies. In such an atmosphere astrology does not look so ridiculous.

Astrology exists within a culture, it is therefore a subculture, but the question posed here is whether there is anything in astrology 'independent' of culture. 'Culture', as distinct from 'a culture' -- an important distinction first made by Linton and Mead -- is as indefinite as is astrology.⁵⁴ In their book *Culture: A Critical Review of Concepts and Definitions*, published in 1952, Clyde Kluckhohn and Alfred Kroeber formally list one hundred and sixty-four definitions and in summing up these definitions did not themselves arrive at a unanimous conclusion as to what culture is.⁵⁵ But, apart from the ambiguity and complexity of both astrology and culture, culture is a very different thing from astrology. While culture, however it is defined, whether 'a sociological term for learned behaviour, behaviour which in man is not given from birth, which is not determined by his germ cells as is the behaviour of wasps or the social ants, but must be

⁵⁰ See Matthews' 'Review', *New Scientist*, 27 May 2006, on Paul Davies, *The New Physics*, edition 2006.

⁵¹ Editorial, *New Scientist*, 10 December 2006.

⁵² 'The Heat is On, a special report on Climate Change', *The Economist*, 9-15 Sept. 2006, also see 'Global Warming: Will the Sun Come to our Rescue?' *New Scientist*, 16 Sept. 2006.

⁵³ Campion, N. *The Great Year: Astrology, Millenarianism and History in the Western Tradition* (UK, USA, Canada, NZ, Arkana, Penguin Books Ltd., 1994), Chapter 14.

⁵⁴ Kluckhohn and Kroeber, *Concepts and Definitions*, p. 93.

⁵⁵ Kluckhohn and Kroeber, *Concepts and Definitions*, pp. 292-294 and p. 319.

learnt anew from grown people by each new generation’, as Ruth Benedict wrote in 1947, or whether as Brian Goodwin posits in 2005, ‘nature and culture can be understood as one unified process, not two distinct domains separated by some property of human beings ...’, culture is a sophisticated expression of humanity’s evolutionary journey that arises out of homo sapiens’ interactions with itself and its environment.⁵⁶ On the other hand astrology, ‘the practice of relating the heavenly bodies to lives and events on earth and the tradition that has thus been generated’, is a language of symbolism and myth divined through studying very real and structured circumstances in eternal flux but at any one moment extant in the heavens.⁵⁷ The myths, metaphors and narratives that describe the astrological cosmic situation have arisen from within cultural environments, but astrology itself is nevertheless firmly grounded in the astrophysical, the actual circumstances of the stars. As Oestmann, Rutkin, and Stuckrad in their introduction to *Horoscopes and the Public Spheres: essays on the History of Astrology* state: ‘Any astrological interpretation relies on astronomical data ...’⁵⁸

We can make the case that we cannot know that anything is separate from the human brain.⁵⁹ This is true. But if we begin at this philosophically profound position then nothing is independent of anything and to investigate any further is a waste of time. We can argue amongst ourselves as to what we mean by reality but if we don’t believe in reality in the phenomenological sense, then we are also not alive or sufficiently conscious as to be aware that we ‘are’ at all, and all human endeavours are irrelevant. So this dissertation is an investigation into how it ‘appears’ to be, the facticity of the world explained from the phenomenological

⁵⁶ Benedict, R. quoted in Kluckhohn and Kroeber, *Concepts and Definitions*, p. 13.

See also Goodwin, Brian, essay ‘Brian Goodwin’ *What we Believe but Cannot Prove*, John Brockman, ed., (Simon & Schuster, UK Ltd, 2005), p. 173.

⁵⁷ See Curry, Patrick, in *The Encyclopedia of Historians and Historical Writing*, Kelly Boyd, ed., (London, Fitzroy Dearborn, 1999) 55-57: p. 55.

⁵⁸ Günther Oestmann, H. Darrel Rutkin and Kocku von Stuckrad in their introduction to *Horoscopes and the Public Spheres: essays on the History of Astrology* (Berlin, New York, Walter de Gruyter, 2006), p. 6.

⁵⁹ Gregory, Richard L. ed., *Oxford Companion to the Mind* (Oxford, Oxford University Press, 1987), preface, v.

perspective of how it appears to a consciousness studying these phenomena ‘now’. Dr Johnson kicks his stone.⁶⁰ A Zen Buddhist breaks his pot.⁶¹ A house is conceived of in the imagination of the architect, built by the builders and exists to be ‘utilised’ by its owner. Life requires we live it and believe in its existence.

Summary: Part One

Part One has clarified the philosophical stand upon which this discussion is founded. It has explained the use of a phenomenological approach as it justifies the subjective I, a ‘believer’, to speak from an astrological perspective. It has set the context for the discussion itself, defining ‘real’ as something that has meaning whether a cat or the emotions elicited by a cat, or a utility such as a table or a language -- real for a subjective ‘essence’ at any moment in time, a subjective essence that is homogenously experienced embodied in ‘the world’ as ‘fact’ by anyone reading these words at this very moment, and one that, for the astrologer, includes the reality of astrology. By allowing thoughts to rise up into conscious awareness a ‘world of ideas’ has emerged in line with Merleau Ponty’s phenomenological methodology. Part One has thus also exemplified phenomenology in action, ‘an open situation ... in which ... miraculously, thoughts and words become organised by themselves ... Such is the initial situation that realism tried to account for by asserting the actual transcendence and the existence in itself of the world and ideas’.⁶² Hall’s musings on Cultural Studies and a brief look at past cultural topics have placed this investigation in context.

⁶⁰ See Boswell, J., *The Life of Johnson* (Oxford, Oxford World’s Classics, 1998), in which he recounts Dr Johnson’s reaction to Berkeley’s ‘denial of the existence of matter’. “I refute it thus,” he cried, striking his foot against a stone until it rebounded’. 1, 471.

⁶¹ Zen Buddhist Koan: Teacher Baizhang Huaihai put the jug down on the floor and student Guishan Ligyong kicked it. <http://www.pgw.com/catalog/search.asp?ISBN=0861713699> [accessed 19 Oct. 2006].

⁶² Ponty, *Phenomenology*, p. 429.

Nicholas Campion, principle lecturer in Cultural Astrology and Astronomy, asks himself, ‘whether the MA was examining astrology/onomy *in* culture – i.e. as part of culture – or *as a* culture -- i.e. as a culture in itself?’⁶³ To investigate whether there is anything in astrology independent of culture, neither *in*, nor *as*, would seem a perverse decision under the circumstances, outside of the bounds of the syllabus, but it is a question that might shed light on the question already posed by Campion and at the present moment of writing, prior to the investigation, it is not known what the conclusion/conclusions might be. While a history is an enumeration of events enhanced by scholarly research and given life by the insight and imagination of the historian, an investigation is a quest, a project that requires fearlessness and room to manoeuvre; it twists and turns, peers into corners and follows leads -- sometimes up blind alleys. Like cultural studies itself, as Stuart Hall wrote, it ‘is a project always open to that which it doesn’t yet know, to that which it can’t yet name. It is nevertheless a serious enterprise or project ...’ at which point, having presented the cultural position and set the philosophical parameters, a serious investigation is instigated into the subject of this essay.⁶⁴

⁶³ Campion, *Syllabus*, p. 5.

⁶⁴ Hall, *CS*, p. 279.

Is There Anything in Astrology Independent of Culture

PART TWO

What Is Culture and What Is Astrology?

What Is Culture?

In 1952 Kluckhohn and Kroeber listed one hundred and sixty-four separate definitions of culture.⁶⁵ The first is from 1871. ‘Culture or Civilization taken in its wide ethnographic sense’, wrote Edward B. Tylor (1832-1917), ‘is that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society’.⁶⁶ Typical of early definitions the emphasis was on an enumeration of content.⁶⁷ The word culture (*Kultur* in German) was in regular use but it was thirty-two years before it was redefined. A further six definitions followed between 1903 and 1916 after which the floodgates opened and one hundred and fifty-seven are listed between 1920 and 1950, by which time the ‘idea of culture’ had achieved sufficient weight to enable it to become a subject worthy of study in its own right.⁶⁸ “‘Culture’”, writes Terry Eagleton, ‘is said to be one of the two or three most complex words in the English language ...’ Chris Jenks begins his introduction to his 2000 edition of *Culture* in the same vein: ‘Raymond Williams (1976) informs us that “Culture is one of the two or three most complicated words in the English language”’, and he adds, ‘such as only a confident and wise person would begin to pontificate about it ..’⁶⁹ With trepidation the current writer moves into the arena.

The simplest way forward is to begin by looking at the etymology of the word. The word culture according to the *Collins English Dictionary* comes from Latin *cultura*, to cultivate, from *colere*, to till. Eagleton adds *coulter* to this list, which means the blade of a ploughshare.

⁶⁵ Kroeber and Kluckhohn, *Concepts and Definitions*: ‘if additional definitions in Part III, in footnotes, and in quotations ... are counted, there are probably close to three hundred "definitions" in these pages. However, sampling indicates that the main conclusions we draw from the one hundred and sixty-four would not be substantially altered if we had retabulated to include every possible "definition".’ Footnote, p. 291.

⁶⁶ Tylor, E. B. *Primitive Culture: Researches into the Early History and Development of Mankind* (London, 1871).

⁶⁷ See Jenks, Chris, *Culture*, second edition (UK, USA, Canada, Routledge, 2005), [hereafter Jenks, *Culture*], p. 32.

⁶⁸ Kroeber and Kluckhohn, *Concepts and Definitions*, pp. 291-292.

⁶⁹ Eagleton, *Idea*, p. 1, and Jenks, *Culture*, p. 1.

The dictionary lists nine definitions.⁷⁰ The final four listed are concerned with the original source meaning:

6. the cultivation of plants to improve stock,
7. the rearing or breeding of animals with a view to improving the strain,
8. the act or practice of tilling the soil,
9. the experimental growth of micro organisms in a nutrient substance.

Taken at this most basic level culture is something that humans ‘do’ to something other than themselves, to a plant, or an animal, or a field, or a micro-organism, something they do in order to improve their circumstance.⁷¹ It is an act.

The act of cultivating produces a surplus. Having practiced self-sufficiency for three years in the 1970s the writer’s experience was that the most culturally relevant offering that surplus brings is spare time and energy.⁷² Not only time for relaxation becomes available, but energy, released from a preoccupation with food, warmth, and shelter, can be expended on projects that enhance individual and cultural identity. Affluence buys time for personal creativity, for reflection, and for attentiveness to the needs of others. Richard Rorty concurs: ‘Sentimental education only works on people who can relax long enough to listen’.⁷³ The ‘act of cultivating’ produces ‘results’ from, in Eagleton’s words, ‘... pig-farming to Picasso, tilling the soil to splitting the atom’.⁷⁴ Results are listed in the dictionaries first five definitions.

1. The total of inherited ideas and beliefs, values and knowledge which constitute the shared bases of social action.
2. The total range of activities and ideas of a people.
3. A particular civilisation at a particular period.
4. The artistic and social pursuits, expressions, and tastes valued by a society or class.
5. The enlightenment or refinement resulting from these pursuits.⁷⁵

⁷⁰ *Collins English Dictionary and Thesaurus* (Glasgow, HarperCollins Publishers, 1993), [hereafter, *Collins*].

⁷¹ See Parsons, T. *The Structure of Social Action* (NY, Free Press, 1951).

⁷² See Seymour, J. *Complete Book of Self-Sufficiency* (UK, Faber and Faber, 1976), also Eagleton, *Idea*, p. 1.

⁷³ Rorty, R. ‘Human Rights, Rationality, and Sentimentality’, Obrad, ed., *The Politics of Human Rights* (London, 1999), p. 80.

⁷⁴ Eagleton, *Idea*, p. 1.

⁷⁵ See *Collins*, ‘culture’.

As defined by Thomas Kuhn, paradigms are procedures or assumptions that scientists do not question until anomalies build up to a point of over-weighing, at which point the underlying paradigm is ‘shifted’.⁷⁶ Definition one, listed above, illustrates Kuhn’s definition expanded to incorporate culture as a whole, not just scientific culture. ‘Inherited ideas, beliefs, values and knowledge’ which constitute the foundation of social action are historically derived cultural paradigms. Definition two covers the range of activities and ideas of a people. Culture with a capital C has differentiated to become ‘a culture’, or ‘cultures’. Cultures differ one from the other due to environmental factors both active and passive, physical and paradigmatic; they also develop through time, thus leading us to definition three: a particular civilisation at a particular period -- which might not be civilised at all. So, ‘time’, a phenomenon that allows for significant activity, together with the limitations of location imposed by spatial circumstances, delineates the details, the rituals, habits, fashions, the creative self-expression that makes up definition four so that civilizations with their own cultural idiosyncrasies abound. When an act of fate, destiny, or mere chance (depending on perspective) occurs and the ‘artistic and social pursuits, expressions, and tastes valued by a society or class’ intermingle, as they have done all through history (and continue to do now on an unprecedented global scale), these idiosyncrasies vie for prominence merging one result here and singularising another there. It is at these discordant times that cultures that have become inflexible are provoked into new growth -- often through conflict.

Eagleton arranges culture into three main categories: 1) Culture as utopian critique, 2) culture as way of life and 3) culture as artistic creation.⁷⁷ Thus we arrive at definition five: cultivation in order to improve, materially, certainly, but more commonly, in the utopian sense,

⁷⁶ Kuhn, T. S., *The Structure of Scientific Revolution* (Chicago, University of Chicago Press, 1962).

⁷⁷ Eagleton, *Idea*, pp. 20-27.

ethically. Civility results in ‘civilization’ -- a word formally synonymous with culture.⁷⁸ Culture considered as a civilising influence is a particularly eighteenth century conception extant when the concepts civilization and culture were interchangeable. In the 1970s Kenneth Clark’s BBC thirteen part series *Civilisation* mapped the arts while Bronowski’s thirteen part series *The Ascent of Man* mapped the progress of science.⁷⁹ These programs were broadcast before the idea of progress towards ever greater cultural perfection was mocked and subsequently abandoned along with the optimistic grand narrative of The Enlightenment philosophers.⁸⁰

Culture as a way of life has a colonial anthropological ancestry.⁸¹ The study of the Bushmen culture or the New Guinean native spread to include the study of subcultures -- minority cultures, all and any type of cultural variance. Goths and Punks (style with attitude), the Mafia (expanded family controlling interests), and terrorists (violent political statements) are considered worthy of study and the list includes capitalistic corporate culture. This is a nineteenth century development that Eagleton refers to as a ‘semantic swerve’.⁸² We can hear the tyres screeching as the idea of culture corners so tightly that its civilizing ideals are thrown aside and left behind battered and dusty in the gutter, leaving us with an ‘idea of culture’ that may not include any cultured people in the eighteenth century sense at all.

As in tribal communities today, culture as artistic creation was heavily influenced by spiritual motives. Today it encompasses exotic and/or sordid fascinations that can be seen in stylized films such as *Kill Bill* (influenced by cartoons and modern Japanese gangland culture),

⁷⁸ For a discussion on distinctions between culture and civilization see Kroeber and Kluckhohn, *Concepts and Definitions*, pages 21 - 29.

⁷⁹ See Lord Clark, *Civilisation*, A history of life-giving beliefs and ideas made visible and audible through the medium of art (1966-8), BBC broadcast (1969), and Jacob Bronowski, *The Ascent of Man* (1969 – 1972), BBC broadcast (1973).

⁸⁰ Huyssen, J., *After the Great Divide: Modernism, Mass Culture, and Postmodernism* (Basingstoke, Macmillan, 1988), p. 12.

⁸¹ Eagleton, *Idea*, p. 26.

⁸² Eagleton, *Idea*, p. 9.

sophisticated and supra-aggressive, or Damian Hirst's bisected animals preserved in formaldehyde.⁸³

So what is culture? It is a miasma of active components all of which will supply cultural studies with material for as long as there are culturally active life forms.

But studying the colourful details of cultural behavior is not going to answer the question as to whether anything can exist independent of culture. An overview is necessary and to achieve this, looking at culture in relation to nature might be helpful -- not nature in the eighteenth century modernist sense, nature to be dominated, mere materiality, the stuff of science ('the old spirit-nature or spirit-matter dualism carried over into the field of the growing recognition of culture') but nature with a capital N, Nature that elicits that holy sense of awe when present at the birth of new life, or when contemplating the superabundance that is Earth, or the enormity of a universe in which our home planet is so miniscule it fades into insignificance.⁸⁴

This need to achieve an overview demands that this discussion move into the scorned world of generalities. Who-exactly-said-exactly-what-at-exactly-when will not supply a wide enough angle of view; indeed, it can only serve to obfuscate the issue.

Culture/Nature

Eagleton remarks, in his chapter on 'Culture and Nature', that most species on this earth 'have only a limited power to sit loose to their determining contexts' whereas human beings 'move at the conjuncture of the concrete and the universal, body and symbolic medium ... not a place where anyone can feel blissfully at home'.⁸⁵ The discomfort of this 'in between' state, he suggests, stimulates humanity to direct its controlling energy at nature. Human beings culture

⁸³ *Kill Bill* directed by Quentin Tarantino (2003 - 4) and Damian Hirst, Natural History Series, 1991-94.

⁸⁴ Kroeber and Kluckhohn, *Concepts and Definitions*, p. 29.

⁸⁵ Eagleton, *Idea*, p. 97

nature, thus a tautology occurs between nature and culture. Human nature cultivating nature cultivates culture. Whether the plethora of results, sometimes bizarre, as in the case of drag queens and floppy-eared bunnies, sometimes beautiful, as in Mozart and high moral principles, sometimes treacherous, as in nuclear bombs and fundamentalist idealism, sometimes confusing as in academic philosophical constructs and religious variety -- whether these results are considered an advancement or its converse is a matter for individual judgement based on the experience (inculcated or empiric) of the perceiver. American postmodernist culturalism sees nature as a derivative of culture.⁸⁶ The romantic poet's vision of nature might be culturally derived, but one need only contemplate death to work out both rationally and emotionally that this cannot be correct. As Eagleton notes: 'The cultural is that which we can change, but the stuff to be altered has its own autonomous existence ... something of the recalcitrance of nature'.⁸⁷ Culture, it seems, has the power to formulate what is meant by nature, to codify, to categorise, and to alter nature but, put simply, nature retains the upper hand.

At this point it is necessary to determine the nature of the relationship between nature and culture. A linguistic approach might be helpful as hidden in syntax there may be found truths unrealised by the conscious mind: 'a group of rules that characterize discursive practice ... not imposed from the outside on the elements that they relate together; they are caught up in the very things that they connect'.⁸⁸

⁸⁶ See Soper, K. *What is Nature?* (Oxford, 1995), pp. 132-3.

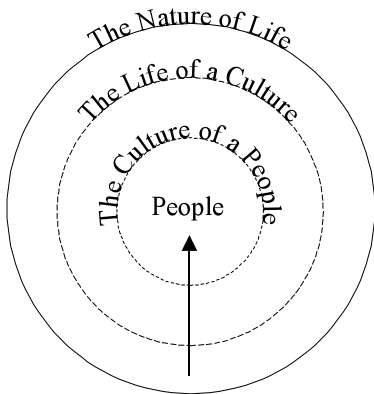
⁸⁷ Eagleton, *Idea*, p. 4.

⁸⁸ Foucault, Michel, *The Archaeology of Knowledge* (London, Tavistock Publications Ltd, 1972), p. 127.

A Culture/Nature Model

Differentiating between the grammatical use of the word ‘culture’ and the use of the word ‘nature’ we observe that while we readily discuss ‘the nature of culture, or a culture’, ‘the nature of life’ and ‘the nature of a people’, and we also discuss ‘the culture of a people’, we do not ordinarily speak of ‘the culture of nature or a nature’ or ‘the culture of life’. Our use of the word ‘nature’ spontaneously encompasses the word ‘culture’ and even the word ‘life’, but our word

Fig. 1



‘culture’ only encompasses the people. Figure 1 illustrates this point.

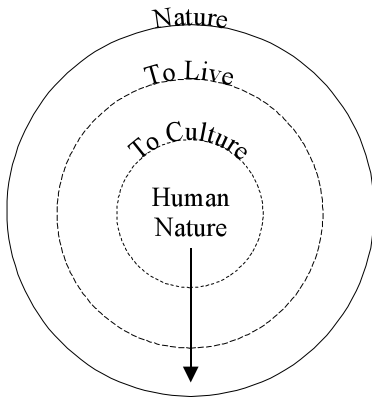
On figure 1 the outer circle, representing ‘the nature of life’, encompasses both the circle representing ‘the life of a culture’, and that representing ‘the culture of a people’. The direction of incorporation is from the outside in. ‘The nature of life’ also encompasses the ‘nature of a culture’, and the ‘nature of a people’, and, if we choose, we

can extend the model inwards to include ‘the nature of an individual’ as a separate circle within the circle of the group. The inner circle, ‘the life of a culture’, encompassing ‘the life of a people’, also includes single lives. Edgar and Sedgwick introduce *Key Concepts* with these words: ‘For ‘culture’ is immanent to human experience ...’⁸⁹

Looking at figure 1 we see humanity’s whole world is a tiny proportion of the nature circle. Typically, somewhat arrogantly and anthropocentrically, we pilfer nature’s genius and, as if it belonged to us alone, call it ‘human’ nature. The lines between the circles are perforated to illustrate the fuzzy nature of the boundaries.

⁸⁹ Edgar, Andrew and Sedgwick, Peter, eds., *Cultural Theory: The Key Concepts* (Oxon, USA, Canada, NY, Routledge, 2005), [hereafter Edgar and Sedgwick, *Key*], p. 1.

Fig. 2



Human beings culture nature. On a loose reading this seems to destroy the simple proposition that one sees in figure 1, but this is only appearance. Remember, according to *Key Concepts* culture is immanent to human experience, innate, inborn. The model shows people inhabiting culture/life/nature (just as they inhabit a room); therefore, they are in a position to act on the encompassing phenomenon (to redecorate their room) to cultivate the enveloping culture, imposing their will, which in turn impinges on life and consequently nature. Figure 2 illustrates this point. By taking the nouns ‘a culture’, and ‘a life’, and converting them into verbs, ‘to culture’ (or to cultivate), ‘to live’, the action, represented by the arrow, proceeds from the inside out. People ‘cultivate’, whether as farmers, educators, entertainers or manufacturers, and these actions affect life and nature.

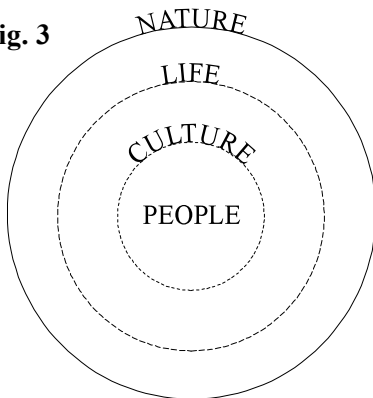
Contemplating figure 2 it is possible to comprehend the power people have to

interfere with their enveloping ‘world’, intrinsic as ‘human nature’ is to culture and culture is to

life. This creative power is both miraculous and hazardous.

Figure 3 simplifies the picture. Nature is pictured as all-inclusive: so what can we understand from this?

Fig. 3



The philosopher Lao Tzu wrote his philosophical treatise the *Dao De Jing* (old spelling *Tao Te Ching*) in the fifth century BCE.⁹⁰ Isabella Mears, writing in 1922, says that

⁹⁰ Wilhelm, Richard, *Lao Tzu, Tao Te Ching: The Richard Wilhelm Edition* (GB, Arkana, 1990), pp. 88-95.

tao can be translated as nature; P.C. Lau, in 1963, suggests ‘*te* is the nature of a thing that it gets from *tao*’.⁹¹ In the West we talk of Mother Nature and in Stephen Mitchell’s 1999 translation, *dao* is interpreted as The Great Mother.⁹² Nature in its most complex all-encompassing sense (as it is represented on figure 3) can be interpreted as correlating with Lao Tzu’s *dao*.⁹³ Living in China during the time of The Warring States, Tzu had the opportunity to contemplate a culture at its most idiotic. He set himself the task of determining what had gone awry with an eye to future avoidance. His considered conclusion, *wuwei*, translates as ‘non-interference’. By non-interference Tzu did not mean non-action. Life ‘by its nature’ acts. What Tzu advised against was ‘unwarranted intervention’, the precise meaning of the word ‘interference’. Whether *dao* is expressing itself as life, or culture, or individuals, unwarranted intervention, according to Tzu, is a violation. ‘It is for this reason’, he wrote, ‘that the sages keep to service that doesn’t involve coercion ...’⁹⁴ Plato is also regarded as wise. Writing around the same time as Tzu, he concludes the *Timaeus* with counsel that we can reasonably interpret as equivalent.

And the motions which are akin to the divine principle within us are the thoughts and revolutions of the universe. These each man should follow, and correct those corrupted courses of the head which are concerned with generation and by learning the harmonies and revolutions of the whole should assimilate the perceiver to the thing perceived according to his original nature.⁹⁵

If, as advised, morally depraved, ‘corrupted’ motivations, ‘courses of the head’ concerned with generating, ‘generation’, whatever we fancy are ‘corrected’, according to *Timaeus*, a divine state of harmony with original nature can be achieved. Note that Plato’s

⁹¹ Mears, I., *Tao Te King* (London, Theosophical Publishing House Ltd, 1922), p. 3., and D. C Lau, trans., *Lao Tzu, Tao Te Ching* (UK, USA, Australia, Penguin Classics, Penguin Books Ltd., 1963), p. 42.

⁹² Mitchell, Stephen, trans., *Tao Te Ching: An Illustrated Journey* (London, Frances Lincoln Ltd, 1999), stanza 6.

⁹³ See back cover of *Tao Te Ching: A New translation by Gia-Fu and Jane English* (London, Wildwood House Ltd, 1982) in which *Tao* is translated as nature.

⁹⁴ Ames, R.T. and D.L. Hall, *Dao De Jing: Making This Life Significant* (New York, Toronto, Ballentine Books, The Random House, Inc., 2003), [hereafter Ames and Hall, *Dao*], p. 80.

⁹⁵ Botton, Alain de, *The Essential Plato*, B. Jowett, trans., (1871), (UK., The Softback Preview, 1999), p. 1217.

perception of nature is astronomical. If, to recap, *dao* and nature are considered correlational, it suggests that both Timaeus (according to Plato) and Lao Tzu believed that every individual human being (represented collectively on the figure 3) is, using Ponty's term, 'embodied' in the natural world. In Lao Tzu's statement, 'Venture not beyond your doors to know the world', he is proposing that conscious awareness of this 'disclosure of the world' -- another of Ponty's terms -- is to 'know' it, perhaps to be in touch with the 'original nature' promoted by Plato.⁹⁶

This model is anthropocentric in a literal sense because this discussion is concerned with human culture, but this anthropocentrism is not mandatory. Animals that demonstrate cultural traits also belong in the central area of the figure. Animals living with humans are unquestionably culturally dynamic.⁹⁷ Put any active entity in the centre; it does not need to be biological -- a volcano will serve -- and it too will demonstrate the same power over the expression of a culture in its vicinity. This influence can also be seen in the breakout of a virus infection and if this virus is acting from within a body it will influence culture very effectively. AIDs is a brutal example.⁹⁸ Take this model and fill it with individual centres representing individual entities, imagine them like the ripples in a pond when a handful of pebbles is tossed in - Ponty's world perpetually incarnating - and the pluralistic and ever-changing nature of reality (or reality of nature) is illuminated. As he alleged: 'the body is solidified or generalised existence and existence a perpetual incarnation'.⁹⁹

The pictograms *dao* and *de* have been interpreted in many ways. The latest interpretation by Ames and Hall translates them as 'This Focus (*de*) and Its Field (*dao*)'.¹⁰⁰ In relation to this simple model Ames and Hall's use of focus and field is apropos. The act of

⁹⁶ Ames and Hall, *Dao*, stanza 47, p. 150, and Ponty, *Phenomenology*, Introduction, p. xxiii.

⁹⁷ Waal. Frans de, *The Ape and the Sushi Master; Cultural Reflections of a Primatologist* (New York, Basic Books, 2001).

⁹⁸ Hall, *CS*, pp. 285-6.

⁹⁹ Ponty, *Phenomenology*, p. 192.

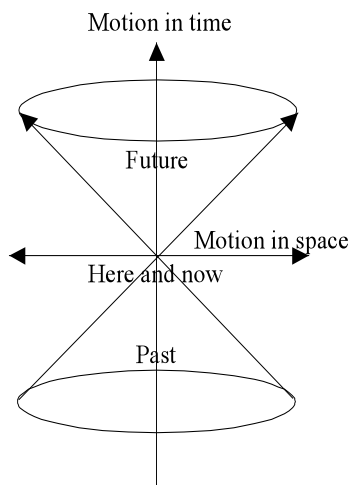
¹⁰⁰ Ames and Hall, *Dao*, p. 13.

incarnation is a focus, a pebble entering the water. Nature (which incorporates culture), represented by the water, is the field. Ponty incorporated perception with this total situation: ‘Perception is not a science of the world, it is not even an act, a deliberate taking up of position; it is the background from which all acts stand out, and is presupposed by them. It is a field’.¹⁰¹ ‘The phenomenal field’, according to Ponty, ‘is not an “inner world”, the phenomenon is not a state of consciousness, or a mental fact ... [it] is not grasped in some inexpressible coincidence, it is “understood” through a sort of act of appropriation which we all experience’.¹⁰²

Nature, Culture, Space and Time

Hermann Minkowski (1864-1909) was Einstein’s tutor. A mathematician and geometer, he developed the idea of four-dimensional space-time.

Fig. 4



‘Henceforth’ he announced in a lecture in Cologne in 1908, ‘space by itself and time, by itself, are doomed to fade into mere shadows, and only a kind of union of the two will preserve an independent reality’.¹⁰³

Minkowski drew a diagram to illustrate his space-time theory (figure 4). It shows the history of light from a given region of space focusing in the here and now and expanding into a future. The only events we can have knowledge of lie

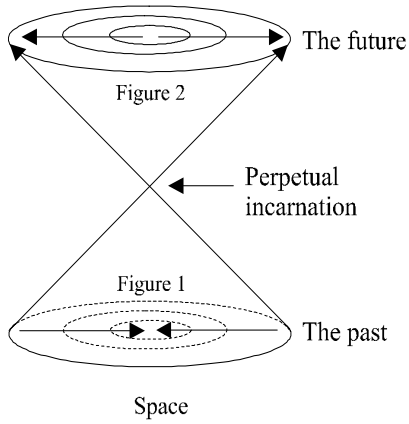
within the past light cone and the only events we can influence lie within the future light cone.

¹⁰¹ Ponty, *Phenomenology*, introduction, xii.

¹⁰² Ponty, *Phenomenology*, pp. 66-7.

¹⁰³ See the Minkowski space-time diagram in Gribbin, J. ed., *Companion to the Cosmos* (London, Weidenfield & Nicholson, The Orion Publishing Group, 1996), p. 274, also in Stephen Hawkins, *Brief History of Time* (London, Transworld Publishers, 1988), pp. 26- 27.

Fig. 5



I can apply the original figures, 1 and 2, to Minkowski's space-time diagram (figure 5). Culture is a space-time phenomenon, as is perception, life, and nature. The body, according to Ponty, 'inhabits' space and time.¹⁰⁴ He writes: 'I am not in space and time, nor do I conceive them; I belong to them. My body combines with them and includes them'.¹⁰⁵ By adding the dimension of time to the nature/culture model, the focus (*de*) and its perceptual field

(*dao*) combine at the moment of embodiment.

Reviewing figure 5 in relation to figure 4 you will see that an entity, a phenomenological 'essence', is embodied in a time line that passes through the centre of the diagram.¹⁰⁶ Isaiah Berlin, in his 1991 essay on pluralism, accounting for sympathy between the plurality of differing individuals, wrote: 'Intercommunication between culture in time and space is only possible because what makes men human is common to them, and acts as a bridge between them'.¹⁰⁷ In the past cone the entity is intrinsic to a history, a history that, as we go back in time, is defined by an ever expanding spatial axis that will eventually encompass even the beginning of time (if such a thing exists). This is the original figure 1, in which the arrow moves inwards. The appropriated present, the embodied *I am*, Minkowski's 'here and now', is the point of action, the point where *will* is applied to the environment and upon which the future-time-cone is (*will be*) dependent. In figure 2 the arrow moves out.

¹⁰⁴ Ponty, *Phenomenology*, p. 161.

¹⁰⁵ Ponty, *Phenomenology*, p. 162.

¹⁰⁶ For a discussion on Husserl's use of the word 'essence' see Ponty, *Phenomenology*, preface, p. xvi and xvii.

¹⁰⁷ Berlin, Isaiah, 'The idea of pluralism' (1991) in Walter Truett Anderson, ed., *The Fontana Postmodernism Reader* (London, Fontana, 1996), pp. 48.

Seeing with great clarity the immensity and complexity of the total environment and the insufficiency of individual perception, it is this power that Lao Tzu (in advice he directs at authority) suggests is handled with delicacy. ‘Bringing proper order to a great state’, he says, ‘is like cooking a small fish’.¹⁰⁸ In this respectful way the future-cone, tomorrow’s ‘here and now’, is free of the painful results of imprudent action.

Brian Goodwin of Schumacher College writes: ‘I believe that nature and culture can be understood as one unified process, not two distinct domains separated by some property of human beings ...’¹⁰⁹ This model agrees with Goodwin and suggests the process is directional, although, it should be realised, that while the possibility of physical (embodied) action on the past is closed, the present has the power to describe the past as it chooses. The result is historical, religious and philosophical ideological fashion.

Culture as Patterns and Personality

While on the subject of culture, before we move onto the second question posed in Part Two, ‘What is astrology?’ let us take note of some earlier, astrologically pertinent definitions of culture.

By the 1950s it was fashionable to link the idea of culture to patterns of organization found in chemistry and biology.

- All nature consists of materials. But the manner in which matter is organized into entities is as significant as the substance or the function serviced within a given system. Recent organic chemistry has documented this fact. The self-same atoms present in exactly the same number may constitute either a medicine or a poison, depending solely upon the fashion in which they are arranged.¹¹⁰

¹⁰⁸ Ames and Hall, *Daodejing*, p. 171.

¹⁰⁹ Goodwin, Brian, ‘Brian Goodwin’ in John Brockman, ed, *What We Believe but Cannot Prove*, p. 173.

¹¹⁰ Comment, Kroeber and Kluckhohn, *Concepts and Definitions*, p. 123.

- Panunzio, (1939) ‘... culture is a man-made or superorganic order, self-generating and dynamic in its operation, a pattern creating order ...’¹¹¹
- It is patterning that gives to each culture — or species— its selective and distinctive life-way; to each culture its selective orientation toward experience broadly characteristic of a group.¹¹²

Influenced by psychology, anthropologists linked patterns in personality to culture. ‘An analogy used by Freud for personality is equally applicable to cultural disintegration. If we throw a crystal to the ground, it breaks; however, its dissolution is not haphazard. The fragmentation accords with lines of cleavage predetermined by the particular structure of the crystal ...’¹¹³ This connection is reiterated in the following:

- Ruth Benedict (1932): ‘Cultural configurations stand to the understanding of group behavior in the relation that personality types stand to the understanding of individual behavior . . .’¹¹⁴
- Katz and Schanck, (1938): ‘Culture is to society what personality is to the organism’.¹¹⁵
- Mandelbaum (1941): ‘A graduated weighting of patterns, a hierarchy of values, is characteristic of the phenomena we call cultural as well as of the behavior we term personal. The shape of a culture, when we probe into its essential nature, begins to look more and more like the structure of a personality . . .’¹¹⁶
- Coutu, (1949): ‘Culture is to a population aggregate what personality is to the individual; ...’¹¹⁷

These comparisons were not without criticism. Kroeber and Kluckhohn sum up: ‘The equation of culture with the personality of a society or of personality as the subjective side of culture represents an unfortunate oversimplification. The former analogy leads to the brink of the "group-mind" fallacy’.¹¹⁸ Perhaps they are alluding to C. G. Jung’s unpopular ‘collective

¹¹¹ Panunzio: Kroeber and Kluckhohn, *Concepts and Definitions*, p. 106.

¹¹² Comment, Kroeber and Kluckhohn, *Concepts and Definitions*, p. 366.

¹¹³ Comment, Kroeber and Kluckhohn, *Concepts and Definitions*, p. 122.

¹¹⁴ From Benedict, Ruth: Kroeber and Kluckhohn, *Concepts and Definitions*, p. 198.

¹¹⁵ Katz, D. and R. L. Schanck, *Social Psychology* (New York, Kroeber and Kluckhohn 1938) from, *Concepts and Definitions*, p. 117.

¹¹⁶ From David G. Mandelbaum: Kroeber and Kluckhohn, *Concepts and Definitions*, p. 208.

¹¹⁷ From Walter Coutu (social psychologist): Kroeber and Kluckhohn, *Concepts and Definitions*, p. 121.

¹¹⁸ Kroeber and Kluckhohn, *Concepts and Definitions*, p. 218.

unconscious' theory?¹¹⁹ Kroeber and Kluckhohn continue: 'The latter is false because culture is far from being the only constituent of personality ...'¹²⁰ This reminds us that the model stands, even if the culture circle is removed but, for a being, the life and nature circles are obligatory. 'The parallels', they admit, 'nevertheless remain arresting'.¹²¹ In spite of these criticisms they confess that even the anthropologist skeptical of some psychological dogmas felt at home with psychoanalytic psychology: '...certain similarities ... confront him in describing and interpreting a culture with those met by a psychoanalyst in diagnosing a personality; the relationship between forms and meanings, between content and organization, between stability and change'.¹²²

Patterns were also recognized chemically and biologically so, returning to the quote at the start of this chapter, the appended conclusion leads to a further comparison:

The self-same atoms present in exactly the same number may constitute either a medicine or a poison, depending solely upon the fashion in which they are arranged. Contemporary genetics and biology have come to the same conclusion.¹²³

Wilhelm Johannsen coined the term 'gene' in 1909; by the early 1950s it was known that the chemical material of a gene was DNA. Kroeber and Kluckhohn's *Definitions* was published in 1952, the year before Crick and Watson discovered the DNA structure. The 'idea' of genes was fashionable. Cultural sociologists related culture with genes. Jung had recovered the idea of archetypes from the Greeks, *arche* primal, *type* pattern. Jung identified the archetype also with the gene.

¹¹⁹ For data on Jung's '*persona non grata*' status, see Evans, Richard, I., *Conversations with Carl Jung and Reactions from Ernest Jones* (Princeton, NJ: D. Van Nostrand Company, 1964), [hereafter Evans, *Conversations*] p. 12.

¹²⁰ Kroeber and Kluckhohn, *Concepts and Definitions*, p. 218.

¹²¹ Kroeber and Kluckhohn, *Concepts and Definitions*, p. 218.

¹²² Kroeber and Kluckhohn, *Concepts and Definitions*, p. 221.

¹²³ Comment, Kroeber and Kluckhohn, *Concepts and Definitions*, p. 123.

They don't become; they are. They are to begin with. You see, we are born into a pattern. We are a structure that is pre-established through the genes.¹²⁴

The underlying paradigm decides the cultural norm. If the paradigm shifts so does the normative. The fundamental requirement of the gene, reproduction, resulted in Dawkins' theory of *The Selfish Gene*.¹²⁵ This genetic narrative leaked into the cultural, where it already had a foothold, and the psychological/social/cultural version of the gene, the meme, was born.¹²⁶ The meme is a paradigm with power. Dawkins blamed 'the religion meme' for all social ills.¹²⁷ Jung blamed archetypes arising out of a collective unconscious.¹²⁸ James Hillman defines archetypes as the deepest patterns of psychic functioning.¹²⁹ Archetypes, paradigms, memes -- while their originators might draw attention to their different perspectival progenitors all work to the same effect. They are all words that signify collective phenomenon with power.

Horoscopes are patterns used to interpret the nature of nations and the nature of personalities and they too have been equated with genes. Astrologers understand that genes determine character and they know from experience that a birth chart delineates character very effectively. Maggie Hyde in her book *Jung and Astrology* writes:

A key question for astrologers is whether or not the archetypes are interchangeable with astrological symbols. Jung himself appears to have authorised the connection. He considers that astrology has to do with the 'interpretation of the archetypes'.¹³⁰

¹²⁴ Evans, *Conversations*, p. 25.

¹²⁵ Dawkins, Richard, *The Selfish Gene* (Oxford, Oxford University Press, 1976), [hereafter Dawkins, *Gene*].

¹²⁶ Dawkins, *Gene*, chapter 11.

¹²⁷ See 'Lunging, Flailing, Mispunching' Terry Eagleton's review of Dawkins' *God Delusion*, in the *London Review of Books*, published by Nicholas Spice, vol., 28, no., 20, 19 Oct. 2006.

¹²⁸ Jung, C. G. *The Archetypes and the Collective Unconscious*, R. F. C. Hull, trans., (London, Routledge, 2005), pp. 253-4.

¹²⁹ Hillman, James, *A Blue Fire*, Thomas Moore, ed., (New York, Harper & Row Publishers Inc, 1989), p. 23.

¹³⁰ Hyde, Maggie, *Jung and Astrology* (The Aquarian Press, London, 1992), p. 88. From Jung, C. G. *Letters* (London, Routledge Kegan Paul, 1954) to Andre Barbault, 26 May 1954, pp. 175-7.

According to astrologers, whether we think in terms of archetype, paradigm or meme, the pattern in the heavens, reflected in the horoscope, is incarnating on Earth. Eagleton, discussing culture and nature, writes: ‘Just as our perceptions inform us that there is more to the world than our perceptions, so an attentive reading of culture suggests that there is more to the world than culture. The wager of Marx, Nietzsche and Freud is that at the root meaning there lies a certain *force*, but that only a symptomatic reading of culture will disclose its traces.’¹³¹ Astrologers believe that the complexity of the horoscope defines this certain force, but interpretation is not easy.

Summary: Culture

The question posed at the beginning of this chapter was ‘what is culture?’ Whether these models have answered this question in a way that interests the reader is left to personal choice. The unexpected generation of these models have both surprised and satisfied the writer, as they not only situate culture in relation to its environment, they also justify phenomenological methodology and offer an explanation for ancient philosophies that the writer has been pondering for many years. Culture, according to this model, is the activity and the result of the human motivating energy, an energy we can name *will*, mindlessly interacting (at worst), intelligently participating (at best), with nature and, depending on the quality of respect shown towards this environment, humanity, according to the model, has the power either to enhance or debase it, but it is beyond unconditional control.¹³²

Bergson once remarked that most philosophers seem to philosophize as if they were sealed in the privacy of their study and did not live on a planet

¹³¹ Eagleton, *Idea*, p. 107.

¹³² See Nietzsche, Friedrich, *The Will to Power*, Walter Kaufmann and R. J. Hollingdale, trans., (New York, Vintage 1968).

surrounded by the vast organic world of animals, plants, insects, and protozoa, with whom their own life is linked in a single history.¹³³

Philosophers philosophise at the focus (the *de*) of the model; the focus is, as Bergson seems to understand, the embodiment of the past space-time field that Minkowski calls history. Regarding the future, pondering on the disastrous split between Descartes' *res cognitans* and *res extensa*, a fashionable solipsistic philosophy that disassociated perception from the physical, Graham Harvey writes:

Normal people continue to respond to gut -- and heart -- feelings and to the senses of sight hearing and touch. Without recourse to rational enquiry they tend to have a sense of place, occasion, boundaries, gravity and so on. The evidence of such senses, and of scientific enquiries that resist solipsism, may (re)turn modern societies more fully to the sense of what it would mean to act respectfully in a relational, participative world.¹³⁴

Timaeus, of Locri in southern Italy, was, according to Plato, a Pythagorean. Pythagoras, it is said, studied in Babylon and Egypt, the homes of the sky-watchers of antiquity. With Timaeus as spokesman, Plato linked 'original nature' to the revolutions of the universe. According to Plato the dynamics of this model can be seen in the heavens which, in order to answer the question posed by this dissertation, must be the next subject under scrutiny.

¹³³ Kroeber and Kluckhohn, *Concepts and Definitions*, p. 363.

¹³⁴ Harvey, G., *Animism* (NY, Columbia UP, 2006), p. 188.

What Is Astrology?

The question ‘what is culture?’ resulted in a model that placed culture in relation to nature. For this writer, a neophyte in the field, answering that question depended on research into a youthful subject that has only recently, in historic terms, arrived on the academic agenda. This need for simplification must now be applied to astrology, a much more difficult task as astrology is not only profoundly meaningful to the writer but its history is ancient and consequently vast.

For astrology the *Collins English Dictionary* gives: ‘1. the study of the motions and relative positions of the planets, sun, moon, interpreted in terms of human characteristics and activities. 2. primitive astronomy’.¹³⁵ This second definition exposes cultural bias; the word ‘primitive’ is explicit; according to the same dictionary it posits an ‘early childlike, untrained state, crude and even uncivilized’.¹³⁶ Astrology, from Greek *astrologos*, can be broken down into *astron*, star, and *logos*, a word which can be loosely interpreted as ‘talking with stars’ but as an *ology* it also indicates a science or study, a discourse or body of writing.

Claudius Ptolemy, in the introduction to his encyclopaedic *Tetrabiblos*, defined astrology as prognostication through astronomy, and, having bewailed the ‘rascals’ who ‘pretend to it’ giving it a bad name and admitting that an astrologer may ‘frequently err’, due to ‘his own weakness in comparison with the magnitude of his profession’ (comparing it to weather forecasting and medical diagnosis), he vigorously defended it, insisting that we should not: ‘gropingly in human fashion demand everything of the art, but rather join in the appreciation of its beauty, even in instances where it could not provide the full answer ...’¹³⁷ The sky,

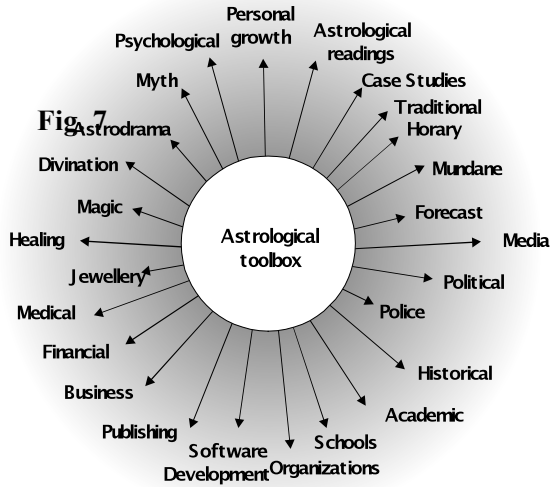
¹³⁵ See *Collins* on ‘astrology’.

¹³⁶ See *Collins* on ‘primitive’.

¹³⁷ Robbin, F.E. ed., *Ptolemy Tetrabiblos* (CAM, MA, Harvard University Press, 1980, London, William Heinemann Ltd, 1980), Book I, pp. 15 and 19.

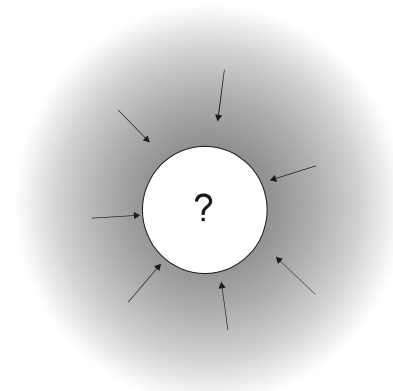
‘*mysterium tremendum, terribile et fascinans*’, is the astrologers canvas.¹³⁸ ‘...dread and delight, awe and fear’. Heaven is, says Karen Armstrong, ‘by its very nature numinous ...’¹³⁹ Modern astrologers are, on the whole, acutely conscious of this awesome, numinous aspect and, as

Fig. 6



mystic, evolutionary, multi-dimensional, Joytish, consultations, research, gems, and gifts.

Articles cover conjunctions, malefics, spirituality, houses, money and power, retrograde Mercury,



by their governing culture?

Ptolemy put it, the ‘magnitude’ of their

profession.¹⁴⁰ And out of this

consciousness modern astrologers generate a rich

and varied sub-culture. In a single edition of *The*

Mountain Astrologer the advertiser’s index lists

sixty-six advertisements for calendars, books,

software, colleges, associations, federations,

traditional, classical, karmic, Vedic, esoteric,

horory, election and weekly forecasts.¹⁴¹ Astrologers are the

active central principle utilising astrological tools (figure 6).

Figure 7 is the diagram that motivated this investigation. It

asks ‘exactly what tools are in the astrological toolbox?’

What is it that astrologers believe is sufficiently worthwhile

to have motivated them to disregard a derogatory social

paradigm, subtly, but dogmatically and incessantly advertised

¹³⁸ Otto, R. John Harvey, trans., *The Idea of the Holy: an inquiry into the non-rational factor in the idea of the divine and its relation to the rational* (Oxford, 1923), pp. 5-41.

¹³⁹ Armstrong, K. *A Short History of Myth* (GB, Cannongate Books Ltd, 2005), p.19.

¹⁴⁰ See Campion, Survey 2004, Part 3, Chapter 12, ‘Belief in Astrology: A Public Survey’.

¹⁴¹ Geary, N. ed., *The Mountain Astrologer* (USA, publisher Tem Tariktar, 2005).

The Making of a Mathematically Accurate Space-Time Clock

Mammoth tusks have been unearthed with notches noting the phases of the Moon. The mammoth was extinct by the end of the ice-age (25,000 BCE).¹⁴² When the sky went dark our ancestors slept. When the light returned they woke. The sky wielded power. Watches and clocks still rule our lives reflecting the circling of heaven as the Earth spins on her axis, providing ample evidence for this statement. Lacking maps and signposts, ancient peoples, when travelling in unfamiliar environments, could orient themselves through knowledge of the patterns of stars in the heavens.

The sky, ‘inconceivably immense, inaccessible and eternal’, was able to supply, not just orientation, but also *a priori* warning of, what Timaeus’s called, ‘terrifying’ events.¹⁴³ The archaeoastronomer/astrologer, Robin Heath, explains how he discovered three prehistoric sites (2750 BCE) in Pembrokeshire aligned to give an azimuth of 350 degrees predicting the season for eclipses, the frightening times when day unaccountably turned to night.¹⁴⁴ While, in bold feats of engineering, the Celts were setting up monumental devices in stone, in Sumer, in what is now southern Iraq, by pressing a sharpened reed into a clay tablet the *baru* recorded astronomical observations.¹⁴⁵ In Argade, not far from modern Baghdad, Sargon I (2334-2279), founder of the Akkadian dynasty, oversaw the writing of *The Day of Bel*, an astrological handbook, while in early dynastic Egypt the pyramid texts identified the place of no destruction, the abode of eternal blessedness ‘in the northern section of the heavens where the circumpolar stars swing round the

¹⁴² Snodgrass, Mary Ellen, *Signs of the Zodiac: A Reference Guide to Historical, Mythological, and Cultural Associations* (Westport, CT, Greenwood Press, 1997), [hereafter Snodgrass, *Signs*], p. iii.

¹⁴³ Armstrong, K. *A Short History of Myth* (GB, Cannongate Books Ltd., 2005), p. 18.

¹⁴⁴ Heath, Robin, ‘Major Standstill (2750 BCE)’, article in *The Astrological Journal*, vol. 48: 3, May/June 2006.

¹⁴⁵ *Buru*/prophet priest, see Lissner, I. *The Living Past* (GB, Jonathan Cape, 1957), [hereafter Lissner, *Past*], p. 30.

North Star and never disappear below the horizon ...’¹⁴⁶ For Assyrians and Egyptians the stars were the souls of the dead.

In 669 BCE Ashurbanipal ascended to the throne of Assyria, an empire that included Babylon and Egypt. At his behest clay tablets, some of which were imprinted with circular astrolabes and lists recording hundreds of years of astronomical data, were collected and stored in his magnificent new library at Nineveh. A fifth century horoscope has been translated in which the Sun, Moon, Mercury, Venus, Jupiter, and Saturn are positioned against a twelve-part zodiac and interpreted in line with modern astrological principles.¹⁴⁷

The well-travelled Pythagoras (586/570 BCE) assimilated the Egyptian and Eastern belief in the transmigration of souls. He also discovered symmetries between Greek musical modes and number -- *musica universalis* – thus recognising ‘number’ as a foundational principle.

¹⁴⁸ His ideas influenced Plato (428-343) whose authority lives on.¹⁴⁹ Writing in 2006, Roger Penrose, asks: ‘might mathematical entities inhabit their own world, the abstract Platonic world of mathematical forms?’¹⁵⁰ Pythagoras applied *harmonia* to the heavens and Plato, in turn, taught that *eide*, ‘forms’ (or *arche*, previously mentioned in relation to Jung and modern astrology), governed the cosmos. Penrose agrees, though probably not with Pythagorean astrological implications. He writes: ‘To a mathematical Platonist, it is not so absurd to seek an ultimate home for physical reality within Plato’s world’.¹⁵¹ Plato recognised time and heaven as

¹⁴⁶ Snodgrass, *Signs*, p. iii. In *The Cultural Atlas of Mesopotamia*, Michael Roaf gives dates 2340 – 2310 for Sargon, calculated by adding lengths of earlier king’s rules, p. 78. See also ‘Mesopotamian Chronology’ Joan Oats, *Babylon*, (London, Thames and Hudson, Ltd., 1986), [hereafter Oats, *Babylon*], p. 199. For pyramid texts see Hawkes, Jacquetta and Leonard Woolley, *Prehistory and the Beginnings of Civilization*, Volume: 1. (NY, Harper & Row, 1963), p. 718.

¹⁴⁷ Sachs, A. ‘Babylonian Horoscopes’, *Journal of Cuneiform Studies*, vol. 6 (1952), [hereafter Sachs, *Studies*], p. 52.

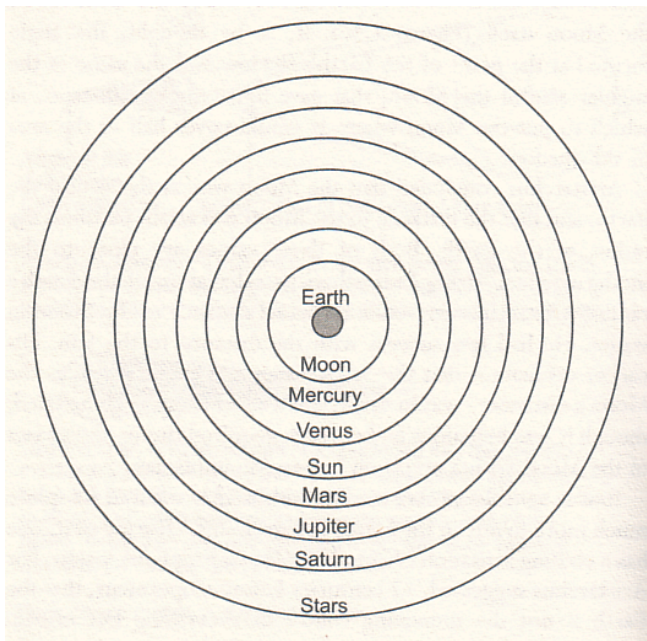
¹⁴⁸ Wetheim, M. *Pythagoras’ Trousers: God Physics and the Gender Wars* (Times Books, 1997), pp.17-36.

¹⁴⁹ Campion, N. *The Great Year: Astrology, Millenarianism, and History in Western Traditions* (UK, USA, Australia, Canada, NZ, Arkana, Penguin Group, 1994), p. 168., p. 56, [hereafter, *NS Special*], p. 38.

¹⁵⁰ Penrose, R. ‘What is Reality?’ article in *New Scientist 50th Anniversary Special, 1956-2006*, ‘The Big Questions’, 18 November 2006, vol. 192, no., 2578, [hereafter, *NS Special*], p. 38.

¹⁵¹ Penrose, R. ‘*NS Special*’, p. 38.

synonymous; ‘time and the heavens’, said Timaeus, ‘came into being at the same instant ... framed after the pattern of the eternal nature, that it might resemble this as far as was possible ...’¹⁵² And he goes on to make a request, quoted in Part One, for a mathematically accurate, ‘visible representation of the heavenly system’, to illuminate the ‘juxtapositions’, ‘returns’, ‘conjunctions’, ‘oppositions’ and ‘eclipses’ of the planets in their ‘cosmic dance’; resonances between planets called ‘aspects’ considered astrologically meaningful today.¹⁵³ The sky retained its numinous status: ‘...the heavens were not so much a metaphor for the divine, but rather the divine’s very embodiment’.¹⁵⁴



Plato’s student Euxodus worked on a Platonic cosmographic model and Pythagorean cosmology was taken up by Aristotle and Ptolemy. This diagram, strangely reminiscent of the culture/nature model, is from Ferguson’s *Measuring the Universe*.¹⁵⁵ It is geocentric. The idea of a Sun-centred system had been proposed but it was not well-received as it did not account for why, if the

Earth moved, the centrifugal force did not tear it asunder. This diagram shows the Sun orbiting above Venus. Plato put the Sun above the Moon and Mercury above Venus. Copernicus sums up these confusions in his address to Pope Paul III:

¹⁵² Plato, *Timaeus*, B. Jowett, trans., *The Internet Classics Archive*, <http://classics.mit.edu/Plato/timaeus.html> 1b.text, [accessed on 4 Nov. 2006], [hereafter *Timaeus*], p.12 of 26.

¹⁵³ *The Internet Classic Archive*, p. 14 of 26.

¹⁵⁴ Tarnas, R. *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View* (NY, Harmony Books, Crown Publishers, 1991), p. 49.

¹⁵⁵ Ferguson, K. *Measuring the Universe: The Historical Quest to Quantify Space* (UK, The Softback Preview, 1999), p. 22.

With regard to Venus and Mercury, however, differences of opinion are found. For, these planets do not pass through every elongation from the sun, as the other planets do. Hence Venus and Mercury are located above the sun by some authorities, like Plato's *Timaeus* [38 D], but below the sun by others, like Ptolemy [*Syntaxis*, IX, 1] and many of the moderns. Al-Bitruji places Venus above the sun, and Mercury below it.¹⁵⁶

In 336 BCE Alexander acceded to the throne of Macedonia in northern Greece and within twelve years he had conquered Persia and Egypt. Egyptian and Babylonian/Chaldean (Sumerian) astronomical and astrological ideas dispersed throughout the Hellenistic world. Petosirus, a fourth century priest, and Nechepso, a seventh century Pharaoh (both presumed apocryphal), added status to a collection of Egyptian texts titled the *Corpus Hermeticum*, texts attributed to Hermes Trismegistus. ‘As above so below’ is an hermetic slogan. According to Vitruvius (50 BCE – 26 CE), Berossos (280 BCE), a priest of *Bel Marduk* -- god of the city of Babylon who, in *The Epic of Creation*, placed the planets in the sky and named the constellations -- taught astrology on the island of Cos.¹⁵⁷ Egyptian and Mesopotamian influences merged.

The Babylonians placed the planets in zodiacal sectors against the ecliptic while observation gave them rising times. Around 150 BCE, in *The Anaphorikos*, the mathematician Hypsicles (his dates are unsure) proposed the use of latitude and longitude, expressed in degrees, to indicate mathematically precise location on the surface of spherical Earth.¹⁵⁸

True to the ruling paradigm, Fraser, writing in 1970, found it difficult to entertain the idea that Hypsicles should have been so naïve as to have worked for the benefit of astrology.

... the fact that he begins the sequence of the zodiac with Aries, and calls the Chelae (Χηλαί) Libra (Ζύγος), distinguishes him from the

¹⁵⁶ Copernicus, Nicholas, *De Revolutionibus* (On the Revolutions), 1543 C.E. Edward Rosen, trans., The John Hopkins University Press, Baltimore and London, <http://webexhibits.org/calendars/year-text-Copernicus.html> [accessed on 7 Nov. 2006].

¹⁵⁷ Barton, Tamsyn, *Ancient Astrology* (NY, Routledge, 1994), p. 23, see also Sachs, *Studies*, p. 51.

¹⁵⁸ For discussion on dates see Neugebauer, O. *The Exact Sciences in Antiquity* (NY, Dover Publications, 1969), p. 178.

tradition of Eudoxus and the Hellenistic astronomers, and links him with Egyptian and other astrological writers ... his work itself was also particularly relevant ... to ... astrology: the determination of the point of the ecliptic in the ascendant at the birth of an individual. In particular the ascensional value of the zodiacal signs was of especial importance It is thus evident that Hypsicles' work, though probably not originally intended for practitioners of this pseudo-science, provided them with a convenient tool ...¹⁵⁹

Hypsicles' work did indeed supply astrologers with an important tool. The word horoscope derives from *horiscopus*, from *skopus*, target. The *skopus* (ascendant) targets the position on a chart where the Sun's path (the ecliptic) and 'horizon' (an abstract equator in relation to an event) cross. It places the chart precisely in relation to a given place at a given moment relative to the shifting heavens, just as the first degree of Aries, not the fixed stars (as will be explained on the following page), places the chart precisely in relation to the Earth's celestial equator relative to the Sun's.

The Babylonian year was of 360 days. They used the sexagesimal system -- the number sixty can be divided by all numbers from one to ten except seven and remains the basis of the modern clock. According to Diophantus, Hypsicles was the first Greek to divide the 360 day cycle into degrees of arc. Hypsicles also understood the indivisibility of space-time.

The circle of the zodiac having been divided into 360 equal arcs, let each of the arcs be called a spatial degree, and likewise, if the time taken by the zodiac circle to return from a point to the same point is divided into 360 equal times, let each of the times be called a temporal degree.¹⁶⁰

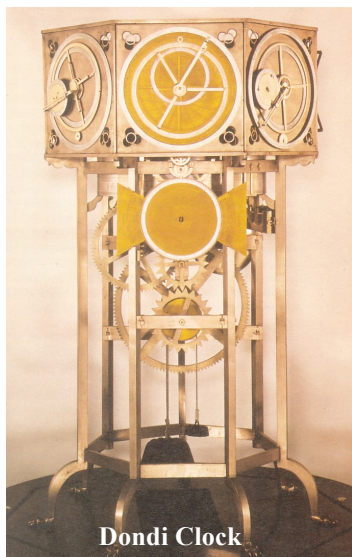
Hypsicles offered a geometrical means of calculating, 'by means of the ratio established at any given point' (in this case Alexandria) 'between the longest and the shortest day, the time taken by any one sign of the zodiac to rise, and determining the interval between the

¹⁵⁹ Fraser, P. M. *Ptolemaic Alexandria* (Oxford, Clarendon Press, 1972), [hereafter Fraser, *Alexandria*], pp. 486-7.

¹⁶⁰ See J. J. O'Connor and E. F. Robertson quote from Diophantus, T. L Heath, *A History of Greek Mathematics* (Oxford, 1921), <http://www-history.mcs.st-andrews.ac.uk/Biographies/Hypsicles.html> [accessed on 27 Oct. 2006].

rising of one degree-point on the ecliptic and the next'.¹⁶¹ Meanwhile Hipparchus of Nicaea (190-120? BCE), according to Ptolemy, wrote tables for angular proportions establishing their trigonometric relations.

Hipparchus is also said to have discovered 'precession'.¹⁶² The abstract, seasonal, tropical zodiac had for some time been moving against the background of the fixed stars of the sidereal zodiac. Point 00 Aries, the point in the sky above the Sun on the equator at midday on the vernal equinox was (like the hour hand on a clock) imperceptibly slipping away from sidereal Aries, where it had been positioned for millennia, and into Pisces.¹⁶³ While the constellations inhabiting the band of the ecliptic generate the mythology behind the signs of the zodiac, the signs, in actuality, are mathematical abstractions related to Earth in relation to the Sun, but



unrelated to the background of stars. Ptolemy's astrology was a sophisticated amalgam of Egyptian, Chaldean/Babylonian, and Greek labour and it influenced astronomical/astrological thinking for millennia.

Designed between 1348 and 1364 and proudly exhibited in the astrarium of Giovanni de' Dondi of Padua, was a clock with seven faces, one for each of the seven moving stars.¹⁶⁴

By the fifteenth century astronomical clocks were *de rigueur*. 'No European community felt able to hold up its head unless in its midst the planets wheeled in cycles and epicycles, whilst angels trumpeted and countermarched at the booming

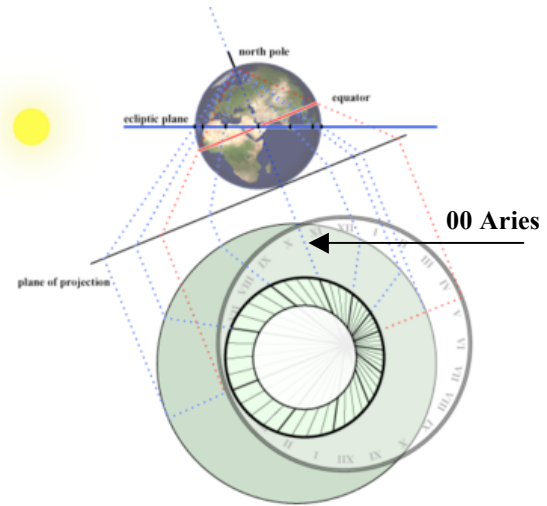
¹⁶¹ Fraser, *Alexandria*, p. 435., Durala, Stan and Richard Kittler, 'Analemma, the Ancient Sketch of Fictitious Sunpath Geometry-Sun Time and History of Mathematics', *Architectural Science Review*, vol. 47, issue, 2 (Australia, University of Sydney, Faculty of Architecture; 2004), Copyright, Gale Group 2004, p. 141+.

¹⁶² Hand, Robert, ARHAT, discussion *On the Invariance of the Tropical Zodiac*.

¹⁶³ See, <http://skolor.nacka.se/samskolan/eaee/summerschools/PrecessGB.html> [accessed on 11 Dec. 2006].

¹⁶⁴ Astronomical clock of Giovanni de Dondi of Padua, reconstructed from Dondi's original manuscript, on show at the Smithsonian Institution in Washington. See in Bronowski, Jacob, *The Ascent of Man* (Boston, Massachusetts, Little, Brown, 1974).

of the hours'.¹⁶⁵ The Town Hall clock in Prague, the Prague Orloj, complete with angels, was constructed in 1410.¹⁶⁶ The geometry is explained in the astrolabic stereographic projection from the North Pole that is printed alongside.¹⁶⁷



Constructed in the sixteenth century the clock in Brescia, Italy, tells, not just the time, but also the changing aspects to the Moon; the sextile of sixty degrees, the square of ninety, and the trine of one-hundred-and twenty degrees.¹⁶⁸

¹⁶⁵ White, L. *Medieval Technology and Social Change* (Oxford, Clarendon Press, 1962), p. 120.

¹⁶⁶ Image: Prague - Astronomical Clock Detail 1.JPG, Wikipedia [accessed on 11 Dec. 2006].

¹⁶⁷ Stereographic image, Wikipedia, <http://creativecommons.org/licenses/by-sa/2.5/> [accessed on 11 Dec. 2006].

¹⁶⁸ Wikipedia http://en.wikipedia.org/wiki/Image:Brescia_astro_clock.jpg [accessed on 11 Dec. 2006].

These are the Platonic/Ptolemaic celestial orbs illustrated in Peter Apian's *Cosmographia* of 1574.¹⁶⁹ As with the Ferguson diagram it corresponds loosely with the nature/culture model. The 'phenomenological field' (figure 3) is interpreted in this Aristotelian/Christian vision, as the immobile *Empireum* Sky-Empire of God and his elect.

Schema huius præmissæ diuisionis Sphærarum .



Perhaps it is audacious to apply phenomenological ponderings to this Dante-esque extravaganza, but consider, until 'science' took over Platonic 'natural philosophy' -- leaving this particular world-view looking embarrassingly inaccurate -- the search for a model that would place humanity in relation to, what Ponty terms the 'perceptual field', was a valid philosophical preoccupation. Indeed this is exactly what 'natural philosophy', in its new guise as modern science, is attempting today with its hunt for a 'Unified Field Theory', though many would argue

¹⁶⁹ Peter Apian, *Cosmographia* <http://www.gigabusca.com.br/wiki/Imagem:Ptolemaicsystem-small.png.html> [accessed on 5 Nov. 2006].

that science has objectified this investigation, á la Descartes, to the point where it has lost all connection with reality.¹⁷⁰

The tenth sphere on Apian's model, *Prima Mobile*, prime mover, is the ninth in Dante's *Paradiso* of 1318.¹⁷¹ This sphere represents a Platonic archetypal precursor of zodiacal form. A second zodiac, the ninth sky crystal sphere also lacks stars while an eighth, the *Octavium Firmamentum*, the realm of fixed stars in Dante's heaven, does indeed illustrate stars thereby agreeing with Dante. The 'moving planets', including the Sun, orbit the Earth against this background. Earth herself is situated in the decomposing, sub-lunar realm.

Over the following centuries, astronomical/astrological data was upgraded by brilliant scholars with an interest in the heavens. Copernicus, Galileo, and Kepler all added input. Kepler was particularly fascinated by the geometric aspects between planets. He wrote: 'The entire vital power is, you see, a reflection of God, who creates according to geometric principles, and is activated by this very geometry or harmony of the celestial aspects'.¹⁷²

Today an astronomically accurate picture of the heavens at any one time can be drawn up instantaneously simply by feeding a computer with three necessary coordinates: time (diurnal-time), date (year-time) and place (position in space).

In relation to the question 'what is in the astrologers toolbox?' mounting evidence suggests that (as originally proposed in Part One) astrologers have inherited a space-time map, a cosmic clock, with reference frame coordinates for any place or time: an accurate model of a mathematically vibrant, physical environment.

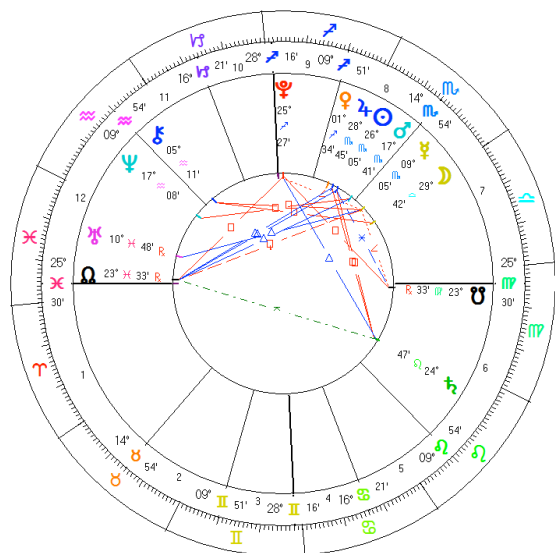
¹⁷⁰ See Curry, Patrick and Roy Willis, 'Science as Disenchantment', *Astrology, Science and Culture: Pulling Down the Moon* (Oxford, NY, Berg, 2004), pp. 81-4, see also E.F. Schumacher, *A Guide for the Perplexed* (GB, Jonathan Cape Ltd, 1977), pp. 63-6.

¹⁷¹ Fowler Wright, S. trans., *The Paradiso* by Dante Alighieri, <http://www.sfw.org/dante.html> [accessed on 10 Dec. 2006].

¹⁷² Kepler, J., *On the More Certain Fundamentals of Astrology*, 1602, from Kenneth G. Negus: Kepler's Astrology, <http://cura.free.fr/docum/15kep-en.htm> [accessed on 20 Dec. 2006].

Below is an example of a modern computer generated chart.¹⁷³ It is set for this present

Transits 18 Nov 2006
 Event Chart (3)
 18 Nov 2006
 14:12 UT +0:00
 Bath, United Kingdom
 51°N 2°3' 002"W 22'
 Geocentric
 Tropical
 Placidus
 True Node



moment in time in honour of the phenomenological position taken in this dissertation. The zodiac it utilises is the mathematically accurate but abstract tropical zodiac, not the, galactic, sidereal zodiac of fixed stars. The sidereal zodiac, used today by Indian astrologers, is no longer used in the West. Earth wobbles on her axis.

This causes the tropical zodiac to move against the background of the galaxy, as Hipparchus noted, one degree every seventy-two years. Although the sidereal zodiac is no longer used in a personal reading it features when discussing longer periods of time.

The first point of Aries, the all-important beginning of the tropical zodiac, takes, approximately, two millennium to move from one constellation of the sidereal zodiac to the next. This knowledge gave birth, through Dupuis (1754-1834), to the idea of Great Ages. Dupuis himself was influenced by Newton and oriental texts.¹⁷⁴ Taken up in the early nineteenth century by the Theosophist Higgins (1772-1833), by the 60s *The Age of Aquarius* was a fashionable ideology.¹⁷⁵ This chart gives the exact degrees for the positions of ten planets and planetoids. The inner wheel relates the chart through the ascendant (25° Pisces) to the position on Earth for which it has been set. The details are myriad but it is easy to see a relationship with the

¹⁷³ Chart from *Solar Fire Deluxe*, Esoteric Technologies Pty Ltd, 1992-2005.

¹⁷⁴ Campion, Survey 2004, part 1, chapter 3, 'The Age of Aquarius', p. 51.

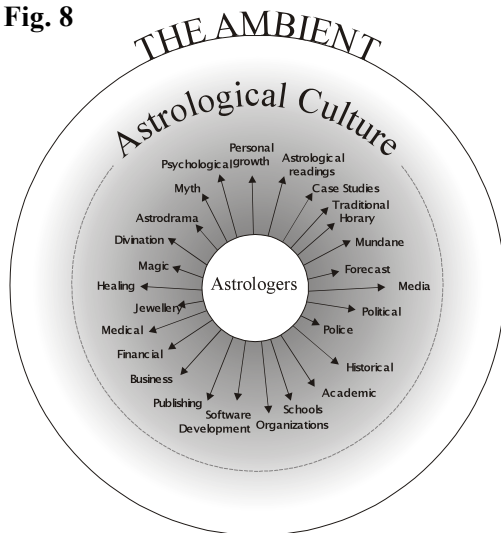
¹⁷⁵ 'This is the Dawning of the Age of Aquarius', lyric from the American Rock musical '*Hair*', lyrics by James Rado and Gerome Ragni.

Platonic/Ptolemaic model. The planets are no longer riding on crystal spheres but the exact aspects desired by Timaeus are shown, and it is geocentric; while the Sun might have taken its rightful place in regard to objective space, from a subjective perspective it is correct to say it orbits the Earth.

What Is in the Box?

Ptolemy believed that the heavens influenced events on Earth. In his *Tetrabiblos* he used the Latin word *ambient* to describe the field in which the influence took place.¹⁷⁶ Ambient is from *ambire* -- to surround, *amb* – around, it means to encompass; we use the word today in ‘ambient

Fig. 8



temperature’ and ‘ambient sound’. The ‘ambient’ is as enigmatic as Lao Tzu’s *dao*, but if, for now, we take it at face value, we can borrow it to ‘encompass’ astrological culture.

Figure 8 is an astrological version of the culture/nature model. Astrologers, the active principle, are centred in their culture. According to figure 6, astrologers and their toolbox, in which we have

recognised the horoscope as the essential item, inhabit the active centre of the encompassing enigma – but things are not that simple as the horoscope models the ambient itself. The nature/culture model, and Edgar and Sedgwick, suggested that everything within the encircling phenomena is immanent with its surroundings.¹⁷⁷ This is certainly true in this case.

¹⁷⁶ For *ambient* see Robbin, *Ptolemy*, Book I: 2, p. 7, and Book 3, p. 25.

¹⁷⁷ Edgar and Sedgwick, *Cultural Theory*, p. 1.

Fig. 9

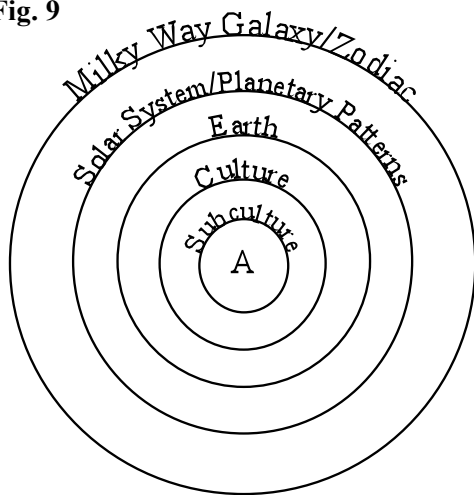
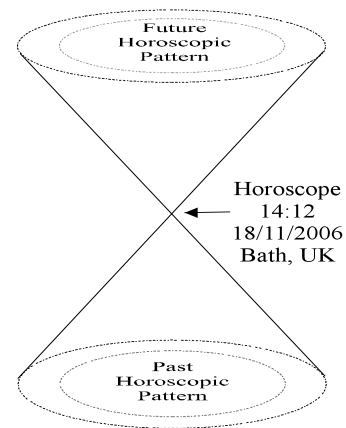


Figure 9 shows the Platonic/Ptolemaic model adjusted to reflect twenty-first century data. As the zodiac is symbolized by patterns of galactic stars seen from Earth, we can imagine it as a theoretical horoscope: this astronomically accurate account is bounded by the Milky Way. Point A on this new model is the astrologer situated within the astrological subculture enclosed by culture which is

itself encircled by the solar system (the planets and the Sun). The horoscope has taken over the total situation. The astrologer is intrinsic to the subculture which is intrinsic to the solar system. The horoscope itself is a human creation, a map, but it is a map of surroundings that are real.

If we apply the now familiar Minkowski diagram perhaps we can learn more about this tool. Imagine the active *de* on Figure 10 as the moment-in-time illustrated by the horoscope printed on page 56. Figure 10 shows this moment incarnating at a specific point in space, as a unique network of geometric patterns (called aspects) measured against a theoretical tropical zodiac. Ignoring, for now, astral-hermeneutics, viewed from a purely astronomical/mathematical perspective this model accurately reproduces the circumstances at the time.

Fig. 10



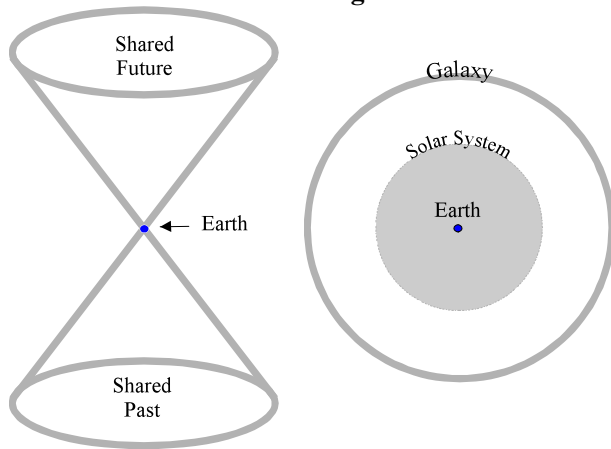


Fig. 11

Incarnating foci arise in different positions in space. Every quantum particle, every molecule has its own focus, its *de*, or, borrowing Heidegger's words, its being-in-the-world.¹⁷⁸ However, because the galaxy is vast, and the blue dot that is Earth is so small by comparison, the multitudinous incarnating points

on Earth share the same history and future-time cones. Figure 11 is not to scale. If the blue dot represented the entire solar system the galaxy would not fit onto this paper. This is not so if we shrink this model down to its cultural circumference (figure 12). Because time has not yet been persuaded to flow in any direction other than the future,

a multitude of points in space, here represented by three astrologers, drawn as dots, sit along a time line (a-b).

Then the time-cones generated by differing points on the Earth's surface do not merge unless they are active close together in space. This is illustrated by dots one

and two in which SF means shared future, and SP, shared past. Set an astrologer apart (dot three), and he/she will not share the same culture cone at all. Separate cultures develop independently at separate locations. The smaller the boundary we choose on the original model the less they merge. But, every computer sports past and future time-cones. What does this mean? It means that an astrologer's shared past has expanded, and so has his/her influence on the future of the culture. Put simply: the world has shrunk. Even if we shrink our boundary to encompass a single

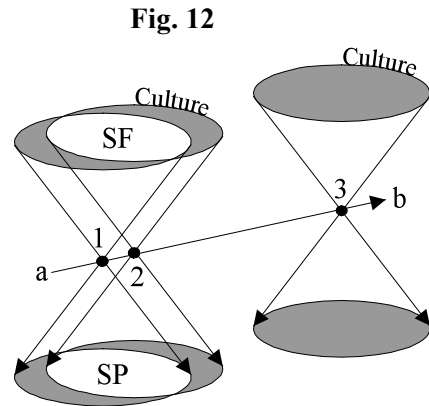


Fig. 12

¹⁷⁸ Ponty, *Phenomenology*, p. xvi.

astrologer's computer, satellite-enabled communication, moving at almost the speed of light, has expanded potential exponentially.¹⁷⁹

The History Cone and the Unconscious

In his chapter 'Experience and Objective Thought', in which he considered how all perception is 'a perception of something' (in this case his example is a house), Merleau Ponty ponders on what he calls: 'the world's vast Memory in which the house has its place as it really was on that day, and which guarantees its being at this moment'.¹⁸⁰ So the past-time-cone represents, borrowing from Ponty, the world's vast Memory. Ponty continues: 'Obsessed with being, and forgetful of the perspectivism of experience, I henceforth treat it (the house) as an object ...'¹⁸¹ This act, which can be defined as 'looking', belongs to the incarnating focus of this model, but the instant recognition of the object as 'a thing' is dependent on 'seeing', a word which, 'you see', includes recognition of meaning. Seeing is dependent on memory, which, in this case, is the ability to access the past-time-cone. Entailed opposites were mentioned in Part One.¹⁸² This is another example of entailment. We look at some 'thing' in our perceptual field and autonomic processes attach meaning. We 'see' it is a house. Indeed, our past experience offers much more; we see if the house is ours, or old, or valuable, indeed any data of interest to us that our memory has accumulated. This 'unconscious' that makes sense of our everyday experience has been accrued experientially. It goes back into the history cone only as far as a point we can loosely place at birth.

¹⁷⁹ Light moves at 186,282 miles per second relative to us when in a vacuum.

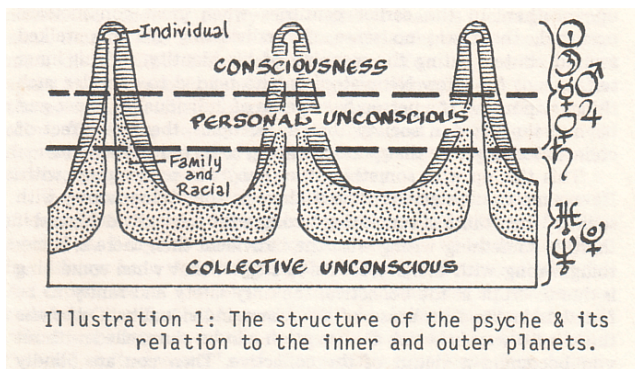
¹⁸⁰ Ponty, *Phenomenology*, p. 81.

¹⁸¹ Ponty, *Phenomenology*, p. 81.

¹⁸² Hall and Ames, *Dao De Jing*, p. 25-9.

Archetypes and the Collective Unconscious

According to Jung, ‘the collective unconscious is that part of the psyche which can be negatively distinguished from the personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience...’ He insists that, ‘... the contents of the collective unconscious have never been in consciousness ...’¹⁸³ The contents of this unconscious were laid down prior to birth in the genetic makeup of the infant. He points out the presence, innate in the newborn, of instinct and potential individuality.



The Iolande Jacobi/Liz Greene Diagram.

Individual foci stand alone but their roots are founded in the collective. If Jung is correct the past-time-cone takes on profound psychological significance. This is a model illustrating, not only the unconscious memories acquired by the individual through the course of a life, but ‘the world’s vast Memory’ incarnating in being. Every cell in our body, every process, is relevant. If we consider molecular and atomic structure, our information pool becomes cosmic in scale. Says Ponty: ‘The relation between things or aspects of things having always our body as vehicle, the whole of nature is the setting of our own life, or our interlocutor is a sort of dialogue’.¹⁸⁵

Iolande Jacobi’s diagram illustrating

Jung’s idea of the collective unconscious is borrowed from a book by Liz Greene in which Greene has added the glyphs of planets.¹⁸⁴

These Jacobi mountains mimic past-time cones.

Individual foci stand alone but their roots are

¹⁸³ Jung, C.G. *Archetypes and the Collective Unconscious* (England, Routledge and Kegan Paul Ltd, 1959), [hereafter Jung *ACU*], para., 88.

¹⁸⁴ Greene, L. *The Outer Planets & Their Cycles* (USA, CRCS Publications, 1983), p. 12, digram taken from Iolande, Jacobi, *The Psychology of C.G. Jung: An Introduction with Illustrations*, R. Manheim trans., (London, Routledge & Kegan Paul, 1968).

¹⁸⁵ Ponty, *Phenomenology*, p. 373.

The Greeks were curious about the living experience and although their method of analysis was limited by their dependence on what they could observe (lacking tools e.g., telescopes, microscopes, spectrosopes, and therefore lacking the precision that can be applied to the physical world by modern science), many of their ‘ideas’, a concept given status by Plato, are revered.¹⁸⁶ The word ‘archetype’ is Greek and it was Carl Jung who recovered the word from historical texts. He was very insistent that it was not his own idea.¹⁸⁷ As ‘motifs’, he explained, they belong to mythological research; Levy-Bruhl called them ‘*représentations collectives*’, while Hubert and Mauss following Dürkheim named them ‘categories of the imagination’,¹⁸⁸ In the final analysis, Jung said ‘The honour belongs to Plato ... If I have any share in these discoveries, it consists in my having shown that archetypes are not disseminated only by tradition, language, and migration, but they can rearise spontaneously, at any time, at any place without any outside influence’.¹⁸⁹

So the collective unconscious, according to Jung, is bursting with archetypes; seed patterns that rise up and explode onto the cultural scene sometimes with a violence that is dangerously destructive.¹⁹⁰ One is reminded of the ‘ruptures’ caused by the introduction of Marxism and feminism -- the ‘emerging historical movement’ that Hall envisioned transmitted and introduced into society by Gramsci’s hypothetical ‘organic intellectual’, Hall’s star performer on the Cultural Studies stage.¹⁹¹

¹⁸⁶ Penrose, R., ‘What is Reality’, *NS Special*, p. 38.

¹⁸⁷ Jung *ACU*, II, para., 153.

¹⁸⁸ Jung *ACU*, I, para., 89.

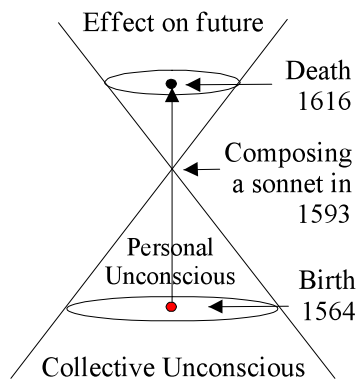
¹⁸⁹ Jung *ACU*, II, para., 153.

¹⁹⁰ Evans, Richard I., *Conversations with Carl Jung and Reactions from Ernest Jones*, (Princeton, NJ: D. Van Nostrand Company, 1964), [hereafter Evans, *Conversations*], pp. 253-4.

¹⁹¹ Hall, *CS*, re ‘rupture’, p. 283, re, Gramsci, Antonio, *Notebooks* ‘organic intellectuals’, p. 282.

Using Shakespeare as an example Figure 13 shows a moment in his life between his

Fig. 13



birth and his death. Shakespeare is composing a sonnet. The future-time-cone illustrates the future influence of his work, an influence of which he was fully conscious: ‘As long as men can breathe and eyes can see/So long lives this, and this gives life to thee’.¹⁹² The past-time-cone furnishes him with inspiration.

Geniuses, it has been said, are not made, they are born.¹⁹³

Shakespeare had more than a personal unconscious operating in his favour. His work survives because he had the ability to

connect with the collective. ‘The worth of that is that which it contains’, he writes, musing on his sonnet in relation to his death, ‘And that is this, and this with thee remains.’¹⁹⁴

Jung noted: ‘Probably none of my empirical concepts has met with so much misunderstanding as the idea of the collective unconscious’.¹⁹⁵ Jung’s interest in esoteric subjects, including astrology, counted against him. Kuhn, a scientist, therefore culturally acceptable, commandeered the word ‘paradigm’ from English grammar for archetypal phenomena while Dawkins explains collective influence through the meme.¹⁹⁶ Dawkins would abhor his ideas being merged with Jung’s transcendental version. He would argue that his influences have rational causes.¹⁹⁷ But, looking at this model, what is so irrational? All this model has done is show that rational causes have deep roots.

Astrologers use ‘patterns’ on the horoscope, the space-time clock, to explain both social and personal events because the space-time component of the embodied moment is the

¹⁹² Closing lines of Sonnet no. 18.

¹⁹³ See discussion in ‘A Life of Anecdote’, Bates, Jonathan, *The Genius of Shakespeare* (UK, Picadore, 1999), p. 29.

¹⁹⁴ Closing lines of Sonnet no. 71.

¹⁹⁵ Jung *ACU*, p. 42.

¹⁹⁶ Dawkins, R. *The Selfish Gene* (UK, Oxford University Press, 1976) p. 332.

¹⁹⁷ Campion, N. ‘Richard Dawkins’ Attack on Astrology’, *Astrological Journal*, May/June 1996, vol. 38, no. 3.

same for both. If this is correct then the anthropologist/culturalist quotes we considered previously under the title Culture as Patterns and Personality (page 35) are exonerated. Not only an individual, but, according to this model, also culture, is incarnating as patterns, or archetypes, delineated by the horoscope.

Fig. 14

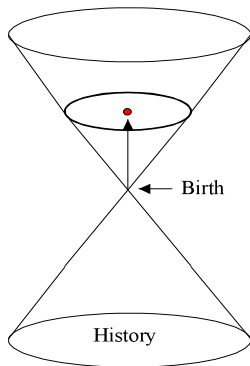


Figure 14 illustrates the moment of birth. Astrologers believe

that they have ample experiential evidence to support the hypothesis that the original pattern retains authority throughout life. The question is often raised: Why is the individual chart set for birth rather than conception?¹⁹⁸ Prior to birth the infant is a part of the mother's body and shares her *de*. 'The body', Ponty consistently maintains, is a vital

constituent of the incarnating moment.

Because the heavens move with a mathematical accuracy, an astrologer can view, not only the patterns at the birth but also, the red dot, a projected moment in the future so that relationships between the two moments can be considered. Indeed, the utility of the horoscope lies in the fact that astronomical information can be viewed for any moment at any time or any position in space, because we have finally achieved that mathematical accuracy that Timaeus desired. Of course, this utility depends entirely on whether astrologers are right in that the patterns traced out on the horoscope carry meaning.

Astral Hermeneutics

There are two items in an astrologer's tool kit. One is the horoscope; the other is an hermeneutic history that permits the horoscope to be read.

¹⁹⁸ Discussions on the question astrology/birth can be found on the web.

Babylonian, Egyptian and Greek astrologers believed in the meaning content of a chart. Errors could be blamed on a lack of accurate mathematical astronomical knowledge or the corruption of practitioners.¹⁹⁹ Timaeus clearly believed that once the astronomy was perfected precise predictions could be made.²⁰⁰ The question arises, why aren't prognostications foolproof? Is the hermetic idea of a connection between the stars and events on Earth mistaken? Considering the power inherent in the model presented here, in which we are intrinsic with our surroundings, perhaps we can find another explanation. Perhaps the ancients failed to take into account the complexity of an astronomical mechanism with variations that run into trillions.

I would argue that while unconditional answers are possibly unrealizable -- an aleatory quality is essential if life is to retain its magic -- astrology is still a valuable diagnostic tool when used by trained experts. I continually observe and experience astrology's healing power. Acquiring insight into ever-changing occurrences does not change those occurrences as such, but changes in attitude provide an effective release mechanism. When a client is depressed by a Saturn transit and that client is told he is 'supposed' to be depressed, indeed, that if he were not depressed something was very wrong, he laughs. To be depressed and to be depressed about being depressed is to be lost in a cruel sea of confusion. To be depressed because it is the right way to be at that moment in time is not the same at all. The hypnotist Milton H. Erickson (1901-80) recounts how he helped his son Robert through a traumatic experience, not by trying to reassure the child, who knew as a physical fact lying in his pool of blood that all was not well and who would have been unable to hear any ideas to the contrary, but by declaring that, though the situation was indeed dire, the colour of the blood was healthy.²⁰¹ To be healthily depressed

¹⁹⁹ Robbin, *Ptolemy*, Book I: 2: p. 11.

²⁰⁰ *Timaeus*, p. 14.

²⁰¹ Erickson, Milton H. *Innovative Hypnotherapy; the Collected Papers of Milton H. Erickson on Hypnosis*, volume IV, ed., E.L. Rossi (NY, Irvington Publishers Ltd, 1980), pp. 176-182.

because specific patterns in the heavens require we experience the condition for the given length of time defined by an identifiable universal pattern, is different from being unhealthily depressed because something upsetting is occurring for reasons we don't understand.

Astrology allows for this health. It changes nothing and yet it changes everything.

In Part One we considered the power of the anti-astrology paradigm and it has not helped astrology that 'scientific' tests have failed to produce the consistently positive results needed to cause a shift.²⁰² But these tests do not take into account astrology's extraordinary complexity, or the limitations of science. As Wickramasinghe and Hoyle, scientists themselves, stated: 'It is a weakness of science that unless an idea has a means of advancing itself through observation or experiment it stultifies, almost regardless of how good the idea may be in itself.'²⁰³ Furthermore, people's talents and education differ. A brilliant psychologist listening to a lecture on higher mathematics might be out of his depth but, because mathematics is culturally respected, it is unlikely that he will pronounce mathematics invalid. Utilising a chart demands much study and an aptitude for recognising subtle patterns and employing metaphor, skills equal to, though different from, that of the mathematician, but perhaps we can accuse the cultural paradigm for permitting the untalented and untutored to blame incapacity on the subject, rather than themselves.

Summary: Part Two

Analysing the nature/culture problematic in the previous section, a model that offered an overview of culture's relation within a wider environment materialized. In this section the

²⁰² See *Nick Campion's Online Astrology Resource*, <http://www.nickcampion.com/nc/science/science.html> [accessed on 13 Dec. 2006].

²⁰³ Wickramasinghe, N. Chandra and Fred Hoyle, 'Evolution of Life: A Cosmic Perspective', *ActionBioscience.org* original paper (May 2001), http://www.actionbioscience.org/newfrontiers/wickramasinghe/wick_hoyle.html [accessed on 13 Dec. 2006].

astrologer's toolbox has been opened and we have observed the creation of a complex but accurate space-time map, giving positions and showing relationships between the bodies of mass that make up our ontological ambient. This is the horoscope. A connection between the horoscope and the ancient Platonic/Ptolemaic model has been recognised. By applying Minkowski's space-time diagram, a link with Jung's theory of the collective unconscious has emerged and archetypes have been discussed that Jung himself equated with the patterns on a chart (patterns that cultural theorists have applied both to culture and personality).

In Part Three the model will be expanded to include as much of our situation as we presently comprehend and an attempt made to answer the question: Is there anything in astrology independent of culture?

Is there anything in Astrology Independent of Culture?

PART THREE.

The Platonic/Ptolemaic Model Revised -- and an Answer

The Platonic Model Revised -- and an Answer

Introduction to Part Three

Nobel prizewinner Brian Josephson laments scientists' 'religious' belief that 'when something can't be reproduced every time it isn't a real phenomenon'.¹ A 'moment in time' can never be exactly reproduced. As astrology is concerned with 'moments in time' astrology is a scientific 'non-starter'. Bob Park, a self-styled sceptic, is wary of 'apophenia', an over-extended talent for recognising pattern associated with Nobel prizewinners.² The practice of astrology requires a pattern-recognition aptitude. Treading the hazardous ground between the modernists' penchant for 'pathological disbelief' and 'apophenia' this discussion emerges from the insecurity-of-unknowing in Part One, armed with a model arrived at in Part Two, that will be utilised in Part Three to gain insight into phenomenological ambiguities and answer the question posed in this essay.

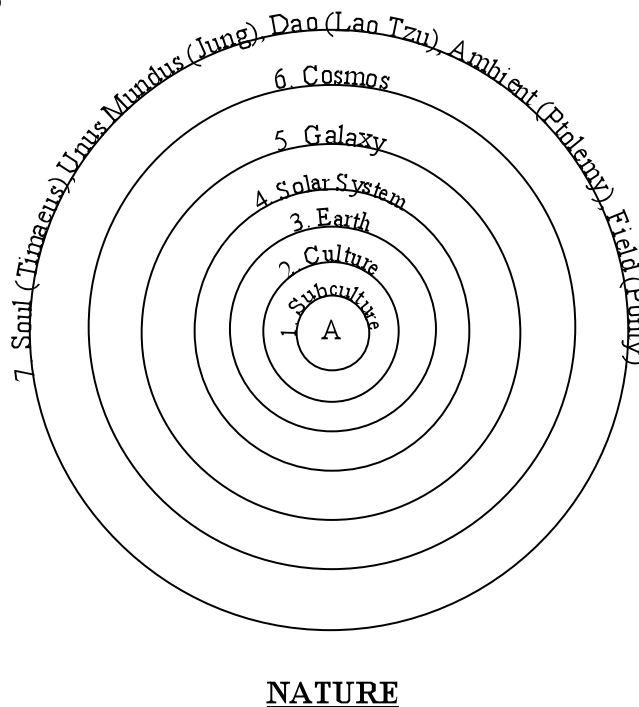
The model must first be expanded to include the present known environment and physicists' ideas regarding this expanded environment will be reviewed.

¹ Josephson, Brian, leader of Mind-Matter Unification Project, 'Take nobody's word for it', *NS*, 9 November 2006.

² Park, Rob, 'Watch out for the UFOs', *NS*, 9 Nov. 2006.

The Revised Model: a *Physis-Psyche* Phenomenon

Fig. 15



The focus of diagram 15, ‘A’, an incarnating self in the role of astrologer, is the ‘actor’ in a social Weberian sense.³ In the *Daoist* sense, as *de*, it stands for any incarnating entity/essence whether quantum, chemical, physical, biological, cultural, social psychological or ideological. The astrologer, A, is surrounded by a subculture (1) within a culture (2) based on planet Earth (3) enclosed by a solar system made up of bodies of mass that move with mechanical precision (4), generating in their geometric aspects one to the other changing patterns that are meaningful to the astrologer at point A. These bodies of mass can be precisely positioned on a horoscope against a moving tropical zodiac, mathematically defined by planet Earth’s angle of obliquity relative to the Sun, which is itself modelled on constellations: mythic/symbolic sectors of the galaxy distributed around a zodiacal belt defined by the plane of the solar system relative to its galactic

³ Morrison, Ken, *Marx, Durkheim, Weber* (London, CA, New Delhi, Sage Publications, 2004), pp. 273-6.

background (5). The galaxy acts as a template (or *arche*) for naming divisions in the seasonal tropical zodiac. It marks the boundary of the astrological environment and of previous models but not the extent of present available data. An expansion of this model is therefore in order.

We look up at the night sky, and although with the naked eye we can see only one other galaxy, Andromeda, and that only as a faint, smudgy blur, a growing collection of photographs illuminate a universe teeming with galaxies each one an extraordinary assembly of often more than a hundred billion separate suns. The cosmos encompasses the horoscope (6). The horoscope is intrinsic to the cosmos but the cosmos is independent of the horoscope as we know it: the cosmos very likely encloses multitudes of other planets in very different star systems.

Timaeus equates 'cosmos' with 'soul': 'Now when the Creator had framed the soul according to his will, he formed within her the corporeal universe'.⁴ Cosmos is corporeal; it has an exoteric reality. While the materiality of the cosmos is intrinsic, the *ambient-dao*-field that Timaeus equates with soul is esoteric. We have reached the outermost rim of our understanding. Here, incorporating the totality, therefore not to be regarded as disembodied, are Plato's forms/*eide*/*arche*/first principles (7). The self incarnates in the centre of the model. Paul Broks in his article on consciousness (*New Scientist* Nov 2006) writes: 'The Soul's secular cousin is the Self'.⁵ If soul is identified with incarnating self, here at the boundary of objectivity we are returned once more to the subjective. Timaeus concurs: 'The soul interfused everywhere from the centre to the circumference of heaven of which also she is the external envelopment'.⁶

In a letter to the physicist Pauli (who introduced the neutrino into physics in 1930) Jung writes of the alchemical *unus-mundus* which 'contains all of the preconditions that determine the

⁴ Plato, *Timaeus*, page 11 of 26.

⁵ Broks, Paul, 'What is Consciousness', *NS Special*, p. 56.

⁶ Plato *Timaeus*, page 11 of 26.

form of empirical phenomena, both mental and physical'.⁷ Jung's term *unus-mundus* is included on the model. Archetypes, he explains, 'are the mediating factors of the *unus-mundus*. When operating in the realm of *psyche*, they are the dynamical organisers of images and ideas; when operating in the realm of *physis* they are the patterning principles of matter and energy'.⁸ *Physis* and *psyche* are, according to Jung, entailed. Archetypes are Jung's choice of name for patterns of organisation that generate an exoteric-esoteric, physical-psychological, mass-energy, space-time, *yin-yang* world. Jung distinguishes *psyche* from *physis*, so what is *physis*? A. E. Taylor in his introduction to Aristotle (1919) considering *physis* writes:

the word 'Nature' (*physis*, connected with *phyesthai*, to grow, to be born, as *natura* is with *nasci*), is that 'what is by Nature' is born and grows ... The "natural" may thus be said to consist of living bodies and of their constituent parts. Hence inorganic matter also is included in "Nature" ...⁹

If *physis*, the root of our modern word physics, can be translated to mean nature it returns this discussion to the model's foundation principle. Nature is the only word that is tautologically acceptable, inclusive of itself. We talk of the nature of the *dao*, or of the *ambient*, or of a field. To speak of the *dao* of *dao*, or the *ambient* of *ambient*, or field of field is irregular, but the nature of nature is an acceptable expression so while in figure 1 nature was treated as one with *dao* on this model it has been awarded exclusive rights to the title. According to Jung *physis* and its entailment *psyche* are animating organising principles of the total situation. Panpsychism, translates as 'all is psyche'. The pre-Socratics, Zen Buddhists and thinkers such as Kepler, Spinoza, Newton, Leibniz, Goethe, Schelling, Mach, Neitzsche, Shelley, William James,

⁷ Jung Letters, *C.W. Vol. 2*, 1974, quoted in Charles Card (1991a), 'The Archetypal View of C.G. Jung and Wolfgang Pauli', *Psychological Perspectives*, Part 1, 24, pp. 52-69, see also Hauke, C., *Jung and the Post Modern: The Interpretation of Realities* (East Sussex, NY, Brunner-Routledge, 2003), [hereafter Hauke, *Jung*], p. 249.

⁸ See Hauke, *Jung*, 'The Unus Mundus: Archetypes, The Psychoid and Synchronicity', pp. 248 -255.

⁹ Taylor, A.E., *Aristotle* (UK, Dover Books, 1919), p. 63.

Eddington, Huxley, Bateson and Bohm were panpsychic.¹⁰ This model is panpsychic and the material world of *physis* is integral.

Physis According to Physics

Present astronomical knowledge has defined a cosmic field (figure 15). What does this field consist of?

Atomos (Greek) means indivisible. According to Cicero it was Leucippus who postulated the atom.¹¹ In 1897 Thompson announced that atoms could be chipped. Thompson's student Rutherford discovered alpha particles in 1911.¹² The atom was made up of negative electrons and a positive nucleus. The discovery that the nucleus is divisible, though not in strictly material terms, gave birth to quantum physics.¹³ Modern physicists seek the underlying laws that govern the universe. In huge underground constructions particles are accelerated and shattered into mathematical entities that create bubble-trails in magnetised chambers that cause them to spiral in directions that announce their negative or positive orientation and other individual signatures.¹⁴ 'The world' is composed of quantum particles. Physicist Robert Mathews writes: 'These particles are highly entangled – and the latest astronomical data suggest their effects control the fate of the universe. The picture now emerging is one of a cosmos filled with entangled matter and energy, communing together instantaneously regardless of distance'.¹⁵ 'Theorists now think entanglement may be relatively common in nature, raising the possibility

¹⁰ Skrbina, David, *Panpsychism in the West* (USA, MIT Press, 2005).

¹¹ Kirk, G.S., J.E. Raven and M. Schofield, *The Presocratic Philosophers, Second Edition* (UK, Cambridge University Press, 2005), p. 402.

¹² Carey, John, ed., *The Faber Book of Science* (London, Faber and Faber, 1995), pp. 260-1, extract from C. P. Snow, *The Physicist* (London, Macmillan, 1981).

¹³ Ferris Tim, ed., *Physics, Astronomy, and Mathematics*, excerpt from Robert P. Crease and Charles C. Mann, 'The Second Creation', on the derivation of Paul Dirac's Quantum Electrodynamics' (1927), p. 60.

¹⁴ See 'bubble chamber', *The New York Public Library: Science Desk Reference* (NY, Macmillan, 1995), p. 306.

¹⁵ Mathews, R., *25 Big Ideas, the Science that's Changing our World* (Oxford, Oneworld Publications, 2005), [hereafter Mathews, *Big Ideas*], p. 137.

that we live in a truly cosmic web of connection transcending space and time'.¹⁶ Einstein's *General Relativity* describes space, accurate to fourteen decimal places, not empty, but warped by gravitational fields in which bodies of mass influence and effect conditions over vast areas.¹⁷ To sum up: we exist in a gravitationally warped, all-encompassing, electromagnetic quantum 'soup' that is, as yet, utterly unexplained. What is more, Quantum Theory, while evidence of its accuracy in its own terms is undisputed, has not yet harmonised with the theory of gravity.

In 1974 Vera Rubin noted that stars orbiting the outer rims of galaxies were circling as fast as inner stars.¹⁸ To account for this gravitational anomaly 'dark matter' was proposed, unseen but with gravitationally active properties. In 1997 Saul Perlmutter discovered that galaxies were speeding apart giving rise to a theory of dark energy.¹⁹ Computer simulations at Durham University generated a standard model: matter, four percent; dark matter, twenty-one percent; and dark energy, seventy-five percent. In short, ninety-six percent of the universe is unexplained.²⁰ This is the latest, as astrophysicist Mike Disney puts it, 'fairytale' vision of the cosmos'.²¹

The cosmos remains an enigma but hypotheses are plentiful. David Bohm's quantum experience gave rise to his idea (1978) of an 'implicate order' in which space and time 'come together', literally 'convene', for the 'convenience' of consciousness.²² In 1990 Tom Stonier published the theory that information has an essential reality.²³ The electromagnetic spectrum

¹⁶ Matthews, *Big Ideas*, p. 133.

¹⁷ Penrose, R., 'What is Reality?', *NS Special*, p. 35.

¹⁸ For Rubin see *BBC Horizon*, 9 February 2006.

¹⁹ For Perlmutter see *BBC Horizon*, 9 February 2006.

²⁰ For Durham University go to *BBC Horizon*, 09 February 2006.

²¹ Disney, Michael, *BBC Horizon*, 9 February, 2006.

²² Bohm, D., 'The Unfolding Universe: a conversation with David Bohm' (1978) in *The Holographic Paradigm and Other Paradoxes: Exploring the Leading Edge of Science*, Ken Wilber, ed., (USA, Shambala Publications, Inc, 1982), p. 73.

²³ Stonier, Tom, *Information and the Internal Structure of the Universe: An Exploration into Information Physics* (London, Springer-Verlag, 1990), [hereafter Stonier, *Information*].

carries information, e.g., radio waves, radar and visible light, but Stonier, a cyberneticist, pointed out that matter also carries information. Move a mug on your desk and you have altered the information content of the universe. He sums up: ‘While the energy of the universe appears to be dissipating towards ... entropic death -- there also exist processes that convert energy into information’.²⁴ ‘All regular patterns contain information’.²⁵ ‘Information’, he writes, ‘organises space and time’.²⁶

Pythagoras believed that ‘number’ carried divine significance and he equated that significance with astrology. Roger Penrose, a Pythagorean/Platonist writing today, believes that ‘the truths of mathematics are ...already “there” ... the mathematician’s job is to seek out these truths as a task of discovery rather than one of invention’.²⁷ String theory, according to string theorist Michio Kaku, is Pythagorean: vibrating strings, on a scale too minute to test, set up harmonic resonances just as Pythagoras discovered when experimenting with the string of his lyre.²⁸

We have looked at the ambiguity in physics but the situation in biology is equally confusing. That the intricate amino acid DNA could have ‘evolved’ is so implausible that Fred Hoyle and Chandra Wickramasinghe hypothesized that it had been designed and seeded on Earth by silicon-based intelligence that required, for its own evolution, a creative carbon-based life form.²⁹

Listening to experts we discover that the cosmic perceptual field is an information-rich, mathematical, entangled quantum mystery. Modern physics thus supplies an environment that

²⁴ Stonier, *Information*, p. 151.

²⁵ Stonier, *Information*, p. 28.

²⁶ Stonier, *Information*, p. 26.

²⁷ Penrose, R., ‘What is Reality?’, *NS Special*, p. 38.

²⁸ Kaku, Michio, ‘Will We Ever Have a Theory of Everything?’, *NS Special*, p. 62.

²⁹ For ‘Panspermia Hypothesis’ see Hoyle, Fred and N.C. Wickramasinghe, *Evolution from Space* (GB, J. M. Dent and Sons Ltd, 1981), and *Evolution from Space: A Theory of Cosmic Creationism*, 1984, http://www.actionbioscience.org/newfrontiers/wickramasinghe/wick_hoyle.html [accessed on 13 Dec. 2006].

can support archetypes. Viewed from this perspective, the astrologer's claim, that patterns in the ambient are active in the individual psyche, does not look so irrational, but scientists' 'pathological disbelief' cautions astrologers against expecting their subject to be recognised in scientific circles.³⁰

Time Being: Nature as a Space-Time Phenomenon

Heraclitus, according to Plutarch, Plato, and Aristotle, said 'into the same river you could not step twice, for other, and still other, waters are flowing'.³¹ Marcus Aurelius meditating on the death of a child recognised that it is only in the minds of the parents that the child has lost a 'life': all that can be lost is a moment in time.³² Merleau Ponty takes up the river theme. He observes the water flowing past his present awareness and speaks of the 'witness' that the mind creates to observe it rising in the past and watch it flowing, in some distant future, into the sea.³³ Time is a construct of the human memory and imagination. The moment 'is not prepared behind the observer but is a brooding presence moving to meet him like a storm on the horizon'.³⁴

Whatever it consists of 'cosmos' does not only exhibit a spatial reality, it also has a temporal reality.

In 1890 William James pronounced consciousness the product of brain activity.³⁵ Brain specialists, influenced by James, see everything as the expression of a working brain, an organ of survival that Dawkins insists developed through the action of a Darwinian mechanism

³⁰ Josephson, Brian, 'Take nobody's word for it', *NS*, 9 December 2006.

³¹ Patrick, G. T. W., The fragments of Heraclitus (1889), Peithō's web, <http://classicpersuasion.oorg/pw/heraclitus/herpatu.htm> [accessed on 5 Oct. 2004].

³² Long, George, trans., *The Harvard Classics, Vol.II*, 'The Meditations of Marcus Aurelius', Book II: 14. (P. F., Collier and Sons New York, 1909), p. 203.

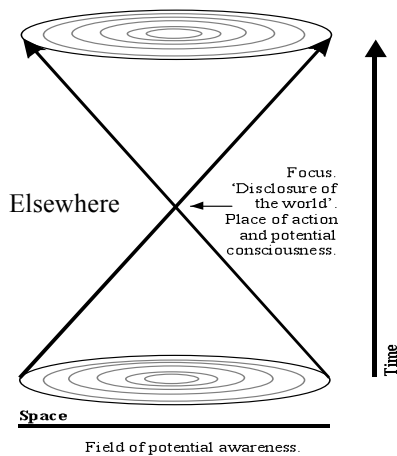
³³ Ponty, *Phenomenology*, pp. 477-478.

³⁴ Ponty, *Phenomenology*, p. 478.

³⁵ James, William, *The Principles of Psychology* (NY, Dover Publications, 1950).

implanted in the genes.³⁶ The very laws of physics, according to Stenger, are a result of neurological patterns functioning in the mind.³⁷ This model applies to all entities but, for the moment, it will be considered in relation to a conscious brain.

Fig. 16



Patricia Churchland in her article on free will

writes: ‘The brain constructs a range of make-sense-of-the-world neurotools: one is the future, one is the past and one is the self’.³⁸ We are back to contemplating past and future space-time-cones. Figure 16 models an incarnating self identifying through memory with the past and through imagination with the future. As a development of figure 15 it shows, not only the incarnating self but also the outer

incarnating soul, self’s sacred cousin.³⁹ Indeed, the total cosmic field is focused at this point. Minkowski labels anything outside of the space-time model ‘elsewhere’.⁴⁰ It represents information inaccessible to this self at this place and time

Stonier, contemplating information, writes: ‘What intuition perceives is the existence of a pattern’.⁴¹ The astrologer looks at the incarnating pattern on a horoscope and millennia of hermeneutic experience gives him or her access, he or she believes, to pertinent material. Equipped with accurate data, the astrologer can choose to look at the information carried by any pattern in any time or space unlimited by any particular here and now. With the proper

³⁶ Dawkins, Richard, *The Selfish Gene* (Oxford, Oxford University Press, 1989).

³⁷ See ‘Out of the Void’, ‘Review’ by Marcus Chow of Victor Stenger’s *The Comprehensible Cosmos: Where Do the Laws of Physics Come From?* (NY, Prometheus Books, 2006), [hereafter, Stenger, CC], (NS, I July 2006); see also Tim Shallis, *From Neuropsychology to Mental Structure* (Cambridge, UK, Cambridge University Press 1988).

³⁸ Churchland, Patricia, *Brain-wise: Studies in Neurophilosophy* (USA, MIT Press/Bradford Books, 2002); also see, ‘Do we have Free will’, *NS Special*, p. 45.

³⁹ Paul Broks remarked, ‘The Soul’s secular cousin is the Self’, *NS Special*, p. 56.

⁴⁰ For ‘elsewhere’ see Gribbin, *Cosmos*, p. 247.

⁴¹ Stonier, *Information*, p. 76.

coordinates, a Mars-centred chart could be drawn for Opportunity sitting at the edge of the Victoria crater.

But what of the diviner using coins or cards? Ponty suggests: ‘instead of imagining it [space] a sort of ether in which all things float, or conceiving it abstractly as a characteristic that they have in common, we must think of it as the universal power enabling them to be connected’.⁴² Since this connecting ‘universal power’ is active at all times in all things, the fall of coins or the placing of cards can be regarded as the universal power expressing the mathematically unique pattern of that moment. Penrose writes:

Whether we look at the universe at the quantum scale or across the vast distances over which the effects of general relativity became clear, then, the common sense reality of chairs and tables and other material things would seem to dissolve away, to be replaced by a deeper reality inhabiting the world of mathematics.⁴³

The Plurality of *De*

According to Ponty, Husserl grappled long and hard with the problem of reducing the world to a ‘transcendental consciousness’ in which beings are ‘all one light, participating in the One without destroying its unity’.⁴⁴ He felt the need to conquer the paradox of the Ego and Alter: he wanted to understand how he could be one, and other, ‘a consciousness among consciousness’.⁴⁵ Husserl accused Kant of ‘making use of the world’ by making it immanent with the subject.⁴⁶ Our reflections, he concluded, ‘are carried out in the temporal flux on ... which we are trying to

⁴² Ponty, *Phenomenology*, p. 284.

⁴³ Penrose, Roger, ‘What is Reality?’ *NS Special*, p. 38.

⁴⁴ Ponty, *Phenomenology*, pp. xii-xiii.

⁴⁵ Ponty, *Phenomenology*, p. xiv.

⁴⁶ Ponty, *Phenomenology*, p. xv.

seize... there is no thought that embraces all thought'.⁴⁷ Husserl concluded that the subject is a 'process of transcendence', the philosopher a perpetual beginner who takes nothing for granted.⁴⁸

Thinking in *daoist* terms, while there is one *dao* there are a plurality of emerging *de*. Every psychophysical event however close together in space and time, has a separate physical reality. To reflect 'what is' accurately, the writer would have had to draw a page packed with merging time-cones and separate foci all with an independent reality discrete from the other. This is true even within the boundary set by an individual self. Hall and Ames write: 'All polarities are reconciled in the relationship between the particular focus and its field. To use singularity and plurality as a familiar polarity, a person is certainly unique ... individual, but as a radically contextualized matrix of relationships, the same person is also a manifold of selves all implicated within this individuality'. Minkowski labelled events outside of his space-time cones 'elsewhere'. From *de*'s perspective, while inherent with *dao*, all other *de*'s are 'elsewhere'. To quote Rob Salgado: 'In Einstein-Minkowski spacetime, each observer will slice up spacetime in his own way. There is no universal way to slice it up'.⁴⁹

Archetypal Light⁵⁰

A photon (a light particle) is a quantum particle.

According to Einstein light is the only constant; by which he meant that although everything that can be measured changes according to the circumstances in which it is measured light, in any circumstance -- according to measurement carried out by an actor -- always travels at the speed of light. As an example imagine a spaceship hurtling towards a star at half the speed of

⁴⁷ Ponty, *Phenomenology*, p. xv.

⁴⁸ Ponty, *Phenomenology*, p. xv.

⁴⁹ Salgado, Rob, *LIGHTCONE* (salgado@physics.syr.edu) [accessed 11 Jan. 2007].

⁵⁰ See *Corpus Hermeticum* 'The Divine Pymander', The Ninth Book, Sermon to Aesclepius, <http://www.sacred-texts.com/eso/pym/pym10.htm> [accessed on 01 Jan. 2007] line 59.

light and imagine a beam of light from the star moving towards the ship at the speed of light. Measure the speed of the beam of light moving from the front of the ship to the back and instead of it taking less time, as the circumstances (the speed at which the ship is travelling towards the light source) suggests it should, the light will be moving (according to measurement) at the speed of light. Our world adjusts itself with absolute accuracy to ensure that the light is 'perceived' by the measurer to be moving at the speed of light. It follows that the light *and* the measuring device (i.e., a clock) *and* the person measuring the light are fundamentally related. This is the meaning of relativity: everything is relative to everything else; how the world is 'temporally' perceived is determined by Einstein's constant: the speed of light.⁵¹

The further astronomers look into the ever-expanding space of Minkowski's history cone the further back they are looking in time. Time, viewed in this way, is as numerically outrageous from the perspective of human beings, as is space, and yet, as Ponty points out, the evidence of our perception suggests that this monumental field, paradoxically as transitory as it is corporeal, is incarnating every moment, not unlike a single digital pattern on a playing DVD. Since the model is built on Minkowski's light-cones correlating Ponty's perceptual field with a movie is not so scandalous.

Note that, as a point of interest but without drawing any particular conclusion, the third century *Corpus Hermeticum* speaks of *τό ὀρχήτυπον φῶς*, 'archetypal light'.⁵² Light carries information. No physicist would argue with this statement. The question is epistemological: Do they know how much?

⁵¹ See Philp Chrissy, 'Relativity and Quantum Mechanics', *The Golden City, Book One Foundation* (MC Publishing, 1996), pp. 144-50.

⁵² See Jung, *C.W.*, vol. 9, Part I, p. 75,

Determinism versus Participation (Fate v Free Will)

A criticism levelled at astrology is that by undermining free will astrology is axiologically demoralising.⁵³ Determinism is also an issue with geneticists: how far do genes determine behavior?⁵⁴ Disregarding astrology for the moment, one has only to contemplate the nationality and condition of the family into which one is born or the shape of one's nose to recognize that every human existence is determined up to a point. This determined aspect is modeled in this essay by an ever-expanding past-time-cone. The astrologer has a great deal of evidence that leads to the conclusion that the data held by the patterns at birth, when interpreted through symbolism and myth, reflect the self-expression of the individual to whom a birth chart applies. According to astrology, not only nose shape but also self-expression is determined. The astrologer Alan Leo (1860-1917) is famous for the statement 'character is destiny'.⁵⁵

The past-time-cone is outside our arena of interference but the point identified with 'will' is not. Here Weber's 'actor' acts. Even without believing in the reality of a horoscope, looking at the past-time-cone we can see that choice is limited. A pebble has no personal choice at all. At a certain moment when joggled by a wave it changes position, thus altering the information content of the universe: but what of a consciousness? Churchland, considering the education of children in relation to free will, writes: 'to update our ideas ... I suggest we first shift the debate from the metaphysics of causal vacuums to the neurobiology of self-control'.⁵⁶ Children, without a doubt, are subject to an insistent adult demand for inhibition of natural functions and forestalling of careless actions. Control of certain body functions and a conscious ability to analyse information and multiple, though not indeterminate choices, suggests a limited

⁵³ See Université Blaise Pascal, France and McGill University, Canada, 'the impact of belief in paranormal determinism as source of prejudice'. wwwpsy.univ-bpclermont.fr/~dambrun/SBP.pdf [accessed on 17 Dec. 2006].

⁵⁴ Morse, Allison, 'Searching for the Holy Grail: The Human Genome Project and Its Implications', in *Journal of Law and Health*, vol. 13, issue: 2, 1998, p. 219, Cleveland Marshall College of Law, 2002, copyright Gale Group.

⁵⁵ Leo, Bessie, *The Life and Work of Alan Leo; Theosophist-Astrologer-Mason* (London, L.N. Fowler, 1919), p. 12.

⁵⁶ Churchland, Patricia, 'Do we Have Free Will', *NS Special*, p. 43.

autonomy. In spite of identifying particular determined aspects inherent in character comparable with the family of birth and shape of the nose, astrologers believe that ‘destiny is negotiable’.⁵⁷

Twenty-first century theorists have produced hypotheses that address this problematic. David Deutsch, considering the behavior of photons, argues the existence of trillions of parallel universes. This has led him to contemplate an environment that, like the computer in a flight simulator, offers, at every moment, multi-scenarios from which to choose.⁵⁸ Nick Bostrom argues that ‘reason’ insists reality is a simulation.⁵⁹ The very complexity of a pluralistic self-realizing-system generates possibilities.⁶⁰

‘We have to believe in free will, we have no choice’ writes Singer.⁶¹ The model agrees. Life is strongly determined but participation appears unavoidable. We have no choice but to act ‘as if’ we have choice. Somehow, how we choose to operate our will is ‘of moment’. Contemplating the scale of the incarnating cosmos described by this model is a humbling experience. When the ‘actor’ is as dominant as humanity is today, the power the model suggests that it affects on our future-time-cone is intimidating. It is as if the game of choice is ‘upping the stakes’.

An Answer

Victor Stenger in his book *The Comprehensible Cosmos* lists the qualities of a successful model:

1) It must be as simple as possible; 2) it must agree with the data; 3) it must be capable of yielding results; 4) often undergo revision; and 5) tell us something we do not already know.⁶²

⁵⁷ See Hyde http://maggiehyde.com/articles/articles_astro.php [accessed on 19 Dec. 2006].

⁵⁸ Deutsch, David, *The Fabric of Reality* (London, NY, Australia, Canada, NZ, Penguin Group, 1997).

⁵⁹ Bostrom, Nick, ‘Do we live in a computer simulation?’, *NS Special*.

⁶⁰ For self-realizing system see Mathews, Freya, *For Love of Matter, A Contemporary Panpsychism* (Sydney, Albany SUNY Press, 2005), [hereafter Mathews *LM*], p.49.

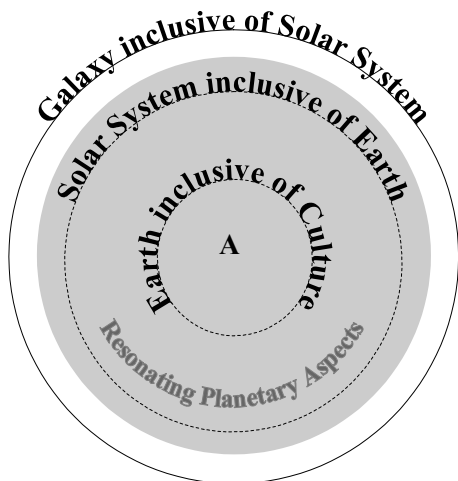
⁶¹ Singer, I., quoted in *The Times* (London) ‘Diary’, 21 June 1982.

⁶² Stenger, CC, pp. 15-16.

Taking into account the vast extent of the cosmic locality involved, the model is as simple as possible: in the context of the incarnating world in relation to a single point in space-time, it agrees with the data. And it has yielded results: it has sorted out the culture/nature problematic for this writer. Furthermore it has undergone revision from its initial beginnings in the culture/nature debate, which has enabled it to describe phenomenon from various perspectives.

To fulfil Stenger’s final criteria, the model must tell us something that we do not already know and answer the question posed in this essay. Figure 17, a simplified version of 15, answers the question within the philosophical auspices of reality explored in Part One in relation to Schrödinger’s notorious cat. The area on the diagram in-filled with grey is the portion of our environment that is mapped by a horoscope, an astrological tool. Its boundary is the galaxy that hosts the stars of the sidereal zodiac. The galaxy incorporates the solar system which includes

Fig. 17



planet Earth upon which cultural activities are enacted.

Again, A, an actor/astrologer, inhabits the centre.

If an individual astrologer dies, culture, including astrological culture, lives on. Eradicate Earth, and culture shares the Earth’s fate but the rest of the solar system is unaffected. Sol’s finale is disastrous for Sol’s system, but for the Milky Way it is a minor event. The bodies of mass in the solar system, inclusive of any

relationships they make one with another and their background stars, are independent of the astrologer, culture, and planet Earth. Therefore, according to this model, there *is* something in astrology -- to be specific, in the astrologer’s toolbox -- that is independent of culture. The horoscope is an abstract derivative of a ‘real’ cosmic environment, a cosmic environment

independent even of astrology. However, there is nothing on Earth that is independent of its environment and therefore independent of the horoscope; therefore, independent of astrology.

If, as suggested by Deutsch and Bostrom, the brain is an organ of reception as much as of creation, then take away the focus and there is no field, as the two are entailed. Then there is no question and an answer is irrelevant.

Conclusion: Angels in Combat ⁶³

It is midnight on the eve of the New Year. A gale is shaking the glass in the window and fireworks are creating an atmosphere of disturbance. If the subjective 'I' did not have prior knowledge stowed away in the past-time-cone it might conclude it had been set down in a war zone, but secure in the information supplied by memory it is confident that all is well.⁶⁴ The noise has abated, the moment has passed and a new world has incarnated with only the odd explosion. For the umpteenth time this writer is rewriting this concluding chapter, confronting a future time-cone that will affect a future moment.

The model that has manifested from the question put in this essay successfully describes these circumstances and will continue to do so as long as the focus holds. In the surrounding world multitudinous foci are experiencing the perceptual field from other positions of perception while an unimaginable number are not 'experiencing' at all; they simply 'are'. The information content of the perceptual field is vast.

At the beginning of this project there was no model and no expectation of a model. Information both inherent and accumulated, stored in the past-time-cone of this conscious focus, this incarnating self, played a part in the model's manifestation while the incarnating field

⁶³ See Part One, footnote 40, Hall, *CS*, p. 281.

⁶⁴ Ponty, *Phenomenology*, p. 82.

directed the conceptualisation by presenting pertinent data at opportune moments. Patterns in the astronomical environment (the field reproduced on the subject's birth chart) interrelated with patterns continually arising, altering the information content relative to the subject. Patterns made by slow-moving Pluto, Neptune, Uranus and Saturn remained in place throughout the process during which time Venus, the Moon, the Sun, Jupiter, Mars and Mercury, and a returning Moon passed through Scorpio and entered Sagittarius (the sign the ancients identified with philosophy and institutions of higher-learning) where Pluto had been situated for the past thirteen years.⁶⁵ At the end of 2007 Pluto and its moon Charon -- objects that astrologers believe carry the quality 'regeneration' -- will move into Capricorn.⁶⁶ This information is meaningful to the writer.

Information, according to Stonier, is the internal structure of the universe.⁶⁷ Deutsch (whose idea of quantum choice was discussed when considering determinism v participation) is presently attempting to build a quantum computer. He says: 'Quantum computation ... has implications not only for the foundations of quantum theory but also the foundations of physics in general, and mathematics and philosophy'.⁶⁸ Penrose considering the paradox that arises when mathematics, seen as merely idealised mental concepts arising from minds, is found to be the result of brains that are themselves dependent on precise mathematics for their existence, concludes: 'My viewpoint allows for three different kinds of reality: the physical, the mental and the Platonic-mathematical, with something (as yet) mysterious in the relation between the three'.⁶⁹ A horoscope 'mysteriously' presents physical/mental mathematical information.

Following the horoscopes history we can appreciate that it is an accurate representation of local modality at any moment it is set to represent. Whether the astral-

⁶⁵ Pluto entered Sagittarius in Feb/Dec 1995, for Sagittarius see Hand Robert, *Horoscope Symbols* (USA, Pa, Schiffer Publishing, Ltd, 1981), [hereafter Hand, *Symbols*) pp. 230-3.

⁶⁶ See Hand, *Symbols*, pp. 79-83.

⁶⁷ See Stonier, *Information*, title.

⁶⁸ Deutsch, David, *NS*, 9 December 2006, p. 51.

⁶⁹ Penrose, Roger, 'What is Reality', *NS Special*, p. 39.

hermeneutics offer practicable information is a matter (discussed in Part One) of individual conviction. The modern paradigm strongly opposes the notion. Applying narrow, statistical methodology to the complex patterns that delineate a chart can hardly be expected to produce unequivocal results. Individual aspects, patterns such as the opposition that the Moon makes to the Sun every month, or the conjunction Uranus makes to Pluto every one-hundred-and-twelve to forty years, can be interpreted utilizing specific symbolic/mythic narratives, but these are -- have to be -- supremely flexible, as the total pattern is always an original pattern, i.e., the over-all situation is always going to be one that has never been encountered before. ‘Nature’, the ruling principle of the model presented in this essay, abhors exact replication - evidence for this statement is readily available: the leaves from a single plant all display variation. Astrologers believe in astrology because, as long as complexity is taken into account, it ‘works’. However this project has not set out to prove that astrology works.⁷⁰ What it has attempted to do is provide a rationale for why it is not ‘primitive’ or ‘uncivilized’, as the *Collins* dictionary suggests, to ‘believe’ that it does.⁷¹

Kate Rigby in her review of Freya Mathews’ book *Reinhabiting Reality* explains how panpsychism, a presupposition of this model, ‘reconnects us with a more-than-human material reality that, could we but open ourselves to it, is constantly in communication with us ... in ways we would do well to heed’.⁷² Consulting astrological interpretations, or an oracle such as the ancient Chinese *I Ching*, allows ‘the world’ to communicate with a rare refinement by utilizing the recorded voices of great minds. Perhaps a more realistic assessment of astrology and other divinatory systems would be worthwhile.

⁷⁰ See Part One, pp. 12-3.

⁷¹ See *Collins* ‘astrology’.

⁷² Rigby, Kate, ‘Minding (about) Matter: On the Eros and Anguish of Earthly Encounter’, *Australian Humanities Review*, <http://www.lib.latrobe.edu.au/AHR/copyright.html> [accessed 11 Dec. 2006].

The model suggests that the future-time-cone requires responsible action and the stakes have never been so high, but how is responsible action to be defined? Patrick Curry, introducing the complexities of this issue in his book *Ecological Ethics*, calls for a reassessment.⁷³ ‘There is no single blueprint for how to act, no set of infallible rules or guidelines; but act we must’.⁷⁴ He lists compassion and virtue as necessities and this writer is in complete agreement, he also suggests the use of ‘cunning wisdom’.⁷⁵

In respect of cunning wisdom the writer considers a *daoist* solution. *Wu-wei* was discussed in relation to our influence on the future-time-cone. It means ‘non-interference’; it has also been translated as ‘not-doing’.⁷⁶ The secret is in the negative. Consider: effort invested in doing-good invariably fails -- Edith Nesbit’s children’s book *The Woodbegoods* illustrates this issue with humour.⁷⁷ Fundamentalists are fundamentalists because they believe they ‘know’ what ‘goodness’ is. ‘Trust’ is another subtle problematic. We are considering an extraordinarily complex but efficient incarnating *dao*. It has nurtured us for millennia so why not trust it to go on in the same ilk? Hexagram twenty-five in the *I Ching*, analysing ‘Innocence’, seems to be recommending this line of action.⁷⁸ In line four the writer states categorically that ‘you can’t lose what really belongs to you, even if you throw it away’.⁷⁹ The oracle fails to emphasise the fact that what *really* belongs to any conscious living being includes loss, old age and death; it leaves this conclusion to the intelligence of the reader. Deliberately cultivating trust, having ‘faith’, can lead to a state of mind that expects needs to be met through the intervention of a higher power. If exercising choice responsibly is ‘of moment’, as discussed previously, immature expectations are

⁷³ Curry, Patrick, *Ecological Ethics: an introduction* (Cambridge, Polity Press, 2006), [hereafter Curry *EcoEthics*].

⁷⁴ Curry *EcoEthics*, p. 120.

⁷⁵ Curry *EcoEthics*, p. 120-1

⁷⁶ Cooper, J.C., *Taoism, The Way of the Mystic* (GB, The Aquarian Press, 1981), for *Wu-wei*, not-doing, or non-action, see chapter 7, pp. 73-80.

⁷⁷ Nesbit, E, *The Wouldbegoods* (England, Penguin Books Inc., 1971).

⁷⁸ Wilhelm, R., and Cary F. Baynes, trans., *I Ching: Book of Changes* (GB, Arkana, 1989), [hereafter Wilhelm, I].

⁷⁹ Wilhelm, I, pp. 100-3.

a mistake. 'Blessed are they that have no expectations for they shall not be disappointed'. Here is where the negative shows its subtle genius. 'Not-doing' anything 'bad' results in 'goodness', while conditioning one's self to 'not-distrust' the idiosyncrasies of a dynamic emerging world, results in a receptive mentality in which dialogue can take place between the focus and the incarnating field, thus enabling the self to align, as Timaeus requested, with 'original nature'. Interpreted ecologically, *wu-wei* advises, 'not-aiming' to put the world right -- as we cannot know exactly what 'right' is -- but working on 'not-injuring' the world. Line six of the hexagram 'Contemplation' refers to a sage: '... liberated from his ego he contemplates the laws of life and so realises that knowing how to become free of blame is the highest good.'⁸⁰

Daoist advice is conceptually tricky. We are conditioned by borrowed narratives and texts (paradigms and memes) to aim aggressively at a desirable future while dangerously ignorant of our meagre comprehension of the incredible 'nature' of that which we are motivated to control. That the *daoist* ethic is self-exacting, not applicable to the other, is also hard to accept. Lao Tzu repined: 'My words are easy to understand and easy to carry out, but no-one in the world can understand them'.⁸¹ 'Reflection', says Ponty, 'does not withdraw from the world towards the unity of consciousness as the world's basis; it steps back to watch the forms of transcendence fly up like sparks from a fire'.⁸² *Wu-wei* is not a Cartesian withdrawal; it is a commitment to an intelligent relationship with a transcendental/corporeal emerging world.

In respect of the phenomenological position taken in this essay and the mystery of the incarnating field illuminated by the model, the writer has requested 'the field' contribute to the text through the *I Ching* oracle. The hexagram 'Possession in Great Measure' has been

⁸⁰ Wilhelm, *I*, Contemplation, Hexagram 20, nine at the top, p. 85.

⁸¹ Richard Wilhelm, trans., *Tao Te Ching* (London, New York, Australia, Canada, NZ, Arkana, 1990).

⁸² Ponty, *Phenomenology*, xv.

received.⁸³ The Platonic/Ptolemaic diagram illuminates this ‘Possession’. The *I Ching* translates in English as *The Book of Changes*. The ‘changing’ aspect of the oracular response is imaged in the first ‘line’ of the hexagram ‘Ting’. The Ting is a ‘sacred vessel’ that holds the ceremonial food; it ‘refers to the cultural superstructure of society’.⁸⁴ The old cultural superstructure is pictured in Apian’s *Cosmographia*. This ‘line’ describes the Ting ‘with legs upturned’ to further ‘removal of stagnating stuff’.⁸⁵ In relation to this revised Platonic/Ptolemaic model the image could not be more germane.

The sun shines into the room after a stormy night. It is the first day of a new year and this writer/actor has reached the end of engagement with these particular ‘angels’. Standing amidst the scuffed sawdust on the circus floor -- the angels theoretically coherent -- it feels appropriate to end on a note of creative insecurity. Stuart Hall envisaged cultural studies producing ‘organic intellectuals’ aligning with ‘emerging historic movements’.⁸⁶ ‘The problem is’, said Hall, ‘we couldn’t tell then, and cannot tell now where that emerging historical movement was to be found.’⁸⁷ This writer asks: is modern astrology an emerging movement? *Tempus omnia reuelat*, ‘time will tell’, a proverb first recoded in 1539, sums up the situation and will continue to sum up all situations as long as the process that is ‘being here now’ persists in leaving us hanging indefinitely over the uncertainty that is the future.⁸⁸ Suddenly, back in the arena, the coherence of the previously subdued angels is disturbed. Suspended over the abyss one wonders if Minkowski’s space-time diagram has been pictured the wrong way up? Thus we leave

⁸³ Wilhelm, *I*, ‘Possession in Great Measure’, Hexagram 14, pp. 59-65, 456-60

⁸⁴ Wilhelm *I*, ‘Ting’, p. 194

⁸⁵ Wilhelm *I*, ‘Ting’, six at the beginning, pp. 194-5.

⁸⁶ Hall, *CS*, p. 282.

⁸⁷ Hall, *CS*, p. 282.

⁸⁸ See *Erasmus’ Adages*, Simpson, John A. eds., *The Concise Oxford Dictionary of Proverbs* (Oxford, Oxford University press, 1985).

this narrative on an open-ended note of which Hall might have approved: ‘you have to recognise’, he said, ‘that you will always be working in an area of displacement ...’⁸⁹

In Part One it was mentioned that Campion asked ‘whether this MA was examining astrology/onomy *in* culture ... or *as a* culture?’⁹⁰ This essay has extended Campion’s problematic. Whether *a* culture, or *in* culture, it has added the possibility of examining culture as part of something *in* astrology.

Eugen Fink, Husserl’s assistant, wrote: ‘I stand in wonder before the world’.⁹¹ However adumbrate the past-time-cone, however insecure the future, here, at the point of Ponty’s ‘upsurge’, the writer invites the reader to join in emulating Fink’s stand.⁹²

⁸⁹ Hall, *CS*, p. 285.

⁹⁰ Campion, *Syllabus*, p. 5.

⁹¹ For Fink, Eugen, *Die phänomenologische Philosophie Husserl in der gegenwärtigen Kritik, Kantstudien*, 1933, pp. 331 and ff., see Ponty *Phenomenology*, p. xv.

⁹² Ponty, *Phenomenology*, xv.

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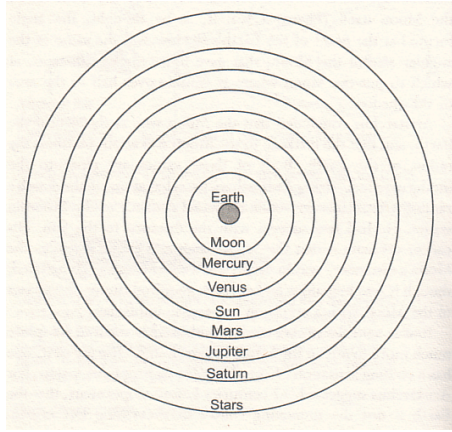
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APPENDICES

1.

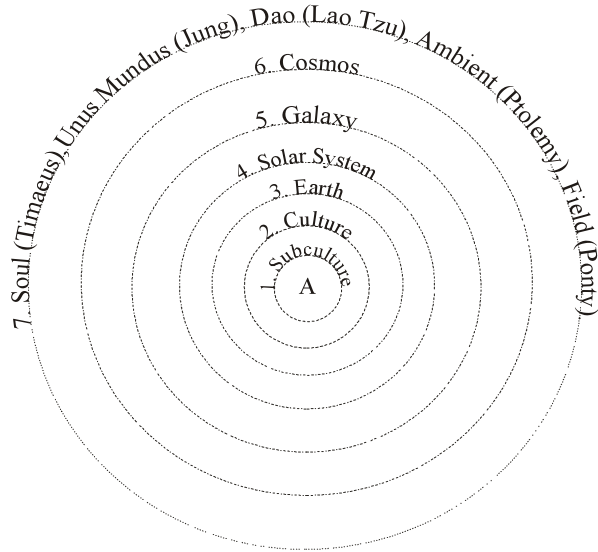
The Platonic/Ptolemaic Cosmological Model



Ferguson, K. *Measuring the Universe: The Historical Quest to Quantify Space* (UK, The Softback Preview, 1999), p. 22

3.

Upgraded Cosmographia Not to scale



2.

Peter Apian's Cosmographia.

Schema huius præmissæ diuisionis Sphærarum.



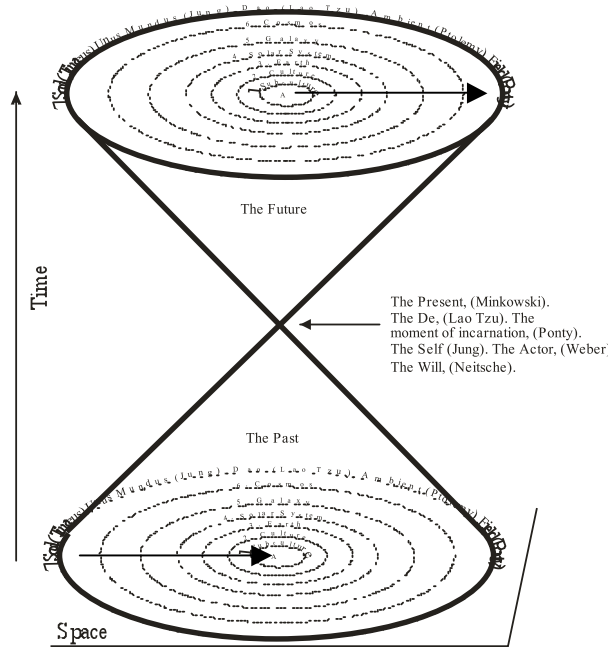
Churchland: ‘The brain constructs a range of make-sense-of-the-world neurotools: one is *the future*, one is *the past* and one is *the self*.’

Churchland, Patricia, *Brain-wise: Studies in Neurophilosophy* (USA, MIT Press/Bradford Books, 2002) p. 45.

Ponty: ‘instead of imagining it [space] a sort of ether in which all things float, or conceiving it abstractly as a characteristic that they have in common, we must think of it as the universal power enabling them to be connected’.

4.

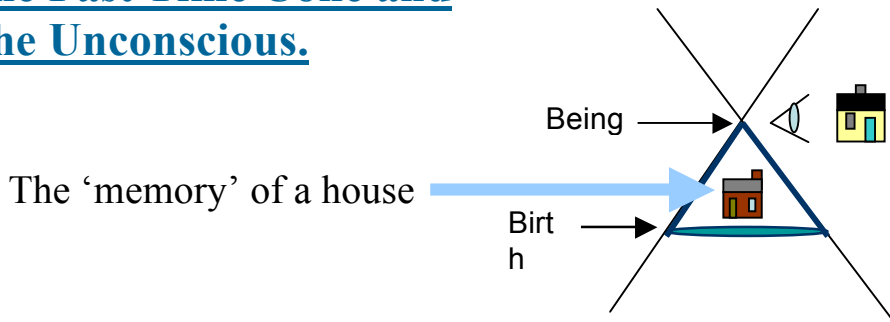
NATURE



Plato/Ptolemy/Minkowski/Ponty Spacetime

1. Plato's Cosmographia 428-343 BCE
2. Peter Apian's Cosmographia 1574 CE
3. Upgraded Cosmographia 2006 CE
4. Cosmographia space-time

The Past Time Cone and The Unconscious.



Ponty: 'Experience and Objective Thought'.

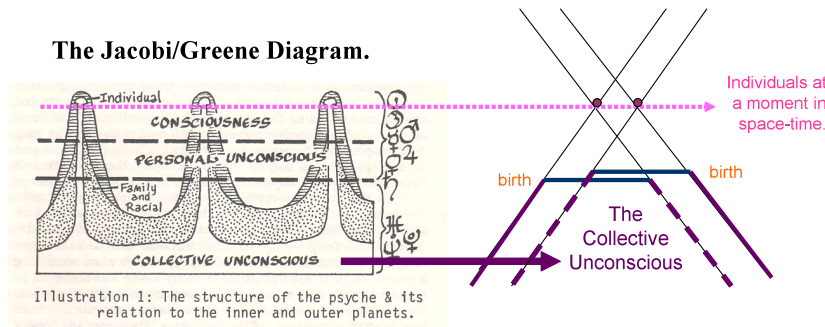
'the world's vast Memory in which the house has its place as it really was on that day, and which guarantees its being at this moment'.

'Obsessed with being, and forgetful of the perspectivism of experience, I henceforth treat it (the house) as an object ...'

Phenomenology, p. 81.

The Collective Unconscious

'... the collective unconscious is that part of the psyche which can be negatively distinguished from the personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience...' '... the contents of the collective unconscious have never been in consciousness ...'

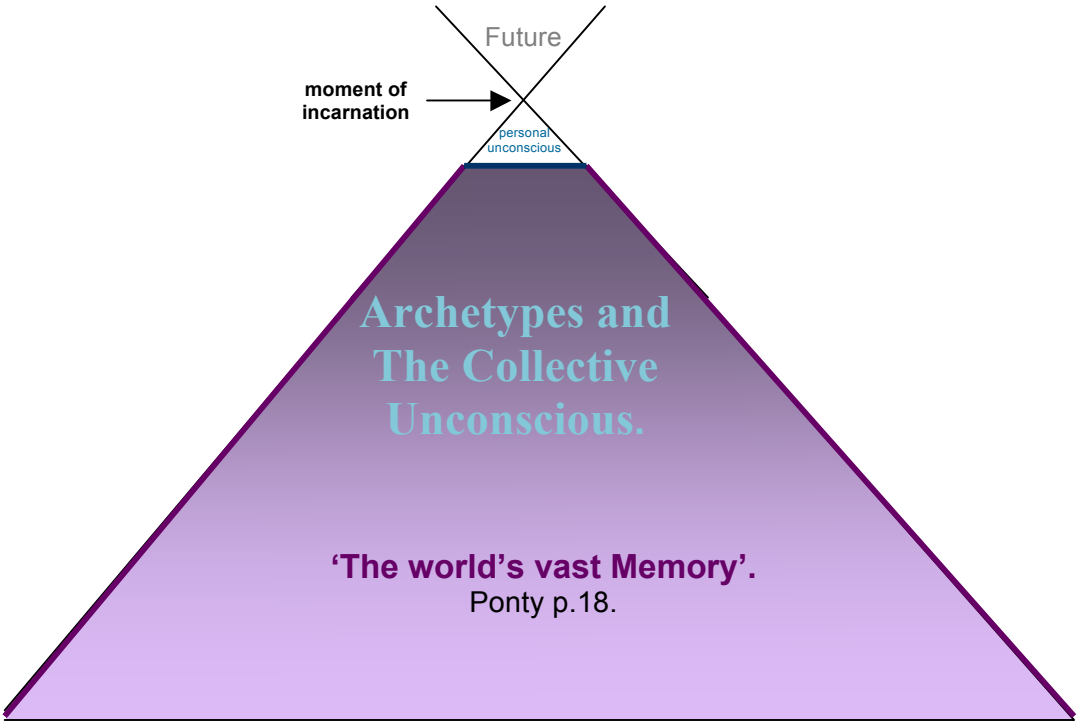


'The relation between things or aspects of things having always our body as vehicle, the whole of nature is the setting of our own life ...'.

Greene, L. *The Outer Planets & Their Cycles* (USA, CRCS Publications, 1983), p. 12, digram taken from Jolande, Jacobi, *The Psychology of C.G. Jung: An Introduction with Illustrations*, R. Manheim trans., (London, Routledge & Kegan Paul, 1968).

Jung: 'Probably none of my empirical concepts has met with so much misunderstanding as the idea of the collective unconscious'.

ACU, p. 42.



Plurality

