

Chapter 5

Astrological Literature Review Part 2, Monism

A review of twentieth- and twenty-first century astrological literature

This chapter continues the review of twentieth- and twenty-first century astrological literature by focusing on astrologers who adopt a monist philosophy, as defined in chapter 1. It is in these monist views, discussed in this chapter and the next, where the astrologer has to adopt one of the following: accept life in the face of the modern notions of determinism — hard incompatibilism; acknowledge God's providence; or seek a compatibilist solution through a theory of fate. As with chapter 4, the authors were selected with respect to their influence within the astrological community and their representation of a particular astrological view. These astrologers are the first century Alexandrian astronomer and astrologer Claudius Ptolemy, included here due to his influence on twentieth century astrology; the German astrological reformer, Reinhold Ebertin; the naturalist C.C. Zain; and in quest of the scientific proof of astrology, the Canadian astrologer Edward Johndro. I have also included in this chapter a review of astrological writings on Astro*Carto*Graphy and horary astrology, as such writings tend to fall within a monist doctrine.

Introduction

Monism, defined in chapter 1 and discussed in 3, is the belief that the mind and the body are in some manner one and the same and thus both are subject to the laws of the material world, whatever these may be.⁶²¹ There are many versions of monism and within this thesis I am using the term to denote the astrological premise that the nature of a person, and/or their mind, and body are all contained within the horoscope and are all equally subject to determinism, or to fate. Monist astrologers reject Aquinas' solution as defined in chapter 2.

⁶²¹Leopold Stubenberg, "Neutral Monism," Stanford Encyclopedia of Philosophy, <http://plato.stanford.edu/entries/neutral-monism/#8.1>. . 2 April 2010.

This group of astrological authors can also be loosely divided into two groups. The first group tend to consider that the role of astrology is to inform them primarily about the 'character' of a person and the external world, where character is defined as consisting of the conscious features of an individual's personality. The soul, mind, spirit or psyche do not form a part of this group's astrology and this group are the only astrologers who could potentially accept Cicero's assumption, discussed in chapter 1, that the horoscope produces one inevitable life. The second group of monist astrologer are those who believe that the horoscope is a complete representation of the person's mind and its complexes and thus is primarily focused on the psychological realm of the individual, both conscious and unconscious and view the events of the external world as a reflection of the psyche. These astrologers will be considered in chapter 6.

Claudius Ptolemy – comminglings and Stoic sympathies

Although not belonging to the literature of present-day astrology, the work of the first century Alexandrian astronomer, geographer and astrologer Claudius Ptolemy, cited in chapter 1, has had a profound influence on astrology in the current period. He produced his astrological work the *Tetrabiblos* to establish a form of astrology based on Aristotelian and Stoic concepts.⁶²² Campion notes that, due to his later influence within astronomy, his *Tetrabiblos* became 'one of the core text of medieval and Renaissance astrology.'⁶²³ Robert Hand comments that, 'Ptolemy *Tetrabiblos* is without doubt the single most influential book in all Western astrology. Its effect upon astrology is as great as Isaac Newton's *Principia* on Physics.'⁶²⁴

In contrast to Plato, Ptolemy did not invoke a divine entity when talking of fate. For him fate was the power that flowed from the heavens over the earth, 'That a certain power, derived from the aethereal nature, is diffused over and pervades the whole atmosphere of

⁶²² Lehoux, "Tomorrow's News Today: Astrology, Fate, and the Way Out," p.108.

⁶²³ Campion, *The Dawn of Astrology. A Cultural History of Western Astrology, The Ancient and Classical Worlds*: p.208.

⁶²⁴ Robert Hand's introduction to :Claudius Ptolemy, *Tetrabiblos Book I*, trans. Robert Schmidt (Berkeley Springs, WV: The Golden Hind Press, 1994).

the earth, is clearly evident to all men.⁶²⁵ This force was then altered by the movement of both the fixed stars and the planets:

The stars likewise (as well the fixed stars as the planets), in performing their revolutions, produce many impressions on the Ambient. They cause heats, winds, and storms, to the influence of which earthly things are conformably subjected. And, further, the mutual configurations of all these heavenly bodies, by commingling the influence with which each is separately invested, produce a multiplicity of changes.⁶²⁶

Thus Ptolemy appeared to accept a Stoic causal model — the causal agent in the world was based in motion, discussed in chapter 2. Theodoret (393–457) discussed this as follows:

And Chrysippus the Stoic said that what is necessitated is no different from what is fated and that fate is an eternal, continuous, and ordered motion [or change] ... and in some other treatises they called fate a string of causes.⁶²⁷ (Inwood's brackets)

However, Ptolemy also placed Aristotelian sympathetic cosmology, cited in chapter 2, into his view of astrology and thus the horoscope became a personal image of one's relationship to all things, organic and inorganic, including the planets and stars at the time of birth. Thus the horoscope was the reflection of the individual's participation in a sympathetic cosmos and this relationship was through Aristotelian correspondences.

Ptolemy, drawing on Aristotle's sympathetic cosmos, considered events on earth to be the result of the 'commingling' caused by the movement of the heavenly bodies which had the qualities of hot, cold, moist and dry, which in turn produced 'mutual configurations' which in turn led to 'a multiplicity of changes.'⁶²⁸ In this way Ptolemy accepted Aristotle's naturalism. He did not consider, as Plato had done, that character was an attribute of the immortal soul. Instead, Ptolemy suggested that character was made up of different causes, one being the attributes of species and parents, another of upbringing or personal history, and a third being the influence of the place of conception or birth, which embraced climate and culture:

⁶²⁵ Ptolemy, *The Tetrabiblos*: Book I Chapter II p.2.

⁶²⁶ Ptolemy, *The Tetrabiblos*: Book I, Chapter II p.4.

⁶²⁷ Theodoretus 'Graecarum Affectionum Cura' 6.14 requoted from Inwood and Gerson, *The Stoics Reader*: p.102.

⁶²⁸ Ptolemy, *The Tetrabiblos*: Book 1 Chapter II, p.4.

It is also to be remembered, that considerable variations are caused in all creatures by the respective places where they may be brought forth ... the difference in situation, of the places in which they are generated, produces a dissimilarity in the body and spirit of one from the body and spirit of another.⁶²⁹

Hence character, referred to as 'spirit' by Ptolemy in J.M. Ashmand's translation, was formed at conception by genetics, the influence of the place of conception — location, culture, climate — and the 'Ambient', which was the quality of a particular moment, produced by the movement of the heavenly bodies in relation to the local horizon and the zodiac signs.⁶³⁰ This location of character, or soul (as translated by Robert Schmidt in 1994⁶³¹) set his astrology apart from the dualist astrology discussed in the previous chapter. Character for Ptolemy was not immortal and unchanging but rather was subject to the comminglings at the time of conception, all governed by the notion of sympathies. But character was only partially shown in the horoscope as it was also subject to the on-going influence of culture and personal history. Character for Ptolemy was similar to Schopenhauer's all-containing notion of character, although Ptolemy held that character was changeable as well as born into an ordered world.

Ptolemy also allocated the actual selection of the time of birth not to the Plato's notion of the immortal soul choosing its next life time, but instead to necessity itself. The 'seed', so planted at conception and shaped by the causal factors at that time, began a chain of events which also produced the time of birth. This birth time and thus horoscope were sympathetic to the Ambient conditions of the individual's conception:

because nature, after completing the formation in the womb, always effects the birth in immediate obedience to some certain position of the Ambient corresponding and sympathising with the primary position which operated the incipient formation.⁶³²

Thus the horoscope was a sympathetic reflection of the Ambient at the time of conception and was itself the product of an Aristotelian sympathetic cosmos. Additionally with these

⁶²⁹ Ptolemy, *The Tetrabiblos*: Book I, Chapter II p.9.

⁶³⁰ Ptolemy, *The Tetrabiblos*: Book I, Chapter II, p.8.

⁶³¹ See Robert Schmidt's translation, 1994: Ptolemy, *Tetrabiblos Book I*: Book I Chapter II p.8.

⁶³² Ptolemy, *The Tetrabiblos*: Book III, Chapter II, p.107.

commingling of causes Ptolemy pointed out that 'consequently, unless every one of these varieties be duly blended with the causes arising in the Ambient, the prejudgment of any event will doubtless be very incomplete.'⁶³³ Hence for Ptolemy astrology by itself was not able to predict with certainty as 'It is further to be remarked that man is subject, not only to events applicable to his own private and individual nature, but also to others arising from general causes.'⁶³⁴ In this way Ptolemy produced a natural compatibilist reply to Cicero's assumption, cited in chapter 1. Ptolemy's solution was that the level of comminglings was so complex one could not fully understand it, thus one could never use the horoscope as an inevitable instrument, and be 'fatalistic' in its use. Ptolemy's argument had parallels with the compatibilism argued by David Hume, cited in chapter 3. Hume argued that all was influenced by determinism; however, we could never know the entire antecedent causes to our actions and through this ignorance we perceived personal freedom. This perception led to a belief that we undertook freely chosen actions which reconfirmed personal moral responsibility.⁶³⁵

Ptolemy saw the purpose of astrology as an aid to the Stoic life. Humanity lived in a commingling of causes all ordered and all interlinked in an Aristotelian sympathetic cosmos; some of these causes were external to the individual and others were the individual's internal reaction to the external events — temperament. Ptolemy considered, in his Stoic/Aristotelian secular astrology, that the individual's only option was to gain control of the turbulence of his or her own mind, rather than influence the world around them. Thus he considered astrology's purpose was to enable the calm acceptance of the inevitable:

... if arriving [the event] unforeseen, [it] will either overwhelm the mind with terror or destroy its composer by sudden delight; if, however, such events should have been foreknown, the mind will have been previously prepared for their reception and will preserve an equable calmness, by having been accustomed to contemplate the approaching event as though it were present, so that, on its actual arrival, it will be sustained with tranquillity and constancy.⁶³⁶

⁶³³ Ptolemy, *The Tetrabiblos*: Book I, Chapter II p.10.

⁶³⁴ Ptolemy, *The Tetrabiblos*: Book I, Chapter II p.9.

⁶³⁵ Hume, *An Enquiry Concerning Human Understanding*: p.66; Watson, "Free Action and Free Will," p.150; Beebe and Mele, "Humean Compatibilism," p.201.

⁶³⁶ Ptolemy, *The Tetrabiblos*: Book I, Chapter II, p.9.

For Ptolemy's predictive tools were used to prepare the mind or body for the future so that its virtue would not be challenged, rather than avoiding external events, as argued by the dualist astrologers in the last chapter. As Bobzien argues, such Stoic acceptance of the freedom of the will to influence the mind in order to maintain tranquillity is a form of compatibilism.⁶³⁷ Additionally Ptolemy, unlike Plato, did not resort to a divine concept to maintain humanity's ability to do 'what is up to us'.

Ptolemy accepted necessity as a force in the cosmos which was neutral, universal, non-divine, and non-personal. The *Tetrabiblos* contained neither warning of difficulties if one failed to make the spiritual return journey to the stars, nor any warnings about what would happen if one succumbed to fate. Ptolemy's necessity was driven by a causal model based on the idea that all things were in motion within a sympathetic cosmology derived from Stoic and Aristotelian principles where qualities were mixed by movement into multiple comminglings.

Ptolemy's contribution to the future philosophy of the practice of astrology includes the following points:

- i. The source of necessity was a neutral, non-teleological force that moved over the heavens and the earth. This necessity had efficacy through the notion of sympathies based in Aristotelian physics — for example, hot planets 'caused' heat on earth and in all living things.
- ii. The role of astrology was to be used to help maintain the virtue of the mind, and accept the inevitable however, not in a futile manner but rather in a Stoic manner of taking personal action to help minimise the impact of a future inevitable events — thus futilism was avoided.
- iii. His natural compatibilist argument — The use of the horoscope could not be used as an inevitable instrument as it was limited in its representation of the comminglings:

⁶³⁷ Bobzien, *Determinism and Freedom in Stoic Philosophy*: p.234.

- a. The birth time was not the choice of the unborn soul or a divine entity but was the result of the sympathetic driven comminglings of conception.
- b. The character was formed by the comminglings at conception and this character was echoed by a notion of sympathy in the birth horoscope.

Reinhold Ebertin – a twentieth century reformer of astrology

As Campion and Hand pointed out, Ptolemy's philosophy was central to western astrology until modern times. Following in this Ptolemaic tradition was the influential modern astrologer the German physician Reinhold Ebertin (1901–1988). He was introduced to astrology in 1916 and by 1923 had taken up a career as a professional astrologer.⁶³⁸ He devoted his life to the subject, writing his first work on predictive astrology in the late 1920s, and over his career produced some sixty astrological text books. He offered a form of astrology that eliminated houses (the division of the diurnal circle), zodiac signs and most aspects (the angular separations between planets or other horoscope points), and was constructed from a highly geometrical system of planetary configurations. He called the resulting astrological system 'Cosmobiology'. It was based on the work of fellow German Alfred Witte, and was a combination of mathematical ideas linked to human destiny. Within his astrology he strove for a fresh precision of technique in the hope of producing a simplified clarity of result which would realise his dream of a scientific astrology.⁶³⁹ Nevertheless, even though Ebertin was pursuing scientific acceptance, he did not feel compelled to seek a causal agent for astrology. Instead Ebertin, like Sepharial before him, sought to unpack the geometry of the horoscope in an attempt to find clearer meaning, thus resolving the 'multitude of comminglings' referred to by Ptolemy. Ebertin was looking for a rational, logical and repeatable method of gaining information from the horoscope while accepting Ptolemy's statement that, although the horoscope reflected the entire person, they were also subject to on-going comminglings of causes:

...one should not neglect to take into account the present conditions of the individual, their stage of development, age, environment, walk of life, and other

⁶³⁸ Lewis, *Astrology Encyclopedia*: p.180.

⁶³⁹ Reinhold Ebertin, *The Combination of Stellar Influences* (Tempe, USA AFA., [1940] 1997), p.11.

factors and to combine all of these considerations with the findings from the birth chart. The cosmic factor alone is never sufficient nor ever can be.⁶⁴⁰ Yet in practice he saw these on-going comminglings as minor, for along with stating: '...all events in a life are contained in the cosmogram [horoscope]', he also stressed that these meanings are wrapped in the complex symbolism of the planets.⁶⁴¹ Yet for him these symbols held little ambiguity as he reduced all planets down to list of keywords, in a more Aristotelian-like manner than the symbolism implied by Plotinus.⁶⁴² In this pursuit he paid little concern to the free will dilemma but did appear to adopt a form of natural compatibilism. For in his conclusion to the third edition of *Combinations of Stellar Influences* he wrote of the role of the astrologer thus: 'It is for the cosmobiologist [astrologer] to give help and build up confidence in others so that they can make their own decisions for themselves...'.⁶⁴³ This suggests that Ebertin considered that the client had free will, or should be allowed to think they have free will. Another reference to the human will can be found in the opening paragraph to his book *Directions, co-determinants of fate* (1931) where he wrote that '...only man's individual will is capable of breaking through the cosmo-biological rhythm [of the planets], and be it to his disadvantage, as often the case.'⁶⁴⁴ Ebertin did not elaborate on this warning but he believed that life was best lived in compliance with the rhythms of the planet and the solar system, cosmo-biological rhythms. It appears therefore that he may have supported a Ptolemaic/Stoic natural compatibilist view of astrology rather than the libertarian arguments of Plato or Plotinus of the ability to be released from earthly fate, cited in chapter 2, and reproduced by the dualist astrologers discussed in chapter 4.

Like Ptolemy, Ebertin pursued a pragmatic reform of astrology. His reform accepted the complex comminglings presented by Ptolemy but then sought to untangle their complexity by the use of geometry based on the analyses of planetary arcs. Since his books have been in continual print in English from 1930, it is reasonable to think of him as being a carrier of

⁶⁴⁰ Ebertin, *The Combination of Stellar Influences*: p.229.

⁶⁴¹ Ebertin, *The Combination of Stellar Influences*: p.16.

⁶⁴² For example see any the listings of planetary midpoints in: Ebertin, *The Combination of Stellar Influences*: .

⁶⁴³ Ebertin, *The Combination of Stellar Influences*: p.256.

⁶⁴⁴ Ebertin, *Directions, Co-Determinants of Fate*: p.11.

Ptolemy's astrological philosophy of complex comminglings into the twentieth- and twenty-first centuries.

C.C. Zain – adding agency to Ptolemy's sympathetic cosmos

C.C. Zain was born Benjamin P. Williams (1882–1951) in Iowa, USA. Benjamin's father was a country doctor who took him on his rounds, instilling into the young boy a love of nature and medicine. He graduated from Iowa State University as a 'naturalist' but during this time he became interested in spiritualism. By the age of 18 he had drawn up his own horoscope and joined the Brotherhood of Light, and by 1915 he was teaching regular weekly classes in astrology and writing astrological literature.⁶⁴⁵ He took up the name C.C. Zain, and using this name he became a prolific US astrological author. In 1932, he founded the Church of Light in Los Angeles which promoted astrology as a cosmic religion, the 'Religion of the Stars', and claimed that 'True Religion and True Science are One.'⁶⁴⁶ It could be expected therefore that his astrology would follow a dualist argument. However, Zain did not let go of his naturalist education and he appears to have imported his naturalist philosophies into his astrology. In 1922 he talked of the purpose of astrology, stating that:

...every person born is fitted by a natural tendency to be educated to fulfil some useful and needed place in the social scheme. And it is one of the important functions of astrology to point out the particular line of effort, and the special kind of training, that will make each person most useful to himself and to society. When he finds and fills his proper function in that universal plan he has then also found his greatest happiness.⁶⁴⁷

Zain saw the world as one whole, a single unit, and each individual played a role within that whole. Zain argued that '...the world, like the universe, is a very complex organism.'⁶⁴⁸ Each person needed to fulfil their allotted role in this complex web, not in their spiritual form but in their bodily life; as within Stoic philosophy, spirit and body were

⁶⁴⁵ Church of Light, "Our Founder," The Church of Light, <http://www.light.org/our-founder.cfm>. 21 May 2010.

⁶⁴⁶ Church of Light, <http://www.light.org/zain1.php3>. 21 May 2010.

⁶⁴⁷ C.C. Zain, *Delineating the Horoscope* (Whitefish, Montana: Kessinger Publishing, [1922] 2004), p.40.

⁶⁴⁸ Zain, *Delineating the Horoscope*: p.33.

united in a common cause and, by being focused on the material plane, was seen to eventually aid the whole universe.

Like Ptolemy, Zain believed that a child could not be born until the time reflected the nature of the unborn child. For Zain the sympathetic cosmos was expressed in what he defined as astral vibration:

...the harmonies and discords at birth, because birth could not take place and the child live until the general astrovibratory conditions at the point on the earth were of a similar nature to the vibratory conditions already present in the astral form of the child.⁶⁴⁹

Zain also extended the notion of a sympathetic cosmos and argued a different approach to the free will dilemma. He argued that by accepting and thus being in harmony with the sympathetic energy of the universe that one could draw into one's life events which matched one's personal harmony. The individual thus became an active agent within a sympathetic universe; this is what Zain referred to as the Law of Affinity:

Man can not more prevent these periods of planetary harmony or those of planetary discord that enter his life than he can prevent sunshine or rain. But as their effect upon him is determined by his mental response to their influence, he may determine what events and conditions they will bring into his life... For he may cultivate thoughts and emotions that will ... attract events such as would be expected from the actual corresponding planetary relations.⁶⁵⁰

In many ways Zain's Law of Affinity reflected Plato's use of reincarnation cited in chapter 2. Plato argued that by leading a good life the soul was able to choose a better life in its next incarnation. Zain's Law of Affinity used the same principle, now repackaged with the removal of the doctrine of reincarnation. His Law of Affinity also mirrored Calcidius' notion of creating one's own chain of fate placed now, by Zain, into an esoteric dimension. For Zain, the purpose of astrology was to help each person shape the future events of their life along with discovering their true potential and finding personal happiness, as cited earlier.

⁶⁴⁹ Zain, *Delineating the Horoscope*: p.6.

⁶⁵⁰ Zain, *Delineating the Horoscope*: pp.6-7.

In 1922 Zain shaped Stoic-like features and naturalism into an astrological package which embraced what was later, described by Paul Heelas as New Age philosophy, living in harmony with the world, and having self-agency in the ability to attract into life external events which matched one's inner being.⁶⁵¹ Zain, with his naturalism, can be considered a precursor to what fifty-five years later became known as Humanistic astrology, promoted by Dane Rudhyar, discussed in chapter 4, and his student Michael Meyer, who is discussed in the next chapter.

Zain's astrology held a theory of fate which contained the following:

- i. A Stoic-like view of a sympathetic cosmos with the life purpose to help the cosmos grow to harmony.
- ii. The benefit of this personal harmonising was:
 - a. to find personal happiness.
 - b. To protect this happiness by actively attracting positive events into one's life – his Law of Affinity – his natural compatibilist solution to the free will dilemma.

Edward Johndro – astrology as science

Another astrologer who like Ebertin, sought a scientific acceptance of astrology was the Canadian engineer, mathematician, and astrologer Edward L. Johndro (1882–1951). He was representative of the quest by astrologers for scientific acceptance which was a feature of some the literature in the mid-twentieth century.

Johndro developed an electrical-field theory that he promoted as the most scientific basis for astrology.⁶⁵² He wished to link astrology to the new physics led by the work of Albert Einstein (1879–1955).⁶⁵³ With this intent he saw astrology as a science which only required the discovery of its causal agent. In 1929 he wrote:

⁶⁵¹ Paul Heelas, *The New Age Movement* (Oxford: Blackwell Publishers, 1996), pp.25-26.

⁶⁵² Gavin Kent McClung, "A Salute to our Heritage: What makes a True Astrologer," *Dell Horoscope* (2000), <http://www.solsticepoint.com/astrologersmemorial/johndro.html>. 6 March 2011.

⁶⁵³ Edward L Johndro, *The Stars. How and Where They Influence*, 1991 ed. (Santa Fe, USA: Sun Books, Sun Publishing Company, [1929] 1991), p.v, p.118.

The better understanding of high-frequency electrical phenomena which radio research has brought about leaves nothing for astrology as a truth to overthrow save the prejudice of astronomers and physicists who have not yet caught up with the trend in electrophysics. To the public, radio and astrology are equally great mysteries. To the informed they both sift down to the same absurdly simple electrodynamics principles, and these anyone might grasp would he but dispel the wonder his own mind introduces into them.⁶⁵⁴

Johndro believed that he had found the undiscovered causal agent for astrology. For him electrodynamics would prove to be the measurable energy that came from the planets and stars to the individual human being. Johndro appears, however, not to have fully considered the ramifications of placing astrology within the scientific model, as it would require consistent and repeatable predictability and such predictability seriously challenged the notion of free will. He, like Ptolemy some 1900 years earlier, placed his idea of free will into the multiple comminglings of causes, but for Johndro these causes were now based in an Einsteinian physics rather than a Ptolemaic mixture of Aristotelian and Stoic physics and a sympathetic cosmos.⁶⁵⁵ The key difference between the monism of Ptolemy and Ebertin, and that of Johndro was that Johndro sought to instil the post-seventeenth century version of determinism, defined in chapter 1 and later in chapter 3, into astrology. Such an installation required the removal of a sympathetic cosmos. The consequences for Johndro's pursuit of science were that ultimately he had to accept hard incompatibilism, although he did not take this step. However, the implication is that Johndro's astrology, with his scientific expectations, represents an adoption of Cicero's inevitable horoscope premise.

Some of Johndro's ideas on celestial geometry were adopted within twentieth century astrology, notably the point due west at birth which he named 'the vertex'.⁶⁵⁶ However, his

⁶⁵⁴ Johndro, *The Stars. How and Where They Influence*: p.9.

⁶⁵⁵ Johndro, *The Stars. How and Where They Influence*: p.115.

⁶⁵⁶ Lewis, *Astrology Encyclopedia*: p.309.

ideas regarding the phenomena of electrodynamics and a physical causal agent within astrology were allowed to slip.⁶⁵⁷

Time and place as carriers of fate

In the first century Claudius Ptolemy, cited earlier in this chapter, noted that both time and place were features of what he defined as the Ambient, environment, which surrounded a person's conception and later birth. Ibn Ezra, cited in chapter 1, wrote that fate existed on eight levels, one of which was place and another being time.⁶⁵⁸ William Lilly (1602–1681), the English astrologer, began his textbook with detailed instructions on how to use the time and place of a question or birth to create a horoscope.⁶⁵⁹

Astrologers may vary in their thinking concerning the nature of fate. However, they agree that fate is linked to both time and place. The generally accepted view of time, as noted by Wanda Orlikowski and JoAnne Yates, is that it is linear and free from any concept of quality.⁶⁶⁰ This is the Greek concept of time as *chronos* which Elliott Jacques defines as '...the chronological, serial time of succession. ...time measured by the chronometer not by purpose.'⁶⁶¹ Miloš Arsenijević argues that when this *chronos* time is coupled with an event it combines to produce an expression of determinism — the ability to predict with certainty an event in the future due to knowledge of the causal agents involved.⁶⁶² Kane also comments in chapter 1 that the philosophical debates around determinism embrace issues to do with time.⁶⁶³ Richard Onians, however, notes another form of time. He points to the time that contains an opportunity, an opening when something may occur. This time was for the Greeks, the idea of *kairos*, the right time which was also seen as the 'nick of

⁶⁵⁷ See Johndro, *The Stars. How and Where They Influence*. for his thinking on 'place' ; and McClung, "A Salute to our Heritage: What makes a True Astrologer". for the decline of his ideas on electrodynamics

⁶⁵⁸ Ibn Ezra, *The Book of Nativities and Revolutions*: pp.1-2.

⁶⁵⁹ Lilly, *Christian Astrology*: p.42.

⁶⁶⁰ Wanda J. Orlikowski and JoAnne Yates, "It's about Time: Temporal Structuring in Organizations," *Organization Science* 13, no. 6 (2002): p.685.

⁶⁶¹ Elliott Jacques, *The Form of Time* (London: Heinemann, 1982), pp.14-15.

⁶⁶² Miloš Arsenijević, "Determinism, Indeterminism and the Flow of Time," *Erkenntnis* (1975-) 56, no. 2 (2002): p.136.

⁶⁶³ Kane, *The Oxford Handbook of Free Will*: pp.3-4.

time', the nick being an opening which allowed something to happen.⁶⁶⁴ Astrologers also work with qualitative time — *kairos* — for as Ptolemy suggested, time is heavy with planetary qualities.⁶⁶⁵

This *kairos* time for astrologers is a result of their belief that the geometry of the orientation of the solar system at birth, as displayed in the natal horoscope, remains sensitive for the individual to the future orbits of the planets. As US astrologer Robert Hand writes:

A transit occurs whenever a planet, moving in its orbit during your lifetime, forms an aspect to a planet, the Sun, Moon or any of the house cusps in your natal horoscope... the study of transits is one of the most fundamental techniques in astrology. That transits indicate important trends and issues in your life is one of the few points upon which all astrologers agree. Along with directions and progressions, they are basic to the astrologer's predictive methodology.⁶⁶⁶

The dates of all future planetary movements through the natal horoscope — called transits, progressions or directions depending on the mathematical technique used — can be calculated with precision at the time of birth. Therefore as the individual moves through their life, the future time which they encounter is already embedded with a quality based on the geometry of their horoscope. The acceptance of such timings and their significance is demonstrated by the English astrologer Roy Gillet, the current president of the Astrological Association of Great Britain, when he writes: 'By studying the transits and progressions to the natal chart, astrology can predict with pretty precise timing our potential to be under difficult stresses in life.'⁶⁶⁷ Gillet's comments are just one example of this acceptance, almost universal amongst astrologers, that the horoscope embeds, at the moment of birth, a set of fixed times into the person's life. The precise corresponding event, however, is viewed as difficult if not impossible to predict. Dane Rudhyar, cited in the previous chapter, also made this point when he wrote: 'The astrologer can discover

⁶⁶⁴ Onians, *The Origins of European Thought About the Body, the Mind, the Soul, the World, Time and Fate*: pp.346-347.

⁶⁶⁵ Ptolemy, *The Tetrabiblos*: Book I Chapter II, p.9.

⁶⁶⁶ Robert. Hand, *Planets in Transit*. (Rockport, MA: Para Research. , 1976), p.3.

⁶⁶⁷ Roy Gillett, *Astrology and Compassion : the Convenient Truth* (Oxford: Kings Hart Books, 2007), p. 206.

from the progressions the main turning points in the life of a person...'.⁶⁶⁸ Once this timing is discovered through the horoscope, the actual inevitability or non-inevitability of the predicted events embedded into these times will vary depending on the astrologer's views on determinism or their theory of fate. Nevertheless, regardless of these views, time for an astrologer is both quantity, *chronos*, as well as quality, *kairos*.

This notion of time and its implications for the nature of the idea of 'prediction' within astrology will be investigated later in the survey, discussed in chapter 7, as well as in the interviews in chapters 8 and 9. However, horary astrology, which is a branch of astrology which asks questions, is a style of astrology which is focused on the notion of the 'right' time.

Horary astrology – the fate of the 'right' time

Horary astrology is the astrology used to answer a question by constructing a horoscope for the time and place of the question.⁶⁶⁹ In the seventeenth century William Lilly stressed that a person had to genuinely desire an answer to a question, and that the question had to be serious rather than trivial before the cosmos would reveal its answer. Lilly assumed a sympathetic cosmos and agreed with what he considered was Ptolemy's work, the *Centiloquium*, which stated that the answer to a question was held within the planetary patterns if *both* the question was of a sufficient gravity and the querent was of serious and informed intent.⁶⁷⁰ Lilly reflected this and wrote, 'Judge not upon every trivial motion or light question, or when the querent has not wit to know what he would demand.'⁶⁷¹

However, in 1994 British astrologer Geoffrey Cornelius challenged Lilly's stipulations around how one asked and answered questions in horary astrology. Cornelius argued that the link between time, place and question was a stumbling block for all astrologers as it implied that astrology was, to use Cornelius' term, fatalistic — by which he meant

⁶⁶⁸ Rudhyar, *The Luration Cycle*: p. 104.

⁶⁶⁹ Barbara H. Watters, *Horary astrology and the judgment of events* (Washington: Valhalla, 1973), p.3.

⁶⁷⁰ Tester, *A History of Western Astrology*: p.154.

⁶⁷¹ William Lilly, *An Introduction to Astrology* (Murne Press, 2008), p.249.

Cicero's argument of the inevitable horoscope.⁶⁷² He argued that astrologers needed to 'remove the framework of the Ptolemaic rationalization', after which it would be 'possible to review early horoscopic practices within the light of augury' which were free from fate.⁶⁷³ Cornelius thus chose to maintain free will in the face of what he considered was hard incompatibilism of the horoscope by removing time from the horoscope. This was also the solution of the Roman philosopher Boethius (480 – c.524) when he attempted to resolve the problem of God's providence as defined by the fatalistic theology of Augustine, discussed in chapter 2. As a Platonist, Boethius suggested that time existed in two forms: temporary and non-temporary.⁶⁷⁴ He located fate in temporary time and providence in non-temporary time. Non-temporary time, according to Linda Zagzebski, was also known as eternal time or, to use its secular term, 'tenseless time'.⁶⁷⁵ Free will was thus insulated from God's knowledge because God existed in tenseless time while humanity lived in temporary time. In a similar way Cornelius believed that a randomly selected horoscope stripped of its deterministic relationship to time could give information about a forthcoming event while maintaining free will.⁶⁷⁶ In this way Cornelius challenged a central notion of astrology which was that a horoscope can *only* talk of an event or an individual because it was the representation of the time and place linked through a sympathetic cosmos to that particular event. In 2009 Barbara Dunn, a British horary astrologer, challenged Cornelius' arguments.⁶⁷⁷ She used the thirteenth century Italian astrologer Guido Bonatti to point out that free will was already embedded in horary astrology because the individual was free to ask a question or not.⁶⁷⁸ However, she questioned whether the act of asking a horary question, and engaging with the resulting horoscope, was itself, the causal agent of the future. She asked, 'Whether or not an event or development would, or could, take place without the very act of asking, is something we

⁶⁷² Geoffrey Cornelius, *The Moment of Astrology, Origins in Divination* (London: Arkana 1994), see pp.145-166.

⁶⁷³ Cornelius, *The Moment of Astrology, Origins in Divination*: p.149.

⁶⁷⁴ Boethius, *The Consolation of Philosophy*, trans. Richard H. Green (New York: Dover Publications, Inc, 2002), pp.82-83.

⁶⁷⁵ Zagzebski, *The Dilemma of Freedom and Foreknowledge*: p.38.

⁶⁷⁶ Cornelius, *The Moment of Astrology, Origins in Divination*: p.178.

⁶⁷⁷ Barbara Dunn, *Horary Astrology Re-Examined* (Bournemouth, UK: Wessex Astrologer, 2009), pp.248-251.

⁶⁷⁸ Guido Bonatti, "Anima Astrologiae," in *The Astrologer's Guide*, ed. C. Eldon Serjeant (London: George Redway, [1676] 1886), 1st Consideration p.1.

can never know.'⁶⁷⁹ For Dunn, free will was not expressed, as Cornelius argued, in the decision to engage with a randomly created chart, examining its symbolism and then freely choosing to accept it or not; rather she suggested that free will, if it exists at all, was possible in the decision to ask the horary question itself.

Dunn's concern were somewhat answered in the works of Calcidius, discussed in chapter 2. He suggested that some fate was the result of our independent actions.⁶⁸⁰ Calcidius saw humanity surrounded by fate but at the same time being creators of fate and thus he allocated agency to humanity. However, the freedom to act without any antecedent causes involved taking a risk, as Calcidius argued for it instigated a chain of fate. To help minimise the impact of one's fate creating actions, cited in chapter 2, he suggested the use of astrology in order to gain guidance on the quality of the time, the right time to take action in order to instigate the right chain of fate.⁶⁸¹ In this regard the contemporary practice of horary astrology, as expressed by Dunn, is a modern expression of Calcidius' concepts. The horary astrologer, assuming the human will is free, asks a question at a particular time. That time embedded into the resulting horoscope appears to give an inevitable answer. Free will is maintained because although one must accept the fate once it is cast, the individual themselves initiates the action which casts the fate. Thus the horary astrologer's monist solution to the free will dilemma is to see humanity as able to instigate new chains of fate, to be an 'unmover' within the cosmos, a natural libertarian solution. Dunn agreed to be interviewed so her beliefs about this particular version of fate are explored in greater depth in chapter 9.

Jim Lewis - the fate of place

Along with time, place itself, the place of birth, is the other component of the horoscope. Time contributes the arrangement of the planets throughout the zodiac signs, but place, the locale, imposes how the planets and zodiac are orientated around the individual. Thus within astrology 'place' also contributes to fate.

⁶⁷⁹ Dunn, *Horary Astrology Re-Examined*: p.258.

⁶⁸⁰ den Boeft, *Calcidius on Fate*: paragraph 151.

⁶⁸¹ den Boeft, *Calcidius on Fate*: paragraph 157.

According to Edward Casey, place is considered by contemporary society to be neutral, and he argues that the idea of the quality of place has been subsumed by the modern concept of space, which has drawn '...much of the complex and subtle structure of place into its nebulous embrace.'⁶⁸² Casey argues that place's ability to contain its own quality and independent existence is a distinctly Aristotelian, rather than Platonist, concept.⁶⁸³ Place, for Aristotle 'takes precedence of all other things.'⁶⁸⁴ Having adopted Aristotelian physics, Ptolemy had argued that the location as well as the quality of place contributed to a formation of the character contained in the horoscope. Ptolemy echoed Aristotle who had posited:

...that place is something distinct from bodies, and that every sensible body is in place... [and therefore] ...the power of place must be a marvellous thing, and be prior to all other things. For that without which nothing else can exist, while it can exist without the others, must needs be first; for place does not pass out of existence when the things in it are annihilated.⁶⁸⁵

Thus in astrology one's place of birth contributes to one's personal fate.

In the mid-1980s the US astrologer Jim Lewis (1941–1995) promoted an astrological technique which he named Astro*Carto*Graphy, based on what was known as the technique of relocation — shifting the place of birth and recalculating a birth horoscope for that new location.⁶⁸⁶ This technique gave the individual a form of control over the dimension of place within a natal horoscope. Lewis wrote that this astrological technique, '... enables a person to determine which parts of the natal chart potential will be accented, highlighted, or brought into consciousness in a new location.'⁶⁸⁷

⁶⁸² Edward S. Casey, *The Fate of Place, a philosophical history* (Berkeley, CA: University of California Press, 1998), p.xii.

⁶⁸³ Casey, *The Fate of Place, a philosophical history*: pp.51-53.

⁶⁸⁴ Aristotle, *Physics*: 208b. 35.

⁶⁸⁵ Aristotle, *Physics*: 208b - 209a 2.

⁶⁸⁶ Lewis, *Astrology Encyclopedia*: p.328.

⁶⁸⁷ Jim Lewis and Ariel Guttman, *Astro*Carto*Graphy Book of Maps - The Astrology of Relocation* (Saint Paul, Minnesota: Llewellyn Publications, 1989), p.1.

Lewis' idea was based on the simple concept of mapping on a globe the planetary and zodiacal orientation if the person had been born at another location on the globe, another place. In astrology if the time of birth remains constant but the place is altered, then one changes the orientation of the horoscope and this, effectively, also changes some of the expression of any fated statements of that horoscope. Hence when Lewis argued that one could change the location of the natal horoscope, he was in fact promoting another form of human agency within astrology, for by considering an astrologer's relationship to place, Lewis was effectively suggesting another partial solution to the free will dilemma. One could not choose one's time of birth but one could choose where one lived and this choice could be imposed on the natal horoscope.

This technique of relocation of the natal horoscope implies that, to the astrologer, the horoscope is something other than a simple map of the heavens. Mircea Eliade (1907–1986) commented on the human relationship to place by pointing out that indigenous people create an *axis mundi* to mark the centre of sacred personal place.⁶⁸⁸ Astrologers could be said to do the same. Their horoscopes appear to locate them within a personal human-centred solar system.⁶⁸⁹ Thus just as Arsenijević argued that time was coupled to determinism, so too, according to Casey, is place. So the astrologer who changes their town or country of residence based on Lewis' ideas is using their free will in order to influence the fate within their life. To the 'relocation' astrologer freedom from fate was found in being able to move around a fate-filled landscape like a tribesman in a sacred space.

Chapter summary

This chapter has begun to explore how astrologers seek to maintain free will in the face of either the determinism expressed in their horoscopes or the fate implied by their horoscopes. These astrologers accepted the premise that both the nature of a person and their body were reflected by the horoscope.

⁶⁸⁸ Mircea Eliade, *The Sacred and the Profane, The Nature of Religion*, trans. Willard R. Trask (London: Harcourt, Inc., [1957] 1987), pp.43-44.

⁶⁸⁹ Brady, "The Horoscope as an 'Imago Mundi': Rethinking the Nature of the Astrologer's Map," p.59.

The chapter began by considering the astrology of the first century astrologer Claudius Ptolemy and discussed his legacy to twentieth century astrology by his undertaking to place Stoic and Aristotelian philosophy into the practice of astrology. The chapter argued that Ptolemy's astrology was secular and based on an Aristotelian sympathetic cosmos in which the fixed stars, planets, sun and moon were linked to life on earth by, firstly, their movements and, secondly, their Aristotelian qualities. Ptolemy resolved the free will dilemma arguing for natural compatibilism, much like Hume's argument in the seventeenth century, where freedom was in the inability to fully understand the comminglings. He also adopted a Stoic approach to astrology in that he resolved that the freedom of the will only existed in the mind's decision to accept the inevitable. Ptolemy's approach to astrology was reflected in the work of Reinhold Ebertin, the twentieth century German astrological reformer who sought a mathematical approach in order to untangle the many different planetary causes. Ebertin maintained the notion of Ptolemy's view of a multitude of causes which extended beyond the birth chart to include place, culture, genetics and history. His quest for the scientific acceptance of astrology was not based in finding a measurable causal agent for astrology but instead, maintaining the sympathetic cosmos of Ptolemy's astrology, he sought science's approval through an attempt to untangle the comminglings of the cosmos through geometry. The chapter then considered the work of C.C. Zain who extended Ptolemy's naturalism and attributed a level of human agency to the notion of a sympathetic cosmos. He, like Ptolemy, believed in the freedom of the will within the human mind to control one's thoughts and emotions but he also proposed a natural libertarian solution. This was the Law of Affinity which allocated agency to the individual to actively participate in the sympathetic cosmos in order to draw into one's life the desired future. In this way C.C. Zain's astrology of 1922 foresaw the humanist ideas which emerged in mainstream astrology in the 1970s which are discussed in the next chapter.

In contrast to Ptolemy and Ebertin, Canadian astrologer Edward Johndro took a different approach to astrological reform. He thought that he had found the causal agent for astrology as electromagnetic energy. He therefore dismissed the sympathetic cosmos placed into mainstream astrology since the first century C.E. and embraced the post-seventeenth century view of determinism rather than the fate. His work to bring astrology

into science has not found wide acceptance by later generations of astrologers. However, the chapter argued that he was representative of some astrological endeavours of the third quarter of the twentieth century to prove astrology as a science.

The chapter also considered the two components of the horoscope, those of time and place. Working within horary astrology, Cornelius argued for the restoration of free will to the astrologer by the removal of both time and place. He achieved this by using a randomly-selected horoscope and worked with it like an omen. Dunn disagreed with Cornelius, and instead of removing time, accepted its fated influence on the horoscope. However, both Cornelius and Dunn are reflective of Calcidius' position of which gave agency to the individual to commence a new causal chain and thereby allowing them to create their own fate, Cornelius with his argument to allow the individual to choose any horoscope they wish; and Dunn's traditional horary argument of choosing to engage or not to engage in the asking of a question. The second component of a horoscope was that of place and in this regard astrologers take an Aristotelian approach to place, seeing it as containing a quality which contributes to the fate implicit in their lives. Relocation and the Astro*Carto*Graphy of Jim Lewis were examined to show how these techniques were an additional way in which the astrologer could negotiate with their fate.

These monist astrologers did not accept the premise of Cicero's inevitable horoscope, although Johndro's astrology, if philosophically consistent, would have led to this position. Instead they maintained free will by using an Aristotelian sympathetic cosmos linked with either aligning to its rhythms which gave peace of mind, or utilised a form of agency to change the future. In the case of horary astrology, however, free will was saved in the face of the inevitability of a horoscope through the freedom to choose whether one would create the horoscope. A unique solution to the free will dilemma was promoted by Jim Lewis. His astrology adopted an Aristotelian view of place and used one's physical location as a way of changing one's fate. However, none of these astrologers adopted Spinoza's or Schopenhauer's positions primarily because these astrologers focused on the horoscope as an instrument reflecting the external world. Thus their monism did not challenge their notion of autonomy as their astrology was a tool for understanding their own natures and the external world rather than a tool for inner reflection.

The next chapter continues this literature review, focusing on the group of astrologers who are also monists, but who place the individual nature, mind and possibly even will, within the horoscope.