

Chapter 1 : Astro-Knights Island Guide – Poptropica Help Blog

*Astro-Mythology - Pamphlet [Thomas H. Burgoyne] on calendrierdelascience.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the.*

For a written walkthrough with pictures, scroll down on this page! It is now up to you to rescue her. Arturus The star city, always shining from above. After landing in the town of Arturus, make your way right past the first building and to a space craft fountain. Notice on the top water ring there is something gleaming. Now go back to the building you passed and enter it. Talk to him to obtain a Museum Pamphlet. Go to your items and select Use on the Golden Coin. Now click on the books to the right of the museum keeper. As unexciting as it may seem, the book slip is a clue to a hidden dungeon. Notice the underlined McM. Inside there are two books you can take: A Cautionary Tale non-fiction area on a stand. Go into the Non-Fiction area. Notice the golden plaques with letters on them. A secret passageway to the castle dungeon will open. Click on this entrance to enter it. Walk over the Moldy Cheese to the right on the ground to pick it up. Go right and click on the lever handle on the wall. Escape them and run out the door to the right. You will be back at the main castle. Head left and enter the door by the stairs. You will enter into a small bedroom with a little mechanical mouse scuttling on the floor. Head up the stairs and enter the door at the top, which will bring you to the Royal Chamber. Once outside go to the very right. Talk to the man with a shovel to receive a Bag of Manure, which will enter your inventory. Next, jump over the two hay bales, walk up the hill, and enter the windmill. Climb up on the hay bales, jump on the cog wheels, then jump over onto the platform. From here jump onto the rope hanging. Notice this lifts up the rod, stopping the wheels from turning. She will ask you for a secret in return for hers. Fall down and go outside. Walk to the right until you reach the edge. On top of the turning wheel there is a Coil of Rope. Jump on top of it to take it. Notice it will start moving. When this moves around, it opens a secret access point on the roof. Keep spinning the windmill round and round until the glass cover on the top is open. Once the roof is open, enter it. Climb up the haystacks and exit the mill. Go left and stand in front of the massive oak door. From here, jump onto the windowsill, and then onto the platform with a giant bow and arrow on it. This will attach a long piece of rope to the arrow. Walk across the rope and enter the doorway at the end. Notice the brown paper sticking out. Walk over it to pick it up. Secret Sanctum Go left from the castle until you reach Main Street. Head to the center, where the Space Shuttle Fountain is. Walk into the middle of the fountain and click on the plaque on the wall with space symbols. Remember the Cosmic Symbols the strange girl gave to you? Click the symbols in this order: Enter and go down. Talk to the boy with bad acne on the far right. He will give you a Small Key, which will go into your items. Once you receive the key, make your way back up the rope on the left and out of the secret room. Go to the top floor and click under the bed. Head back outside and go right to the area with the windmill, but stop when you see the hay bales. Click on it to go down. Slide down the rope to enter the wonderful hideaway where Mordred made his creations. Notice the strange mechanical owl. The owl should be hovering just to the right of the hay. Hop onto the ground and go into your items. The owl will swoop down and eat it. It is now your friend and will follow you. Walk as far left as possible, until you see a rocky wall block your path. Push against the wall for a few seconds to break it. Go along the passageway and crawl through the small hole there. You will now be behind the bars in the castle dungeon from earlier. The robot monster inside the cell with you will self-destruct, causing his fuel rod to fly up and fall behind the bars. The owl will fly down and pick it up for you. You will now have a Fuel Rod. Excalibur, the UFO Crawl back through the hole and climb back up outside to where the hay bales are. Jump over them and head right until you get to the edge of the hill. The red hovercraft you found earlier will be waiting for you there. Hop on top of it and steer it with your cursor mouse. It is called Excalibur. Click on it to access it. This will bring up some controls with dials and a broken fuel rod. In the bottom left corner drag the fuel rod to where the broken one is. Remember the location of the nearby moon on the lost page? On this planet there is little gravity, so you are able to jump much higher than normal. Head over to the right and jump up on the moving platform and enter the doors of the AstroZone building. The boss, who looks like a green alien, is inside. The console will pop up and you will be able to

create your very own custom-designed rocket ship! You can customize your wings, body, door, window, engine and guns. Different combinations of parts will change the Speed and Shield levels. You will then be taken back outside with your ship waiting on the pad next to you. Enter it to finally begin your rescue mission. The next three planets can be done in any order. Jungle Planet You are now in control of your spaceship. The coordinates are 15, They will fire at your ship so watch out. Try your best to dodge them! Once you arrive at the planet, click on it to land. Fall off the platform to the right. Keep falling down until you reach the ground. Now make your way to the center of the ground. Now go left and jump on a flower. These will spring you up in the air.

Chapter 2 : Astro-Mythology – Sophia's Children

Stephanie Clement A professional astrologer for over twenty-five years, Stephanie Jean Clement, Ph.D., was a board member of the American Federation of Astrologers and a faculty member of Kepler College and NORWAC.

Thomas Jefferson, when an old man, said it was "late afternoon" when the document was signed. John Adams and John Quincy Adams said they signed "late in the day. The Declaration was reported by the committee agreed to by the House and signed by every member present, except Mr. Vivian Bradford gives 2: Hall, after visiting the Library of Congress, said that he found writings that supported "between 4: Dane Rudhyar gave a time of 5: Alan, "John Hancock, Patriot in Purple," , p. We add it below, but keep the original source notes above. Jefferson, in his autobiography, written when he was 77 years old, states, "The debates, having taken up the greater parts of the 2d, 3d, and 4th days of July, were on the evening of the last, closed; the Declaration was reported by the committee, agreed to by the house, and signed by every member present, except Mr. Unfortunately, the original signed copy given to printer John Dunlap later that day has disappeared, but his printed copies do show these two signatures. Jefferson, John Adams, and Benjamin Franklin. See this Wikipedia article about the signing: A scholarly version with notes on the question of the signing is here: Later, compilations of these journals were issued as a bound volume in four parts. The first two parts were issued in , the third in and the fourth in The third part published in contains a chart for the USA Declaration of Independence, giving a time. This is the first known appearance of such a chart. To get the true solar time, I deducted 4 minutes from The first two pages can be read at Amazon: The time of Rudhyar misspelled the name as "Sibley," which has created some confusion in the discussion around this chart. I have been looking into the [Sibly] horoscope there suggested and have very little doubt that it is the correct one. A rectification by events brings out a local time of 4: It is rather blurry, but most of it can be read successfully. She states, "We can be quite certain that it was not his intention to calculate either the angles or the planets in his Independence horoscope for Benjamin Franklin and Robert Livingston, two members of the drafting committee, were also high Masons.

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Astrology The earliest humans soon learned that the fertility of the soil was dependent upon the favor of the Sun , as well as that of the rains, both of which were bestowed from the heavens. On the other hand were the adverse effects of lightning, wind, and hail, as well as floods. These phenomena were quite mysterious, as well as wonderful or dreadful, as the case might be. Then, as now, people felt themselves at the mercy of these powers; and, since these good and bad energies all seemed to originate in the skies above, it was most logical that they should come to regard the heavens as the seat of the great gods. From this conviction evolved a theory of complete accord between phenomena observed in the heavens and occurrences observed on Earth. There is no doubt that the ancients held the celestial bodies in great regard, perhaps even in veneration. The Book of Job in the Old Testament affirms that "the morning stars sang together" when the foundation of Earth was laid. Later, Job was asked, "Do you know the ordinances of the heavens? Can you establish their rule on Earth? It is clear, also, that the ancients believed that the stars influenced the turn of events here on Earth. The Greeks enlarged the scope of astrology to include all the known sciences. Empedocles, a Greek philosopher of about b. Following the conquest of Babylonia by Alexander the Great â€” b. In essence, astrology deals with the relationship between the positions of the Sun, Moon, and planets and the life of an individual. From the standpoint of astrology, this means that the nature or personality of all individuals is determined by the pattern of the heavens at the time of their birth, plus their reactions to the stimuli found in their environment during growth and maturity. The quality of personality that determines how individuals react to their environment is called temperament. The four temperaments of Hippocrates were symbolized by linking choleric to fire and sanguine to air. Water was the symbol of the phlegmatic temperament, and earth was that of the melancholic. The choleric and sanguine modes of reaction were characterized by easy excitability and quick alteration of interest, the interests being feeble in the former and intense in the latter. Conversely, the phlegmatic and melancholic temperaments were characterized by persistent but slow excitability of interest, the interest being feeble in the phlegmatic and in the melancholic, intense. In usage today, only the negative aspect of these temperaments are common. Thus choleric today means easy to anger; melancholic, depressed; sanguine, over optimistic; and phlegmatic, too slow. Although different schools of astrology may designate different calendar dates for some of the signs, there is seldom a difference of more than a day or two. The interpretations of the mental, emotional, physical, and spiritual characteristics of the individual signs may also vary widely, but there are some general observations regarding the personalities of individuals born under the various Sun signs: Aries, the Ram, March 21 to April 20, is a fire sign. The name comes from the Greek god of war. Individuals born under this sign have some aggressive traits about them that makes them dominant in friendship, partnership, and marriage. If they are deprived of their desire to dominate, they are liable to become discontented and difficult to get along with. Their views about life are definite, and they have little use for airs and graces. Aries people are a robust lot with a strong resistance to disease of any kind. However, once they do succumb to illness, they are inclined to run high temperatures. Neuralgia and migraines may also hinder them. Taurus, the Bull, April 21 to May 21, is an earth sign. The word comes from the Latin meaning "bull. They are passionate in nature, and love means much to them. They also make splendid mothers or fathers. Taureans are generally not bookish types; they prefer life itself to fiction. Although Taureans are inclined to be generous, they will fly into a rage if they learn that they have been deceived. Gemini, the Twins, May 22 to June 21, is an air sign. According to the ancient Romans, the sign of Gemini represents the twin sons, Castor and Pollux , who were born to Leda, the queen of Sparta , after Jupiter seduced her, the king of the gods. The twins were high-spirited, strong, and inseparable. Geminis are among the most intelligent citizens of the Zodiac; but they have a dual nature, and they frequently have difficulty in choosing between two courses of action. They are active, and they love freedom, change, and variety. In matters of health, nerves are liable to plague Geminis, and they often prefer to live close to meadows and woods where they are able to

gain vigor from the wind and the rains. Cancer, the Crab, June 22 to July 22, is a water sign. Cancers have great imaginations, and they glory in fantasies of love and romance. Cancers hate to be flustered, and they like to take their time over important decisions. Cancer people usually strive to be cheerful and avoid depressions. Because of their natural affinity for water, whenever possible they make their homes on the coast or close to a lake or a large body of water. Leo, the Lion, July 23 to August 23, is a fire sign. Leo, the fifth sign of the Zodiac, represents the lion, king of beasts, and according to Roman astrologers, the savage lion of Nemea, slain by Hercules. The typical Leo is a rather impressive person who dearly loves to be in the limelight. Leo people generally have plenty of energy and strongwill power, and they make trustworthy and loyal friends. Leos cherish high ideals and love means a great deal to them. Because they tend to be adaptable, they make good marriage partners. Leo people are excellent and convivial hosts, who love to entertain others with big parties. Virgo, the Virgin, August 24 to September 22, is an earth sign. Virgo was named in honor of the Greek goddess of Astraea, goddess of innocence and purity, who was placed among the stars. A typical Virgo is cool, calm, and collected and never loses his or her head in emotional matters. Virgo people belong to the intellectual class of individuals, and it is not an easy task for anyone to sway them once they have made a decision. On the negative side, they tend to be overly critical of others. They are quick to give vent to their opinions, and they can indulge in biting sarcasm if so moved. Libra, the Scales, September 23 to October 23, is an air sign. Libra is the only symbol of the zodiac that does not represent either an animal or a human. Long associated with harvest time and the fair measurement of crops, the scales may harken back to ancient Egypt and the belief that the god Anubis weighed the souls of the dead to determine their worthiness. Libra people are often attractive and conform to the idealistic picture of the model man or woman. However, Libras tend to be rather moody and thin-skinned, and they hate anything painful or ugly. Luxury has a great attraction for them; and with their tendency to avoid the unpleasant aspects of life, many Librans live to a ripe old age, having the ability to recuperate from illness more quickly than those born under other signs. Scorpio, the Scorpion, October 24 to November 22, is a water sign. Diana, the moon-goddess of the Romans, commanded Scorpio to kill the hunter Orion when Eos, goddess of the dawn, fell in love with him. After his death, Jupiter set the scorpion and Orion, still armed with his armor and sword, in the stars. Scorpions are definitely possessed of a passionate nature, and they are highly successful in winning the affections of those whom they desire. Scorpio people do not tolerate contradiction, and they can become exceedingly bitter once they are aroused to fury. On the other hand, they can be devoted friends and marriage partners once they have been made to feel secure. Scorpions are blessed with great reserves of strength, which they may draw upon in emergency situations. Sagittarius, the Archer, November 23 to December 21, is a fire sign. Sagittarius is represented by Chiron, the wise centaur, a half-human, half-horse creature, who taught the ancient Greeks and Romans philosophy, music, and medicine. Freedom and change are the watchwords of Sagittarius people. They often find their minds divided, and they hate to have to make a choice between two courses—thus they usually end by trying to get the best of both. Impulsiveness is second nature to them, and movement and change are essential to their peace of mind. Sagittarians are often able to retain their physical youth into advanced maturity, and they are relatively free of health problems as well. Capricorn, the Goat, December 22 to January 20, is an earth sign. Capricorn was named first in honor of the ancient Babylonian god, Ea, a part-goat, part fish entity, who emerged from the sea to bring learning and culture to the valley of Mesopotamia. The Romans transformed Ea to Pan, a half-goat, half-human god who ruled the woodlands and the fields. Capricorns are individuals of deeply rooted habits who tend to become industrious and economical individuals with great powers of endurance. Although generally kind, Capricorn people tend to be somewhat moody, often brooding over imagined slights and injuries. Capricorns are liable to feel sorry for themselves, and they may develop into super pessimists unless they are careful. A Capricorn needs to keep things carefree and light. Aquarius, the Water Bearer, January 21 to February 19, is an air sign. Aquarius harkens back to ancient Egypt and the god Hap, who represented the Nile River, the sustainer of all life. Aquarians are difficult to describe, for they are often moody, untidy, and rather eccentric—while at the same time being highly gifted and intellectual men and women, who contribute much to art, literature, and allied subjects. Aquarians do not fit into the general concept of conventional living, and they make for most interesting, albeit unusual, friends and

companions. Aquarians must be free of mental and emotional tensions if they are to be healthy. Pisces, the Fish, February 20 to March 20, is a water sign. Pisces, the fishes swimming in opposite directions, has been known by that designation since the astrologers of Babylonia named the constellation Two Fishes as long ago as b. Although Pisces people are industrious workers, they do not possess a great deal of stamina. It seems that fate often picks on Pisceans, and they are more liable to come into contact with suffering. For this reason, nursing, social work , medicine, and missionary work tend to attract Pisceans, and they are generally willing to make sacrifices for other people. Pisceans must always try to keep their own emotional life on an even keel in order not to disturb their health.

Chapter 4 : One Reed Publications: Astro-Mythology

Spiritual Astrology, Peter Bowes, Jul 1, , Body, Mind & Spirit, pages. This volume of teachings brings you astrology on a deeper and more real level than likely you have ever before.

List of stars in Cancer Cancer is the second dimmest of the zodiacal constellations , having only two stars above the fourth magnitude. Also known as Altarf or Tarf [7] , Beta Cancrī is the brightest star in Cancer at apparent magnitude 3. It has a faint magnitude 14 red dwarf companion located 29 arcseconds away that takes 76, years to complete an orbit. The primary is a yellow-hued G-type bright giant star of magnitude 4. The secondary is a white main sequence star of spectral type A3V and magnitude 6. The secondary is of magnitude 6. Its common name means "the claw". Hence the system is a quadruple one. The two brightest components are a binary star with an orbital period of years; the brighter component is a yellow-hued binary pair and the dimmer component is a yellow-hued star of magnitude 6. The brighter component is itself a binary star with a period of This pair is at its greatest separation around Rho-1 Cancrī or 55 Cancrī or Copernicus [7] is a binary star approximately The red dwarf 55 Cancrī B, a suspected binary, appears to be gravitationally bound to the primary star, as the two share common proper motion. YBP is a sunlike star in the open cluster M67 that has been found to have three planets. Deep-sky objects[edit] Cancer is best known among stargazers as the home of Praesepe Messier 44 , an open cluster also called the Beehive Cluster, located right in the centre of the constellation. Located about light-years from Earth, it is one of the nearest open clusters to our Solar System. M 44 contains about 50 stars, the brightest of which are of the sixth magnitude. Epsilon Cancrī is the brightest member at magnitude 6. Praesepe is also one of the larger open clusters visible; it has an area of 1. North of the Equator, this period stretches from February to May. Ptolemy described the Beehive Cluster as "the nebulous mass in the breast of Cancer. Today, there are about high-probability members, most of them 68 percent red dwarfs. The Greeks and Romans identified the nebulous object as a manger from which two donkeys, represented by the neighbouring stars [] Asellus Borealis and [] Asellus Australis, were eating. The stars represent the donkeys that the god Dionysus and his tutor Silenus rode in the war against the Titans. The ancient Chinese interpreted the object as a ghost or demon riding in a carriage, calling it a "cloud of pollen blown from under willow catkins. It has an area of approximately 0. It contains approximately stars, the brightest of which are of the tenth magnitude. OJ is a BL Lacertae object located 3. It was first detected at radio wavelengths during the course of the Ohio Sky Survey. Its central supermassive black hole is among the largest known , with a mass of 18 billion solar masses , [16] more than six times the value calculated for the previous largest object. But afterwards it was associated with the fourth month Duzu Juneâ€”July in the modern western calendar , and was known as the Northern Gate of Sun. Dante , alluding to this faintness and position of heavens, wrote in Paradiso: This is also the time that the Sun is directly overhead at The crab bit Hercules on the foot, Hercules crushed it and then the goddess Hera , a sworn enemy of Hercules, placed the crab among the stars. The modern symbol for Cancer represents the pincers of a crab , but Cancer has been represented as many types of creatures, usually those living in the water, and always those with an exoskeleton. In the Egyptian records of about BC it was described as Scarabaeus Scarab , the sacred emblem of immortality. In Babylonia the constellation was known as MUL. LUL, a name which can refer to both a crab and a snapping turtle. On boundary stones, the image of a turtle or tortoise appears quite regularly and it is believed that this represents Cancer since a conventional crab has not so far been discovered on any of these monuments. There also appears to be a strong connection between the Babylonian constellation and ideas of death and a passage to the underworld, which may be the origin of these ideas in later Greek myths associated with Hercules and the Hydra. Jakob Bartsch and Stanislaus Lubienitzki , in the 17th century, described it as a lobster. Names[edit] Richard Allen, in Star-names and Their Meanings, lists names for the constellation as follows: The Alfonsine tables called it Carcinus, a Latinized form of the Greek word. Mythology[edit] Hercules attacked by Karkinos bottom and the Lernaean Hydra , under the aid of Athena. White-ground Ancient Greek Attic lekythos , ca. The creation of the constellation is explained in Greek mythology by the short-lived association of the crab Karkinos with one of the Twelve Labors of Hercules , in which Hercules

battled the multi-headed Lernaean Hydra. Hera had sent Karkinos to distract Hercules and put him at a disadvantage during the battle, but Hercules quickly dispatched the crab by kicking it with such force that it was propelled into the sky. Cancer astrology As of [update] , the Sun appears in the constellation Cancer from July 20 to August 9. In tropical astrology , the Sun is considered to be in the sign Cancer from June 21 to July 22, and in sidereal astrology , from July 16 to August This constellation can be found during winter or autumn.

Chapter 5 : Thomas H. Burgoyne | Open Library

3 Astronomy Before History by Clive Ruggles and Michael Hoskin (from the Cambridge Concise History of Astronomy) -- a nice pdf file with a well-written introduction to ancient astronomy.

Like a circle in a spiral, like a wheel within a wheel Never ending or beginning on an ever-spinning reel This circle is designed to show the relationship between earth and sky. For astrologers it is a brilliantly effective framework; it captures and describes current positions and also perpetual cycles of the Sun and the planets as perceived from the earth. In its basic form as a circle, the zodiac has no beginning and no end. Astrology charts come in a bewildering array of formats and styles. Imagine “ down the centuries and across the globe “ a carnival of charts, emanating from all directions; mysterious hieroglyphics from early civilizations, magical hand-drawn charts and sophisticated computer-generated charts, all mingling together! So very different from one another, yet all connected by the device of the zodiac. This circle has proved its value. One reason it works so happily is because of the angles. These divide the journeys of the Sun, diurnal and annual, into four stages. Ascendant and Descendant correspond to sunrise and sunset, annually to the equinoxes. IC and MC correspond to midday and midnight, annually to the solstices. In her book *Astro-Mythology*, Valerie Vaughan describes how Native American tribes combined study of the stars with their understanding of Nature. Their inspiration often came from vision quests. Sun Bear, a Chippewa medicine man, set forth a system of earth-astrology based on the Medicine Wheel, the unity of the four cardinal directions: The Native American system envisioned by Sun Bear, like most others throughout the world, relates the four directions to the four seasons and the four elements. North refers to winter, which begins cyclically with the Sun located in what Western astrology calls Capricorn. The East is spring and begins with the Sun in Aries. They worshipped the Sun, identified four turning points that gave structure to its movement and then lived in tune with the rhythm of this cycle. The pagan calendar, the Wheel of the Year, derives from the annual journey of the Sun; Yule, Oester, Litha and Mabon coincide with solstice and equinox points. For pagans the cycle of the seasons is not only a measurement of time “ it also describes a quest for balance, played out through dynamic interaction between the forces of Light and of Darkness. Like stone circles, they represent the heavens. If the zodiac marks the boundary of a field, the angles are those standing stones that give structure to its sacred circle. As symbols of the fundamental connection between the four cardinal directions, the four elements and the four seasons, the four angles are loaded with significance. No wonder they are recognised as potent points of the astrological chart! The cycle of the angles The angles divide the chart into four quadrants. This structuring transforms the circle of the zodiac into a cycle. Two Sun cycles “ daily and perpetual “ are represented by the zodiac. We experience both of them as the interplay of light and dark. This is a point of balance “ the hours of day and night are equal. For the next three months, as the Sun moves further north, the sun rises earlier and sets later, increasing our ration of light as the hours of darkness are eroded. This continues until the summer solstice, the longest day. It is a turning point; the Sun appears to pause in the sky before making its way back to the southern hemisphere, mirroring the journey of the past three months. Hours of daylight gradually diminish until the autumn equinox, a point of balance when hours of light and dark are again equal as the Sun moves into the southern hemisphere. In the north daylight dwindles until the Sun reaches the winter solstice, the shortest day. The journey of the Sun offers a template for all planetary cycles. In astrology this is spelled out through the language of major aspects. Every planetary, and inter-planetary, cycle is defined by the sequence of conjunction, waxing square, opposition, waning square, conjunction or return. Any web of aspects and aspect patterns, however complex, can be unravelled back to this fourfold process. Integral to these two pairs is the contrast between points of balance, the equinoxes, and points of extreme, the solstices. They are qualitatively different from planets and other physical entities in the solar system. So how can we accommodate this difference? Dane Rudhyar, a pioneer in the use of cycles in modern astrology, recommends the Sabian Symbols as another string to our bow: It also adds emphasis to the importance of the angles as signposts in the passage of time. It was clear, however, that the types of release that occurred during these four crucial periods were of different natures. At the equinoxes came the times of

greatest momentum of life; at the solstices of least momentum: This bold purpose translates into astrology. In many charts the horizon is drawn in strongly, ascendant and descendant really stand out. This axis is a constant factor, blissfully unaffected by house systems. All astrologers, and many non-astrologers, know the zodiac position of their natal ascendant or rising sign. Without using a clock, midday and midnight can be difficult to pinpoint. In the astrological chart the positions of IC and MC are neither obvious nor secure. According to house system, these two points either hover between several houses, e. Equal House or sacrifice their individuality to a merger with the 4th and 10th house cusps e. Many astrologers, but few non-astrologers, know the zodiac positions of their natal IC and Midheaven. Extremes of darkness and light coalesce around the shortest and the longest day. This distinguishes them as pinnacles in the pattern of the year with its dynamic interplay of light and dark. Astrologically the horizon announces our arrival on planet earth; the meridian describes the pathways of our journey through life. It is interesting to consider older names for these angles. Definitions of Imum Coeli include the lowest heaven⁶ and a literal translation as the undersky. Definitions as Northern Angle IC and Southern Angle⁹ MC also invest this fundamental structure of the chart with more dignity than their current acronyms. As the undersky, the IC is always hidden. It stands like the portal into a mysterious zone. The realm of the lowest heaven is vast; it encompasses all our past s , all the detail of our origins and our roots “ and all our secrets. It is another world, an inner world, experienced on a level as profound as the deepest darkness of night-time and of winter. Like the earth below our feet, this realm is the fecund darkness where seeds germinate, where roots develop intricate and enduring networks. In contrast the MC, the middle of the heavens, reminds us that even the sky has a summit, a crowning glory. It suggests all that is light, airy and open. Its sense of infinite possibilities beckons us to venture forth on the wings of our aspirations and our dreams. This realm is spacious enough to accommodate us “ time after time. Think of a tree such as Yggdrasil, the immense ash tree central to Norse cosmology. The IC, the undersky, is reflected by invisible roots that are vital for stability and nourishment. The MC, the middle of the heavens, flourishes out into a visible canopy that reaches for the sky. We can look at this process more closely by engaging a case study “ the birth chart of Toby. The four angles as a cycle Our first encounter with a birth chart makes an immediate impression. This is likely to combine general information with odd details. Both are valuable, often setting the scene and the tempo for subsequent findings. More systematic chart appraisal could begin with looking at all four angles together. How does their cycle contribute to the story of the chart as a whole? Upbeat ascendant in fiery Leo is complemented by the wider perspective of descendant in Aquarius, an air sign. This interplay of impulse and consideration is affirmed by the angles of the meridian. He is likely to be loyal, both to his own aspirations and to the people in his life. The angles of the meridian fall in cardinal signs. This introduces qualities of initiative and of authority; Toby is motivated to take control of his own life. All four angles, by element and quality, share a predisposition towards yang energy “ towards tangible aspiration in a visible world. Their axis guides the journey in which the personal and private IC transforms itself into the shared and public MC. It takes time, maybe years and years, to reveal itself. It is liable to shift and shift again as experience of life exposes different facets of character. As a young boy Toby developed a passion for football. Toby played in defence. As a young adult, he captained a local team; moments of glory came thick and fast, culminating with him holding aloft the big silver cup Aries MC. Toby and football made a good team. This quality of his meridian plays out in various dimensions of his life. House positions of these angles offer another perspective on their significance. This suggests that, for Toby, life-experience, rather than status, may be the ultimate goal. In the natural chart the 3rd house is ruled by Mercury, the 9th house by Jupiter. Toby spent his childhood in Stroud, a small rural town with lively networks of activity. He enjoyed school, especially sporting activities; his social circle widened as naturally as ripples in water. He left home to study for a degree in Leisure Management and then spent several years living in large cities “ Birmingham, Bath, Bristol.

Chapter 6 : Rooster - Wikipedia

Astrology The earliest humans soon learned that the fertility of the soil was dependent upon the favor of the Sun [1], as well as that of the rains, both of which were bestowed from the heavens.

Is it an intuition of a Grand Design or only a projection of our dreams? Rather than a fanciful idea, a true myth contains universal meaning that touches the heart of our experience. Mythic archetypes are alive in the psyche; they change us and change with us as we evolve. Enlivened by individual experience, we keep them fresh by constantly reinventing them. The sparkling glory of the night sky stirs memories of our beginnings, endings and immortality. He seeks to fully live the wonder of being human, to clarify the divine impulse. There is an unmistakable flash, a warm glow, a twinkle in the eyes of even the gentlest of Arians. This light is a ray from the Cosmic Mind, the Logos, shining in his knowing glance. Aries is the Original Hero—Jason sailing in search of the Golden Fleece; young Parsifal naively stumbling along the road to knighthood; Joan of Arc leading the French army to enthrone the righteous King; Hercules with the strength to meet the challenge of every task. Even if no one else follows, they will carry on alone if they identify with the cause. Aries knows he must face the challenge, and he will often enough emerge victorious through the integrity of his convictions and the necessity to act upon them. Enter Perseus, the Greek hero who cut off the head of Medusa and then freed Andromeda, chained to a rock as an offering to the sea monster. The modern hero rewrites the script. Take It From the Top: After beheading the Medusa with a slice of his sword, Perseus flies off on Pegasus, the winged horse. He spies Andromeda, proudly standing on a rock in the middle of the sea. He bravely fights off the sea monster, while she holds the bag with the snaky head. She holds the bag? Andromeda herself subdues the monster, turning it to stone with the power of the Medusa head. She then revives Perseus with a healing ritual. He successfully fights off her other suitors, wins the hand of this gorgeous, gutsy babe, and together they approach the temple. Their union is blessed. They live happily ever after, of course. Here is the modern Aries hero writing his own myth and acting from the chivalrous heart of the true romantic who, in these modern psychological times, has integrated his inner feminine soul light. Although typically rather macho about it, when Aries has incorporated the balancing qualities of his opposite sign, Libra, he can be strong and sure enough of himself to be in equal partnership. The Taurus experience is intimately connected with Gaia, Goddess Earth. In esoteric lore, Taurus is ruled first by Venus and then by Earth, sensing her as a living being with the elements moving through her body in a natural system that sustains all of her children. Deliberate, sensual, at ease, Taurus tends the body first, making a home for the development of soul. Like a wide, tall tree with deep tap roots, Taurus settles into the earth to establish a solid base for continuing fruitfulness. An older myth from Sumeria suggests a source of this tree and its purpose. The ancient civilization of Sumer flourished in the fertile crescent of the Mesopotamian valley during the Age of Taurus, roughly BCE. Their holy literature, written on clay tablets dug up and translated only in this century, conveys their glory in sensual experience and the pragmatic values guiding religion and government. The Sumerian genesis story begins with a separation of heaven and earth and a stormy encounter between the God of Wisdom and the exiled Goddess of the Kur, the Great Below. A huluppu tree, planted by the banks of the Euphrates River, was torn up by the wind and carried downstream. The young Venusian goddess, Inanna, plucked the tree from the river and planted it in her holy garden. This Tree of Life represented her coming queenship and womanhood. When she planted the tree in her garden, she was claiming ownership of her destiny and preparing to fully manifest her power and sexuality. Before the tree matured, however, a serpent made its home in the roots of the tree, a lion-headed bird nested with its young in the branches, and the dark maid, Lilith, took up residence in the trunk. Inanna was quite upset, but these creatures were there to teach her something about herself. As a tree cannot grow without nourishment drawn through its roots deep in the subterranean darkness, so Taurus cannot grow to its greatest strength without tapping into the depth of its opposite sign, Scorpio. Seasonally, its ever-deepening roots dig down toward the core of Earth to drink underground waters purified by the internal, rock-melting heat and life-giving essence generated by the fearless, erotic Scorpio passion. The serpent, the bird and Lilith in the tree came from the dark goddess in the underworld, the source of the tree. They came to

teach Inanna about her feminine power. It takes the massive strength and practicality of Taurus to deal with the powerful energies tapped at these lower depths. Inanna called upon her strong, warrior brother, Gilgamesh, to chase the creatures from her tree. He then cut down the tree and fashioned her throne and her bed, manifesting her desires. The story was not over, however; later, when she hears the call from within, Inanna must go down the underworld herself to deepen and renew her power. In the meantime, hug a tree! Gemini The Twins, interactive air, ruled by Mercury Gemini's are always looking for their twins, and in almost every culture, they find them "inside and outside themselves. Sometimes this twin has a shadow aspect. There are many stories of the light twin and the dark twin, like Cain and Abel, Jesus and Judas, Inanna and Ereshkigal. Or the mortal twin and the immortal twin, like Castor and Pollux, for whom the two bright stars of the constellation Gemini are named. These brothers had twin sisters as well, Clytemnestra is the mortal woman and Helen, the immortal goddess. The Trojan War was fought over Helen. When Castor was killed, grief-stricken Pollux agreed to take turns, day by day, one buried in the dark Underworld of the Dead, the other living in the glorious Heavens. Another Greek twinship is that of Artemis and Apollo, children of Leto, the primordial night. This divine brother and sister are polarized as the Lights "Huntress of the Moon and golden God of the Sun that create our cyclic rhythm. The symbol for Gemini looks like two columns that create a gateway which opens into and beyond the world of duality. As we go through and resolve these opposites, a new level of paradox will emerge. Wendy is awakened by the sound of Peter crying, seeking his lost shadow. Off they fly to Neverland. The flight itself is quite an adventure, lots to see and they play games as they go. For Peter Pan, flying was a breeze. He could float in the air and fly off on a whim, totally in the moment. Peter, like Hermes in alchemy, is the catalytic agent for activity and change. And at the last, he faces his shadow in Captain Hook: It is the Gemini in each of us that keeps us young and curious about life. Tinkerbell, that naughty little pixie, is ever-present. She dreams with the tides. From memory as ancient as the sea, as fresh as a mountain stream, as personal as the close comfort of the womb "is born the Moon Child. Matrix and Mother is Cancer, the creative waters that give birth to all forms of life. The original Pandora was such a Mother of Life. In northern climes, the gateway of Cancer is the Summer Solstice, the longest day, highest light of the year, where the richness of nature starts to turn inward again toward night and the dream-world. Deep in their hearts, in silver reveries, Moon Children remember dreams of childhood and before, lives before this life, potentials not yet conceived. Once upon a time forever, the Hindu god Vishnu reclines on the coiled body of a serpent floating on the Sea of Milk. Lakshmi, Lady of the Lotus, lovely, cream ivory goddess of joy and abundance, rubs his feet. Her touch brings dreams "of a great, calm lake where time rests still, the mirror of the water perfectly reflecting the sky. The bud of this lotus opens in surrender to the warm light of the Sun. This flower is the goddess herself. From its center, the creator god, Brahma, appears. His four heads, like the phases of the Moon "new, waxing half, full, waning half "watch worlds manifest in the four cardinal directions. As the dreaming Vishnu breathes out in a long sigh, these worlds come to life. He projects himself into his own dreams in a variety of forms "a boar, lion, turtle, fish and even blue-skinned Krishna "to protect the worlds from repeated dangers. Cancers are care-givers and defenders of the human family who actively respond to perceived need. Sensitive to inner and outer currents, they need a home base, like a turtle, a protective shell where they withdraw into safety. Like oysters, they carefully hold and nurture their shining pearls of wisdom. When Vishnu breathes in, the worlds dissolve back into the cosmic sea. The lotus closes in upon itself. Lady Lakshmi sits in meditation. Another world is being conceived. Just as the Sun is the center of the solar system, they enter the stage of life as the heroes and heroines of their own life dramas. Every Leo girl is the princess; every Leo boy the knight in shining armor. They feel their royal blood; the Sun shines through them. The life path for Leo is to express their generous spirit from the warm and true center of their hearts. They may be shy and self-conscious about doing this at first. Like the Cowardly Lion in the Wizard of Oz, they need to develop the self-confidence to acknowledge and express their native endowment of courage, creativity and dynamic leadership. Defending his friends, the Cowardly Lion finds the courage that he has had all along. It is love and friendship that will bring out the best in the loyal Leo. Every sign needs its opposite sign to grow to its full potential.

Chapter 7 : calendrierdelascience.com: Sitemap

Mythology talks to us at a deep level and the stories stir something in our unconscious. Jung called this the collective unconscious. All cultures have their myths, usually about Gods or heroes who rose above them to perform super human feats.

When we come to examine the deep, philosophical principles of such a wise system, we are almost astounded at the result of our researches and the wisdom of human nature displayed in formulating such perfect analogies of truth, semi-truth, and of falsehood, according to the plane occupied by the individual. Let us take one instance, which will clearly explain all the rest, for they are built and formulated after the same model. Because they believed it, and to them it taught the required lesson of obedience to the powers that be. But if in reality it was a falsehood, how can it become a truth by the simple addition of acceptance and belief? Because it possessed a metaphysical truth, though not a physical one, in the sense accepted. Aeneas, son of Venus, whose history is so beautifully preserved by the immortal Virgil, was metaphysically speaking son of the goddess, because he was, in his astral and magnetic nature, ruled and governed by Venus, born under one of her celestial signs and when she was rising upon the ascendant of the House of Life, even as Jesus Christos was born of a virgin, because Virgo was rising at His birth. Thus Aeneas was, in strict metaphysical reality, a son of Venus. Having satisfied the rural mind, which thus, unconsciously, accepts an absolute truth under a physical disguise, the metaphysical thinker, the philosopher, also accepts the same fable, knowing and realizing its more abstract truth, But, again, we are met with the objection that such a truth is only apparently a truth; i. That truth which is beyond the mere metaphysical thinker and commonplace philosopher; the truth which the Initiates recognize--where is it? That truth lies far beyond the purview of Astro-Mythology. It is connected with the center of angelic life. Sufficient here to say that, as there are seven races of humanity, seven divisions to the human constitution, seven active principles in Nature, typified by the seven rays of the solar spectrum, so are there seven centers of angelic life, corresponding to the seven planetary forces formulated in "The Science of the Stars," and, as each one of us must of necessity belong to one of the particular angelic centers from which we originally emanated, the Initiate can see no reason why AENEAS MAY NOT IN REALITY belong to that celestial vortex represented by Venus upon the plane of material life. The simple rustic, in reverence and awe, accepting the gross and physical meaning--the only one possible to his dark, sensuous mind. The scholar and philosopher bow their wiser heads with equal humility, accepting with equally sincere faith the more abstract form of the allegory; while on the other hand, the priest and the Initiate, lifting their loftier souls above the earth and its formulas of illusion and matter, accept that higher and more spiritual application, which renders them equally as sincere and devout as their less enlightened worshippers. And this is the real reason why we find every nation under the Sun possessing clear traditions relating to the same identical fables, under different names, which are simply questions of nationality. And when mythologists, archaeologists, and philologists once recognize the one central, cardinal truth, they will cease to wonder why nations, so widely separated by time and space, possess the same basic mythology. They will then no longer attempt its explanation by impossible migrations of races, carrying the rudiments with them. In this light all is simple, clear, and easy to comprehend--all is natural. The astronomer-priests of the hoary past, when language was figurative, and often pictorial, had recourse to a system of symbols to express abstract truths and ideas. In order to impress the minds of pupils with a true concept of the attributes of the celestial forces, we call planets, they personified their powers, qualities, and attributes. Just as the average mind of to-day cannot conceive of Deity apart from personality, so did primitive man clothe his ideas in actual forms, and in these impersonations, they combined the nature of the celestial orb with that of the zodiacal sign or signs, in which the planet exerted its chief and most potent activities. For instance, the planet Mars, whose chief constellation is Aries, was described as a great warrior, mighty in battle, fierce in anger, fearless, reckless, and destructive; while the mechanical and constructive qualities were personified as Vulcan, who forged the thunderbolts of Jove, built palaces for the gods, and made many useful and beautiful articles. Then, again, we find that Pallas Athene was the goddess of war and wisdom. She sprang from the head of Zeus.

Aries rules the head, and represents intelligence. Athene overcame her brother Mars in war, which shows that intelligence is superior to brute force and reckless courage. Here, we see three different personages employed to express the nature of the powers and phenomena produced. They were called gods and goddesses. This was quite natural, as the planets of our system are reflections of Divine principles. Esoterically, Mars symbolizes strength, victory--attributes of Deity. Mars is said to have married Venus, teaching us that the union of skill and beauty are essential in all artistic work. Mythology tells us that the god Mars was supposed to be the father of Romulus, the reputed founder of Rome. Romulus displayed many characteristics of the planet. The mythos is no doubt a parallel to that of Aeneas. Rome was founded when the Sun in his orbit had entered the sign Aries, and Mars was the god most honored by the Romans. In time, with the degeneration of human races and their worship, to the rural mind, the subjects of the mythos became actual personalities, endowed with every human passion and godlike attribute, the former characterizing the discordant influence of the heavenly bodies upon man. Gai signifies the Earth as a whole, Rhea the productive powers of the Earth, and Ceres utilizes and distributes the productive forces of Rhea. In the charming story of Eros Divine Love, son of Mars and Venus, he Eros, we are told, brings harmony out of chaos. Here, we see the action of Aries and Taurus, ruled respectively by Mars and Venus. The beautiful myth of Aphrodite, born of the sea foam, is Venus rising out of the waters of winter, to shine resplendent in the western skies at evening, and typifies the birth of forms, as all organic forms have their origin in water. In all lands the Sun was known under various names, typical of solar energy, especially in reference to the equinoctial and solstitial colures. Henry Melville, in his valuable work, "Veritas," says no reliance can be placed upon ancient dates, either of Europe, Asia, or anywhere else, and he conclusively shows that such dates are Astro-Masonic points on the celestial planisphere, the events recorded being, as it were, terrestrial reflections of the celestial symbols. To attempt to wade through all the various systems of mythology, and explain each in its proper order, would be to write a large encyclopedia upon the subject. We have given a few examples as keys, and suggest works for study. We have here given the real key, and the student must fathom particulars for himself. Mackey; and last, and, perhaps, in some sense, not the least, is the "Wisdom of the Ancients," by Lord Bacon. While we are on this subject, we must point out some of the delusions, into which the subtle, magical teachings of the Orient would lead the student. All the monster sphinx, half human, half animal, etc. Many of these ancient monuments, monstrous in form, are records of that awful period of floods and devastation known as the Iron Age, when there was a vertical Sun at the poles; or, in other words, when the pole of the Earth was ninety degrees removed from the pole of the ecliptic. All the greater myths of the dim past were formulated to express cosmic time, solar and polar motion, and the phenomena resulting therefrom. These monuments of antiquity prove that, the ancients knew a great deal more of the movements of heavenly bodies and of our planet than modern astronomers credit them with. Madame Blavatsky, in her "Secret Doctrine," seriously states that all these monstrous forms are the types of actual, once living physical embodiments, and, with apparent sincerity, asserts that the Adepts teach such insane superstitions. Such, however, is not the case, neither is there anything true, or even approaching the truth, in the cosmogony given in the work in question. And, lastly, we have but one more aspect of the grand old Astro-Mythos to present to your notice. This aspect reveals the whole of the ancient classification of WORK and LABOR, and gives us a clear insight into the original designs, or pictorial representations, of the twelve signs and the twelve months of the year. It also clearly explains many things which are to-day attributed to superstitious paganism. As each month possesses its own peculiar season, so are, or were, the various labors of the husbandman, and those of pastoral pursuits, altered and diverted. Each month, then, had a symbol which denoted the physical characteristics of climate and the temporal characteristics of work. As the Sun entered the sign, so the temple rites varied in honor of the labors performed, and the symbol thus became the object of outward veneration and worship. So we see that the twelve signs, and principally the four cardinal ones, became Deities, and the symbols sacred, but in reality, it was the same Sun to which homage was paid. There is a large sphere of study in this direction, as, of course, each climate varied the symbol to suit its requirements. In Egypt there were three months when the land was overflowed with water; hence, they had only nine working months out of doors, and from this fact sprang the Nine Muses, while the Three Sirens represented the three months of inactivity in work, or three months of pleasure and festivity. Mackey tells us

that the great leviathan mentioned in the Book of Job was the river Nile. In nearly all mythologies, we find that the gods assembled on some high mountain to take counsel. The Olympus of the Greeks and Mount Zion of the Hebrew Bible mean the same, the Pole-Star; and there, on the pictured planisphere, sits Cephus, the mighty Jove, with one foot on the Pole-Star and all the gods gathered below him. The Pole-Star is the symbol of the highest heaven.

Chapter 8 : Cancer (constellation) - Wikipedia

Astro-Mythology Luna-See: Moon-Fear Worldviews and the Invitations of Now. Much has been written about yesterday's full lunar eclipse of the sun, which was seen in all of its full glory along the totality path from Oregon to South Carolina in the United States.

For example, if you are a fiery, argumentative person, you will take action in a different way from a watery, emotional person. If you are firmly rooted in practical reality, you will act differently from an intellectual, imaginative type. Astrology also has a strong mythological component. The constellations themselves are figures from ancient mythology; many of them represent individuals who were given places in the sky by Jupiter Zeus at the end of their mortal lives. The signs of the zodiac, while no longer identical to the constellations, still retain the personalities of the corresponding constellations. The planets and asteroids are also named for mythological beings. Modern astrology has taken a cue from the psychology of Carl Jung, and has integrated the gods and goddesses of mythology into its lore. World mythologies include just about every personality type you can imagine, so there is a story that fits everyone. In fact, there is a set of stories that, taken together, will describe your persona, your actions, and your overall life path. People respond to myths and stories that resonate with their inner nature and personality. Milton Erickson, a well-known hypnotherapist, often used stories as part of his therapeutic techniques. While he used contemporary stories, for the most part, astrology has moved to the level of using myths to portray the stories being told in individual charts and lives. We can identify our own stories within mythology, and we can also heal ourselves through learning about mythical characters. Myths of the Zodiac Jung, in his work with patients, developed a sense of the archetypes that drove his various clients to do what they did. He found that many people are impelled to act a certain way—they have tremendous drive to discover something, achieve something or be something special. Jung identified these drives with archetypal figures from mythology. Each sign of the zodiac reflects specific drives. Thus, Capricorn is closely associated with careers in astrology. Myths that include a component of struggle toward greatness are all associated with Capricorn and its planet Saturn in some way. In Archetypes of the Zodiac, Kathleen Burt says, "The Capricorn archetype includes every concept, sense and meaning of time, from the most abstract Hindu, Mayan and Greek ages of the gods to the concrete calendar year." Capricorn is the sign of the winter solstice, when the Sun turns in its path and begins its return to the north. The beginning of the zodiacal sign of Capricorn, therefore, is the beginning of the yearly cycle in many respects. Capricorn, like each of the signs, is represented by a variety of archetypal figures and stories. Here are just three of the Capricorn archetypes: The hardy mountain goat The mythical god Pan The scapegoat If you have planets in Capricorn, you have probably encountered these three in your own life. The Planets and Mythology Like the signs, born from the constellations, the planets also represent archetypal qualities. The planets are named after deities in the Roman pantheon, and each of them has a direct counterpart in Greek mythology. In Mythic Astrology Applied, the authors have this to say about mythic astrology: In doing so, you connect with facets of your personality that may have been deeply buried, but that can be brought into the light for you to work with, laugh about and generally appreciate. We all recognize the power of the Sun in our lives, but we often forget that nearly all the ancient religions deified the Sun. The solar myths speak of the strengths that we have as individuals, and these strengths are also characteristics associated with our Sun signs. Suppose you feel your Sun is going through a weakened period. Mythic Astrology Applied provides planetary remedies, including some for the Sun and Moon. Less obvious, but often equally effective, are wearing a gold chain or jewelry that incorporates rubies and garnets. You will find that simply by paying attention to the energy of a planet and reading about its myths, you feel stronger and more vital in the area where that planet resides in your birth chart. A word of caution—too much may not be a good thing. I have the Sun and Mars together in my chart. They are both fiery energies. I have to be careful not to overdo it when eating spicy foods, basking in the sun, or reading wildly exciting tales that can cause upsetting dreams. Each planet has difficulty as well as success in its mythology. Planets in the Signs We all have the same planets in our charts. What makes each of us unique is the arrangement of those planets in the signs. What happens when planet

meets sign? For example, the Moon reflects emotional life. The Moon in Aries , a fire sign, will be impulsive and even rash, like Aries. The Moon in Gemini air , in contrast, will be verbally expressive and apt to change mood and direction easily but not rashly. In MythAstrology, Raven Kaldera provides archetypal images for every planet-in-sign combination. When I considered the mythical character associated with my own Sun sign, I understood it immediately. When I read the one for my mother, I had to think it through. She had the Sun in Aquarius , and Raven talks about the goddess Athena for this placement. Athena was primarily a sky goddess—cool, clear, and rational. That was not my mother at all! My mother was not revolutionary, as astrologers have come to see the sign of Aquarius. Athena was not the nurturing type, while my mother took good care of us and loved us. She also found great satisfaction in her teaching career as well. What at first may seem to be ten independent characters, once you take a good look at them, begin to blend into one larger myth that becomes your own true story. Applying Mythology to Astrology So how can you use mythology in your astrological studies and consultations? One way is to incorporate the appropriate stories into your thinking or your client work. If you are having a bad Moon day, read a lunar myth or two. Immerse yourself in the positive power of the Moon to overcome any negativity you experience about that energy. If a client is going through a Saturn Return, sharing one or more Saturn myths can show the powerful side of the energy and help to get through a difficult time. The constellations are arranged together in the sky in a logical configuration, based on their stories. As you explore the stories, consider exploring the night sky at the same time. Learn to identify the constellations that are part of your chart. Another use of mythology is learning the nature of the signs and planets in the first place. As you read several stories about the same archetypal energy, you find that you can feel the tone of that archetype. As you broaden your knowledge of mythology, you simultaneously deepen your self-understanding. You also develop greater tolerance of other people, who are, after all, acting out their own unique mythology. Astrology offers a unique way to select myths that suit your individual temperament and style.

Chapter 9 : Poetry in Motion: MC-IC - Astrodienst

The astrological chart is based on the circle of the zodiac. This circle is designed to show the relationship between earth and sky. For astrologers it is a brilliantly effective framework; it captures and describes current positions and also perpetual cycles of the Sun and the planets as perceived.

Sun Ra is in command. From behind his keyboards he pilots the music-driven ship and its crew, The Intergalactic Solar Arkestra, first to Egypt and then, across deserts, mountains and cities, to the United States. Sun Ra has come to our planet with a mission: His ship offers them the possibility to leave the Earth and to build a new life on Saturn without the interference of whites. The Earth is doomed, the arrival of the musician is an omen of the Apocalypse. When his ship lands and The Arkestra, surrounded by pulsating laser beams, set foot on our planet, a prophesy is fulfilled and the end of time has come. While the Panthers practised a Marxist liberation theory, Sun Ra, in his lectures at the University of California, pleaded for a spiritual liberation that can only be achieved through ascesis, discipline, study and submission to cosmic hierarchy. Through bribery, false accusations, collaboration with NASA, kidnapping and inciting an attempted murder he tries to stop Sun Ra from showing the way to a new future on another planet. In the historical part transformed and mythologized echoes of the theories of Afrocentric writers like Theodore P. Ford and George G. Africa, not Europe, is the cradle of our civilization. Everything the ancient Greek knew, had been stolen from the Egyptians. White historians distort the facts in order to found the supremacy of their race on false evidence. But his opponent steps in. By order of The Overseer one of his employees offers Sun Ra his services as a manager and holds out the prospect of a larger audience. The bandleader swallows the bait: All but one turn their backs on Sun Ra. The small, idealistic record label was part of El Saturn Research, a group of intellectuals and musicians around Abraham and Sun Ra who studied all sorts of theosophic, scientific and prophetic texts. In El Saturn Research reports of UFOs, speculations about extraterrestrial life, science fiction and new developments in space travel were connected with prophesies about the end of the world. Afrocentrism turned into Afrofuturism. After all, music is the driving power of his spacecraft. But The Overseer is aware of the danger. But while the agents eat their hamburgers, three young blacks manage to liberate the bandleader and take him, just in time, to the concert hall, where he is welcomed by a multiracial audience. Occult societies played an important part in the development of Afrofuturism and the emancipation of Afro-Americans. Alternative bible interpretations and the study of gnostic texts, prophesies and Ancient Egypt have always been typical of Freemasonry. Writers like the above George G. In this respect El Saturn Research, with its influences from Freemasonry and Rosicrucians, does not differ from other black brotherhoods. However, the Astro-Black Mythology distinguishes itself from other Afrofuturistic theories of those days by its mildly ironic, spiritual and universal message. While, for example, the Nation Of Islam developed a politicized mythology in which racial segregation is a central issue and whites are regarded as devils, the Astro-Black Mythology transcends race problems. So he can only do what God does. In the Astro-Black Mythology the black man is Everyman. Like his opponent, The Overseer is black. Sun Ra starts his concert with a long complaint against life on earth. But the shot from the gun of one of the NASA agents misses its mark: In the following commotion the bandleader and his Arkestra teleport themselves, as in a Star Trek episode, to the spaceship. I talk to you as the Myth. As the ship lifts off and leaves the earth further and further behind, The Overseer realises the game is lost. Furiously he looks on how cities collapse, dams burst and his planet goes up in flames. After a huge explosion the earth tears in two. For a moment the two halves remain connected, then break off and twirl, clumsily as in a cheap science fiction film, separately through the cosmos. But no more than that. In everything - his myth, his music, his film, his poetry, his costumes, even his name - both Ancient Egypt and a cosmic future ring through. And even further away, beyond past and future, infinity. Everything is aimed at changing the finite, material existence on earth for an infinite, spiritual world. The leader of the semi-medical, semi-occult society was the renowned psychiatrist William S. Somebody he knew - probably one of his patients - received messages from extraterrestrials that Sadler could not interpret and gradually began to take more seriously. Sun Ra recognised himself in a passage of the book: Dr Sadler

was right: The satellites are spinning, a better day is breaking. The galaxies are waiting.