Medieval Astrology Profile for Hannah Arendt

File History: Initial 15-May-2014; Table Revised 14-Jun-2016

Introduction to delineation of appearance and character in natal astrology. The following document is a hand-written analysis of **Hannah Arendt**, using the principles of medieval predictive astrology. The discipline of natal astrology focuses on the fate of an individual based on a horoscope cast for the moment of birth. Within natal astrology, the 1st house occupying the eastern horizon at birth describes the native: physical vitality, appearance, and character. Between the Hellenistic and Medieval eras several specialized models were developed to assess these characteristics. They include **longevity** (vitality and length of life), **physiognomy** (form and shape of the face and body), **victor of the chart** (overall life purpose), **manners** (social conduct including ethical behavior), and **temperament** (elemental mix of fire, earth, air, and water with applications in medical astrology). Prior research has presented models and results for longevity (*A Rectification Manual: The American Presidency*, Chapter 4) and physiognomy (*Astrological Physiognomy: History and Sources* & *Astrological Physiognomy: Empirical Tests of the Leo Rising Decan*).

Victor of the Chart. Included are two competing models for computing the victor of the chart said to be the single most powerful planet in the horoscope. According to Plato's follower Porphyry, the planet signifying the victor of the chart by configuration in the natal horoscope shows the life choice made by the soul prior to incarnation. Plato explains the details of his soul model in *The Myth of Er* found in the closing pages of *The Republic*. Porphyry and his peer Antiochus offer specific rules for determining the victor of the chart. The method of Antiochus/Porphyry is compared to a later method for determining the victor suggested by the Jewish Rabbi Abraham ben Meir ibn Ezra, a philosopher and astrologer active in the 12th century. For a discussion of these two models, see the companion paper *Victor of the Chart: Testing Methods of Antiochus/Porphyry and Ibn Ezra*, which serves as a key to what is presented here.

Manners. Plato was not alone among Greek philosophers in conceiving models for the soul. Aristotle's model of vegetative, sensitive, and intellective soul levels (assigned respectively to the plant, animal, and human kingdoms) was taken up by Ptolemy, who found a correspondence between the sensitive and intellective soul and Moon and Mercury in the natal horoscope. The configuration of the Moon and Mercury, with special emphasis given to their rulers, is a second method for analyzing the soul. Ptolemy introduces this model in *Tetrabiblos III.13* "Of the Quality of the Soul.*"* Subsequent authors refer to this model as the "Significators of the Soul" or "Manners." A summary template for the Moon and Mercury is presented in the paper and will be developed further in future versions.

Acknowledgements

Birth Data Hannah Arendt. 14-Oct-1906. Hannover, Germany, 9:15 PM.
Source: Quoted BC/BR (Rodden Rating: AA). Provided by arrangement with Astro Dienst.
Birth Data Link: http://www.astro.com/astro-databank/Arendt,_Hannah

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Hannah Arendt

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Hannah Arendt (October 14, 1906 - December 4, 1975)

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The original article can be found here:
http://www.kirjasto.sci.fi/arendt.htm

"Political philosopher, an authority on anti-Semitism, and writer of *The Human Condition* (1958) and *Eichmann in Jerusalem* (1963). When Arendt's brief love affair with the famous philosopher Martin Heidegger (1889-1976) in the 1920s was revealed, it caused much debate. Heidegger had joined in the 1930s the Nazi party. Arendt, a Jew, gained fame as a German-Jewish refugee scholar. She did not cut his friendship with Heidegger after World War II, although a number of Heidegger's colleagues were disappointed in his reluctance to apologize for his Nazi past.

"Love, by its very nature, is unworldly, and it is for this reason that it is not only apolitical but anti-political, perhaps the most powerful of all anti-political human forces." (from *The Human Condition*)

"Johanna (Hannah) Arendt was born in Hannover, East Prussia, into an old Jewish family from Köningsberg. She was the only child of Paul Arendt, an engineer, and Martha (Cohn) Arendt. Both her father and grandfather had died when she was young – Paul Arendt died from syphilis in 1913. A few years later her mother remarried. Arendt had troubles in adjusting herself to her stepfather and two stepsisters; at sixteen she was already intellectually far ahead of her friends of the same age. She had read Kant's *Critique of Pure Reason* and founded a circle for reading of ancient literature. After receiving her B.A. from Königsberg University (now Kaliningrad), Arendt went to Marburg, a small university town. There she met Martin Heidegger, whose lectures attracted students from all over Europe. "There is a teacher; perhaps thinking can be learned... " she later wrote in her commemorative essay 'Martin Heidegger at Eighty' (1969).

"Heidegger was writing at that time his most important work, *Being and Time*, which was published in 1927. Arendt, called "the green one" because of her elegant green dress, moved to an attic near the university. As a young student of philosophy, Arendt was not an interlocutor who was Heidegger's intellectual match. When they met in his office for the first time, she was too awed to speak in anything but monosyllabes. Their age difference – seventeen years – was perhaps a greater problem socially and psychologically than sexually. "The demonic has seized me," Heidegger wrote to Arendt in a passionate letter. Her attic apartment was their secret meeting place. "Why do you give me your hand / shyly, as if it were a secret?" Arendt asked in a poem. "Are you from such a distant land / that you do not know our wine?"

"The young, insecure Arendt has been characterized one-track-mindedly as a "victim" of Heidegger's seduction. Without doubt Arendt must have realized early that she cannot build her life of their affair. Heidegger was married and had two young children. Thea Elfride Petri, his wife, came from a Protestant family; Heidegger was a Catholic. She had attended Heidegger's classes in 1915 and two years later they married. She became a faithful companion to Heidegger. Elfride was a Nazi before he joined the party, and her anti-Semitism was notorious even in the 1920s.

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“In some sources it has been speculated that Arendt was looking for a father figure, or she tried to find acceptance as a Jewish woman in the hostile German society. Heidegger definitely was an authority figure, devoted to philosophy, and the most inspiring person in Arendt's life. Their secret meetings and correspondence continued also after Arendt left Marburg for Heidelberg on Heidegger's initiative. Though Arendt hadn't given him her new address, unable to resist her, he located her through Günther Stern, a Jewish student. While in Heidelberg Arendt finished her studies with Karl Jaspers, a friend of Heidegger.

“In 1926, when Arendt informed Heidegger of her other affairs, he congratulated her. "I love you as on the first day – that you know," Arendt wrote to him, but in 1929 she married Günther Stern, and moved with him to Frankfurt. Stern was a journalist and former philosophy student. Arendt did not love him and they divorced in 1937. Arendt's doctoral thesis, *Der Liebesgriff bei Augustin: Versuch einer philosophischen Interpretation*, came out in 1929. In a note, referring to Heidegger, she criticized his concept of "world" as impersonal and loveless. In Arendt's subsequent study of Rahel Varnhagen, a Berlin Jew, her description of Rahel's broken love affair with Count Finckenstein has been read as an examination of Arendt's own experiences.

“Heidegger joined the Nazi Party in 1933, when Hitler became the leader of new Third Reich. Arendt was arrested, interrogated, and as soon as she was released from jail, she fled to Paris with her husband. In exile Arendt joined Youth Aliyah, an organization which trained students who wanted to move to the Holy Land. In January 1940, she married Heinrich Blücher, an art historian and fellow exile. A few months later, she was briefly interned, first in a Paris stadium, then in a French concentration camp.

“Following the fall of France to the German army, Arendt and Blücher escaped to the United States, where they started a new life. Arendt learned English, began to write, and moved among the intellectuals of the *Partisan Review* milieu. Alfred Kazin wrote in his diary after meeting her: "What luck. Hannah Arendt placed next to me at the dinner for Rabbi Leo Baeck.... Darkly handsome, bountifully interested in everything, this forty-year-old German refugee with a strong accent and such intelligence – thinking positively cascades out of her in waves – but I was enthralled, by no means unerotically.... I love this woman intensely – she is such a surprise, such a gift." However, during the 1940s, the living situation of Arendt and Blücher was grim. They cooked their meals in a communal kitchen, and Blücher shoveled chemicals in a factory before he found more agreeable work.

“At the beginning of 1946 Arendt published an essay entitled 'What Is Existential Philosophy?' She also met Jean-Paul Sartre who was lecturing in the United States. In New York City Arendt worked from 1944 to 1946 as a research director of the Conference on Jewish Relations, then as chief editor of Schocken books (1946-48), and executive director of Jewish Cultural Reconstruction (1949-52). In 1950 Arendt became a U.S. citizen.

“After the war Arendt contacted Jaspers and took him into her confidence. She was still living in modest circumstances but it did not prevent her from sending her former teacher and his wife three parcels of provisions each month. In November 1949 Arendt went to Europe as a member of Commission for Jewish Cultural Reconstruction in Europe, inspecting and recording what remained of Jewish cultural treasures. During this journey she revealed her love affair with Heidegger to Jaspers, who answered, "Ach, but this is very exciting". At that time several of Heidegger's students had gained fame as thinkers of their own right, and they had to deal with their mentor's Nazi allegiance. Arendt

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remained dutifully his defender, but there were other problems. "I know that he can't bear to see my name appear in the public, that I write books, etc," Arendt complained to Jaspers.

“Arendt's first major book in the United States was *The Origins of Totalitarianism* (1951), a study of Nazism and Stalinism, which sought to locate their roots in nineteenth century expansionist and anti-Semitic tendencies. Arendt argued that the Jewish question, a small and unimportant phenomenon in world politics, set the infernal machine of totalitarianism into motion; it was the catalytic agent for the Nazi movement, the World War II and the Holocaust. "Such discrepancies between cause and effect outrage our common sense, to say nothing of the historian's sense of balance and harmony." Arendt dedicated to work to Blücher, acknowledging the role he had played in the shaping of its ideas. In spite of her husband's many affairs with other women, Arendt remained devoted to him until the 1950s, when they both began to live increasingly independent lives.

“On her tour in Europe Arendt met Heidegger in January 1950, at a hotel in Freiburg. "When the waiter announced your name... it was as though suddenly time had stopped," she noted a few days later. Their friendship and correspondence started again. She sent him food parcels, books, phonograph record and during the following years she visited him several times. Elfride was not enthusiastic about her husband's interest in Arendt, who wrote to Jaspers: "The woman is jealous almost to the point of madness. After the years of apparently nursing the hope that he would forget me, her jealousy only intensified." *The Human Condition*, which Arendt sent to Heidegger, was received with years of silence: it had been published without a dedication to him. In the late 1960s the silence was broken and she worked on the English translation of Heidegger's writings. Arendt always insisted that Heidegger had ever read *Mein Kampf*, and didn't know what Hitler really aimed at. Heidegger claimed that he had helped his Jewish colleagues. On her sixtieth birthday he wished her all the best and sent a poem entitled 'Herbst'.

“On the grounds of her belief, that the ideal political entity was a federal republic and but "neither the federal nor state government should interfere with an individual’s right to free association in the social realm," Arendt criticized in 1957 President Eisenhower's use of federal troops to integrate the schools of Little Rock, Arkansas. Originally 'Reflections on Little Rock' was written for *Commentary* magazine but it was published in 1959 in *Dissent*, with the note "We publish it not because we agree with it – quite the contrary" and with two articles attacking Arendt's arguments. This controversial essay, in which Arendt defended the right of discrimination, was not collected in *Crises of the Republic* (1972), which dealt with the events of the 1960s and early 1970s. *Men in Dark Times* (1968), referring in its title to the first line of Bertold Brecht's famous poem 'To Posterity' ("Indeed I live in the dark ages!"), contained essays on Rosa Luxenburg, Karl Jaspers, Isak Dinesen, Walter Benjamin, Bertolt Brecht, Pope John XXIII, and other figures.

“In 1963 Arendt became a professor at the University of Chicago. She finally settled at the New School for Social Research in New York, where she taught from 1967 until her death. Arendt also lectured as a professor at various American universities and colleges. In 1959 she became the first woman professor at Princeton University. Arendt died in New York on December 4, 1975. Heidegger died next year. Her final work was *The Life of the Mind* (1978), which was published posthumously. Arendt's several awards included the National Institute of Arts and Letters Award (1954); Lessing Prize (1959), Freud Prize (1967), Sonning Prize (1975). She was a member of the Deutsche Akademie für Sprache und Dichtung and a fellow of the American Academy of Arts and Sciences.

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“In her article series written for the *New Yorker* and later published in a book form, *Eichmann in Jerusalem*, Arendt argued that Adolf Eichmann was but one cog in the Nazi bureaucracy, but partly the collaboration of the councils (Judenräte) contributed to the catastrophe. The subtitle of her account, "A Report on the Banality of Evil" became a famous phrase. Arendt saw that Eichmann himself was not an evil but responsible monster. Throughout the trial he admitted what he had done, he had obeyed orders, but did not *feel* guilty. Arendt also offended her readers by reporting that Eichmann went to the gallows with great dignity. "It was as though in those last minutes he [Eichmann] was summing up the lessons that this long course in human wickedness had taught us – the lesson on the fearsome, word-and-thought-defying *banality of evil*."

“The controversial book was much criticized, and prompted Saul Bellow to comment sourly on intellectuals in *Mr Sammler's Planet* (1969). "The idea of making the century's great crime look dull is not banal," says Mr. Arthur Sammler, a survivor of the Holocaust. "Politically, psychologically, the Germans had an idea of genius. The banality was only camouflage. What better way to get the curse out of murder than to make it look ordinary, boring or trite." Then he continues: "This woman professor's enemy is modern civilization itself. She is only using the Germans to attack the twentieth century– to denounce it in terms invented by Germans. Making use of a tragic history to promote the foolish ideas of Weimar intellectuals."

“Arendt lost many of her friends, although Mary McCarthy loyally defended her in the *Partisan Review*. In her own defense Arendt pointed out that many of the critical statements attributed to her were in fact made by the Israeli prosecution. The uproar over her book continued in the press until the November 1963.

“The Human Condition was Arendt's major work and summarized her thoughts. When Heidegger analyzed being, Arendt focused on "doing," exploring the related ideas of labour, work, and action from etymological, philosophical, and social point of view. Arendt drew the distinction between labor and work from Locke, who spoke of "the labor of our body and the work of our hands." This distinction is common in European languages – the Greek distinguished between *ponein* and *ergazesthai*, the French between *travailler* and *ouvrer*, the German between *arbeiten* and *verken*, and so forth.

“Arendt connected the concept of labor to biological processes, life and death, to living organisms following the cycle of life, in which *animal laborans* produces consumer goods, non-durables necessary to keep the human organism alive. The meaning of Heigegger's Dasein was temporality; death and mortality were central issues in Heidegger's *Being and Time*, but Arendt underlined life: "The miracle that saves the world, the realm of human affairs, from its normal, 'natural' ruin is ultimately the fact of natality, in which the action is ontologically rooted." Laboring activity never comes to an end as long as life lasts. Work is what a *homo faber* does – human hands produce the artificial environment as home for the mortal human beings, its use-objects, durables mostly.

“Together labor, work, and action are the fundamental activities of human life and form the *vita activa*. Arendt referred often to Plato and Marx, whom she highly appreciated but did not believe in Marx's vision of the emancipation of man from labor. The utopic society in which *animal laborans* has gained freedom from necessities, is actually a dystopia. It is a consumer society, a waste economy, where the constant striving for happiness creates only destruction.

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"On Revolution (1963) compared the French and American revolutions. Arendt claimed that the French Revolution was a limited struggle over scarcity and inequality, and the American an unlimited search for political freedom. One of Arendt's central themes throughout her studies on political theory was the separation of political life (the public realm) from social and economic life (the private realm). Looking back to the pre-Socratic Greek *polis* (city-state) and the early United States of America, she found models for what public life should be. In these societies individual citizens sought to devote their time the community, and were even ready to die for it. When the public and private spheres were absorbed into the social / economic sphere, it disturbs the peace of the contemplation, the *vita contemplativa*. In the modern age, labor is glorified, and contemplation itself has become meaningless. Arendt's unfinished trilogy, *The Life of the Mind*, was based on the Kantian three-layered hierarchy of pure reason (thinking), practical reason (willing), and judgment. Arendt managed to complete only the first two parts, *Thinking* and *Willing*.

For further reading: *And the Crooked Shall Be Made Straight: The Jewish Catastrophe and Hannah Arendt's Narrative* by J. Robinson (1965); *The Political Theory of Hannah Arendt* by M. Canovan (1974); *For Love of the World: A Biography of Hannah Arendt* by Elizabeth Young-Bruehl (1982); *Human Nature Under Fire: The Political Philosophy of Hannah Arendt* by Gordon J. Tolle (1982); *Hannah Arendt: Politics, Conscience, Evil* by George Kateb (1983); *Hannah Arendt* by Derwent May (1986); *Acting and Thinking* by Leah Bradshaw (1989); *Arendt, Camus, and Modern Rebellion* by Jeffrey C. Isaac (1992); *Hannah Arendt: A Reinterpretation of Her Political Thought* by Margaret Canovan (1992); *Hannah Arendt and the Limits of Philosophy* by Lisa Jane Disch (1994); *Hannah Arendt / Martin Heidegger* by Elzbieta Ettinger (1995); *Martin Heidegger* by R. Safranski (1998); *Heidegger's Children* by Richard Wolin (2001); *The Reckless Mind: Intellectuals in Politics* by Mark Lilla (2001) - **For further information**: The Hannah Arendt Papers at the Library of Congress

For my study of Hannah Arendt, I read Elisabeth Young-Bruehl's biography *Hannah Arendt, for love of the world* and watched the 2013 biopic *Hannah Arendt* directed by Margarethe von Trotta.

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Research Interests

James Hillman's *The Soul's Code*, p. 73.

Rectification

Available Birth Data

Astrodatabank reports an AA-rated birth time of 9:15 p.m. The proposed rectification is slightly earlier with the MC moving from early Pisces back to the 30th degree of Aquarius.

Proposed Rectification

Hannah Arendt
14-Oct-1906
8:55:54 PM
CET -01:00:00
Hanover, Germany
9e44, 52n24
ASC 4CA50'22"

Stage I. Determine the Ascendant sign

For an AA-rated birth time, the objective of Stage I rectification is to confirm the Ascendant sign.

Moon's Configuration

For the 9:15 p.m. birth time the Moon separates from Saturn and applies to Jupiter. On the day of Arendt's birth, this condition is true for the time period 8:13 p.m. to 11:12 p.m. with a corresponding Ascendant range of 24GE46 to 1LE10. Cancer rising occupies the majority of this time period.

Does the Moon's configuration match Arendt's life affairs? Yes. As a significator of isolation likened to a castle surrounded by a moat, Saturn/Pisces is the logical significator for Arendt's condition of statelessness between the years 1937 (when she was stripped of German citizenship) and 1951 (when she became a naturalized citizen of the USA). Statelessness, or the legal act of creating a 'nonperson,' was a key legal maneuver common to totalitarian regimes according to Arendt. Jupiter's universal significations include teaching, judging, wisdom, and abundance. Placed in Cancer, sign of Jupiter's exaltation, brings out the highest qualities Jupiter offers. With Moon-ruled Cancer tied to the public-at-large within mundane astrology, Jupiter's interests include social movements and judgments of public events. All of these activities were central to Arendt's post-war life in America.

The separation from Saturn and application to Jupiter are consistent with Arendt moving away from statelessness and towards a Jupiterian role of teaching, judging, and philosophy as her life progressed. Were the Moon to apply to Saturn (born prior to 8:13 p.m.) Arendt would not have been as lucky; most likely she would have died in the Holocaust.

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Configuration of the Chart

With Cancer rising occupying the majority of the time period between 8:13 p.m. and 11:12 p.m., is there any evidence that late Gemini could rise, pushing the birth time earlier to an 8:13 - 8:34 p.m. range? Probably not as this condition would place the South Node in the 9th of philosophy and higher education (whole sign houses) both of which were strong affairs. SN/9th would deny this.

Based on Hitler's nativity, Saturn/Leo is the astrological significator for Hitler's totalitarianism. Because of Hitler, Arendt fled Germany, was arrested in Vichy France, and subsequently published her book *The Origins of Totalitarianism* which concentrated on Nazi Germany. For Arendt, Saturn/Leo does not appear in the horoscope (e.g., Saturn is placed in the sign of Pisces). However the Lot of Fortune is placed in the bound of Saturn/Leo for a birth time range between 8:32 and 9:05 p.m. corresponding to an Ascendant degree range of 29GE40 to 6CA56. This again suggests the validity of a Cancer Ascendant with literally only 2 minutes between 8:32 and 8:34 p.m. for a possible Ascendant in the 30th degree of Gemini.

Conclusion: Cancer is the correct Ascendant sign.

<u>Stage II. Determine the Ascendant's range within 1-4 degrees</u>

Configuration of the Chart: Midheaven Degree Sign

The observations made concerning the Lot of Fortune's logical placement in the bound of Saturn/Leo made in the prior section suggest the AA-rated birthtime of 9:15 p.m. is too late; instead the birth time should be prior to 9:05 p.m. If so, the Ascendant range is 00CA00 to 6CA56. At this rectification stage the better question focuses on the MC degree: whether the MC degree is placed in Aquarius (corresponding to an ASC range of 00CA00 to 5CA39) or Pisces (corresponding to an ASC range of 5CA39 to 6CA67).

With the MC degree a significator for the kind of government that stripped Arendt of her citizenship in Germany, I favor Saturn-ruled Aquarius as the MC degree sign. Aquarius is also a fixed air sign which seeks to organize, categorize, and theorize intellectual matters which again is a better fit to Arendt's career and reputation. If we keep the MC degree in Pisces, then we lose Saturn's contribution to the influence of government-sponsored statelessness on Arendt's career and reputation. If Pisces, then both Jupiter by sign and Venus by bound rule the MC degree. Benefics Jupiter/Cancer and Venus/Sagittarius both in strong solar phases and for Jupiter in the sign of exaltation are simply not consistent with Arendt's struggles with government which was a major life theme.

Lots and Sensitive Degrees

<u>Gurs detention</u>. Arendt received notification of interment at Gurs on 5-May-1940, arrived 23-May-1940, and escaped during the confusion immediately following the fall of France on 22-Jun-1940 (no exact date of escape found). Consistent in my rectification work is dynamic activity to the 12th house Lot of Accusation, Exile, and Injury for arrest and incarceration. In addition, dynamic activity of the Lunar Nodes to the angles singles out individuals in the public eye.

Lot of Accusation, Exile, and Injury (final rectified time): 16CP12; anticia is 13SA48.

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Date	tr. Mars	tr. North Node	c. tr. North Node	c.s.a. North Node
5-May-1940	22GE21	18LI53	26TA59	4CA59
23-May-1940	4CA00	17LI56	27TA57	4CA56
22-Jun-1940	23CA14	16LI21	29TA32	4CA51

For the final rectified time, position of the transiting Nodes by direct transit squares the Lot of Accusation, Exile, and Injury a few days after the fall of France on 22-Jun-1940. By converse transit the Nodes square the MC-IC axis at the same time. On 30-Jun-1940 the North Node by converse solar arc exactly conjoins the Ascendant degree. Transiting Mars does conjoin the Ascendant degree on the day of Arendt's internment but I would not consider that evidence decisive. But the Lunar Nodes are decisive. By whole sign houses, the Lunar Nodes are placed in the 2nd-8th house axis. In Arendt's case, the appropriate delineation of this axis is the Gates of Hell with the 8th cusp the entry and 2nd house the exit. In this case, the North Node/2nd amplifies 2nd house affairs generally, and specifically the exit from the Gates of Hell by North Node ruler Sun/Libra. Here Sun ruling the 10th in the 4th signifies the fall in government with Sun/Libra literally in the sign of the Sun's "fall." So the fall of France on 22-Jun-1940 is the agency which increases the 2nd house activity of exiting from the Gates of Hell (Gurs internment camp).

Husband's death. Another 2nd house affair is death of the spouse. For Arendt, death of her husband Heinrich Blucher on 31-Oct-1970 towards the end of her life was a significant loss. On this date, tr. North Node at 29AQ11 confirms the validity of the 30th degree of Aquarius as the proper MC degree.

Conclusion: Ascendant degree range is the 5th-6th degrees of Cancer with the MC degree in the 30th degree of Aquarius.

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Stage III. Determine the exact Degree and Minute of the Ascendant

Linking the Rise of Hitler and Eichmann in real time to Arendt's research on Eichmann 30 years later.

Special Note for rectification students: this is one of the more profound examples of the Solar Arc - Primary Directions proposition outlined in *A Rectification Manual*, pp. 138-139.

REG	D	Venus/Virgo	P	Moon c. => Mercury	5-Mar-1933
REG	D	Venus/Virgo	P	Moon c. => Mercury	9-Nov-1933
REG	D	Venus/Virgo	P	Moon c. => Mercury	29-Jun-1936
REG	D	Venus/Virgo	P	Moon c. => Mercury	16-Mar-1937
PT	D	Venus/Virgo	P	Moon c. => Mercury	27-Aug-1938
PT	D	Venus/Virgo	P	Moon c. => Mercury	29-Mar-1939
PT	D	Venus/Virgo	P	Moon c. => Mercury	8-Jun-1941
PT	D	Venus/Virgo	P	Moon c. => Mercury	16-Jan-1942

Burning of the Riechstag on 27-Feb-1933 and the Wannsee Conference of 29-Jan-1942 which organized the extermination of the Jews form bookends to this primary directions sequence. Eichmann joined the SS the summer of 1933 and was placed in charge of logistics for the Final Solution at the Wanssee Conference. Arendt would study Eichmann when these same dynamic measurements were repeated by solar arc direction 30 years later. Mercury rules the 12th of evil.

4-Jul-1961. *d.s.a. Moon conj Mercury*
18-Feb-1963. *c.s.a. Mercury conj Moon*

This time period covers Arendt's research on the Eichmann trial (11-Apr-61 to 14-Aug-61) the results of which appeared in a five part New Yorker series (16-Feb-63 to 16-Mar-63).

17-May-1963. d.s.a. Nodes square ASC.
8-Feb-1965. c.s.a. ASC square Nodes.

Publication of Eichmann in Jerusalem: A Report on the Banality of Evil, 17-May-1963.
This was the book version of the same set of New Yorker articles published Feb/Mar 1963.
Documentation of Jewish support of the French Resistance displayed at the Memorial of the unknown Jewish Martyr in Paris, France, 5-Feb-1965. This was one of many 'rebuttals' to Arendt's portrayal of the guilt of some leading Jews for their cooperation with the Nazi regime.

8-Mar-1975. *d.s.a. MC square Nodes*.
11-Mar-1975. *c.s.a. Lot of Fortune square Moon*.

Dinner at Danish Embassy in Washington where plans were discussed for Arendt's receipt of the Sonning Prize for Contributions to European Civilization to be held in Copenhagen on 18-Apr-1975. The Embassy dinner was held 11-Mar-1975.

Primary Directions

PT	D	Mars/Cancer	P	ASC c. => Mars	24-Oct-1975
PT	D	Mars/Cancer	P	ASC c. => Mars (l=MA)	13-May-1976

Death from heart attack, 4-Dec-1975.

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Template for Computing Victor of the Chart a/c Ibn Ezra

Total Victor Scores for 12 Model Variations

			☉	☽	☿	♀	♂	♃	♄	Victor
Hannah Arendt	Chaldean	IA	19	11	19	11	17	27	10	Jupiter
Hannah Arendt	Chaldean	IB	17	17	19	11	23	27	17	Jupiter
Hannah Arendt	Chaldean	IIA	26	11	19	17	14	26	11	Sun Jupiter
Hannah Arendt	Chaldean	IIB	24	17	19	17	20	26	17	Jupiter
Hannah Arendt	Chaldean	IIIA	32	14	19	23	17	29	20	Sun
Hannah Arendt	Chaldean	IIIB	30	20	19	23	23	29	26	Sun
Hannah Arendt	Triplicity	IA	18	12	21	10	17	26	10	Jupiter
Hannah Arendt	Triplicity	IB	16	18	21	10	23	26	17	Jupiter
Hannah Arendt	Triplicity	IIA	25	12	21	16	14	25	11	Sun Jupiter
Hannah Arendt	Triplicity	IIB	23	18	21	16	20	25	17	Jupiter
Hannah Arendt	Triplicity	IIIA	31	15	21	22	17	28	20	Sun
Hannah Arendt	Triplicity	IIIB	29	21	21	22	23	28	26	Sun

Breakout Scores for Triplicity – IB Model

1507 Version, In-sect triplicity ruler, Triplicity decans

	----------	☉	☽	☿	♀	♂	♃	♄
Sun	20LI33			4	5		2	4
Moon	9VI24		3	10	2			
ASC	4CA50		6			5	4	
LOF	15LE59	5					4	2
Syzygy	8AR24	4			2	6	3	
Superiors – Oriental						3	1	0
Houses		7	9	7	1	9	12	11
TOTAL		16	18	21	10	23	26	17

KEY

Rulerships: *house=5; exaltation=4; in-sect triplicity=3; bound=2; face=1*
Houses: *H1=12; H10=11; H7=10; H4=9; H11=8; H5=7; H2=6; H8=5; H9=4; H3=3; H12=2; H6=1*
House system: *Alchabitius semi-arc with 5 degree offset rule*
Superiors – Oriental: *helical rising to sextile=3; sextile to square=2; square to 1st station=1*

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage I – Identify

	Significator	Position	☉	☽	☿	♀	♂	♃	♄
	MC degree	29 AQ 01							
*	MC degree - sign ruler								1
	MC degree - bound ruler								1
	MC degree - dwad ruler	18 CP 15							1
*	Planet in MC sign								
*	Planet in MC bound								
	Asc degree	04 CA 50							
*	Asc degree - sign ruler			1					
	Asc degree - bound ruler						1		
	Asc degree - dwad ruler	28 LE 04	1						
*	Planet in Asc sign							1	
*	Planet in Asc bound								
	Moon degree	09 VI 24							
*	Moon degree - sign ruler				1				
	Moon degree - bound ruler					1			
	Moon degree - dwad ruler	22 SA 52						1	
	Sun degree	20 LI 33							
	Sun degree - sign ruler					1			
	Sun degree - bound ruler							1	
	Sun degree - dwad ruler	06 GE 39			1				
	Pars Fortuna degree	15 LE 59							
*	Pars Fortuna degree - sign ruler		1						
	Pars Fortuna degree - bound ruler								1
	Pars Fortuna degree - dwad ruler	11 AQ 51							1
	Pars Spirit degree	23 TA 41							
	Pars Spirit degree - sign ruler					1			
	Pars Spirit degree - bound ruler								1
	Pars Spirit degree - dwad ruler	14 AQ 17							1
	Syzygy degree	08 AR 24							
	Syzygy degree - sign ruler						1		
*	Syzygy degree - bound ruler					1			
	Syzygy degree - dwad ruler	10 CA 54		1					
	Planet Phases								
*	Rising within 7 days				1				
*	Setting within 7 days								
	Acronycal rising								
*	Station within 7 days								
	Total (Sign only)		1	1	1	2	1	0	1
	Total (Bound only)		0	0	0	2	1	1	3
	Total (Dwad only)		1	1	1	0	0	1	3
	Total (Sign + Bound)		1	1	1	4	2	1	4
	Total (Sign + Bound + Dwad)		2	2	2	4	2	2	7
	Total		2	2	3	4	2	3	7

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage II – Evaluate

SECT	☉	☽	☿	♀	♂	♃	♄
Diurnal planets: Is the chart diurnal?							
Diurnal planets: Placed on same horizon as Sun?						1	
Diurnal planets: Placed in masculine sign?	1						
Nocturnal planets: Is the chart nocturnal?		1		1	1		
Nocturnal planets: Placed on opposite horizon as Sun?							
Nocturnal planets: Placed in feminine sign (except Mars)?		1					
Is Mercury diurnal on diurnal chart, or nocturnal on nocturnal chart?			1				
SOLAR PHASE	☉	☽	☿	♀	♂	♃	♄
Velocity	0.99	13.53	1.53	0.72	0.63	0.05	-0.1
Latitude	0	2.55	-0.74	-5	1.22	-0.2	-2.1
Superiors oriental or inferiors occidental?			1	1	1	1	
ADVANCED: SUPERIOR PLANETS							
Superior: Cazimi - Conjunct Sun							
Superior: Oriental - Combust							
Superior: Oriental - Under sunbeams							
Superior: Oriental - Rising to waxing sextile					1		
Superior: Oriental - Waxing sextile to square							
Superior: Oriental - Square to 1st station						1	
Superior: Oriental - 1st station (retrograde)							
Superior: Oriental - Retrograde to acronycal rising							
Superior: Acronycal rising							
Superior: Occidental - Opposition to 2nd station							1
Superior: Occidental - 2nd station (direct)							
Superior: Occidental - From 2nd station to waning square							
Superior: Occidental - Waning square to sextile							
Superior: Occidental - Sextile to sinking							
Superior: Occidental - Under sunbeams							
Superior: Occidental - Combust							
ADVANCED: INFERIOR PLANETS							
Inferior: Cazimi - Retrograde conjunction							
Inferior: Oriental - Retrograde combust							
Inferior: Oriental - Retrograde under sunbeams							
Inferior: Oriental - Rising to 1st direct station							
Inferior: Oriental - 1st direct station							
Inferior: Oriental - From 1st direct station to sinking							
Inferior: Oriental - Direct under sunbeams							
Inferior: Oriental - Direct combust							
Inferior: Cazimi - Direct conjunction							
Inferior: Occidental - Direct combust							
Inferior: Occidental - Direct under sunbeams							
Inferior: Occidental - Rising to 2nd retrograde station			1	1			
Inferior: Occidental - 2nd retrograde station							
Inferior: Occidental - From 2nd station to setting							
Inferior: Occidental - Retrograde under sunbeams							
Inferior: Occidental - Retrograde combust							

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage II – Evaluate - CONT

HOUSE POSITION	☉	☽	☿	♀	♂	♃	♄
Relative to Ascendant							
Whole Sign House Position (ASC): Angle	4					1	
Whole Sign House Position (ASC): Succedent			5				
Whole Sign House Position (ASC): Cadent		3		6	3		9
Relative to Lot of Fortune							
Whole Sign House Position (LOF): Angle			4				
Whole Sign House Position (LOF): Succedent		2		5	2		8
Whole Sign House Position (LOF): Cadent	3					12	
Relative to Lot of Spirit							
Whole Sign House Position (LOS): Angle			7				
Whole Sign House Position (LOS): Succedent		5		8	5		11
Whole Sign House Position (LOS): Cadent	6					3	
House of Joy							
Whole Sign House of Joy		1					
Quadrant Placement relative to Sex							
Masculine planets in masculine quadrants (4,5,6,10,11,12)	1				1		1
Feminine planets in feminine quadrants (1,2,3,7,8,9)							
ESSENTIAL DIGNITY	☉	☽	☿	♀	♂	♃	♄
Dignity - Sign							
Dignity - Exaltation						1	
Dignity - Exaltation degree							
Dignity - Triplicity - Diurnal							
Dignity - Triplicity - Nocturnal		1					
Dignity - Triplicity - Participating					1		
Dignity - Bound							
Dignity - Decan							
Dignity - Fall	1						
Dignity - Detriment							
PLANETARY/NODAL CONFIGURATION	☉	☽	☿	♀	♂	♃	♄
Moon's configuration							
From which planet does the Moon separate?							1
To which planet does the Moon apply?						1	
Reception							
Which planets are received by sign?	1	1	1		1	1	1
Mutual reception by sign			1		1		
Which planets are received by exaltation?		1			1	in	1
Mutual reception by exaltation							
Which planets are received by bound?	1	1	1		1		1
Mutual reception by bound							
Position relative to the Nodes							
Conjunct the North Node by sign?							
Conjunct the North Node within 12 degrees?							
Conjunct the South Node by sign?							
Conjunct the South Node within 12 degrees?							
Square the Nodes within 5 degrees?			1				
TIME LORDS	☉	☽	☿	♀	♂	♃	♄
Day ruler	1						
Planetary Hour ruler				1			

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Template for Investigation of Manners

MANNERS	-------	☉	☽	☿	♀	♂	♃	♄
MOON 9VI24								
Sign Ruler	☿♏							
Bound	♀♍							
Bound Ruler	♀♐							
Mubtazz Scoring- single point	☿♏		1	**1,1,1**	1			
Mubtazz Scoring – early medieval	☿♏		2	**5,4,1**	3			
Mubtazz Scoring – late medieval	☿♏		3	**5,4,1**	3,2	3		
Fixed Stars								
Moon conj Zosma 1 18’ (Leo)	♄♀							
Moon conj Alioth 1 05’ (Ursa Major)	♂							
MERCURY 4SC24								
Sign Ruler	♂♍							
Bound	♂♏							
Bound Ruler	♂♍							
Mubtazz Scoring for Mercury – single point	♂♍					**1,1,1,1**		
Mubtazz Scoring for Mercury – early Medieval	♂♍					**5,3,2,1**		
Mubtazz Scoring for Mercury – late Medieval	♂♍		3		3	**5,3,2,1**		
Fixed Stars								
Mercury conj Gacrux 1 44’ (Southern Cross)	♃							
Mercury conj Princeps 1 52’ (Bootes)	☿♄							
Mercury conj Khambalia 1 57’ (Virgo)	☿♂							
Mercury conj Syrma 1 13’ (Virgo)	☿♂							
Mars conj Denebola 0 38’ (Leo)	♄♀							

KEY – Mubtazz Scoring
Single point: assigns 1 point for each essential dignity
Early medieval: sign 5, exaltation 4, bound 3, primary triplicity lord 2, decan 1. Used by al-Kindī and Māshā’allāh.
Late medieval: sign 5, exaltation 4, triplicity lords (all) 3, bound 2, decan 1. Used by Schoener; taught by Zoller.

Fixed Stars from Janus 4.3 software. Criteria: conjunction within 2 degrees longitude.

Additional

Moon’s Configuration: Moon separates from Saturn and applies to Jupiter, nocturnal, preventional.

Moon-Mercury whole sign aspect? Yes. Moon sextiles Mercury.

Do scoring methods agree? Yes. Manners are signified by **Mars-Mercury**.

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Model Summary

(for model details see www.regulus-astrology.com/research.html)

Physiognomy

Ascendant sign: Cancer
Ascendant sign ruler: Moon/Virgo
Ascendant decan: Cancer
Ascendant decan ruler: Moon/Virgo
Planets/Nodes placed in the Ascendant sign or decan: Jupiter/Cancer

Longevity: 69y 1m 21d

Releaser and kadukudhāh. Figure is nocturnal and Moon/Virgo either in the 3rd house of her joy by whole sign houses or the 4th by quadrant houses qualifies as the releaser. Lord Mercury sextiles the Moon and is in mutual reception with Mars which grants Mercury dignity.

The kadukudhah method is more difficult in this case with the impossibility of starting with Mercury's 76 major years and making appropriate deductions to arrive at something close to 69. A similar problem occurs if we start with Jupiter/Cancer as victor. Jupiter grants 79 major years yet malefics cannot deduct years because they do not receive by aspect. I suggest that in Arendt's case the kadukudhah method fails.

Victor of the Chart: Jupiter/Cancer

Ibn Ezra's method selects Jupiter though in Porphyry's Stage I criteria favors Venus and Saturn over Jupiter. Nevertheless, Jupiter's placement in the sign of his exaltation in the angular 1st house grants Jupiter overwhelming power as a victor candidate. Jupiter is an empirical match to Arendt's career as a teacher and philosopher and is confirmed by publication of her two most important books: *The Origins of Totalitarianism* (1951) and *The Human Condition* (1958) both during minor Jupiter Firdaria periods.

Mercury's strong solar phase and mutual reception with Mars cannot be overlooked; but as ruler of the 12th Mercury signifies Arendt's interest in evil as personified by Eichmann. Mercury also signifies Arendt's professional significator as a writer. Though evil certainly informed her work on totalitarian governments and was a major life theme, Arendt's larger life purpose exceeded the evil of Eichmann's role in the Nazi Final Solution.

Manners: Mars-Mercury

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Firdaria

MOON 9 yrs		14-Oct-06	Victor	Life Event
Moon	Saturn	26-Jan-08		
Moon	Jupiter	10-May-09	X	
Moon	Mars	22-Aug-10		
Moon	Sun	5-Dec-11		
Moon	Venus	18-Mar-13		
Moon	Mercury	1-Jul-14		
SATURN 11 yrs		14-Oct-15		
Saturn	Jupiter	10-May-17	X	
Saturn	Mars	5-Dec-18		
Saturn	Sun	1-Jul-20		
Saturn	Venus	25-Jan-22		
Saturn	Mercury	22-Aug-23		1924. Studed with Martin Heidegger at Marburg University
Saturn	Moon	18-Mar-25		
JUPITER 12 yrs		13-Oct-26	X	
Jupiter	Mars	30-Jun-28	X	1929. Dissertation published.
Jupiter	Sun	19-Mar-30	X	
Jupiter	Venus	5-Dec-31	X	27-Feb-1933. Reichstag Fire, beginning of political awakening.
Jupiter	Mercury	22-Aug-33	X	1933 (no date). Left Germany for Paris.
Jupiter	Moon	10-May-35	X	1936. Met Heinrich Blucher in Paris.
Jupiter	Saturn	25-Jan-37	X	1937. Stripped of German citizenship.
MARS 7 yrs		13-Oct-38		
Mars	Sun	14-Oct-39		
Mars	Venus	13-Oct-40		
Mars	Mercury	13-Oct-41		
Mars	Moon	13-Oct-42		
Mars	Saturn	13-Oct-43		
Mars	Jupiter	13-Oct-44	X	1945 (no date). Origins of Totalitarianism written. Mostly complete.
NORTH NODE 3 yrs		13-Oct-45		
SOUTH NODE 2 yrs		13-Oct-48		
SUN 10 yrs		13-Oct-50		1951. The Origins of Totalitarianism. Dec 1951. Became US citizen.
Sun	Venus	18-Mar-52		
Sun	Mercury	22-Aug-53		
Sun	Moon	25-Jan-55		
Sun	Saturn	30-Jun-56		
Sun	Jupiter	4-Dec-57	X	12-Nov-1958. Named Visiting Professor at Princeton (first female). 1958. Published The Human Condition
Sun	Mars	10-May-59		
VENUS 8 yrs		13-Oct-60		
Venus	Mercury	4-Dec-61		
Venus	Moon	25-Jan-63		17-May-1963. Published “Eichmann in Jerusalem.”
Venus	Saturn	18-Mar-64		
Venus	Jupiter	9-May-65	X	
Venus	Mars	1-Jul-66		
Venus	Sun	22-Aug-67		
MERCURY 13 yrs		13-Oct-68		
Mercury	Moon	22-Aug-70		
Mercury	Saturn	30-Jun-72		
Mercury	Jupiter	9-May-74	X	11-Mar-1975. Dinner at Danish Embassy, discussed plans for Copenhagen ceremony for Arendt to receive Sonning Prize. 18-Apr-1975. Received Sonning Prize for Contributions to European Civilization ($35,000). 20-May-1975. Spoke at Boston Hall Forum “Home to Roost” address.

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