

The End of Capitalism – from an Astrological perspective Wolfgang Somary (March 2012)

At the beginning of the 1960s Uranus and Pluto were in the sign of Virgo (astrological symbol for the economy and for thrift) after their passage over the fixed star Regulus, at the heart of the constellation of Leo. During the conjunction of both planets in 1965/6, Saturn was in Pisces (the symbolic sign of the Christian era) exactly opposite the Uranus-Pluto conjunction, while Neptune in Scorpio (the sign of rebellion) pointed to the sweeping away of many illusions. How do we interpret the quality of this time?

The sign of Virgo is the domain of Demeter, whose daughter, Persephone was raped by Pluto (Lord of the Underworld). This tells us about the mythology, which is reflected in heaven as on earth. The corn sheaves are her symbol and her realm is the fields, where that which is ploughed, sown, weeded and harvested is consumed and stored. This astrological sign projects not only the picture of the bread basket, but is also a parable for the clever and foolish virgins (see Matthew 25:1 – 13) who await the arrival of the bridegroom with filled or empty oil lamps. How come we need poetry to explain sociological manifestations? “All that is transient is but an allegory, All that is inadequate, becomes an event,” wrote Goethe.

Unusually during this Pluto transit, which only recurs every 249 years, Pluto was accompanied by Uranus. As the poet, Hesiod (around 700 B.C.) sang, Uranus is the chaotic ruler of the heavens who impregnated the earth and begot numerous children whom he disliked, of which Saturn (Lord of the Boundaries of Time and Space) survived the infanticide of his father and, on behalf of the Earth Mother Gaia, castrated his monstrous father with a sickle – not only at the beginning, but time after time. Uranus is Lord of that which comes into being, Saturn of what has been. The former is unpredictable, the latter the Guardian of the Threshold. (In Autumn, 2008, as both planets opposed one another yet again, although this time the other way around, there was a meltdown of all financial values and big financial institutions were bailed out or went bankrupt.)

At the time of which we speak (1965), Saturn was in Pisces, symbol of all religions, exactly opposite Uranus and Pluto in Virgo. This meant that the *Father of Time* found himself in the first house (in the ‘I’) of the Pisces era in opposition to the two planets of that symbolize revolutionary change in its seventh house (in the ‘you’). The seventh house describes not only one’s partner, but, amongst other things, open enemies. Uranus’ signature is revolution, Pluto’s *Death and Rebirth*. The three planets at the angles of the horoscope of the Pisces era are in mutable signs, which heightens their volatile nature.

From the point of view of the post-Christian era of the Aquarian Age, which, even though it cannot be astronomically substantiated, postulates a paradigm shift about which the researcher into symbols, Alfons Rosenberg comments in depth in his highly readable but hardly appreciated book, *Durchbruch zur Zukunft (Breakthrough to the Future)*, Saturn transited the house of values in the so-called Aquarian Horoscope and Uranus-Pluto in the house of other people’s money, namely the 8th house. The old values were subverted

as borne out by those amongst the 1968 rebels who rejected contact with their elders and dismantled language in a targeted way. Language is mercurial like barter, and amongst other things, is affiliated with the sign of Virgo, which doesn't tolerate anything inarticulate. The jumbling up of language and ranting flourished with this conjunction; simultaneously *communication* became the fashionable buzzword for *verbal exchange*.

Even if one rejects the theosophical myth of the Aquarian Age (in this connection, read the commentary about the *Precession of the Equinoxes* in Dieter Koch's *Kritik der astrologischen Vernunft (Critique of Astrological Reason)* and also in *L'Astrologie Mondiale* by André Barbault), one would see that Pluto in the tenth house of its sign – as Shiva on the dance floor – as awakener in the death realm – conveys a powerful reflection of a turbulent time. And let's not forget: the monk Joachim da Fiore in the 12th century, Emanuel Swedenborg in the 18th and the poet, William Blake in the early 19th century all previously announced a new age of spiritual awakening. However, anticipating salvation does not necessitate a trashing of tradition.

Uranus was discovered in 1781 between the American and French revolutions. At that time it was in Gemini exactly opposite to Saturn, squaring the Sun in Pisces. Analogous to the 1965 constellation, this created a picture of tension between structure and demolition, between the fortress and whirlwind of thought, whereby in both cases Saturn was under the rulership of Jupiter and Uranus under that of Mercury. If there is a dissonance between father and son, the connection between the power of synthesis and analysis is missing.

Pluto describes the nature of the existential fear of death, the corruption through power which we actively execute or passively endure, being swallowed up by the gates of hell, the initiation through disintegration and transformation. Pluto is astrologically related to the sign of the Scorpio that stings itself, or to the proud eagle that ascends to the clouds. It was discovered in Lowell, Arizona on the 18th February, 1930 when it was at 18 degrees Cancer and in mutual reception with Scorpio Moon. This connection to the Moon made Pluto a symbol for the collective unconscious. How do we designate the images? Pluto is earthquake, Uranus, though of Promethean nature in its higher dimension, acts in its lower dimension like Hesiod's description of a gigantic octopus. Neptune indicates dream and Saturn a harbinger of fate.

To return to the unique constellation in Virgo in the 1960s as a precursor to the aggressive constellation of 2012 – 2014 where Uranus and Pluto are in conflict with one another, with their corresponding houses reflecting the powerful transformation of institutions until and into 2020 as a result of culpability and indebtedness. The Uranus-Pluto conjunction took place in the last phase of an historical cycle, which began at the end of 15th century and came to a close between 1982 – 1993, as the sum of the longitudes between Saturn, Uranus, Neptune and Pluto (as observed from the earth) reached its minimum and thus heralded a new cycle of history with the relative faster planets leading the way from the onset. (See André Barbault's commentary *Les Significations Essentielles* in the second half of the previously mentioned book.)

The 1960s brought prominent strikes for freedom on all fronts. I would like to begin with 1961, because it started with the Jupiter-Saturn conjunction and with the Moon's Nodes at the mid-point of Uranus and Pluto, which reflected strong clashes and excitement. The prelude was provided by Flower Power, the first appearance of The Beatles, the founding of The Rolling Stones, the discovery of The Pill. Then came the self-representation of artists like Beuys, Warhol, Klein, Liechtenstein and Manzoni as brand-name products and their works as immediately recognizable brands, in addition to the eulogising of the Kennedys as the young royal couple in Camelot, King Arthur's mythic castle. In the West, the fun-loving society of the 'me'-generation, born with Pluto in Leo, blossomed. They rebelled against and interrupted their parents and professors, encouraged by the dogmatists of anti-authoritarian education. The keeping of accounts, which had been done in a neat script up to this time became mechanised, whereby the sense of the right quantity and proportion was lost. Credit cards were no longer status symbols for the new rich — buying on credit became fashionable. The Apollo programme began. IBM boomed (Uranus offers practical applications), men got rid of their hats, women wore first mini-dresses and then pants, the ecology became a discussion point and shoes became superfluous – a sign of the emancipation from convention.

What connects art to the economy? Venus is the symbol of money and also the arts, Neptune the symbol of inspiration. The assertion that everyone is an artist (Beuys), that every product is art (Manzoni with his *Artist's Shit*) and that currency can be found in brands (Warhol) was synchronous with the transit of Neptune in the sign of Venus's detriment, with the transit of Pluto in the sign of Venus's fall, and with the transit of Saturn (symbol of that which is withheld) in the sign of Venus's exaltation, and at the same time Neptune's home. Marshall McLuhan's famous aphorism, "The Medium is the Message", which was promulgated in his book, *Understanding Media: The Extensions of Man*, made the value of a product dependent on logo, branding and packaging. The code of market makers determined value. With Uranus-Pluto in Mercury's house at that time, the word was appropriated by the media. The direction of art expressed the spirit of a time that rejected universal aesthetical and ethical criteria.

Just as the French Revolution began with village festivals, folk dances and festoons, of which the English poet Wordsworth raptured on his wanderings, so, in the same way, after the celebratory mood, things became very grave. The escalation of the Cold War in Berlin, Vietnam, Cuba, and the Congo, the assassination of Kennedy, the emancipation of dark-skinned peoples, the liberation of all colonies, the equality of gender, the demythologising of Christianity, the desacralisation of the *Unio Mystica*, the destruction of language, the acceptance of sign language for the hard of hearing, the opening to other cultures — all brought great reforms, worries and hope.

The Uranus-Pluto conjunction and its opposition to Saturn and sextile to Neptune became exact in 1965. It marked an intensification of the war in Vietnam and the support of the Vietcong by China (described by the Saturn-Pluto connection) against America (the Saturn-Uranus connection) with the simultaneous containment of the Soviet Union (the Saturn-Neptune connection). At the same time one experienced the polarization between extreme leftwing students and a middle class older generation who, with Pluto in Cancer

and Neptune in Virgo experienced the World War and the reconstructions. China's Cultural Revolution with its world-wide repercussions began the following year.

America experienced similar social tensions, spurred on by the increasing anti-war opposition and race riots. The stocky construction workers of the skyscrapers with their yellow steel helmets and slogan, "America! Love it or leave it!" were a symbol for Saturn in the polarity between patriots and conscientious objectors. Mouthpiece for the youth was the poet, Allen Ginsberg, whose poem, "Howl" described the delusion of a chaotic life bereft of meaning.

The end of having to make a choice between cannons and consumption, which is imperative in national economy, came about then in March, 1965, when President Johnson launched his *Great Society* (a continuation of Kennedy's *New Frontier*) with his large-scale fight against poverty, while simultaneously carrying out a total military intervention in Vietnam. The revolutionary planets wandered through and infiltrated the sign of living frugally. Neptune, symbol of ideals and illusion, was at that time in Scorpio, home of Pluto, in that area where the capability and preparedness to get oneself deeper into debt (corresponding to the 8th house) was regarded as socially desirable. Around about 1971, with the suspension of the gold conversion, this proved be a serious mistake. Scorpio marks the 8th house as the region of death. In the horoscope it is the area of *Death and Rebirth* and therefore, the symbol of dealings with sexuality, ("la petit mort", "the small death"), with inheritance, and with other people's money (regardless whether it has been lent or trust managed).

A change of mood came about with the termination of the Hippie culture at the Woodstock Festival, with the announcement of the mysterious death somewhere in the Cordilleras of Che Guevaras, idol of the youth, and with the shooting of Benno Ohnesorg at the Shah of Iran's visit to the Berlin opera. The confrontation between the bourgeoisie and the pseudo-intellectuals became ugly and intransigent. It became clear with the Vietcong Tet Offensive (1968) that the best equipped army on earth could not win a war against highly motivated, agile guerrilla fighters. Paris experienced an escalating mass student protest against outmoded structures and bad management of the universities. The Prague Spring's hoped for promise of freedom was celebrated, then smashed by Russian tanks. Jupiter, planet of joy was then in Virgo, sign of its fall.

Thereafter Uranus left Virgo, but Pluto still stayed in it until November 1971. In the end it resulted in great unrest in America on account of the shooting by the National Guard of Kent State University students in Ohio at a peaceful demonstration against the military intervention in Cambodia. There was now pressure to end the war in Vietnam. The conversion of the dollar into gold was finally stopped and the currency of the leading economic power was only just paper.

The planets don't cause anything, they merely reflect the great world theatre. They serve as an analogy whereby they enable an objective view of worldly events and indicate the direction. One cannot speak of causality but of the perception *As above, so below, As without so within*. C.G. Jung cultivated the word *synchronicity*, a phenomenon that

everyone can experience in the course of his day if he pays attention to the correlations between his inner and outer worlds. Astrology is simply a footnote to the prayer, "Thy will be done, on earth, as it is in heaven."

Sequences of events in mundane astrology are rhythmical and their periodicity is indicated by the respective house and aspect placements of the planets to one another. If one talks of cycles, then economists think of Clement Juglar, Kitchin, Kutznev, Jevons and Kondratieff with their studies about the periodic recurrence of large and small cycles in the economy. They make measurements of periods of time, the consolidation and frequencies of the increase and decrease of investments. Mundane astrologers led by André and Armand Barbault, Gustave Lambert-Brahy, Sandor Belczak, Wolfgang Angermeyer and Raymond Merriman, deal not only with recurring event times but also with different attributes of time as a mirror of political, economic, historic and cultural sequence of events. Astrologically they observe not only temporal ebbs and tides of the economy, but also an expanded dimension of time which the English poet T.S. Elliot described in the following way:

Time present and time past
Are both perhaps present in time future,
And time future contained in time past.
If all time is eternally present
All time is unredeemable.
What might have been is an abstraction
Remaining a perpetual possibility
Only in a world of speculation.
What might have been and what has been
Point to one end, which is always present.

Based on empirical observation, an economist can measure in which space of time an economic cycle reaches its zenith and nadir, ascertaining its dynamic development and frequency. However, how a collective reacts to these changes cannot be measured, due to the fact that every event time has its own incomparable historical context. To take such contexts into account is the task of mundane astrology. André Barbault displayed by means of the co-ordinates of the grouping of two planets the fluctuations of tense and relaxed moments since 1821 between socialism and libertarianism, and knew long in advance the period of greatest danger around January-February, 1990, in the relationship of the USA with the Soviet Union. Based on their historical inception, the Saturn-Neptune co-ordinate represented the Socialist Internationale and the Soviet Union, the Saturn-Uranus co-ordinate the United States of America.

Until and into 2023 Pluto is in Saturn's domain and in Uranus' house of seclusion (that means, its 12th house). To my mind this means that the massive debt crisis cannot be resolved through ingenious manipulations but through shocks to public institutions – government, religious, educational, finance-technical and monetary. Power will be withdrawn from institutions when people notice that the emperor is naked. What happens then, one might ask? The emperor should sit on the throne, mediating between heaven

and earth, ordering the tuning of all musical instruments of his realm to his underlying keynote, as the ancient Chinese tried to do. This means that he must watch over the harmony of the keynote that binds him and his people. Capricorn, where Pluto is at present, is the sign of earthly power. In the interim, between the destroyer Pluto and the renewer Uranus in combative Aries, there is no accord due to the fact that both these planets are transiting the third house of their respective signs, but in square - in contention. The conflict promises a discussion between borderliners who don't listen to one another. At present, but only until October, 2012, Saturn is in Libra and thus a balancing out is still possible for a short space of time, while the points will be switched for confrontation immediately before the American election.

With the mutual reception of Uranus and Neptune from 2003 to 2010 (each moving through the other's sign), the illusion of the insurability of all financial risk became the banks' creed in spite of Saturn's prevailing opposition which cautioned reason. Metaphorically, what was practised was energetic fishing with an already widened net which led to inevitable tears in the weakest places.

It should be mentioned here that Neptune was in Aquarius at its discovery in 1846 and that shortly thereafter the first socialist uprising took place. Neptune in Aquarius mirrors Schiller's Ode to Joy: "Be embraced you millions! This kiss is for the whole world." During Neptune's transit in Aquarius the government decided that every American had the right to his own home and that he should be guaranteed an initial cheap mortgage for the total purchase price. The sums didn't add up due to the fact that with increasing mortgage interest rates and simultaneously falling real estate prices this was a bad deal. The transit of passive and dissolving Neptune in the active sign of the community is not conducive to a healthy economy. Politics is immersed in fog and teems with deception and conspiracy theories.

The econo-political necessity to choose between alternatives was disregarded by America in three lost wars – Vietnam, Iraq and Afghanistan. To decide economically means always ruling out less urgent options. And the intention of banks to secure themselves against all financial risk was made by them without asking who or what stood behind the insurers and their re-insurers. In the same way we usually neglect to look behind the curtain of the great world theatre. If one did, one would perhaps see that the lead actors look for, but can't find their costumes, must go on stage without having learnt their roles or not even know what is playing, especially since the drama hasn't even been written yet. However, the hall has apparently already been filled with spectators.

In the economy, as well as – strangely enough – in religion and education, trust, which cannot be measured, is the uppermost principle. And this trust is missing where the spirit is entrenched in a structure – for example in a mathematical formula for risk-free investment, or in dogmatic rulings for heresy-free redemption, in the movement of the Pisa Study for teacher-free educational conformity, or in the imprisonment of most European countries into the Euro straightjacket.

At the last but one connection between Uranus and Pluto in Virgo the financial decline of the French monarchy was set in motion by John Laws' founding of the *Compagnie d'Occident*. The result of the then wave of speculation led to the French revolution. It was turned into the greatest bankruptcy of all time. Therein lies the similarity.

If one asked what the difference was between the Uranus and Pluto conjunctions and the present squaring of Uranus in Aries and Pluto in Capricorn, I would say, the former marked radical self-empowerment and liberation from the tutelage of norms, the latter bureaucratic suppression of democracy in an attempt to avert bankruptcy, precondition of capitalism. If one asks wherein lies the difference between the ongoing conflict and that of 1932/33, I would answer: then the slow-moving planets Saturn, Uranus, Neptune, Pluto were moving in a contracting cycle towards one another and that signified a period of annihilation. Now they are moving apart in an expanding cycle, which holds out the promise of a less malignant turbulence than 80 years ago. Whoever was born in 1992/3 at the time of the Uranus-Neptune conjunction in Capricorn, once they are over 30, might take part in creatively shaping new land. Of course, one will keep ones eyes open for China's influence, which will possibly reach an initial apogee in January 2020 with the Sun-Mercury-Saturn-Pluto conjunction at 23 degrees Capricorn.