

# From Basle to Jerusalem –

## Theodor Herzl and the Birth of Modern Zionism

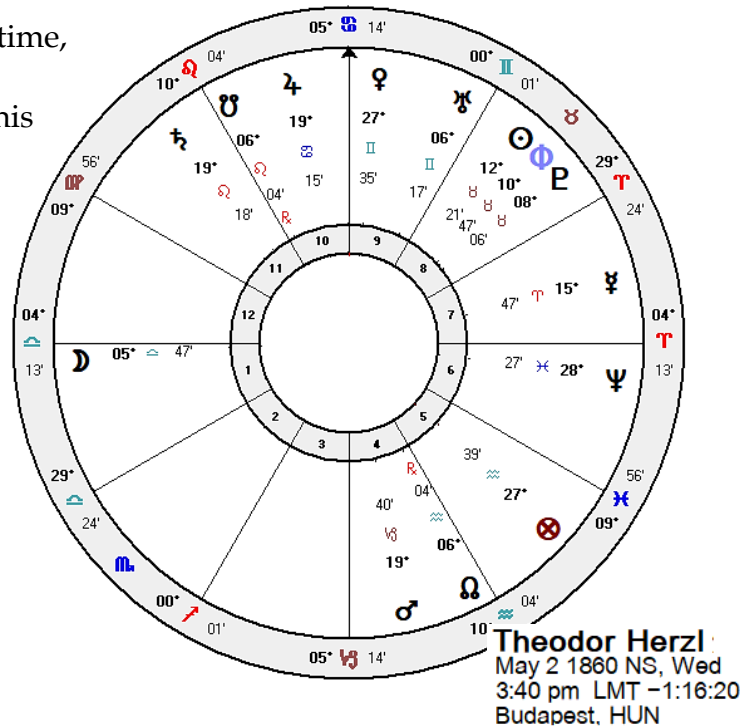
### The Visionary and the Call of History – as Seen through Astrology

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The aspiration to return to Zion, the Land of Israel, has never left the Jews since the destruction of the Second Temple in Jerusalem and the final exile by Romans in the year 70 CE. Throughout the centuries, the dream has been kept alive in literature and prayers, and every year on Passover, the holiday that symbolizes redemption from bondage, Jewish people say, “May we be in Jerusalem Next Year”. Towards the end of the 19<sup>th</sup> century, this dream began to turn into a reality, almost single-handedly, through the actions of Theodor Herzl, the visionary of modern Zionism.

Herzl was a prominent heroic figure in his own time, and over the century that passed he became mythologized and almost two-dimensional. In this article I would like to portray both sides - the personal as well as the historic aspects of this important figure. The chart used here is **tentatively rectified**. Preliminary attempts at rectification based on analysis of natal conditions and later events in life, suggest ASC of either 1 Aries, or 4 Libra, or 18 Virgo. As none of these is conclusive, house placement and rulership will not be used here and my astrological analysis will refer only to the indications that I consider obvious and reliable.



### The Early Years

Herzl was born on May 2, 1860 in Budapest, Hungary, as the second child of an upper middle-class Jewish family. As befits his Sun-conj-Pluto-sq-Saturn-in-detriment-in-Leo, his father was a wealthy banker, who later on lost it all in the 1873 crash. His parents were protective and ambitious for their only son, and with that same Sun-Pluto-Saturn configuration, his need to bring them pride and get their blessing and approval never left him even in his adult life.

The family observed the Jewish tradition in the liberal reform style, but the intellectual emphasis was on the German cultural heritage instilled in him by his mother, with whom he had special relationship throughout his life. Her own upbringing, which she passed on to her son, was in the spirit of the German-Jewish Enlightenment of the time, which advocated assimilation into the contemporary gentile society, and emphasized secular rather than traditional religious education.

As a child, Herzl already had a sense of his own destiny. He tells of a dream he had at age twelve, of the Messiah appearing to him and showing him the figure of Moses, to whom he said: "It is for this child that I have prayed." Then he turns to the child and said: "Go and announce to the Jews that I shall come soon and perform great and wondrous deeds for my people and for the whole world."

Yet, growing up in that environment, the young adult had little interest in the Jewish tradition. He never knew or cared for Hebrew or Yiddish, and his *bar-mitzvah* was termed 'confirmation'.

In early 1875, around age 15, when [T]Saturn was -opp-[N]Saturn, the young Herzl left the Technical School, to follow his pursuit of the literary arts.

In 1878, after his only sister died of typhoid fever, his parents couldn't bear to live there anymore, and the family moved to Vienna, where he went to law school and eagerly plunged into the activities of the Student Cultural Association. On 30 July 1884, age 24, he was admitted to the bar, but his attention began to shift to the social-political scene.

Sun-conj-Pluto always seeks to transform and reinvent the self. Neptune is always present in the personal quest for self-definition by imitating others or borrowing their identity, as well as the desire to break down boundaries. Thus, in his early years in Vienna in the 1880s, surrounded by a movement that advocated assimilation of the Jews into the gentile society, the young Herzl even adopted some of the stereotype anti-Semitic attitudes of his day. He believed that the 'Jewish problem' was a 'social question' not a religious or nationalistic one, and could be solved through cultural assimilation, conversion to Christianity and inter-marriage. Later, Herzl would come up with other grand unrealistic schemes for curing the world of anti-Semitism, one of which was that he would go to the Pope, and in exchange for the Pope's help against anti-Semitism, Herzl would urge the conversion of all Jews to Christianity (!).

Anti-Semitism was sweeping through Europe in those years and the young Herzl had to face it in spite of his attempts to circumvent it in his own life. Reading Eugen Düring's book "*The Jewish Problem As a problem of Race, Morals and Culture*", which attempted to explain the scientific and philosophical basis of anti-Semitism, was a personal blow to the indignant assimilated Herzl, and his inner pride began to fight back from within. He also withdrew his membership in a dueling Fraternity, when he found out that a Wagner memorial meeting they participated in, turned into an anti-Semitic demonstration. These were the seeds that later flourished into full political activism.

Herzl's Venus-sq-Neptune did not do much good for his love-life, and after years of unfulfilled romantic interests, on 25 July 1889, on his Saturn Return, he married twenty-year-

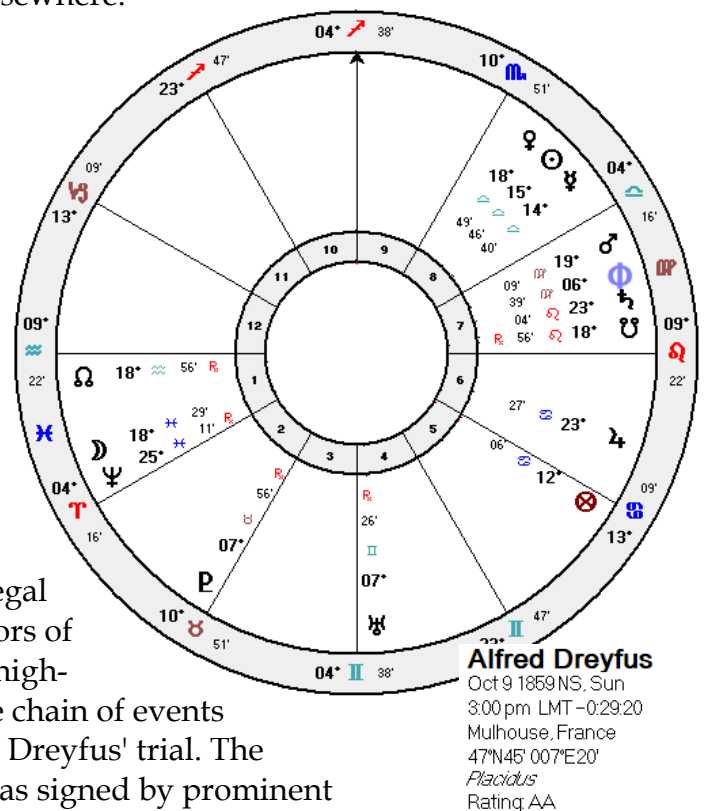
old Julie Naschauer, the daughter of a wealthy family. Their marriage was an unhappy one from the start and within weeks Herzl was contemplating divorce. Between 1889 and his death fifteen years later they had three children, many separations and as many reconciliations. It also turned out that his wife had mental problems from early age. Another source of conflict, stemming from the Moon-sq-Mars and Venus-sq-Neptune, was Herzl's devotion to his mother, who did not get along with his wife. Julie's lack of interest in his ceaseless political activities and aspirations only increased the distance between them.

Sun-Pluto-sq-Saturn-in-Leo does not deal well with authorities, and so, on 5 August 1885, after only one year of legal career in the service of the state in Salzburg, he abandoned it and with his Venus in the quick-penned Gemini he became a playwright and a journalist, writing reviews and travel pieces. His plays eventually were performed on stage but did not become the resounding success he had hoped for, while his journalistic talents did receive attention. In 1892 he won a coveted position with the Vienna newspaper *Neue Freie Presse*, and later in Early October, as [T-SR]Jupiter was -conj-[N]Mercury-in-Aries, aspecting his [N]Jupiter and Mars, he became its Paris correspondent. This job gave him hope that finally he was on his way to the success he had dreamed of, and he wrote his parents: "[This] is the springboard from which I shall leap high, to your joy, my dear beloved parents."

## The Turning Point

All this time, Herzl had been concerned with anti-Semitism more on an intellectual level, as an outside observer, distancing himself from the immediate personal Jewish experience. It was in Paris where he encountered the defining anti-Semitic event that would shape his life and consequently the fate of the Jews in the twentieth century. From this point on it became increasingly clear to him that the solution lay elsewhere.

Herzl's assignment in France coincided with a renewed outbreak of anti-Semitism, which culminated in the Dreyfus affair. In a cosmic fulfillment of the military character of [T]Jupiter-in-Aries to his [N]Mercury-Mars-Jupiter aspects in 1892 when he first got the job, he was in Paris in 1894 when Captain Alfred Dreyfus (b. Oct. 19, 1859, Mulhouse, France), a Jewish officer in the French army, was unjustly accused of treason. As [T]Saturn-conj-Dreyfus' [N]Sun-in-Libra, he was arrested on October 15 and on December 22 he was convicted and sentenced to life imprisonment on Devil's Island. Later on, the legal proceedings turned out to be flawed, with rumors of forgery and cover-up of German espionage by high-ranking officials. Doubts began to grow and the chain of events crystallized into a movement for the revision of Dreyfus' trial. The intelligentsia became involved and a petition was signed by prominent people, including Anatole France, Marcel Proust and many other



intellectuals. This movement culminated in the publication of a letter by the writer Émile Zola under the headline "*J'Accuse*" ("I Accuse") on Jan. 13, 1898.

Years later, after much advocacy, Dreyfus was pardoned, but at the time the affair triggered anti-Semitic demonstrations and riots in Paris and in the provinces. Herzl, who covered the trial, witnessed the mob shouting "Death to the Jews", and in a transformation of consciousness and dramatic departure from his previous call for assimilation, he was now resolved that there was only one solution to anti-Semitism: The mass immigration of Jews to a land of their own where they could establish a sovereign state. Some writers describe the change in Herzl as '**conversion to Zionism**'. Thus, the Dreyfus Affair became a pivotal event and a catalyst in the creation of Political Zionism. Incidentally, the word *Zionism* was first coined by a fellow supporter in Vienna in 1893.

The beginning of Jewish national reawakening started decades earlier in Eastern Europe and Russia with the revival of the spoken language, Hebrew publications and a call for auto-emancipation and renewal from within. By his own admission, Herzl was not quite aware of all that, as he had been trying all along to shed his Jewish identity. And so, with his new understanding of the 'Jewish Problem' he approaches it from a completely bold new angle. There was no time to waste, and with a great sense of urgency he set down the plan and his vision of a Promised Land where the Jews would live openly and free, like all civilized nations, under a charter from the world powers.

Herzl's Leo-Saturn-sq-Sun-Pluto sought the attention of powerful people in high places, so he directed his efforts to the international arena. The action-seeking combination of Exalted-Mars-sq-Exalted-Jupiter-sq-Mercury-in-the-trail-blazing-Aries spurred him on to promote his point of view, while the earthy Taurus-Sun wanted tangible and practical results. On 3 June 1895 Herzl first approached the great Jewish philanthropists Baron Maurice de Hirsch (b. 9 December 1831, Munich, Bavaria) and later on Lord Edmund Rothschild, both of whom, by that time, had funded Jewish agricultural colonies in Palestine and in Argentina. His bold ideas did not suit their cautious low-profile approach and he was turned down. It was a Saturn-sq-Sun lesson when Herzl realized that he had to turn to the Jewish masses rather than rely on the benevolent father-figure of the philanthropist. In the winter of 1895-6, in the last few months of his stay in Paris, in a spell of feverish inspiration, he re-wrote his "Address to the Rothschilds" and called it *Der Judenstaat* - "The Jewish State".

Herzl was capable of separating his new ideology from his cultural background, as it is a little-mentioned fact that Herzl listened to and was inspired by Richard Wagner's music while writing this most dramatic book. Wagner's anti-Semitism was a well-known fact, but to Herzl it must have invoked the revival of nationalistic spirit that Wagner's music represented. To this day, playing Wagner's music is controversial in Israel.

At the time [T]Neptune was at 16 Gemini and [T]Pluto was at 11 Gemini, and based on the above description, it is quite possible that they affected the angles of his chart.

Herzl's Sun-in-earthly-Taurus instinctively understood the need for the connection with the land, and Neptune-Venus combination allowed him to dream when others were still skeptical. In an almost Jeffersonian echo, he writes:

“The whole plan is in its essence perfectly simple, as it must necessarily be if it is to come within the comprehension of all.

Let the sovereignty be granted us over a portion of the globe large enough to satisfy the rightful requirements of a nation; the rest we shall manage for ourselves.

The creation of a new state is neither ridiculous nor impossible. We have in our day witnessed the process in connection with nations which were not largely members of the middle class, but poorer, less educated, and consequently, weaker than ourselves.”

Then he continues, in his Neptunian idealistic conviction:

“The Governments of all countries scourged by anti-Semitism will be keenly interested in assisting us to obtain the sovereignty we want.”

The book contains plans for funding and getting the support of the international political powers of the time and presents a clear vision of this future state with its social, economic and political structure laid out in detail. It was to be a model of a technologically and morally advanced, secular and pluralistic society, and a “*Light unto the nations*”. (Note his Gemini-Venus conjunct Israel’s Uranus-in-9H). With the earthy pragmatism of Sun-Taurus and Mars-Capricorn, combined with the Neptune idealism, Herzl created a blueprint for a utopian society that almost defies human reality and social forces as we know them. The same fixed Taurus-Leo Square gives the book an authoritarian non-democratic tone of benevolent patronizing, addressing the lower classes separately from the middle class and the elite. It is to be a disciplined society where everyone has a place and a given task to fulfill. To the astrologer’s eye all these suggest the heavy-handed controlling traits of the Sun-Pluto-Saturn combination.

“The Jewish State” first came out as a book in February 1896 and received immediate public attention. It made a great impression on the Jewish masses, especially those in Poland and Russia, who were suffering from terrible pogroms and persecutions at the time, and it became a manifesto and a symbol of the Zionist movement. Herzl’s image achieved almost messianic proportion and was called by some “The king of the Jews”. In later years Herzl wrote another utopian book *Altneuland* (‘Old New Land’, 1902), which describes a visit to this already-established future state. Incidentally, this one was translated into Hebrew under the title “*Tel Aviv*” (‘Tel’ - a hill, ‘Aviv’ - spring, renewal) after which the well-known city is named.

## Opposition

The voice of the opposition came not only from the quarters of the very orthodox religious circles who believed in waiting for the redemption by the Messiah, as well as from the cautious pragmatic circles, but also from modern Jewish intellectuals at the time. The influential essayist *Ahad Ha’Am* (אהד העם ‘one of the people’, *nom de plume* of Asher Ginzberg, b. 18 August 1856, Skvira, near Kiev, now in Ukraine), who emphasized the spiritual basis of Zionism, severely criticized its absence from Herzl’s political Zionism. He believed, like many others, that the purpose of the creation of a Jewish national homeland in

Palestine is to serve as the center and model for Jewish life in the Diaspora. I would add that, in retrospect, from where Israel stands now, both approaches have won their place.

## From Words to Action

Only one year after the publication of *Der Judenstaat*, on **29-31 August 1897**, Herzl convened and chaired (and funded) **the First Zionist Congress in Basle, Switzerland**. The [T]N.Node at 6 Aquarius-conj-his [N]N.Node carried the appropriate symbolism of organizational connections of the masses. Herzl was not attached to the Jewish tradition and would have been content with a Jewish sovereign territory anywhere in the world, but the other Jewish leaders, as well as the masses would not consider any place other than the ancient homeland of Zion. The congress adopted the Basle Program, declaring that "Zionism seeks to establish a home for the Jewish people in Palestine secured under public law" and Herzl was elected as first president of the new organization.

The call for that first congress actually took place on 6 March 1897 in Vienna, at a meeting convened by Herzl's supporters for the purpose of issuing a newspaper. The 'Word' comes before the action, and on 4 June 1897, as [TS]Saturn-at-0-degrees-Sagittarius-octile-[N]Mercury, the first issue of *Die Welt* appeared, with Herzl providing the funds. *Die Welt* became the organ of the Zionist organization that followed, and Herzl, putting to work his prolific journalistic talents, was the major and frequent contributor to its contents.

Herzl's Taurus-Sun-ruled-by-Venus-sq-Neptune-at-Venus'-Exaltation-degree gave him a sense of style, which showed up not only in his own impeccable elegant and aristocratic appearance, but also in his demand that all the congress delegates should wear formal evening clothes and white ties even for the morning sessions of the congress. It was not only a matter of decorum, but also part of the message sent out to the world, through the many newspaper reporters that were invited, meant to present a new image of the Jews - proud and different from the persecuted masses in Eastern Europe, ready to take their place as equal among the nations.

The difficult aspects in Herzl's chart did take their toll, as Herzl was steering his ideas among the world leaders on the one hand and the Jewish political factions on the other. The road was strewn with frustration and disappointments, but with all those fixed planets in his chart, possessed by his vision, he never wavered from his ultimate goal and matured into an able politician along the way. All along, Herzl's personal life is replaced by his public one, and he is well aware of his place in history. In his diaries he writes: "I believe that for me life has ended and world history begun". The [N]Pluto-conj-Sun transformation is complete.

With Sun-Pluto-Saturn-in-Leo Herzl instinctively understood the role of the great international powers and the need to get their protection and support. Parallel to his organizational efforts among the Jews he was working on making inroads into the major European courts - primarily that of Kaiser Wilhelm II of Germany and the Sultan of the Ottoman Empire. In 1898 he went to Palestine to meet with the Kaiser who was traveling in the region, but the response was vague and non-committing. When these efforts proved fruitless, he turned to Great Britain, and met with Joseph Chamberlain, the British colonial secretary and others. The only concrete offer he received from the British was the proposal of

a Jewish autonomous region in Uganda in east Africa. Herzl presented the Uganda Program to the sixth Zionist Congress (1903) as a temporary solution for the plight of the Russian Jews in the Kishinev pogroms, but was met by a storm of protests, and the idea eventually was dropped.

After the First Zionist Congress in Basle, Herzl wrote prophetically in his diary:

If I had to sum up the Basle Congress in one word--which I shall not do openly--it would be this: In Basel I founded the Jewish state. If I were to say this today, I would be greeted by universal laughter. In five years, perhaps, and certainly in fifty, everyone will see it.

In true Neptunian inspiration, Herzl also coined the famous phrase:

"If you Will, it is no fantasy" - אם תרצו אין זו אגדה , which became the motto of the Zionist movement. Exactly fifty years later the dream became a reality when Zionism led to the establishment of the State of Israel.

## Death and Tragedy

With Sun-conj-Pluto-sq-Saturn, death was not a stranger in Herzl's life. In addition to his sister's death when he was 18, a close friend committed suicide in 1890. Tragedy persisted even after his own pre-mature death at age 44. His wife died three years after him; his daughter Paula, named after his dead sister, became a heroin addict and died from an overdose in France at age 40 in 1930; her brother Hans, a year younger, committed suicide in Bordeaux at the age of 39 on the day of his sister's funeral, and his youngest daughter, Margaret, perished in WW2 in the Terezin concentration camp. The family legacy ended when his only grandchild changed his name and eventually committed suicide in 1946.

With natal Saturn in Leo, which signifies the heart, it is interesting to note that the name 'Herzl' was the German translation of the word 'heart' - the family's previous name. The configuration of the Sun - the life giver - with Saturn and Pluto, both signifying death, was a 'ticking bomb' waiting to happen. Herzl's physical health had been weak for years and the premonition of an early death never left him and even spurred him on to complete his work. As [T]Saturn-in-Aquarius was opposing his natal one, Herzl died on **3 July 1904, at 5 pm**, of pneumonia and a failing heart that had been weakened by his hard work on behalf of the movement he helped create.

On 17 August 1949, as [T]Pluto-in-Leo was -conj- his [N]Saturn sq Sun in the 8<sup>th</sup> House,, his remains were brought to Israel and re-interred on Mount Herzl, overlooking the ancient city of Jerusalem.

## Astrology of the Collective - Continuity and Patterns

In previous lectures and in an article (*"How Astrological Continuity Works, As Seen Through The History of The Jewish Nation"*, NCGR Journal winter 2000/2001), I presented my thesis is that it is possible to use a modern or later chart of a nation to investigate historic events that preceded that date, if no earlier charts exist.

Not every country has a clear beginning - countries like China, Persia, India or England have always been there in one form or another. For such countries it is an established astrological practice to use charts of important historic events that signify a new regime. Over time, we end up with more than one chart per such entity, even for the same event. It is not an easy task to sort them out and determine which are the operative ones. A new chart for a country does not necessarily cancel the previous ones. It has been observed by many astrologers that old charts continue as viable entities and should be used alongside the new ones<sup>1</sup>. Sometimes, those early charts work even better than the new ones. One such case is the chart of the 1917 Communist Revolution in Russia, which I continue to use.

The history of the Jewish nation began in ancient times in the near east. They eventually formed an independent political and social 'federation' of the Twelve Tribes in the land of Canaan, which later changed into a monarchy, and then split into two kingdoms - Judea and Samaria. The exact dates, and even years for these changes are hard to establish. Following the Greek and the Roman rule the distinct political autonomous entity ceased to exist, and was re-established as modern-day Israel in a singular historic moment on 14 May 1948. This is the only defining event that can be accurately dated and timed.

When all the historical charts for a given entity are examined a pattern usually emerges and we begin to see a sign connection, continuity, or exchange, usually among the signs of the Sun, Moon, ASC and MC from one chart to the next, primarily by conjunctions and oppositions, not necessarily in tight aspects. Such sign continuity is also maintained between the charts of leaders and their country<sup>2</sup>.

A similar concept is the "Shared Degree Area", used by Bill Meridian in his work on the stock market<sup>3</sup>, observing that first-trade charts of stocks of the same industry tend to group around the same zodiac area.

It all comes down to a core theme and a deeper significance embedded in those entities, which manifest through this zodiacal continuity, not unlike synastry between people's charts.

## **The Thesis**

If a national chart is connected to all the charts that preceded it as well as the future ones, then we can assume that the 20<sup>th</sup> century chart of modern Israel is connected to some older charts that pertain to the Jewish nation through the shared degree areas, even though these older charts might not be known to us. In other words, there is an invisible chart and sign connections that run as a historic theme. When those signs are activated, we get historic national events. Therefore, we should be able to use a modern chart, henceforth the 'base chart', to assess prior historic events.

My detailed research into this premise appeared in the above-mentioned article, but I will add this here: As I examined events in Jewish history I noticed that it seems to work also in terms of the Jewish life in the Diaspora, and not just for the sovereign entity of the state on



the land. Going back in history, those sensitive sign-areas seem to have been activated at times of momentous national events.

## Other Important Observations

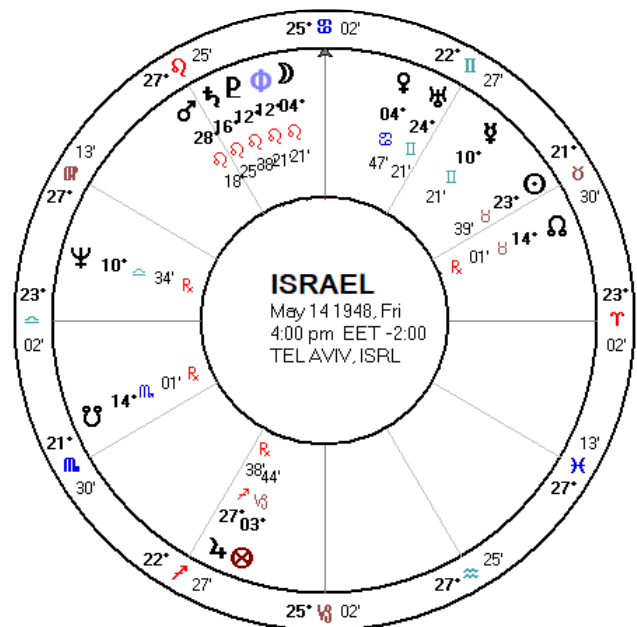
In my experience, events are shown in mundane charts primarily by transits. There is almost no need for progressions or directions. Even though the Precession of the Tropical Zodiac can be taken into account for very old charts, I have observed that it's the degree-number that responds to transits, as if it has a quality of its own, i.e. relative to the Tropical sign it is in<sup>4</sup>. In other words, once the event takes place, the meaning is carried on by the degree number, regardless of the shifting of the Tropical Zodiac from its original place in the heavens. It's the relative place in the sign, which respectively is relative to the Equinoxes. This fact is interesting by itself and can be used as a starting point for validation of the Tropical Zodiac vs. the Sidereal one.

Hard-aspect transits of the slow planets to the signs of the Asc, Mc, the Sun and the Moon in the base chart are the most "productive" ones. Transits may also relate to cadent houses when important planets are found there.

## Neptune as a Nation Maker

In another thesis, I have identified Neptune as an important factor in the struggle for national identity in general, and in the history of the Jewish people in particular. The role of Neptune in the quest for self-definition and identity is very marked in the natal chart of individual people, usually appearing as Sun-Neptune in hard aspects. In the history of nations it appears as chaotic times, when new ideas, new ideologies and political structures begin to emerge. This was quite evident in the revolutions and the social changes that swept through Europe in 1848, which came immediately after the discovery of Neptune (1846) - a period which was called "The Spring of The Nations".

In the chart of the state of Israel (Proclamation of Independence, 14 May 1948, 4.00 pm, Tel-Aviv) both principles seem to work quite powerfully. For the Jewish people, Neptune appears at momentous historic time; two such notable events are the Destruction of the First Temple and the exile to Babylonia in 586 BCE, and the Roman destruction of the Second Temple and final exile from their land, in 70 CE. In both events, [T]Neptune was at 23° Aries, opposite modern Israel's ASC. To add to this, in 586 BCE Saturn was in late Cancer - conj- Israel's MC, and in 70 CE it was late Libra conj. Israel's ASC. Neptune appears in the



ascending sign Libra at the birth of modern Israel.

## Looking for Meaning

The historic essence and the running themes of the Jewish existence since the times of the Patriarchs are of Exile and Redemption - leaving a birthplace to establish a new home in a promised land. Receiving the Word of God and disseminating it among the nations. Loss of that homeland, exile and dispersion, leading to life in the Diaspora, in a non-physical, non-material existence, not connected with the land, which in turn leads to a tremendous spiritual development and spiritual autonomy, with an ever-present longing for reconnection with the land.

All these can be seen in the chart of modern Israel:

Libra ASC - Aries DESC: The axis of War and Peace. It is interesting to note here that in Ptolemy's scheme of sign rulership over countries, Judea is ruled by Aries, and so is England<sup>5</sup>. Palestine was under British rule from the end of WW1 until 15 May 1948. In 1917 England also had a special role in recognizing Palestine as the National Home for the Jewish people.

MC-conj-Moon-conj-Saturn: Yearning for a Home - the Homeland. Saturn R.4H in Detriment, signifies territorial insecurity and fear of national homelessness. The general chart emphasis is above the Horizon, on 10H, not on the 4H - not tied to the land, to the physical roots, but striving towards the purpose of the nation's being and place in the world.

Sun-Taurus in the 8H: Life and land created from the jaws of death and extinction of WW2. The return from the non-physical to the physical existence. Incidentally, the Sun in Taurus, which rules the neck, conjures up the Biblical admonition of the people by the prophets for being stubborn in their sinful ways. The Hebrew phrase for stubborn is 'hard neck' (עם קשה ערף).

Moon-Pluto-Saturn-Mars, all -sq- Sun-Taurus 8H: Death and Rebirth - The Phoenix rising from the ashes of WW2. War, death, struggle and hardship for the people on the land.

Venus, R.ASC & 8H, in 9H: Emphasis on international economic ties. Funds from Jews in the Diaspora helped to establish the young state. Incidentally, the Libra-Venus connection also appears in the fact that the Declaration of Independence took place at the Tel-Aviv Museum of Art.

3H - 9H, containing Jupiter-in-Sagittarius and Mercury-Uranus-in-Gemini respectively: Creating, acquiring and dissemination of knowledge. The ancient call to become "Light Unto The Nations" as translated into Israel's renowned academic institutions, high tech industries and export of agricultural know-how.

**The signs and planets that seem to be mostly involved in the Jewish historic events:**

Signs: The Fixed & Cardinal

Planets: Saturn, Uranus and Neptune. Occasionally, Jupiter and Pluto.

Incidentally, traditionally the Jews are ruled by Saturn and Aquarius<sup>6</sup>. There is no clear rationale for it, but the Saturnian strict nature of traditional Judaism fits the description.

## **Herzl and Dreyfus in Historic Astrological Perspective**

Herzl's natal planets are intimately and amazingly connected with his brainchild - the future Jewish State, through the shared Taurus Sun; his exalted Jupiter-in-Cancer -conj- Israel MC; his exalted Mars-in-Capricorn -conj- Israel IC; his Venus-in-Gemini -conj- Israel's Uranus-Jupiter axis in 9H-3H; his Uranus -conj- Israel's Mercury-in-Gemini and his Saturn-in-Leo is -conj- Israel's Saturn-Pluto-Moon. This last one echoes his own Saturn-sq-Pluto and emphasizes the theme of national homelessness to which Herzl dedicated his life.

It also takes Neptune to make a dreamer and a visionary such as Theodor Herzl was. Even with the solar chart it is still possible to see the strong Neptunian effect in his life through the square to Venus, Dispositor of the Sun, with a possible opposition to the Moon and a possible angular placement. When the 12 year old Herzl had his messianic dream, it was the year of his Jupiter Return. Also, [T]Jupiter and [T]Uranus were in Cancer, [T]Saturn was in Capricorn and [T]Neptune was in Aries - all quite exact on the Angles of the future Jewish State, as well as his own planets. The repetition of Neptune around 23 Aries is quite striking.

When Herzl wrote "*The Jewish State*" [T]Pluto and [T]Neptune was -conj- his [P]Sun and [P]Mercury at 16 Gemini. Quoting Alfred Witte<sup>7</sup> for Pluto + Neptune: "Changes which are not noticed externally. Sneaking transformations. Changes only recognized in the future." [SA]Mercury was -sq-[N]Saturn-in-Leo, harking forward to the meaning of Saturn in Israel's chart. [P]Jupiter and [P]Venus were exactly -conj-future-Israel's MC, and were still in effect when he convened the first Congress in 1897.

The other player - Alfred Dreyfus, disappeared from the public eye and his legacy remained as the catalyst for the historic events that followed. He, too, has connections to the chart of Israel: Sun, Mercury and S.Node -conj-Israel's ASC and his Moon-Saturn-in-Cancer are in the MC sign of Israel. His Uranus is -conj-Israel's Sun and his Mars in Sagittarius is -conj-Israel's Jupiter, symbolizing the justice system in a military context. He is also connected with Herzl through his N.Node-conj-Herzl's Mercury, thus unleashing the power of the written and the spoken word. When Dreyfus was brought to trial [T]Saturn-in-Libra was -conj-his Sun, as well as -conj-future-Israel's ASC. It is also possible to state that the exalted [T]Saturn-in-Libra plus the exalted [T]Jupiter-in-Cancer-conj-Dreyfus' Moon at the time of the trial was an indication for his future pardon.

## **Epilogue or Act II**

While modern Political Zionism had its roots in the new spirit of nationalism that engulfed Europe after the discovery of Neptune in 1846, it evolved through the events of WW1 & WW2.

Herzl's earlier failure to obtain support from Germany and Turkey on the one hand and his positive contacts with high-ranking government officials in England on the other were signs

of things to come and paved the way for future development. Lobbying the British government continued after Herzl's death, spearheaded by the Rothschilds and Dr. Haim Weitzmann (b. 27 November 1874, Motol, Belarus, 25E36,52N19), who later became the first president of Israel.

The wake of WW1 and the defeat of the Ottoman Empire produced the Balfour Declaration (2 November 1917), which was the first political recognition by a world power of the right of the Jews for a homeland in Palestine. Lord Balfour was the secretary of foreign affairs for the British government, and the declaration was written as a letter addressed to the Rothschild. The reality was that this gesture resulted not so much from pure moral conviction and desire for historic justice, as from political power games played in the world arena by the Allies of WW1. The details of the stories are long and involved, so we will leave them off here.

Just note the transits to future Israel and the late Theodor Herzl's charts: [T]Neptune was at 7 Leo and Saturn was at 14 Leo at the time of the Balfour Declaration. These transits also powerfully affected Lord Balfour's own chart (b. 25 July 1848, Edinburgh, Scotland, 03W13,55N57) with natal Jupiter, Sun, Venus and Mars in Leo.

Harking back to ancient times, this Neptune transit is dramatic in another way: In 538, Cyrus II (*Koresh*) of Persia, who had defeated the Babylonian empire the year before, issued a decree that allowed the Jews to return to Judea and the restore the Temple in Jerusalem. Following that, a large number of Jewish exiles returned from Babylonia to Jerusalem and the Second Temple was built. Neptune was at 7 Leo in that year! Symbolically, both Balfour Declaration and the Cyrus Decree were of the same historic nature: An international power that intervenes and helps the Jews return to their homeland, and the national identity and sovereignty is restored.

In 1922, when [T]Jupiter-in-Libra was -conj-future-Israel's ASC (as well as -conj-Britain's DES, of 25 December, 1066), the League of Nations granted Britain a mandate to rule Palestine. The mandate incorporated the Balfour Declaration and stressed the Jewish historical connection with Palestine. On 29 September 1923, as [T]Saturn was passing over the same points, the British Mandate officially came into force. It must be added that astrological connections can also be found between the charts of Theodor Herzl, of Israel and some of the historic charts for the UK.

On 29 November 1947, in the aftermath of WW2, the UN passed a Partition Resolution for the establishment of an Arab and Jewish states. On 15 May 1948, as [T]Neptune at was -sq-England's Sun-MC, the British mandate over Palestine officially ended when the British flag was lowered and the High Commissioner sailed away from the Haifa port.

## **Current Affairs with an Eye on Neptune**

Neptune is still at work in the affairs of Israel. Of special interest is [T]Neptune -opp-Israel's Sun at the time of the Six Day War in 1967 and its connection with the current [T]Neptune in Aquarius. That war, which was a pre-emptive act of self-defense against the Arab countries that were laying siege on Israel, turned into a great military victory, yet at the same time it sowed the seed of the current conflict with the Palestinian population. For the Jews, not only

was it a miracle of rescue from annihilation, but also a return to the many national historic holy places, such as the Temple Mount and the Western Wall, which had been under Arab control since 1948, and to which they had no access until that time. The euphoria was overwhelming. [T]Neptune, the indicator of religion, of hopes and messianic redemption, was -opp-the [N]Taurus-Sun that indicates connection with the land. Neptune also signifies unifications and removal of boundaries, and as such, it also symbolized the unification of Jerusalem and tearing down the wall that divided the city during the Jordanian rule. All these brought in a new messianic message, which affected many sectors of the Jewish population: Finally the Jews have returned to the Holy Land as it existed in the times of King David. As a result of this new geo-political situation, the Arab Palestinian population in those regions, which until that time had been under the Jordanian rule, slowly began to create a new self-identity and a desire for political sovereignty. This is clearly the handy-work of Neptune, which shows up at the time when new entities are born out of Chaos.

If this model is correct, then my prediction is that the conflict between Israel and the Palestinian will continue for the duration of [T]Neptune in Aquarius which squares the Sun of Israel and the Neptune-in-Scorpio of 1967, as well as opposing the Leo planets in the chart. Obviously, Neptune is not the only planet that's at work here, but based on the totality of my observations I would say it is the one to reckon with. Another point worth making is that, in my opinion, until such a time when the new Palestinian entity is fully and formally defined, the chart of modern Israel can serve to describe the conflict in its totality.

On a philosophical note I would like to add that when looking at the dialectics of history from the vantage point of distance in time and space, it is easy to see how things that look good at the time produce suffering later and how suffering harbors the invisible seeds of a future good.

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## Notations Used

1H, 2H, ... : First House, Second House, etc.

R.1H, R.2H, ... : Ruler of the First House, etc.

[N] : Natal

[T]Planet : Transiting Planet

[P] : Secondary Progressed

[SA] : Solar Arc

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<sup>1</sup> See Nicholas Champion's introduction to his *Book of World Horoscopes*, p.45-48.

<sup>2</sup> In the *Tetrabiblos*, Book II, chapter IV, Ptolemy states that the position of the Sun and the Moon and the ASC at the time of the construction of metropolitan cities has sympathy with that city in a special manner. When the date of the foundation cannot be ascertained the mid-heaven of the reigning king or other actual chief is to be substituted. Nowadays, when only date is available for an event, it is common practice to use Noon chart where Sun = MC, which also seems to work well.

<sup>3</sup> Bill Meridian, *Planetary Stock Trading*. Also, his article in *Considerations* magazine vol. XIV No.2.

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<sup>4</sup> This observation has also been made by Diana Rosenberg, independently. Diana is a New York astrologer, known for her work on Fixed Stars and Constellations, which she applies in her exploration of antiquity and world history.

<sup>5</sup> Tetrabiblos, Book II, ch. III.

<sup>6</sup> This rulership assignment is found in the following texts:

Al-Biruni, *The Book of Instruction In The Elements of The Art of Astrology*, 1029, translated by R. Ramsay Wright;

Avraham Ibn Ezra, *The Book of Nativities*, 12 century, Spain; Avraham Ibn Ezra, *The Beginning of Wisdom*, translated by myself, ARHAT Publication, 1998

<sup>7</sup> *Rule For Planetary Pictures*, Witte-Verlag, Hamburg 1928.