



Celestial Happenings — Spring 2006

The following is a list of New Moons, Full Moons, eclipses, planetary ingresses, and planetary stations occurring between the vernal equinox and summer solstice of 2006. Except where otherwise specified, all times listed are central daylight time.

March	20	Vernal Equinox	00♄00	12:27 P.M. CST
March	25	Mercury Sta. Direct	13♁11	7:43 A.M. CST
March	29	Total Solar Eclipse	08♄35	4:16 A.M. CST
March	29	Pluto Sta. Retrograde	26♄45	6:39 A.M. CST
April	05	Saturn Sta. Direct	04♄23	7:26 A.M. CDT
April	05	Venus into Pisces	00♁00	8:22 P.M. CDT
April	13	Full Moon	23♁37	11:41 A.M. CDT
April	13	Mars into Cancer	00♁00	8:00 P.M. CDT
April	16	Mercury into Aries	00♄00	7:21 A.M. CDT
April	20	Sun into Taurus	00♄00	00:27 A.M. CDT
April	27	New Moon	07♄24	2:45 P.M. CDT
May	03	Venus into Aries	00♄00	5:26 A.M. CDT
May	05	Mercury into Taurus	00♄00	3:29 A.M. CDT
May	13	Full Moon	22♄23	1:52 A.M. CDT
May	19	Mercury into Gemini	00♄00	3:53 P.M. CDT
May	20	Sun into Gemini	00♄00	11:33 P.M. CDT
May	22	Neptune Sta. Retrograde	05♆49	8:07 A.M. CDT
May	27	New Moon	05♄48	00:27 A.M. CDT
May	29	Venus into Taurus	00♄00	07:42 A.M. CDT
June	03	Mercury into Cancer	00♁00	06:22 A.M. CDT
June	03	Mars into Leo	00♄00	01:44 P.M. CDT
June	11	Full Moon	20♄41	01:04 P.M. CDT
June	19	Uranus Sta. Retrograde	00♁00	02:41 A.M. CDT
June	21	Summer Solstice	00♁00	07:27 A.M. CDT

Uranus and Neptune, 22 Degrees Later

by Martin Bulgerin

We're now 13 years past the conjunctions of Uranus and Neptune back in 1993. What is the significance of this influence for us today? Or a question that's even more misleading, what did this conjunction mean (in the past tense)? If you remember that the conjunction was only the opening act of a cycle that lasts until the year 2165, the immensity of this cycle starts to sink in. This is a story that none of us will read the final chapter of, unless we plan on living over two centuries. The conjunction is only the first chapter, the statement of the theme, but without much awareness of what that entails and how it will unfold. And considering that we are dealing with planets that normally work fairly unconsciously, the glaring blind spot is even larger. In a sense, the fact that this cycle is still a mystery is an indication that it's unfolding just the way it should. After all, we are only 22 degrees into this story.

It's been interesting trying to recreate the mood of 13 years ago. I've surrounded myself with old articles and charts, my memories of a tumultuous year of my life and a little brown

that started in 1965-6 (16-17 Virgo). The other observation concerns how these cycles relate to the positions of these planets at the times they were discovered. These "discovery positions" are important zodiacal markers for us because they embody the moment of first awareness of powerful drives and instincts in the psyche, drives that we must now understand and integrate. As with the more typical astrological cycles we consider, these cycles of discovering a planet and its influences on us are an ongoing process, not a one-time "aha!" moment. It seems that a major theme of the Uranus-Neptune cycle is learning how Neptune — perhaps the most slippery of all the planets in our charts — operates in our lives at a new, unsuspected level.

Let me briefly mention these discovery degrees. Uranus was accidentally found on the evening of 1781-3-13 at 24^h27'. Neptune was found on the night of 1846-9-23 at 25^h52' after a brief search in an area of the sky predicted mathematically. Note the tight trine between these positions. The situation for Pluto's discovery in 1930 is somewhat complicated. It was

"... one theme that keeps coming up for me the last 13 years involves the power of symbols in the psyche to change the way we experience reality itself."

bottle with the name "Conjunction Combo" on the label. It's a flower essence-like remedy I made during the conjunctions that preserves their energies. It's been refreshing to savor those old, high-energy vibrations again, so jarring at the time but almost second nature after all these years. (I have more info on this remedy on my Web site.)

As I started running off charts to look at, I came to two main conclusions. The first is that you really can't leave out Pluto if you are going to make much sense of these astrological trends. The outer planets (Uranus, Neptune, and Pluto) operate as a committee, personally at the level of the unconscious or (less often) in higher spiritual states, while on the larger global scene, they represent grand historical and social evolutionary trends. The cycles among these outer planets have been the background for a century of total overhaul as the world has been jerked unevenly into modernity. In addition to the Uranus-Neptune cycle, I'm referring to the 500-year-long cycle of Neptune and Pluto which began with their conjunction in 1891-2 (think 8 degrees of Gemini) and the 140-year-long cycle of Uranus and Pluto

first noticed on February 18 in a series of photographs that were taken in late January. However, the discovery wasn't announced until March 13, the anniversary of when Uranus was sighted as well as the birthday of the astronomer who started the search for Pluto. Using the February date, Pluto was at 17^h45'.

The conjunction of Uranus and Neptune in 1993 was a three-contact affair stretching from February 2 to August 19 to October 24 of that year. The zodiacal position of these contacts was 18-19 degrees of Capricorn. Broadly speaking, Uranus is the Higher Mind and Neptune is the Higher Heart. Behind these cliché phrases are the realization that Uranus stimulates the third eye chakra, the source of intuition and insight, while Neptune opens the heart center of compassion and oneness. How odd for these two to meet in Capricorn, especially since this was their first conjunction that humanity has experienced consciously. (The 1821 conjunction was before Neptune was discovered.) Capricorn is generally concerned with the physical plane and material issues, practically the antithesis of the "spiritual" interests of these

two planets. In hindsight, Uranus and Neptune were dismantling and dissolving the foundations of our “reality” of that time, opening us up to a more intuitive point of view that forced us to look at all parts of our lives from a new perspective. It was a time of great change and stress, as people saw their foundations wash away and tried to hold on. Halfway through this nine-month period of the conjunctions, I was using the phrase “spiritual battle fatigue” in some of my writings. There was a curious phenomenon of “time shifts,” where every eight hours or so it seemed our perceptions of our world changed once more. Obviously, this was a time of a powerful initiation for some people, a time for acknowledging our higher natures. It is interesting that 18 Capricorn is directly opposite Pluto’s discovery point and trine the Uranus-Pluto conjunction. This marks the conjunction as an attempt to look at Pluto in a new light as well. Curiously, Jupiter was at 14 degrees of Libra on February 2 (in a Grand Trine with the Sun and Moon), a degree that shows up in the charts for the 2001 World Trade Center bombings. The first attempt on these buildings in 1993 was three weeks after the February 2 contact.

Uranus and Neptune finally slipped out of orb around 1998, and the cycle has been in limbo for the last few years. Ignoring some “minor aspects” that I doubt most people are going to notice much, the first aspect to reveal more of this cycle’s meaning will likely be the semisextile (30 degrees apart) in 2009 and 2010. The contact on 2009-6-10 is a most spectacular chart. Neptune is sandwiched between Chiron and Jupiter, all at 26 degrees of Aquarius, less than a degree from Neptune’s discovery point. In fact, these three planets will be moving back and forth over the discovery position all year long. The focal point in the chart is obviously on this Neptune return, as though it’s time to discover this slippery character all over again. Of course, Uranus is simultaneously squaring its own discovery degree this year. This square is a crisis point on the mental-intuitive level, a time when people are more likely to see “what is,” free from their typical beliefs, blind spots, and various -isms. Which doesn’t mean they’ll necessarily like what they see. Keep in mind that Pluto moves from Sagittarius to Capricorn in 2008. All this adds up to an interesting political campaign in 2008, as the terms of the debate will be shifting rapidly. The political and religious ideologies of the last decade will be much harder to sell when we start obsessing about more “practical” issues instead. As we focus on making the world work in a more sustainable fashion, the infighting that is paralyzing society will seem less important.

The next aspect in this cycle to watch out for is the semisquare (45 degrees) of Uranus and Neptune in the 2018-2020 time frame. The semisquare is generally the first crisis point of a planetary cycle, the time when the dimly glimpsed influence at the conjunction bumps into obstructions and contrary forces. This period is a speed bump in the emergence of the new awareness when the ideal must bend to practicality.

Neptune is at 13 to 18 degrees of its home sign of Pisces, trine Pluto’s discovery degree and opposite the Uranus-Pluto conjunction. Uranus is going back and forth over the Aries-Taurus border, as though the gung-ho Aries spirit is downshifting to a slower Taurus pace. At one of these contacts, Uranus is right on the Chiron discovery degree (3♄08 on 1977-11-1), the next big addition to our astrological world.

The last aspect I’ll mention is the series of sextiles (60 degrees) in 2025-2027. In fact, all three of the outer planets are not only aspecting each other repeatedly but changing signs as well. Pluto is moving into Aquarius, Neptune into Aries, and Uranus into Gemini. This is likely to be a decade or so of incredible growth and progress on many levels at once, both personal and collective. Neptune is not only in sextile to Uranus, but its sextile to Pluto has been going off and on since 1950, an olympic record for aspects. It’s almost as though all the trends and changes since 1892 finally bloom into full manifestation – at least if we do our “personal homework” in the meantime. Sextiles don’t come with a guarantee — you need to earn good results, although the bar is not set too high (as with a square, for instance). Given the powerful influences welling up in the unconscious, things could go terribly wrong if we are unprepared. At its best, however, we are looking at a modern renaissance.

Given the fogginess associated with all things Neptunian, it’s dangerous to pull out your crystal ball and say what it all means. However, one theme that keeps coming up for me the last 13 years involves the power of symbols in the psyche to change the way we experience reality itself. This includes our astrological symbols as well. Up until the discovery of the outer planets, when the known world ended with Saturn, the world was a structured, rigid place. Perhaps the culmination was Newtonian science and its clockwork universe ruled by rationality. We are now seeing intuition, feeling, and the wisdom of the body vying to be taken seriously once again as equal pillars of how we create our realities and as a critique of the limits of the intellect. Even our science looks like fantasy for the most part. As this expanded belief system starts taking hold in humanity, Neptune’s magic slowly manifests these beliefs in the world we live in. Can we handle this much creative power in a wise, conscious, and compassionate manner? What meaning will we create for this cycle, for ourselves and for generations to come?

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1993 Uranus-Neptune Conjunction

By Peter Podulke

Uranus and Neptune have conjoined from the perspective of Earth every 171 years since long before humankind became aware of them. They are the astrological rulers of the last two signs in the zodiac, Aquarius and Pisces, and seem connected with advanced phases of the evolutionary growth cycle symbolized by the zodiacal wheel.

These are physically strange planets. Uranus' axis of rotation is over 90° from perpendicular to its plane of orbit. If this were true on Earth our "north pole" would be south of the equator near the latitude of the Amazon River. Uranus' north pole sometimes points at the sun and also sometimes at the Earth. Neptune gives out more than twice the amount of energy it receives from the Sun. Both Uranus and Neptune have magnetic fields tilted in excess of 45° from the planets' axes of rotation as well as being considerably offset from the center of the planets. When empirical science approaches these

common than they once thought. While this synthesis of reason and intuition is bound to be with us for some time, the heavy optimism of the day was reined in by astrology's enforcers with the Saturn-Pluto opposition of 2001 and 2002.

The previous Uranus-Neptune conjunction had been in 1821 at 5° of the earthy, technological sign of Capricorn. The following 171-year period corresponded with the worldwide spread of industrialism. The 1993 conjunction at 19° Capricorn finds industrialism so dominant that it has unintentionally altered the larger natural processes upon which it depends. Doing more with less has become imperative. Our task in this Uranus-Neptune cycle is to inform the prodigious breakthrough powers of the rational mind with a more subtle awareness of the interdependence and interconnectedness so characteristic of both our physical and social worlds. This ongoing study and meditation is aided

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dynamos, new data seems to bring more questions than answers. In spite of gaining new knowledge from Voyager II as the most recent Uranus-Neptune alignment approached, the physical realities of the two gas giant outer planets remain mysterious to us.

Their most recent conjunction was in 1993, around the 19th degree of Capricorn and corresponded with an amazing outpouring of human interconnectedness. The development of the Internet and other breakthroughs in communications technology expanded a growing psychic resonance around the globe, a sense of a developing "world-mind." Barriers literally crumbled as the Berlin Wall fell to the picks and hammers of euphoric Europeans. Ideas came into common currency like *emotional intelligence* and the power of *spiritual imagination*, portrayed by books such as *The Celestine Prophecy*. When Uranus' role as Awakener, Groundbreaker, Agent of the Future conjoined with Neptune's role as Enchanter, Mystifier, Apostle of the Unity of All Being, then world views changed, leaped forward, evolved. Old paradigms got wrapped up and surpassed. The cold war ended. Science and Religion, backing cautiously away from each other, bumped into each other from behind with quantum physics telling tales of acausal, nonlocal interconnectedness. Reason and Mystery started feeling like they might have more in

these days by the mutual reception of Uranus and Neptune, each residing in the other's sign of rulership. Pluto will reinforce the current Uranus-Neptune cycle's Capricorn emphasis by itself entering Capricorn shortly after the next presidential election. In twelve years' time, when Pluto reaches the point of the last Uranus-Neptune conjunction at 19° Capricorn, the humanization of technology will likely be a very lively public issue.

The next Uranus-Neptune conjunction will be in the sign of Aquarius in 2165, by which time most astrologers agree we will have entered the Age of Aquarius. The vernal equinox will have recessed 2 1/2° more by then. If Saturn and Jupiter are now finishing in 2006, an approximately 170-year-long series of conjunctions in earth signs and are headed toward an approximately 180-year cycle of conjunctions in air signs. It would seem, if we can survive the excesses of materialism, we're headed toward a long season of study and immersion in the importance of pattern, music, interconnectedness, social networking, harmony, and other pursuits of the air realm.

A fleeting snapshot chart of the first contact of Uranus and Neptune on February 2nd, 1993 (universal time 8:11) shows a grand air trine: Sun in Aquarius and Moon in Gemini trine each other and trine Jupiter in Libra, the Jupiter being on the exact degree of Saturn in the Sibley* chart for America. It's

continued on page 12

*The chart drawn by 18th-century English astrologer Ebenezer Sibley for the signing of the Declaration of Independence. There is an active debate over what constitutes the "real" chart of America.

Out of the Box: Richard Tarnas in Minnesota

By Ira L. Gordon

The effort of astrology to defend its legitimacy is not new. Astrology has been a subject of contention throughout much of its 2400-year history. Some of the critiques have been grounded in theology, such as St. Augustine, forswearing his earlier interest in celestial correlations with human destiny, identifying such preoccupations as incompatible with a Christian world view. Since the 16th century, however, the most impactful oppositions to astrology have come not from religion but from science. Even though certain pioneers of modern science — most notably Johannes Kepler — were themselves astrologers, during the past four hundred years most scientists in Europe and America have regarded astrology as a crutch for the cerebrally challenged or for those too lazy to do the hard work that intellectual integrity requires.

It's true that especially in the past one hundred years many scientists have become interested in and engaged with

Nevertheless, most members of the scientific community remain conspicuously underwhelmed by these efforts.

The second route pursued by some ardent defenders of astrology is quite different. Those in this camp argue that so long as science continues to work with a restrictive understanding of causation and eliminates from its scope of inquiry anything pertaining to meaning or purpose, it will never be able to find accommodation for a discipline that examines quasi-causative correlations between giant mud balls in the sky and human aspirations. One forceful proponent of this view was the Swiss psychiatrist and theorist Carl Gustav Jung, who, in 1952, wrote, “The workings of Nature in her unrestricted wholeness are [in science] completely excluded.”⁴ Jung did wonder, however, whether 20th century developments in physics might not lead, over time, to a creative shakeup of the scientific enterprise, to moving outside the box of the old paradigm.

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precognition, telepathy, and other phenomena deemed by many to be esoteric. Astrology, however, has been and still is another matter. In September 1975, the American magazine *Humanist* published a document called “Objections to Astrology,” which was signed by 186 scientists, including 18 Nobel laureates.¹ It reads, in part, as follows:

“Scientists in a variety of fields have become concerned about the increased acceptance of astrology in many parts of the world. We, the undersigned . . . wish to caution the public . . . It should be apparent that those individuals who continue to have faith in astrology do so in spite of the fact that there is no verified scientific basis for their beliefs, and indeed there is strong evidence to the contrary.”

Those wishing to defend astrology against this and similar attacks have pursued one or another of two principal routes. Some have sought to establish that, despite the pronouncements of the scientific establishment, there *is* credible evidence for the validity of the astrological enterprise or, at the very least, for its feasibility. Some, such as Michel and Francoise Gauquelin, John Addey, Geoffrey Dean, and Arthur Mather, have marshaled statistics that point toward the legitimacy of astrological claims.² Others, such as the astrophysicist Percy Seymour, have offered theories that attempt to provide causal explanations for how celestial phenomena affect human personality and behavior. (Seymour, for example, focuses on the role of magnetic fields.)³

In our own time, a number of individuals have built upon the insights of Jung. Two men currently in the vanguard of that approach are the astrophysicist, Victor Mansfield, and the intellectual historian, Richard Tarnas.^{5,6} Both men argue that, despite important breakthroughs in quantum physics and other disciplines, modern science still has further to go before it will be able to accommodate the sort of insights that constitute the bedrock of astrological inquiry. But both men go further, suggesting that astrology could contribute toward breakthroughs in our understanding of what science can and should be.

Dr. Tarnas, for example, in his new book, *Cosmos and Psyche: Intimations of a New World View*, urges that an appreciation of astrology's discernments—not least of all correlations it offers between planetary cycles and world events—can help speed us on our way to a new world view. We are fast approaching the point, so Dr. Tarnas would have it, where we will be ready for an expanded sense of what science can do and concomitantly a new understanding of humanity's place in the cosmic scheme. We are privileged that Richard Tarnas will be lecturing here in Minnesota very shortly. (See the calendar on the last page of *Partile*). And we are privileged that he has granted us permission to reprint an excerpt from his new book in these pages, an excerpt in which he describes his journey from inside-the-box skepticism to an appreciation of astrology's gifts.

Out of the Box continued:

References and Notes

¹ “Objections to Astrology,” *Humanist*, September-October 1975, Vol. 35, No. 5.

² Michel Gauquelin, *Cosmic Influences on Human Behavior*, Aurora Press, New York, 1973.

John Addey, *Harmonic Anthology*, Cambridge Circle, Limited, Green Bay, Wisconsin, 1973;

Geoffrey, Dean and Arthur, Mather (eds.), *Recent Advances in Natal Astrology: A Critical Review, 1900-1976*,

The Astrological Association, Bromley, Kent, England, 1977.

³ Percy Seymour, *Astrology: The Evidence of Science*, Arkana (Penguin), London, England, 1988.

⁴ C.G. Jung, *Synchronicity, an Acausal Connecting Principle*, Collected Works, Vol. 8, Princeton University Press, Princeton, N.J., 1969, paragraph 864, pg. 451. This book contains a detailed report on Jung’s astrological research.

⁵ Victor Mansfield, *Synchronicity, Science, and Soul Making*, Open Court Publishing Co., Chicago and LaSalle, IL, 1995.

Victor Mansfield, *Head and Heart: A Personal Exploration of Science and the Sacred*, Quest Books, Theosophical Publishing House, Wheaton, IL, 2002.

In November of 2004, Dr. Mansfield reflected on science and astrology at a weekend in Minnesota sponsored by Twin Cities STARS and by the Minnesota Jung Association. See also the interview with Dr. Mansfield in *Partile*, Autumn 2003, pp. 4-5.

⁶ Richard Tarnas, *The Passion of the Western Mind*, Ballantine Books, New York, 1991. See also an excerpt from *Passion* in *Partile*, Winter 2005-06, pp. 10-12. For particulars regarding *Cosmos and Psyche: Intimations of a New World View*, please see the conclusion of the excerpt from that book, page 10.

Ira L. Gordon, the Editor of Partile, is an unreformed alchemist and some-time dancer who suspects we'll soon be ready to dance with a conundrum set forth by Einstein when he wrote, "The most incomprehensible thing about the universe is that it is comprehensible."



As Above, So Below ... All About Astrology

The weekly cable television program, *As Above, So Below ... All About Astrology*, has been running continuously in most parts of the Twin Cities since 1993. However, until now the show was only available to those Twin Citians who own televisions with cable access.

That is now changed. 120 videos of the show are now available in a circulating library located at **Magus Books**, 1309 1/2 S.E.4th Street in Dinkytown. (See ad on page 13.)

Anyone interested in astrology is welcome to borrow these videos — up to three at a time at no charge. Thank you, Magus!

For those of you who do have access to basic cable programming,

As Above, So Below can be seen in:

Minneapolis

Mondays
Channel 16
7:30 p.m.

St Paul

Wednesdays
Channel 15
9:00 p.m.

Richfield, Edina, Eden Prairie, Hopkins, and Minnetonka

Channel 15
Saturdays at 1:30 p.m. and repeated Tuesdays at 7:30 p.m.

Northeast Suburbs, Ramsey County

Channel 14
Thursdays at 8:00 p.m. and repeated Fridays at 12:00 p.m. and Tuesdays at 5:00 p.m.

From: *Cosmos and Psyche: Intimations of a New World View* By Richard Tarnas

The Archetypal Cosmos

Over the years, many researchers have taken a special interest in the problem of coincidences, precisely because such events could be interpreted as evidence that the world possesses more underlying unity, order, and meaning than the modern mind has assumed. Not unlike the anomalous situation that confronted Newtonian physics in the late nineteenth century with the Michelson-Morley experiment that measured the speed of light, synchronicity represented a phenomenon that, simply put, should not have been occurring, at least not in a random, purposeless universe. Yet the problem has remained ambiguous, for although coincidences are often personally significant, they tend to resist objective assessment. Only if such phenomena were in some sense public and pervasive rather than private and exceptional—only if the archetypal patternings were more universally discernible and associated more widely with collective experience and the world

of antiquity.” Though his published writings presented varying and at times ambiguous views of the subject over the course of his life, it is evident that insights from his astrological studies influenced many of his most significant theoretical formulations in the final, extraordinarily fruitful phase of his life’s work (archetypal theory, synchronicity, philosophy of history). It is also clear from reports from his family and others close to him that in his last decades he came to employ the analysis of birth charts and transits as a regular and integral aspect of his clinical work with patients in analysis.

Of course, astrology has not been held in high esteem during most of the modern era, for a variety of compelling reasons. Certainly its popular expressions have seldom been such as to inspire confidence in the enterprise. More fundamentally, astrology could not be reconciled with the world picture that emerged from the natural sciences of the seventeenth to nineteenth centuries, wherein all natural

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at large rather than sporadically with isolated special cases—could the suggestion of a deeper order be effectively substantiated in a way that could influence the cultural world view.

One special, highly controversial class of synchronicities, however, did appear to resemble this description. In the course of his career Jung’s attention was increasingly drawn to the ancient cosmological perspective of astrology, which posits a systematic symbolic correspondence between planetary positions and the events of human existence. Here was the thesis, widely accepted in most other cultures as well as in earlier eras of the West, that the universe is so ordered that the movements and patterns of the heavens are synchronously correlated with the movements and patterns of human affairs in such a manner as to be both intelligible and meaningful to the human mind. Jung began to examine astrology as early as 1911, when he mentioned his inquiries in a letter to Freud. (“My evenings are taken up very largely with astrology. I make horoscope calculations in order to find a clue to the core of psychological truth. Some remarkable things have turned up. . .”) The interest gradually developed into a major focus of investigation, and in his later years Jung devoted himself with considerable passion to astrological research. “Astrology,” he stated, “represents the sum of all the psychological knowledge

phenomena, from the motion of planets to the evolution of species, were understood in terms of material substances and mechanistic principles that functioned without purpose or design. Nor could it prevail against that tendency of the modern mind, established during the Enlightenment, to uphold its own rational autonomy and to depreciate earlier thought systems that seemed to support any form of primitive *participation mystique* between the human psyche and a world endowed with pre-given structures of meaning. One can appreciate Jung’s reluctance to make more public the extent of his use of astrology. In the context of twentieth-century beliefs and the dominance of scientific thinking, he had already pressed the boundaries of intellectual discourse about as far as could be sustained.

Like most products of a modern education, I myself long viewed any form of astrology with automatic skepticism. Eventually, however, influenced not only by Jung’s example but also by a number of colleagues whose intellectual judgment I had reason to trust, I came to think that some essence of the astrological thesis might be worth investigating. Several factors contributed to my interest. Once I moved past the usual disparagements of the conventional accounts, I noticed that the history of astrology contained certain remarkable features. It seemed curious to me that the historical periods during which

astrology flourished in the West—classical Greek and Roman antiquity, the Hellenistic era in Alexandria, the High Middle Ages, the Italian Renaissance, the Elizabethan age in England, the sixteenth and early seventeenth centuries in Europe generally—all happened to be eras in which intellectual and cultural creativity was unusually luminous. The same could be said of astrology’s prominence during the centuries in which science and culture were at their height in the Islamic world, and so too in India. I thought it curious as well that astrology had provided the principal foundation for the earliest development of science itself, in the ancient civilizations of Mesopotamia, and that its intimate bond with astronomy had played a significant role in the evolution of Western cosmology for two thousand years, from its Greek origins through the pivotal period of the Copernican revolution. I was also impressed by the high intellectual caliber of those philosophers, scientists, and writers who in one form or another had supported the astrological thesis, a group that to my surprise turned out to include many of the greatest figures of Western thought: Plato and Aristotle, Hipparchus and Ptolemy, Plotinus and Proclus, Albertus Magnus and Thomas Aquinas, Dante, Ficino, Kepler, Goethe, Yeats, Jung.

Beyond these several historical factors, I was also impressed by a number of commonalities between that ancient thought system and the new conception of reality currently emerging in many fields out of the postmodern matrix: the affirmation of the multidimensional nature of reality, the complex holistic understanding of part and whole in all phenomena, the recognition of an “ecology of mind” in nature, the new discernment of subtle dimensions of order in seemingly random natural processes, the openness to sources of knowledge and traditions of thought beyond those sanctioned by conventional modern rationality, the acknowledgment of the spiritual dimension of existence, the appreciation of the role of symbolic, mythic, and archetypal meaning in human experience. Unlike its mechanistic modern predecessor, the emerging paradigm provided a general conceptual framework that in many respects was not inherently incompatible with the astrological perspective.

But what especially stimulated and, in the end, compelled my reconsideration of astrology was, as in Jung’s case, the unexpected results of research I myself decided to undertake. I believe now that only this direct encounter with empirical data that one has personally investigated can effectively serve to overcome the extreme resistance that virtually every person educated within the modern context must initially experience towards astrology. Despite the parallels with other emerging theories and perspectives just mentioned, and despite its perhaps noble ancient lineage, astrology has for too long represented the very antithesis of modern thought and cosmology to permit most educated individuals today to approach astrology effectively in any other way. Of all “new

paradigm” perspectives and theories, astrology is the most uncomfortably beyond the prevailing paradigm boundary line, the most likely to evoke immediate scorn and derision, the most apt to be known more through its caricature in the popular media than through its serious research, journals, and scholarship. Above all, astrology is that perspective which most directly contradicts the long-established disenchanting and decentered cosmology that encompasses virtually all modern and postmodern experience. It posits an intrinsically meaning-permeated cosmos that in some sense is focused on the Earth, even on the individual human being, as a nexus of that meaning. Such a conception of the universe uniquely controverts the most fundamental assumptions of the modern mind.

For just this reason, astrology has long been uncompromisingly opposed, often with vehement intensity, by most contemporary scientists. As they frequently point out, if astrology were in any sense valid, the very foundations of the modern world view would be placed in question. Its inherent absurdity has been regarded as so self-evident as to be beyond discussion: Astrology is the last lingering vestige of primitive animism, a strangely enduring affront to the objective rationality of the modern mind.

These are formidable obstacles confronting anyone considering this perspective and method of inquiry. Yet human knowledge constantly evolves and changes, sometimes in quite unexpected ways. What is unequivocally rejected in one age may be dramatically reclaimed in another, as happened when the ancient heliocentric hypothesis of Aristarchus, long ignored by scientific authorities as valueless and absurd, was resurrected and vindicated by Copernicus, Kepler, and Galileo. Widespread or even universal conviction at any given moment has never been a reliable indication of the truth or falsity of an idea. I could not dogmatically rule out the possibility that there was more to astrology than the modern mind has assumed.

Excerpted from *Cosmos and Psyche: Intimations of a New World View*, New York: Viking, 2006; pp. 61-64

Clara Barton, Angel of the Battlefield

By Karen Platt

What may we expect from the individuals born during the Uranus-Neptune conjunction of 1993? Since they have not matured enough to place their mark on the adult world and I am not around many 12- to 13-year-olds to witness their characteristics, I looked to the prior Uranus-Neptune conjunction of 1821 for historical examples. The conjunctions of 1821 occurred in March, May, and December, centering around 10° Sagittarius in the Sidereal zodiac or 3° Capricorn in the Tropical zodiac.*

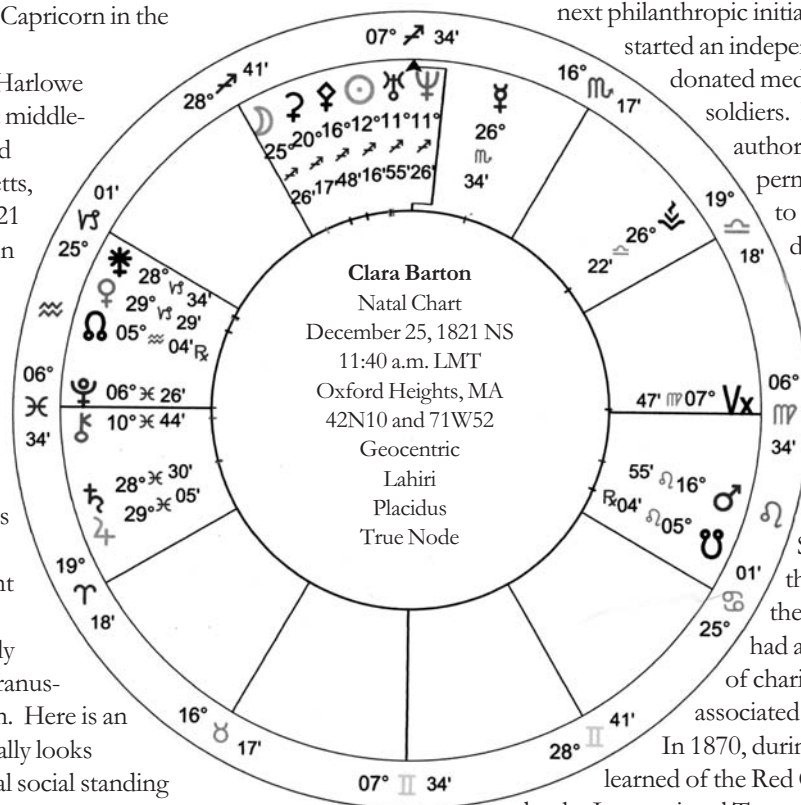
Clarissa (Clara) Harlowe Barton was born to a middle-class family in Oxford Heights, Massachusetts, on December 25, 1821 at 11:40 a.m. LMT. In her natal horoscope, her Sun very closely conjuncts Uranus, which is just starting to move away from the last conjunction with Neptune. Today Clara Barton is best known as the founder and president of the American Red Cross, which perfectly illustrates her Sun-Uranus-Neptune conjunction. Here is an organization that ideally looks beyond the traditional social standing (Uranus) of victims to provide relief for their suffering (Neptune). Barton was the American founder (Sun-Uranus) and president for many years (Sun).

Clara Barton's life was filled with many other lesser-known examples of a combination of innovative social reform (Uranus) and empathy towards humanity (Neptune). A schoolteacher since the age of sixteen, Barton started the first free public school in New Jersey in 1851. She volunteered to teach children of parents who could not afford the usual subscription fee for the teacher's salary. The school quickly grew to over 600 pupils in about two years. But Barton was frustrated when the school board would not appoint her to the high-paying head position because she was a woman. Instead of accepting the inequality, she left, and in 1854 moved to Washington, D.C., where she became the first woman to work

at the U.S. Patent Office and to obtain an important clerkship in the federal government. She earned the same salary as the male clerks. This following quotation from Barton illustrates her willingness to sacrifice (Neptune) and also demand equality (Uranus): "I may sometimes be willing to teach for nothing, but if paid at all, I shall never do a man's work for less than a man's pay."

The American Civil War created the arena for Barton's next philanthropic initiative. In April of 1861, she started an independent agency to obtain donated medical supplies for wounded soldiers. Rebuffed by civil and military authorities, she finally received permission in July of 1862 to travel to the battlefield fronts to distribute goods and aid. Barton overcame traditional reservations about women in the battlefield by her courageous, compassionate, and untiring help in sixteen different battlefields where she aided and nursed soldiers of both the Northern and Southern armies. By the end of the war Barton was known as the "Angel of the Battlefield" and had accomplished most of the type of charitable work that would later be associated with the American Red Cross.

In 1870, during a trip to Europe, Barton first learned of the Red Cross organization as defined by the International Treaty of Geneva of 1864, a treaty that the United States had not signed yet. When she returned home, she campaigned until, in 1881-1882, the United States signed the treaty and established the American Red Cross. Barton expanded the boundaries (Neptune) of the original concept of the Red Cross to include assistance in peacetime disasters as well as wartime. In 1884 she represented the United States at the Geneva Convention that passed the "American Amendment," authored by her to incorporate her



*There are two alternative frames of reference in terms of which astrologers identify the position of celestial objects in the sky — one forming the basis for the Tropical zodiac and the other forming the basis for the Sidereal zodiac. Positions in the Sidereal zodiac are, at present, approximately 25° earlier than their equivalent positions in the Tropical zodiac. For example, a planet located at 10° Aries tropical is located at ca. 15° Pisces in the Sidereal zodiac.

continued on page 12

Clara Barton (continued from page 11)

innovation (Uranus) of peacetime relief help.

Clara Barton embodied the best characteristics of a Uranus-Neptune conjunction. She demonstrated the independence, inventiveness, and unconventionality of Uranus with the empathy, devotion, and idealism of Neptune. Combined with her Sun, the trio of planets represented her willful, initiatory, egalitarian, and inspirational nature.

The Uranus-Neptune conjunctions of 1993 were in the Sidereal zodiac sign of Sagittarius at about 24 to 25 ° and in the Tropical zodiac sign of Capricorn at about 19°. As the generation born then begins adulthood in the next ten to twenty years, I do not know in what area of life they will manifest the Uranus and Neptune themes, but I look forward to the possibility of vast social changes that hopefully incorporate the same qualities demonstrated by Clara Barton.

Karen Platt has studied and enjoyed astrology since receiving her first reading in 1978.

Clara Barton's birth date is from various sources. Her birth time is from the Website www.astrotheme.fr/en/celestar.

1993 Uranus-Neptune Conjunction (continued from page 6)

our “liberty and justice for all” degree. I can only hope it's a divinatory glimpse that we have higher help in making the transition from being the most materially powerful nation in history to being cocreators of a world in balance.

Peter is a dancing bricklayer with his Uranus on the Ascendant, his Neptune on the Moon, and his Moon on the degree of America's Saturn. He can be seen at <http://www.kairosdance.org> and chatted with at podulke@yahoo.com.

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STARS Calendar — Spring 2006

Regularly scheduled STARS meetings take place one Sunday of each month and usually run between 3:00 and 5:30 p.m. With the exception of the Tarnas event, admission to these programs is \$6 for NCGR members and \$8 for nonmembers.

Jung, Cosmology, and the Transformation of the Modern Self

Presenter: *Richard Tarnas*

Lecture: Fri., April 28th

7:00 p.m. – 9:00 p.m.

College of St. Catherine,
St. Paul, MN

Jeanne d'Arc Auditorium Corner of
Cleveland and Randolph Avenues
(non-restricted parking space in any
campus parking lot may be used)

Workshop: Sat., April 29th

9:00 a.m. – 4:00 p.m.

Carondelet Center – Room 101
1890 Randolph Avenue, St. Paul,
MN (registration begins 30 minutes
prior to each event)



Fri., April 28th and Sat., April 29th
See above for details of location
and www.mnstars.com/tarnas.html
for registration information.

Cosmos, Psyche, and Astrology

Presenter: Ira L. Gordon

A facilitated discussion of issues
and questions raised by Richard
Tarnas in his presentations on
April 28th and April 29th.

*Or: Planet Earth is currently in the
middle of a major transition.*

Where are we headed?

*How might astrology both
illuminate and facilitate
the transition?*

Note:

Attendance at the Tarnas
presentations is NOT a prerequisite
for participating in this program.



Sunday, May 21, 2006
3:00- 5:30 p.m.
Twin Cities Friends
Meeting House
1725 Grand Avenue (downstairs)
St. Paul

Sounds of the Zodiac and Summer Solstice Potluck

Presenter: Dori Paden

Come celebrate the Summer
Solstice with STARS.
Psychic/Medium/Astrologer,
Dori Paden, will present her
experiential connection with the
energies of the Zodiac through
sound. Come prepared to partici-
pate. Don't forget to bring a dish
to share for our potluck.



Saturday, June 25, 2006
3:00- 5:30 p.m.
Twin Cities Friends
Meeting House
1725 Grand Avenue (downstairs)
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