

Parastrology

- by Michael A. Aquino

Runes #III-1 (January XX/1985) and III-2 (March XX/1985)

Order of the Trapezoid

Temple of Set

Wanted: Parastrology

- by Michael A. Aquino VI^o, GM.Tr.

Astrology had rather a rough time of it in the Age of Satan.

First there was Anton LaVey's essay "God in Sports Clothes -or- The Stars: Supplement for Weak Egos". In this diatribe (ca. III/1968) Dr. LaVey focused not on the merit of astrology, but rather on its social/psychological impact:

If one considers the facts, it is easy to understand why astrology has become the popular delusion it has. A wise sorcerer "believes" in astrology, because he knows that the majority of the peoples of the civilized world believe in astrology [at least part of the time]; and if enough people are motivated by a hoax, then the hoax becomes as reality. Therefore, in the manipulation of humans who are affected by astrology, it is necessary to know how, where, and when the stars will supposedly guide their human followers so the manipulator will be waiting first in line to deal with his star-led subjects.

As all religions are the work of human minds and hands, so astrology must stand out as a monumental brainstorm on the part of one of the most Satanic enchanters of all time. Astrology always wins, because of that most effective sales appeal of all: ego, alias vanity! Everyone who has ever been exposed to astrology believes in it - at least for a few minutes - because in those few short moments of first exposure to astrology the listener is told about something he cannot ignore: **himself** - the most interesting, scintillating, awe-inspiring, contemplative, and emotionally acceptable subject on this green Earth!"

Warlock II^o Michael A. Aquino was not much kinder. In a V/1970 issue of the *Cloven Hoof* I commented:

Upon turning his attention to the expanses of space that encompass his planet, man confronts the physical reality of natural infinity, a concept extremely frustrating to his desire to categorize his environment. Consequently the priests of the ancient civilizations groped for explanations of the firmament which would be sufficiently finite to uphold man's sense of self-importance.

The result was astrology, or star-worship, which has endured in one form or another since its first major codification by the Babylonians in the 10th century BCE. Supposing the external universe to be a spherical shell circumnavigating the Earth, the astrologer-priests represented the Sun, Moon, and known planets as agents of prophecy and personality determination. Their positions within the star-beings of the zodiac were thought to exert a direct influence upon the fortunes of Earth and its inhabitants.

The zodiac itself consisted of a band of constellations extending the length of the ecliptic and approximately 9° in each perpendicular direction. Each constellation occupied a supposedly fixed position along this band, and the star-beings themselves were located according to calculations based upon the equinoxes.

Unfortunately the Babylonians' admirable calculations did not allow for the gradual change in the tilt of Earth's axis, with the result that the signs of the zodiac eventually ceased to coincide with their approximate constellations. Modern astrologers, therefore, proclaim not only the influence of gigantic masses of flaming rock and gas in human fortunes, but also the influence of random areas of deep space!

... Following which the Church of Satan and Temple of Set paid zero attention to astrology until this past month, when one brave astrologer from New York City, Robert Zoller, was admitted to the Temple under the sponsorship of Stephen Flowers, M.Tr. When the Executive Director showed me Zoller's application, I said, "Astrologer, hmm? Why not send him Watson's analysis in *Supernature* and see how he reacts to it? Ask him if he's run into Playfair & Hill for good measure."

I am ashamed to say my motives were somewhat on the order of Wile E. Coyote setting a trap for the road-runner. I expected either (a) an angry snarl from a charlatan whose balloon has been pricked, or (b) a sort of stupefied inability to come to grips with Watson's criticisms [which are as incisive as, if somewhat more polite than Carl Sagan's in *Cosmos*]. Zoller's response left me feeling even more like W.E.C. - just after his latest r-r trap has backfired on him! Quoth Zoller:

I will have to acquire a copy of Playfair & Hill's *Cycles of Heaven* before I can comment on it. Regarding Lyall Watson's bit on astrology which you forwarded, however, I will say that it is overall a very nice piece for a non-astrologer. The tone is refreshingly balanced, and the author has done his homework.

There are, however, a few criticisms I could make. As an astrologer I see things which the general reading public might not find noteworthy. If an astrologer had written the article, it would have been done differently in spots.

Page #62: In the calculation it is actually the MC "midheaven sign" (specifically the degree of the sign) which is found first, then the ascendent. Secondly it seems to me that paragraph #2 confuses the signs with the constellations - a distinction which Watson attempts to rectify later, but which might better have been handled first [that is, in the paragraph beginning page #62: "The planets ..."]. The problem is that the wobbling of the Earth's poles causes the phenomenon known as the "precession of the equinoxes". This results in the signs no longer coinciding with the constellations as they did [according at least to some astronomers] ca. 1 CE. This is the first thing on which astronomers fault the Western astrologer. So Watson's statement on page #63 that the scientists cannot take exception [to the initial logic of astrology] is a bit misleading.

The following paragraph introduces the fact that there is in fact a bit of agreement between astrology and science. Watson could have gone further had he brought in the research done at Mount Sinai Hospital [and elsewhere] in NYC on what has been dubbed "chronobiology". This new science, begun in Germany about 30 years ago, involves a study of the cycles of physiological functions in human and animal bodies. The major cycles studied are the circadian or almost-24-hour cycles exhibited by the body's hormonal secretions. These cycles have been found to greatly affect a patient's reaction to a given drug at a particular time. Modern physicians are finding that the same drug administered at different times may have different effects. This was known during the middle ages, and medieval physicians endeavored to intensify the effect of medicines by timing their administration according to astrological principles.

The circadian cycle seems to be due to some kind of light-sensitivity of the pineal gland which secretes a greater or lesser amount of serotonin at different times of the cycle. Besides the circadian cycle there are 28-day cycles [in both sexes] and annual cycles. All three cycles are identical with [or directly related to] the movements of the Earth on its axis, of the Moon around the Earth, and of the Earth around the Sun.

All this is known to, but not discussed by scientists. The problem faced by astrologers is that none of these cycles - nor Nelson's work [pages #63-4], nor Gauquelin's report of the electrolyte quality of water varying with the Lunar phase - shows how an individual's being born at a particular time and place differentiates him from others born at other times and places. The above-mentioned influences apply to all inhabitants of Earth. Still it has led some astrologers to develop a scientifically acceptable 'astrology of humanity', so to speak.

Page #64, paragraph #2: Watson appears to confuse sidereal signs with tropical constellations. Does he mean Mercury in the sign or the constellation of Virgo?

Page #65, paragraph #1: Watson says that "each house occupies 30°". This is true only of the Equal House System, which is the oldest system but is now used by few Western astrologers. Perhaps Watson is confusing Eastern and Western approaches to astrology, since the EHS is still

used in India. Western astrologers use a variety of house systems - and argue about "which one is right?"

Page #65, paragraph #2: It is interesting that the Arabs also held - at least during the middle ages - that the rising planet is the key to one's profession. My experience seems to confirm this. Gauquelin's work is good, but he often rediscovers concepts "lost" to astrologers unwilling or unable to consult classical sources.

Page #67, paragraph #1: Watson states that astrology lacks a clear philosophic basis. It had such in the middle ages, and can be said still to have one when we consider that medieval astrology was never disproven; rather it fell out of favor as the intelligentsia went over to a new scientific paradigm in the 17th century. As modern physics is now supplanting this paradigm with a kind of neo-Pythagoreanism and a willingness to examine the energy/consciousness equation, it may well be that many, if not all of the old scientific arguments against astrology will become obsolete. The major threat to astrology today is neither science nor [as some fear] the religious right; it is the space race. There is nothing like a radical change of venue from Earth to Mars to screw up your cycles! The 28-day cycle, which plays such an important role on Earth, is nowhere to be found on Mars. Should we colonize that planet, we'd need a new astrology for the colonists.

Pages #67-8: The discussion of Clark's experiments is interesting. This is the first time I've heard of them, but then I've been in the 13th century for years. Most of my work is on medieval astrology, as will be apparent from *Lost Key* when you see it.

Watch out for Eugen Jonas' stuff. In *Psychic Discoveries Behind the Iron Curtain* [unless I'm mistaken] Jonas was credited with or developed certain birth-control methods. These were elaborated on in the authors' second book. One method dealt with predicting the sex of the child on the basis of the Moon's position in certain "critical degrees" at conception. It doesn't work. In fact it is a "well-known astrological method" that has been known not to work for some time. Apparently Jonas learned a little astrology from a book and jumped to his conclusion. The authors reported it, people over here began to apply it, and it failed. Several years ago I attempted to get a copy of the book. The publisher advised me that the authors had withdrawn it from publication because of the scandal.

Addey's work with harmonics is well regarded in the astrological field - at least among the astrologers I know. The funny thing is that his harmonic system, which he undoubtedly contributed sincerely, was known to medieval astrologers. We have evidence of it in Guido Bonatti's *Liber Astronomiae*, ca. 1282.

Many years ago Diane LaVey told me the story of the scientists who tested a pessimistic child and an optimistic one. The pessimist was placed in a roomful of toys, but he refused to play with them. "What's the use?" he complained. "They'll just break sooner or later!" The optimistic child was placed in another room which was completely filled with horse shit. Undaunted, he seized a shovel and commenced to dig. When asked why by the scientists, he said, "All this shit has got to mean there's a pony down there somewhere!"

Diane's reference was to my [and her and Anton's] dogged faith in the ultimate consequence and merit of the Church of Satan despite its many growing pains. Satanism was a concept smothered in popular misconceptions, absurd myths, and general bad craziness. Somewhere down there was a pony, but to find it sure required [and still requires] a lot of digging.

Astrology is a similar pile of shit, equally high and equally smelly. Sitting atop it are hoards of quack astrologers who enjoy the smell and make a living out of selling bags of shit to people walking by the pile. Nearby stand the Carl Sagans, who try to convince the people not to buy the bags. Most, however, buy at least a small bag. And a few buy great big sacks, which they lug around for the rest of their lives, huffing and puffing with the strain.

Near the base of the pile, comparatively unnoticed, stand Robert Zoller and a few other brave souls, armed with shovels.

What are some of the objections the Carl Sagans have to astrology? Well:

- (1) The constellations are out of synch with the signs (“precession of the equinoxes”). This means that astrological techniques which appeal to their “ancient origins” for validity are astronomically inaccurate.
- (2) Twins have significantly divergent lives. [Sagan harped on this in the *Cosmos* series & book.]
- (3) A horoscope requires a “beginning” point in time. Why should this be birth? Why not conception? And what is the “moment” of birth, since the average birth takes 1-2 hours? If “radiation from the planets” is supposed to be the factor, it affects a child in the womb as much as a born child, either directly or via the foetus’ dependence upon the life-rhythms of the mother.
- (4) Even assuming that astrology does have an influence over an individual, how strong or weak is that influence vs. the multitude of social/personal/etc. influences that will affect his/her life? Is it so weak as to be of no practical importance?
- (5) Medieval astrology was based on the presumed influence of light/heat rays. This applies to the Sun and Moon, to be sure, but not to the planets. The sum total of heat and light reaching us from them is less than that of a single light bulb. [Not until 1954 were the planets (Jupiter & Venus, at least) known to be emitting EM radiation.]
- (6) Astrologers base their interpretations of planetary influence on the mythological characteristics of the planets’ namesakes, not on the physical characteristics of the planets themselves. Same complaint concerning the zodiac. It is no answer to say that the gods might have been named after the planets, since the original Egyptian and Babylonian gods attributed to those planets/decans had significantly different characteristics than those of later astrological tradition.
- (7) Astrological angles are not precise, since most horoscopes use only 8 out of the possible 360° . And how does one measure the Sun’s angle vs. the Moon as 90° since at the limits of their spheres they may be separated anywhere from $76^\circ 30'$ to $103^\circ 30'$?
- (8) What happens to the influence of planets/stars when said influence must bore 8,000 miles through the Earth [because the source happens to be on the other side of the planet from the birth in question]?
- (9) What about the influence of the bunches and bunches of other stars, systems, comets, nebulae, quasars, pulsars, galaxies, novae, supernovae, etc.? For that matter, what about planets in **this** system not yet discovered when the astrological traditions were being ennobled by centuries of application [or just now discovered, like the one beyond

Pluto]? What about the Mars/Jupiter asteroid belt? What about the satellites of the planets?

- (10) Since the entire Solar System is revolving around the center of the Milky Way Galaxy at 200 km/sec, and since everything in the cosmos changes its position vs. everything else continuously, how can astrology use any “constants” at all?

So where’s the pony? Actually there are two of them. The first pony is, as Anton LaVey suggested, astrology’s suitability as a Lesser Magical device. Under the cover of its colorful ooga-booga language, charts, and books, you can tell someone anything you want to - and astrology will help get him/her to believe it and/or do it. Since it is so disorganized a discipline, no two astrologers can “disprove” or “expose” one another. So commercial astrology is just one more trick to part people from their money for nothing and make them go away happy, like commercial Tarot-reading, crystal-ball-gazing, tea-leaf-reading, head-bump-feeling, etc.

The second pony is, from the Order of the Trapezoid’s perspective, far more interesting. Watson touched on it, but the definitive discussion of it to date is in Playfair and Hill’s *The Cycles of Heaven* (#22L on the Temple of Set reading list). The second pony is that the Sun, Moon, and planets exert far more influence on both the Earth in general and human beings in particular than most suspect. Only recently has conventional science begun to study this. Astrologers who really want to make something of their avocation are in an excellent position to sink their teeth into this area of inquiry, with the goal of producing guidelines which people can use for the prediction of moods and behavior in themselves and others.

What kind of forces are actually moving between the Sun and planets of our Solar System? Two: gravity and electromagnetic (EM) radiation. The gravitational force of the other planets has near-negligible influence upon Earth; our tidal phenomena are overwhelmingly from the Moon and Sun (which has 99% of all mass in its system). **But** the gravity of the various planets **does** seem to have an interesting influence on the Sun **itself**.

To understand why, consider that the Sun does not “hang motionless” in the center of the Solar System. It changes its position relative to those of the planets around a common Center of Mass (CCM) which [as in the years 1977-1984] may be outside the body of the Sun altogether.

U.S. Air Force scientist Paul D. Jose has theorized that the Sun’s motion relative to the CCM is directly related to the maximum and minimum periods of Solar flare activity. He has calculated an 11.08-year cycle, with most current maxima in 1984 & 1995. During a Solar flare there is an increase of X-rays and UV radiation into the so-called Solar wind, a stream of high-energy particles ca. 1 million Kelvin ejected at about 1 million mph from the Sun’s corona and traveling to Earth through the spiral arms of the Sun’s own magnetic field.

What happens when such bursts of EM radiation reach Earth? We are shielded from their direct effects by the Van Allen belts, but EM “storms” are produced which do nasty things to Earth’s radio communications systems. More insidiously, the radiation causes an increase in atmospheric ionization. Because the negatively-charged Earth repels negative ions, we get a heavier than normal dose of positive ions near the planet’s surface. Pos-ions, as all Setians should know by now, make you nervous, grouchy, angry, and unhealthy. Neg-ions are good for you and make you feel great.

The Moon's role in all of this, apart from oceanic and atmospheric tidal effects, may boil down to its increased reflection of W/X-ray radiation to Earth during its fuller phases. Full Moon = maximum positions = all the agitation associated with full Moons, up to & including lycanthropy. This theory would require the Moon's reflected radiation to be "added to" the direct radiation produced by the Sun, thus crossing a kind of "human tolerance threshold".

Hence, through this intricate connective chain, the positions of the planets may very well affect Earth-dwellers - here and now, and based not upon woolly things like birth dates and Greek-god myths, but upon demonstrable but not well-known or finally-proven laws of quantum mechanics.

Again as most Setians know [reading list #19J], the human body is a-quiver with its own EM fields and EM-field detection systems. The less one is grounded, the more one is sensitive to atmospheric EM disturbances. Most of us live in a jungle of electrical wires and currents, some (such as AC current) in the ELF-range. In addition to needing more precise information about atmospheric EM activity, then, we need similar information concerning conditions on this planet that either enhance, retard, or shield that activity.

Haunted house Dept.: Researchers of West Germany's *Verein für Geobiologie* search, among other things, for buildings with "uncomfortable" mixtures of EM radiation. Lest it be thought that this is a German eccentricity, I recently ran into a San Francisco electronic instrumentation firm handling the same sorts of problems for bay area companies. A vibrating air-conditioner on the roof of a skyscraper can cause infrasonic resonance throughout the entire structure, making some people ill and setting others at co-workers' throats. But the German *VfG* carries its EM detective-work one step further. Its "geobiologists" theorize that the surface of the Earth is criss-crossed by a network of "active strips" about 2m wide. The junctions of such strips are called "geopathic" zones, since they can cause mental and/or physical discomfort.

Electrical resistance of the Earth can be measured by driving spikes into the ground and passing a small current through the ground between them. The geobiologist, H. Petschke, has stated that when this was done within a geopathic zone, a maximum of conductivity was found corresponding exactly to the position of the "active strips". Such a difference in conductivity could influence air ionization over the zone, as well as the flow of air and ground currents. Perhaps we have here the first real clue to "cursed" spots, such as buildings in which people feel extremely uneasy [or become "possessed"].

"I ain't afraid of no EM!" Dept.: Dr. S.W. Tromp of the Biometeorological Research Centre in Leiden, the Netherlands has found that dowzers (persons so sensitive to EM disturbance that they react to the weak current created by the passage of water underground) are able to detect the presence of IR radiation and electrostatic fields from another human body - without its having to be present. A measurable "electrostatic aura" generated by one or more living bodies in a room can remain there for hours or even days after the individual's departure - as long as it has a non-grounded object (such as a bed or chair) to cling to. Grounding the item in question will cause the "EM shadow" to vanish. Advice to amateur ghostbusters: Take a water-pistol with you. In the case of heavy ghost infestations, a water-submachine gun modeled after an UZI is available from Edmund Scientific Corporation.

All of which is to say that the Temple of Set is ready for some Parastrologers, and it looks as though the first one is here, Geiger counter in one hand and UZI in the other.

Book Review: *The Lost Key to Prediction* by Robert Zoller

NY: Inner Traditions, 1980.

- reviewed by Michael A. Aquino VI°

Let's start with the synopsis from the book jacket:

The book is divided into three sections. The first, in order to answer the question "What are the parts?", searches for the primary aim of the astrological art in the greater question "What is man?". The essence of what is called *karma* in the East and fate in the West is to be found in the esoteric nature of number and in the parts, a system of predicating fate. It is from this point that the author shows how the various astrological causes arise and how they act on the macrocosm and microcosm.

The second section is the author's translation of an important Latin text on the parts by Guido Bonatti, considered the most influential astrologer of the 13th century. Bonatti explains how to derive over 100 parts, from the mundane to the esoteric, covering all areas of life represented by the 12 houses. In this major work Bonatti is seen to take his rightful place as one of the great sages of Western astrology, equivalent in rank to Farashara and Varahamihira in Indian astrological history.

In the third section the author illustrates the practical use of the parts through his own experience and practice as an astrologer, in natal, horary, and mundane figures. Among other examples he uses the parts to reveal startling insights into the Watergate scandal, and to construct an original astrological guide to commodities speculations. Zoller's understanding of the parts and their place in a comprehensive interpretation of any horoscope is breathtakingly unraveled for the reader, who is able to see step-by-step the fascinating revelation of the parts.

As a historical text this is a first-rate work. Zoller is obviously not the usual cocktail-party astrologer, but rather someone intensely curious about the medieval roots of modern astrological principles. The notes [especially in Section #1] and bibliography evidence exhaustive research into primary sources. Zoller's explanations and speculations are carefully and thoughtfully presented and illustrated.

Zoller's end-run around the scientific fallacies of conventional astrology is ingenious. He does not try to justify cosmic bodies' direct influence on a human being. Rather he contends that the study of cosmic bodies should be considered a "study of the soul writ large" [in much the same way that Plato's *Republic* was a study of man's political character "writ large"]. Says Zoller:

The "stars" and planets" employed in astrology are therefore **within** - in the heart of the world when we are dealing with mundane astrology, and in the native's heart in genethliology. We deal with the material globes in astrology only insofar as they are used to time the movements of the inner "planets" and "stars" that lie hidden at the center of man's being. Herein lies the true difference between the astronomer and the astrologer; and until this is fully apprehended, the more subtle astrological doctrines - such as the parts - will remain unintelligible.

This instantly raises the problem as to (a) whether there is in fact a psychic "microcosmos" of planets and stars whirling around in our minds, and (b) if so, whether there is any true cause-and-effect relationship between that microcosmos and the external macrocosmos.

Materially and objectively the answer to #a is obviously no. We are not talking about a sort of HO-gauge miniature solar system, however, but rather **the ability of the psyche to conceptualize the cosmos as a thought**. In that sense, Zoller is on solid [and, I think, evolutionary] ground.

Materially and objectively the answer to #b is also no. I can create a thought-image of Jupiter whenever I wish to, but that image will have only the most superficial factual connections with the macrocosmic planet [unless I happen to be an astronomer who is intimately familiar with the planet's actual characteristics, locus, etc.].

Subjectively the answer to #b becomes yes - in a Lesser Magical context. Jupiter has significance for me to the extent that I feel it does, whether or not the macrocosmic planet gives a damn about me [which I rather doubt it does]. Jupiter's psychological significance for me may be as a consequence of my own opinions - or as a consequence of opinions created for me by astrologers. I presumably want to please myself. Astrologers either want to please me or control me, either for harmless "entertainment" motives or for exploitive/financial ones.

So if Zoller's premise is correct, he has exploded the balloon of conventional astrology's insistence upon the physical influence of the macrocosmos on humanity. So why does he then, in Section #3 of his book, give us several chapters of conventional horoscopes? One would prefer to think that this is merely to illustrate the historical principles identified in Section #2. But the reader's intelligence is scarcely flattered by a succession of tabloid-tricks such as "after the fact" astrological explanations of Watergate and the commodities market. Perhaps a bit of snake-oil was thought necessary to help sell the book to the tabloid-astrology market.

The analytical power that Zoller demonstrates in Section #1 is re-evidenced in the book's concluding chapter, in which he focuses on the essential issue of his study:

Yet it was said that to the degree that we expand our observation away from ourselves and out toward the manifested Creation, to that degree we may see that every aspect of the world **except for One** participates in cyclic mutation. What is this One thing which is immutable, the same, always present? What indeed, other than the Self, the observer of the change, whose uncovering is the aim of spiritual counseling? This alone is the thread which strings together the pearls of experience. This is the fountain, the spring from which the Light flows into this world, enlivening the drama ...

That which the many take for the self is not the Self but only a graven image, an automaton, thoroughly and boringly predictable, a red herring to distract our attention from the Source of our Being.

The human personality is like a cloudy day. One looks up but cannot see the Sun for the clouds. Yet if during the night the clouds should blow away, one may look up and see the constellations, the planets, and the Moon, and know the season and the causes of actions and events here below. Yet, though this knowledge is useful, it is infinitely inferior to the knowledge of the day, for which the knowledge of night is but a prelude, and which vanishes - as do the stars and darkness at the rising of the Sun. And yet until the Sun has risen and set repeatedly, and one has frequently watched the orderly movement of the stars and planets in the night sky and witnessed the concomitant mutations among men, he will not recognize the order of the world and the One Source from which it all flows. Having recognized the order, he draws nearer the Source until at last the Sun rises and does not set.

This is the aim. The Dawn of the Light of the Sun, of the Self, which may be uncovered through the repeated observation of cyclic phenomena for the purpose of differentiating Same and Other. All other efforts are in vain until this occurs. All talk of escaping various aspects of one's Fate are ignorant. All attempts to manipulate destiny according to our whims are madness.

This is the first approach to astrology I have ever encountered which strikes me as not only intelligent, but indeed truly brilliant.

A Response to Carl Sagan

- by Robert Zoller I°

It occurs to me that it would be a good idea to address the questions raised on page #3 of *Runes* #III-1. I've locked horns with the "Carl Sagans" of the world on a number of occasions, and the result is usually an impasse. They cannot accept my position, which is that of a medieval astrologer rather than of a 20th century scientific American. I tend to think that the Hermetic doctrine of Mind [expressed in the *Corpus Hermeticum*] and the oriental concept of Maya ought to be given serious consideration in this regard. This will not happen, of course, because we Westerners are "concrete thinkers"; it seems to be in our genetic machinery to deny anything we cannot hold in our hands.

It is beyond me how we can persist in this view in the face of [Greater] magical experience, where one can see walls dissolve into visions of one sort or another, see "hallucinations" involving the transformation of those with whom we work, and then lastly see our "ridiculous" rituals having the desired effect at least some of the time.

I suppose it is part of our education. Despite my efforts in astrology, it was 7 years before I could fully accept the notion that it would really work. For awhile I was mildly schizophrenic about it, professing one set of values to the outside world and secretly harboring another set myself. To a point skepticism is healthy. After that it can be a self-imposed "trap" for the educated.

Astrological phenomena - the astrologer's prediction of events and his character-analysis - can be demonstrated. The Carl Sagans deal with this part of the investigation by not doing it. Having defined these things as "out of the picture", they don't look at the facts - or they design statistical tests so unrealistic that the results are meaningless. Astrology is not based on a mechanistic, materialistic view of the world in which you have neatly divisible and quantifiable things. Astrology "knows" in a moment of time and in a context. There are indeed rules which lead to results, and astrology leads us to be able to measure the mind - which modern science can't measure. But this measurement is not easily analyzed with statistics. If psychology and medicine were subjected to the same statistical games, they too would have been "disproven".

(1) **Precession:** This is a problem to explain because there are 2 systems of astrology, one using the constellations and the other the signs. The problem is that they both work, and logically this seems impossible. Astrology-haters jump on this as an argument against astrology, though actually it can be used as such only against Western astrology. Indian (Hindu) astrology uses the constellations. It is true that Western astrology has no astronomical verity, at least as far as the stars of the "signs" are concerned.

It is my position that there is no physical causality in astrology.

This hardly endears me to other astrologers, most of whom believe that electromagnetism will explain it all, nor to astronomers [who know nothing besides the "known laws of physics"]. Say Amen!

If we presume some form of radiation [and medieval astrologers did ascribe to that theory, as you pointed out in objection #5], then we may feel better by condemning Western and accepting Indian astrology. But this neither explains astrology nor explains it away. As you point out, we have not found any radiation sufficient to explain astrological influence.

The precession business is best handled, in my opinion, by saying that, while there is no "HO-gauge solar system" in our heads, there is a microcosm in our unconscious. Call it an

archetype if you will [though I don't want to be understood as a Jungian]. This microcosm is not learned; it comes with the territory. This microcosm corresponds to a macrocosm which is decidedly not the physical constellations we see. The men who organized the random dots of stars in the night sky into constellations had first to discover what Plato called "the bright, clear pattern of the soul" in themselves. The really momentous discovery was that this pattern was common to all humanity, transcending all national and racial boundaries.

This universal pattern, epitomized in the glyph of the zodiac, is what is esoterically referred to as the "Word"; it is the pattern according to which all things are ordered. It is possible to elicit far more information from this glyph through various numerical "tricks" and an approach in the proper frame of mind. This doesn't necessarily mean that all the theorems of physics can be deduced from it. I have found, however, that so-called "traditional wisdom and morality" - meaning the way things work in society - are there, as are all of the "new age" values which many think will unseat the traditional ones.

What is this zodiac? It is clearly what Plato wanted us to look for when, in the *Republic* he exhorts us to study the sky with an eye to the truth rather than to the physical nature of the planets. It is definitely not an arbitrary philosophical scam. It is a vision of the *harmonia mundi* which anyone who wishes to have power must know, regardless of his motivations. The unripe usually cannot see this pattern for what it is, hence they respond by declaring it obsolete, medieval, etc. It is always operative, and the zodiac - whether Western or Indian - is intended to be its physical mnemonic referent.

Where is this zodiac? It is in the collective unconscious - the *anima mundi*, the Soul of the World, which is not really separate from the individual soul (microcosm). Our science has not discovered the *anima mundi*. In fact its discovery was delayed by the General Theory of Relativity. Look for it in the direction of time/space. It will be recognizable when we understand the relation of energy and consciousness, towards which we are now moving. How dare I assert so outmoded an idea as an *anima mundi*? Well, everyone knows it's there if he has progressed far enough in yoga or magic, or taken sufficient doses of LSD. It is an enigma only for those of us who require that everything be explained by reference to systems insufficient to do so, such as contemporary physics.

(2) **Do twins have divergent lives?** Some do and some don't. I've seen reports of twins' lives that are so similar that it was weird, even though they'd been separated since birth. But this is not to say that twins have no divergencies. Whether or not the birth times are significantly different, there are ways of explaining horoscope differences. For instance, in my experience one twin is solar, the other lunar. Hence one will be extroverted, the other introverted.

(3) **Beginning of life:** Why not conception? In the 1st century CE Ptolemy advocated using the time of conception if known. There are numerous points which we can take as the beginning of life for astrological purposes. Abu Ma'shar, perhaps the greatest astrologer of all time - and totally unknown to most modern astrologers - invented what he called a "universal question" to determine the natal horoscope birth time. What he seems to have done [not yet confirmed] was to erect a figure of the sky for the time, date and place the client asked a question of burning importance to him. Ma'shar felt that this figure must relate in a meaningful way to the unknown natal figure.

Today we take the moment of birth as the time of the first breath. Since this is not recorded, we take the time as written down on the birth certificate. For precise work we must rectify the birth time by analyzing events in the life of the client.

(4) **Strong or weak influence:** Strong enough to determine the influences which you suggest are causal. Our understanding of life is that one thing causes another. The ancient Germanic concept of *weird* held that all things are interwoven. The ancient astrologic concepts of *heimarmene* and *harmonia mundi* hold the same thing.

We come into this world at a time congruent with our soul condition. The oriental philosophies hold that the Law of *Karma* determines our lives in accordance with the impressions (*sanskara*) of our past thoughts, words, and deeds - past lives. Whether or not we accept the concept of reincarnation, all nascent magical thought holds that all things are interwoven such that apparently sequential events are actually mutually significant. Practical application of this kind of thinking led to omenology as well as to astrology and other types of “-mancies”.

There is much more to this question than I can deal with here. It would require a course in self-observation and spiritual development. The laws of *sanskara* are far-reaching and are very important to a proper understanding of astrology as well of yoga.

(5) I discussed this in #(1).

(6) **Mythology:** I agree that astrologers misapply mythology to their subject. In the Hellenistic period the names of the gods were used metaphorically to represent intelligible concepts. We see this in Proclus’ *Commentary on the first Book of Euclid’s Elements* where he says: “Philolaus dedicates the angle of the triangle to the gods Kronos, Hades, Ares, and Dionysius, since he includes within their province the entire fourfold ordering of the cosmic elements derived from the heavens or from the four segments of the zodiac circle. Kronos gives being to all cold and moist essences. Ares engenders every fiery nature. Hades has control of all terrestrial life. And Dionysius supervises moist and warm generation, of which wine, being moist and warm, is a symbol.” He adds that the triangle contributes to the process of generation and is the chief agent in the production of sublunary natures. When Proclus used mythology, he knew what he was doing. When Jungians and Jungian astrologers do, they don’t.

From the above passage it is clear how the signs of the zodiac arose. They are codes for certain concepts, and behind these concepts lie number and geometry, as I tried to show in *Lost Key*. For a personal demonstration of astrology, try observing the events corresponding to the rising, setting, and culmination of a given planet. With a modicum of sensitivity and simple observation of your inner and outer states, you will have undeniable proof that there is something to astrology. Moreover you will have gained it exactly as the first astrologers did - empirically.

The real question here is why the planets have the names that they do. The answer is that the planets were seen empirically to exert certain kinds of influences, whereupon observers rummaged through their mythology to find gods or goddesses who seemed to correspond to the observed effect. In Babylon, where astrology grew up, the processes of mythologizing and astrologizing went hand in hand.

(7) **Aspects/Angles:** Actually many astrologers use more than the old 8 aspects, 2 sextiles, 2 squares, 2 trines, and opposition. I don’t. Geometry is at base here again. You must understand Pythagoreanism to understand the role number and geometry have in astrology. The number underlying a thing forms its being.

This is no longer “occult”. Our modern physics is now a neo-Pythagorean exercise since it was recognized that geometry is a causal factor in subatomic reality. At the level of hadron bonding, the way subatomic constituents arrange themselves determines what kind

of atom is produced. The geometry determines the atom. We find this process of geometrizing continuing up through the mineral (crystalline) kingdom into the biological kingdom. The Order of the Trapezoid knows that geometry determines psychology. In many senses geometry makes things what they are.

Some astrologers have tried to explain aspects by reference to wave theory and harmonics [cf. Addey's *Harmonics*]. I think it is best approached in practice rather than theory. It is observable that the Moon's square is different than her trine, for example. Violent crimes go up at the square. To measure Sun/Moon angles, take their centers.

(8) **Planets under the Earth:** The influence is still there, though not as powerful as above, and is determined towards the home (4th house).

(9) **Nebulae, asteroids, and stars:** We have to limit what we use or we'd go nuts. There is only so much information we can process. These things have their influences. and some astrologers use some of them.

(10) **Movement:** Everything in space is moving - at what rate? Is it meaningful to Earthlings? The rate of precession is 26,000 years. That's negligible to us. So is the galactic center.

I hope I've properly answered the objections - at least as well as can be expected in a form such as this. Between you and me and the Devil, objections such as these are mere words. They help the intellectual part of us, but we sometimes forget that the "map is not the territory". If astrology upsets us due to the cognitive dissonance produced by a violation of our reality system, it is better to put the thing to a test than to condemn it out of hand.

Twilight Zone: Magic/Science?

- by Michael A. Aquino VI°, GM.Tr.

By way of response to "Parastrology" (*Runes #III-1*), Robert Zoller sent a 13-page letter, abridged in this issue. While astrology itself is not particularly central to the Order of the Trapezoid, Zoller's response is germane in a somewhat wider magical context.

As readers will note, Zoller's response evidences his years of investigation into astrology's historical roots - a quest which took him through a B.A. degree in Medieval Studies as well as intensive courses in Latin & Hebrew. One presumes that his arguments against the "Carl Sagan" objections to astrology, therefore, represent the best case which astrology can make.

In the 4th issue of the *Cloven Hoof* I edited (2/1972), I wrote an article on logic. I did it for the simple reason that many people abuse it, either innocently or deliberately. Since the Church of Satan was in the business of trying to detect and extract facts from all the woolly thinking, snake oil, and assorted hot air masquerading as facts, it seemed necessary for us to get our heads together on just how to, recognize fact when/if we saw it.

"The logician," I said. "does not talk in terms of truth, ideals, or morality, but in terms of verification and proof. As an academic discipline logic attempts to distinguish verifiable inferences from inconclusive ones. It is approached through a comparison of statements, and thus logic is also defined as that branch of philosophy which attempts to determine when a given statement or group of statements permit some other statement to be

verified.”

After discussing deductive and inductive branches of logic, I cited the 11 fallacies or “danger signs” for which Satanists should be alert when assessing an argument. They are:

- (1) **Quoting out of context.**
- (2) **Sentimental argument:** Attempting to prove a statement by citing popular or individual feeling concerning the issue.
- (3) **Authoritarian argument:** Attempting to prove a statement by citing a distinguished or important person or institution who endorses it.
- (4) **Ambiguity:** Applies to words, phrases, or statements which were intended to mean one thing but are represented as meaning something else.
- (5) **Interdependence:** Two unproved statements cannot be used to prove one another.
- (6) **Significance:** Some statements are accurate only when viewed together with other statements concerning the same subject.
- (7) **Argumentum ad Ignorantium:** It is illogical to say that a given statement is true just because there is no evidence to disprove it.
- (8) **Composition and Division:** What is true of the whole is not necessarily true of the parts, and vice-versa.
- (9) **Ignoratio Elenchi:** When a person proclaims that he is going to prove something, then actually proves something irrelevant to the claim.
- (10) **Non sequitur:** Arguments which do not logically substantiate their contentions.
- (11) **Argumentum ad Hominem:** Attempting to disprove something by attacking the author or proponent is logically invalid.

Now the thrust of “Wanted: Parastrology” was not too far removed from that of Anton LaVey’s and my earlier articles on astrology - namely that astrology is not the “God in sports clothes” it professes to be, but that it can be utilized in a Lesser Black Magic (LBM) manner for manipulation of those who believe in it. “Parastrology” suggested that there is the potential for an even more intricate LBM application of astrology if that concept is modified to focus on actual non-terrestrial gravitation & radiation influences upon human organisms.

Subsequently, in my book review of Zoller’s *Lost Key*, I discussed astrology’s potential use as a GBM technique. As a means by which to organize and categorize the impressions and expressions of the mind, it is no different than the Tarot, the Runes, the *I Ching*, or even a *Ouija* board. It can thus serve as a kind of “language” or “matrix” to assist the magician in translating sub- or super-rational sensations into rational statements - which

can then be analyzed, assessed, and - most importantly - communicated to other magicians

I thought then, and think now, that Zoller broke important ground here. I was somewhat less impressed by the conventional horoscopes included in *Lost Key*, since the premise of such devices is that the system controls the individual rather than the other way around. For the magician to state and use this as propaganda to influence non-magicians is "LBM as usual". Other magicians, however, are presumably immune to this as well as to other LBM trickery - though they can admire the skillful application of any LBM device.

Carl Sagan would need no "unrealistic tests" to refute Zoller's responses, since he could do so simply in terms of their internal logic per the above checklist of fallacies. In brief:

Response #1 - Fallacies #9 & #10. Nor is the existence of a "world soul" either a deductively established fact or even an inductively logical probability. If skepticism is to be eschewed in favor of a "benefit of the doubt" approach, it should logically be when the proposition in question is more probable, not more improbable [as in astrology]. Psychology and medicine, of course, have indeed been statistically tested and verified thereby. LSD trip-reports are not noted for their consistency, reliability or objectivity.

Response #2 - A draw. Zoller can say that Sagan's sample isn't complete; Sagan can also say the same thing about Zoller's sample. Astrology itself is not validated. Fallacy #9.

Response #3 - Fallacies #3 (Ma'shar) and #9 [since a method of circumventing rather than solving the problem is proposed].

Response #4 - Fallacy #2. Millions of Indians and hippies may believe in karma, but that in itself does not establish its existence. Nor is Zoller granted the prerogative to identify and/or ratify "all nascent magical thought". Yoga exists, but its claims are not all established. Even if they were, this in itself would not validate astrology.

Response #5 - Fallacy #9.

Response #6 - Fallacy #5. It is not proven fact that either mythology or astrology is valid, or for that matter that one conceptually preceded and determined the other.

Response #7 - States that greater precision is possible. But this in itself does not validate astrology. Fallacy #10.

Response #8 - Asserts that the influence is there, but this in itself does not prove its existence. Fallacy #10.

Response #9 - Criticism not disputed. To say that the limitation is observed because it is easier to observe it is Fallacy #9.

Response #10 - It is not established that existing universal velocities are irrelevant to humans. For instance, the path of the Solar System through the Milky Way Galaxy may affect the frequency and strength of the Sunspot cycle. Fallacy #10.

If Zoller hasn't made a case for astrology's objective power over human organisms, it is certainly not through neglect of sincere and exhaustive research on his part. But the cruel truth may just be that there is no substance there to be found. Any "predictive" device which is based upon "fate" rather than identifiable and measurable elements of probability necessitates a metaphysical "God" which decides and enforces that "fate". If that were true, the notion of "free will" would be illusory, and we would all be slaves who only imagine ourselves to be free.

The key premise of the Temple of Set, substantiated by both logical examination and scientific observation [cf. *Black Magic in the Crystal Tablet*] is that individual free will does in fact exist - in which case there is no such thing as "fate", and the only outside forces acting upon us are the non-conscious, physical ones of the objective universe, which can influence our minds and wills only indirectly, through pressures on the physical human body and impressions on its sensory organs.

Elsewhere in the *Crystal Tablet* the Setian is encouraged to become familiar with stage magic in general and mentalism in particular. Herein are found many tricks by which the future can appear to be predicted - such as after-the-fact "pre"-dictions, generally applicable characteristics of recognizable types of people, use of investigative information which the subject assumes the magician cannot know, slight-of-hand reading of "sealed" documents, predictions actually [but not apparently] based upon mathematical formulae, and ambiguous statements which may be "refined" into predictions as the magician engages in seemingly casual conversation with the subject. Since horoscopic astrologers hedge their horoscopes with any number of escape clauses in case of an obvious failure, test cases prove only that the stage-magician outwitted one or more subjects - or that he could not.

Horoscopic astrology could be proved only by identification of a "smoking gun": a detectable, independently measurable force which "makes it work". Otherwise there is simply no reason to grant it *a priori* God status over us, any more than we enslave ourselves to the *I Ching*, the Tarot, YHVH, the Runes, or *Ouija* boards.

Horoscopic astrology retains its value as a LBM device for the Black Magician, so that he can awe and control and profit from the profane and the credulous via its "predictions".

In a GBM context, it can be used as a magical language **under the total control and will of the magician** to enable the psyche to understand, organize, and exercise itself. [This is the point made in Zoller's *Lost Key* highlighted in my review in *Runes* #III-1.

The development of a true parastrology, as proposed in the lead article in *Runes* #III-1, awaits its pioneer(s).