



Interview of Charles Ridoux by Armand d'Aigleville

In recent years, the evolution of my astrological work did not fail to disconcert many of my readers, especially astrologers who are not accustomed to references and patterns that I use as part of "global astrology" I try to practice. During a meeting in the South of France, my friend Armand d'Aigleville has made himself the spokesman and asked a series of questions designed to better outline my astrological practice, and to show the links with classical astrology. It is this exchange that I propose here to share with all people who are interested in my work, in the hope of making them perhaps more intelligible sense of my approach.

C.R.

I. FROM CLASSICAL ASTROLOGY TO GLOBAL ASTROLOGY : SUMMARY OF AN UNEXPECTED TRIP

Armand d'Aigleville : How did you come to astrology ?

Charles Ridoux - I can already say that I came to a climax astrologically, as I noted the date of my first course in astrology in Paris, October 22, 1986 at 19h: Uranus was transiting Uranus exactly opposite its natal position. Furthermore, this discovery was top in the wake of a Pluto transit on Ascendant which corresponded to my discovery of the work of René Guénon. Thus astrology came to me in the wake of my discovery of Guénon in spring 1984. After this opening to traditional esoterism, I began practicing yoga, and in this environment I found people interesting in astrology. I had initially thought studying the Tarot but I opted finally for astrology, probably for her anchoring in time and in cycles.

After two years of basic training, my horizons have expanded through various meetings. The most important for me was the realization that astrology could be applied both to the collective history of peoples and nations as of individuals. It was an article in the journal *The Astrologer*, dealing with the Spanish Civil War, which opened this new field, exciting for a trained historian: I was now fully acquired in astrology! I had quickly the opportunity to attend seminars of Yves Lenoble, who showed me the interest to apply to the study of individual subjects a cyclical approach.

Having discovered the existence of mundane astrology and lacking in computer time, I set myself to make graphics ephemeris hand on larger notebooks. One day passing the bookstore of *Les Cahiers Astrologiques*, rue Condorcet, a pretty friendly place where astrologers could come and discuss "old," I made the meeting a gentleman of a certain age, I spoke to my work and showed my notebooks. After asking me about my horoscope and given appointment a few days later, he told me that we could work together: it was Claude Ganeau, my first mentor in mundane astrology.

This confirmed me in my interest to mundane astrology, and through Roselyne d'Ormesson¹, I met André Barbault who generously opened to me columns in his magazine *The Astrologer*. So in 1991, I wrote my first article. I also had a collaboration with the magazine *Urania*, which averagely satisfied me because its educational aims a bit excessive for my taste.

¹ Roselyne d'Ormesson left us on March 5. I keep her warm personality and caring memories moved.

In 1993, when I was fully engaged in my work as medievalist, I spent a whole year to translate from English into French *The Mundane Astrology* by Charles Harvey, Nicholas Campion and Michael Baigent. This allowed me to make a "quantum leap" since I discovered current astrological practice in the Anglo-Saxon, Germanic or Slavic, but practically ignored in France, including technical of midpoints, harmonics and of Astrocartography. On this specific issue midpoint I was put in touch with Henri Latou, astral twin of André Barbault, translator of the Reinhold Ebertin work and that I went will visit in Frejus.

In 2001, I met the Universe-site team, founded by Fanchon Pradalier. This was also the opportunity for me to find an astrological stimulating environment, and that allowed me to present works regularly since, on the one hand, I had to comment on world events in various articles and that, moreover, I prepared high-level courses aimed at both fundamental theoretical and practical application examples in world astrology - something unique then, and still remains, to my knowledge. This is also in this context that I met Paul Bernard, author of a very original book on *Astrological Blazons*, who became a great friend and I work with him for more than six years. Unfortunately the nice-business Univers-site was cut short due to the intrusion of a new spirit marked by theosophy, and soon enough everyone withdrew. It's a shame, because the idea was excellent and perhaps would be to take one day or another ... But the astrological life in France may it no longer allows. With Univers-site I published my book *Geopolitical Evolution of the World*.

Then I had the opportunity, in spring 2005, to transmit all these works in a seminar given in Vilnius, which caused me a lot of satisfaction. Another milestone has been my participation in the international conference of York, organized by the British Astrological Association, where I presented two conferences and where I was invited to conduct a seminar chaired by Robert Hand, who kindly acknowledge the quality of my work, which was for me a great honor.

Throughout this period, I was invited regularly to conferences, and I have taught in the context of Agape in Paris. Regularly in Brussels, the first Monday of May, I presented the astralities for the coming year at the invitation of President of CÉBÉSIA (first Gilbert Decamp then Etienne Cosyns unfortunately missing in both the two years). Since I unfortunately feel they have experienced in recent years a kind of desert crossing. I guess this is not unrelated developments that led me more and more interested in the work of the School of Hamburg to fully integrate the framework of the Uranian astrology. Nevertheless, I was able to live without too much inconvenience this step through the creation of my personal website, which allowed me to convey my astrological work, as well besides that part of my work or the medievalist literature, be it French literature, Russian or Tolkien's world, which was one of the biggest pleasures of my life.

AA – How did you come to the Uranian astrology ?

CR - As I explained in No. 2 of the *Journal of Mundane Astrology* (JMA), Uranian astrology was imposed on me so very gradually and not without the strongest reticence in beginning. This is probably due to the insistence and obstinacy of a friend, Jacques Rauffet - author of a brochure on this issue with Danièle Jay and Lionel Lechevalier. I became gradually able to get into the spirit of this school. Journey made more difficult for the presentation by our colleagues from the School of Hamburg has long been more grunt. In 2006, during a brief stay in North Italy, I had the opportunity to read a dossier on the Uranian astrology by the excellent American magazine *The Mountain Astrologer*. During this stay, he I have spent a day in the Grisons, and I was found unexpectedly facing the house where Nietzsche had lived, and the next day I was at Venice, past the palace where Richard Wagner was dead! This stay in an Alpine valley led me to imagine the relationship between classical planets and Transneptunian planets as a double landscape: overcast, that of a valley where we only see landscapes green - and sunny day, that of a valley behind which is looming peaks majestic snow-capped mountains. This image led me to appear on my themes classical planets in black and Transneptunian in blue.

It was during 2006 that I really made the turn to the Uranian astrology. Following the reading of this dossier, on the occasion of a conference in Lille where I mentioned the life and works of J.R.R. Tolkien in terms of astrology, I was led for the first time to present a few elements that incorporated Transneptunians: in the chart of the publication of *The Lord of Rings*, July 29, 1954, in the chart of the film Peter Jackson (19 December 2001), and in the theme of the end of writing my book about Tolkien, *Le Chant du Monde* (Tolkien, *The Song of the World*) (27 May 2003). I can still report a milestone, precise in time, 19 February 2007: working that day on Uranus-Pluto cycle from 1710 directly related to the French Revolution, I realized that it was to be linked with the Kronos-Hades-

cycle, whom the next conjunction in 2031 is a crucial moment in the context of traditional cyclogie. It turns out that that day, transiting Pluto (0° Capricorn) was connected to the the midpoint Hades-Kronos (0° Cancer). Taking awareness of this link with my work aroused great inner joy and stimulated me afterwards of my work.

In the following years, I continued to use increasingly the Transneptunians while placing them in a hierarchical level submitted to the classical planets, and experiencing increasingly a feeling of embarrassment because I really did not know that could mean those entities. It is thanks to very productive meetings with my friend Paul Bernard, polytechnician and mathematician high flying, I could finally lead to a reasoned hypothesis, which remains valid, and that was widely exposed in the first issue of the *Journal of Mundane Astrology* in June 2014 : the Transneptunians are not to be considered as planets but as "active centers" connected to a series of structural twenty active centers, according to the law of Bode. This was during a historic meeting that took place in Amfroipret December 31, 2013 - January 1, 2014 that Paul Bernard and I did a big "transgender" operation that was to change eight planets *Transneptuniennes* of the Hamburg School to eight factors "Transneptunians". During the same night was baptized last structural active center F20, which now bears the name of "Eschaton".

A quantum leap took place in late summer 2014, that led me to have a radically new practice which consist in an "abysmal exploration" in the deep structures of a chart from an anchor point on the zodiacal surface. From month to month, the practice refines while simplifying, and I hope that this process will eventually lead to the presentation of figures and texts readeable by the greatest number, provided of course to all the same a effort that is inevitable... At the same time, moreover, I try to deepen my reflection on good use of the *Regelwerk* that was left to us by Alfred Witte, in order to reach an interpretation of Transneptunians and traditional factors relating to the mundane astrology. Curiously, this "abysmal" astrology was presented to me at a time when I was bathed, during a stay in Cotentin, in oceanic themes: a visit to the Cité de la Mer in Cherbourg with the submarine the "Formidable" and an exhibition on the Titanic, and at the same time watching movies James Camerons' *Titanic* and *Abyss*. It's a whole oceanic constellation suddenly imposed on me !

In the wake of this research, another important moment for me was rereading my own chart, with the discovery, surprisingly, the Poseidon-Neptune conjunction and that this conjunction was connected, deep structure, the midpoint Sun/Moon and other points of my chart. All focusing on Mercury at 13° Leo. And recently I discovered that 13° Cancer is another focal point of my natal chart, this time on the midpoint Sun/Vulcanus, which activates a configuration connecting the Sun to many other factors. Thus the development of the global astrology as I practice begins bear fruit both in mundane astrology and in individual astrology. Furthermore, I take increasingly aware of the subtle links between the chart of the astrologer and charts that studying, what I would appoint the "elective affinities".

AA - What relationship do you establish between classical astrology and Uranian astrology?

CR - One might assume, quite wrongly it seems to me, that there is none. It would be a grave error because there is only astrology, given to us by the planetary cycles that add toall elements of astrological tradition at large. Furthermore, the links are perhaps notobvious at first glance. It seems to me that we could return to the image that I mentioned just now snowy mountains and plain landscape. Snowy mountains are still there, but they are not always visible. When it occurs, in astrology, a kind of mutation or "qualitative leap" this is, and I'm not the first to say, a mutation of the human consciousness in new historical conditions - André Barbault already noted. This was the case during the period of the discovery of the transsaturnians planets from Uranus in 1781 to Pluto in 1930. We went during this period, from the old paradigm of astrology to the paradigm of classical astrology, including André Barbault and other members of his generation. It turns out that, since the invention of Transneptunians by Alfred Witte in 1923, opens the prospect of a new paradigm of astrology, not without being relationship with the extraordinary opening that astronomy knowledge brings relatively the solar system and our understanding of the universe in general. So there is widening consciousness.

Now it should be clear that the new never abolishes the old but elevates to a higher level. Classical astrology has not abolished the ancient astrology. Moreover there is a renewed interest in this one, which developed in the last decades of the twentieth century (Rediscovery of William Lilly, etc.). At the same time, I can hardly conceive an astrologer contemporary refusing to incorporate in its practice Transsaturnians planets. In the same sense, I would say so that the Uranian astrology will in

no case dethrone classical astrology, but I think really that in the coming decades it will increasingly be prominent.

The distinction between these three paradigms appears clearly if we examine, for example, as fundamental theme as that of the man on the moon July 20, 1969. I have long made share in my *Journal of Mundane Astrology* n° 2. Where in ancient astrology, we have to do as a conjunction Moon-Jupiter at 0° Libra in classical astrology, in the astrology of André Barbault, we see a phenomenon much more extraordinary: a triple conjunction Moon-Jupiter-Uranus at 0° Libra, what is already an absolute rarity. Where things get dizzy, it is when, under the prism of Uranian astrology we see a quadruple conjunction Moon-Jupiter-Uranus-Apollo on this degree! Recall that it was the culmination of the Apollo 11 mission! It takes us into metaphysical reflections, because it means that the course was fixed Apollo for all of history, and its discovery by Friedrich Siegggrün was made for man the twentieth century can contemplate this incredible discovery. Further observe that this same theme the triple conjunction Jupiter-Uranus-Apollo at 0° Libra marks two eminent personalities horoscopes, each in their own way: that of one of the most powerful women in the world, Blythe Masters, and that of Felix Baumgartner who set the record for most spectacular skydiving of History²!

AA - Why are you talking about “global” astrology and not just Uranian astrology ?

CR - The term Uranian astrology were developed from the time when the principles of the Hamburg School have spread to the United States and around the world after WWII. It seems that during the mutation of both scientific knowledge and astronomy, and expanding astrological awareness through Transneptunians is such that to describe the paradigm that is now looming on following the ancient astrology and classic, it seemed appropriate to choose the term "global astrology." Moreover, those claiming the Uranian astrology usually aim, at least it seems to me, to remain in a rather narrow connection with the work of the School of Hamburg. It happens that in my practice of the mundane astrology, perhaps because of the semantic limitations of the *Regelwerk*, I was not far the wishing, leads to seek a settlement procedure and analysis of charts leading to that one might call an abysmal astrology combined with the use of search tools that make it also a “laser” astrology, all in the perspective of a more contemplative that predictive astrology. In the current phase of my research, which is still evolving, I am consciousness, of course, now enroll in the wake of the work of the School of Hamburg and Uranian astrology, but I feel the same time bring a unique touch with hoping to make this type of holistic astrology more accessible to astrologers of all obediences that not have been the School of Hamburg and Uranian astrology.

Finally we can say that one of the characteristics of the global astrology is that it integrates unheard dimensions in space and in time. Thus my current spatio-temporal space unfolds in space, in this border area where the solar wind clears and where one enters the vastness of interstellar space, where astronomers locate the hypothetical Oort Cloud; and in time: sixty million years duration of the Eschaton revolution around the Sun.

II. Practising the Global Astrology : Methodology

AA - How can we understand your articles and horoscopes you present when does not practice Uranian astrology?

CR - How do you think that one can understand my articles and those of all other Astrologers when we know nothing about classical astrology ? There is a minimum in our discipline of essential technical elements. I personally consider it desirable for the astrologer strive to be simultaneously under two registers, which are one of the researcher and that of popularizer.

First it is necessarily to give to the researcher the freedom to move forward in its findings without regardless of their reception by a larger audience. At this level, a researcher who brings truly something original will find that some minds can follow. It is normal, and this is the case in all the sciences. At the same time, it must be that developments of astrology can gradually enter the astrological community and if possible in the middle of cultivated people who do not practice astrology but may be interested in its results and what it can bring.

² This record was broken on 23 October 2014, by Alan Eustace, vice president of Google.

At this stage of my publications, I am well aware that most of my readers jump just the technical elements of my writings, and I even beginning to suspect that those I risk horrify most are my fellow astrologers themselves, accustomed as they are to the elements techniques of ancient or classic astrology, and that can only be shocked by horoscopes where there are almost no houses, no signs or conventional aspects, or even sometimes no planets! I imagine the head I would have done myself before writing similar! Also, one of my main concerns, now that I have reached a certain stage in my research, is to find to make intelligible through my work. It also happens that I find that when I explain to friends who know nothing about classical astrology my current work, they understand easy my approach! I tend to think that within a generation or two global astrology not pose any problems to anyone.

Thus, it is a method that is being built as part of a research approach, which some temporary radicalism might appear to be shocking. In the future, global astrology reinstate probably naturally the traditional elements, also always present in the practices of the School of Hamburg.

To return to the question of the understanding of my writings, one must distinguish those are for pure research and that will be found within the *Journal of Mundane Astrology*, analytical articles geopolitical written for the *Bulletin of Mundane Astrology*, which seeks a wider audience.

For the *Bulletin*, I know that some of my readers are deadlocked on technical elements and simply read the geopolitical analyzes. It seems to me perfectly legitimate and does not pose any problems. Now it seems desirable to me that astrology nonpraticiens to be able to enter gradually into an understanding of Global astrology. What is to do what my current practice? On the one hand there are the patterns in PowerPoint slides, which are real concentrates of information, and require, for be understood, the accompanying text, usually found below, and sometimes even inside, as I try to incorporate in the schemes themselves interpretations based on the *Regelwerk*. I came not to indicate in the construction of these patterns that the network of waves midpoints attached to a particular anchor point, and showing the diagram all mipoints concerned. In the text that explains the pattern I tend now to avoid flooding the player under an avalanche of technical elements and simply provide a summary table all these midpoints. Reading these tables is not a problem, to me it seems even a reader who knows nothing about astrology. I therefore intend to continue in this direction. It remains not least that it will always be technical, but I try to concentrate in patterns that remain unavoidable.

AA - On what do you base the interpretation of Uranian astrology?

CR - We just discussed some technical problems in astrology in general and in Uranian astrology in particular. Another key issue is obviously that the interpretation of what appears in our charts, whether Uranian, classic or old. Regarding the classical astrology, in the field of the world, we have acquired the work for nearly three quarters of a century by André Barbault but also the contributions of our foreign colleagues; I especially think to the book *Mundane Astrology* edited y Charles Harvey and Nicholas Campion, book that I had the honor to translate in French. I would like to say a few words on the method and on the scope of the classical world astrology. In the book *Stars and History*, André Barbault gave us a kind of breviary. The *Mundane Astrology* authors have presented a whole range of techniques, many of which deserve further study. Otherwise, in his practice of mundane astrology, André Barbault explored essentially and "bottom" privileged few cycles that corresponded also to its own horoscope: the cycle Jupiter-Neptune for France, the cycle Saturn-Neptune for Russia, Jupiter-Saturn and Uranus-Neptune for the Europe and the Saturn-Pluto cycle associated both with China, India, Germany and Israel. We can ask whether it would not be desirable to take into account cyclical triplicities to better distinguish what applies for example to China, Japan and India. I speculated in my book *Goepolitical Evolution in the World*, that the development of China could refer to the triplice Saturn-Uranus-Pluto, and that of India to the triplice Saturn-Neptune-Pluto (it remains to be check). This type of issue remains unresolved and may be generalized to other countries. As for the field application, I observe that both André Barbault that the three authors of *Mundane Astrology* have tends to be limited to a very narrow historical field, which basically encompasses the nineteenth and twentieth centuries, with some projections on the twenty-first century.

Since I took care of mundane astrology, I've always tended to go for interpret the themes of the slowest components and then going up faster. I conceive the arranging of the planetary set as being constituted by two plates that fit together. First the set of the slow planets with the base of the Transsaturnians (cycles Neptune-Pluto, Uranus-Neptune, Uranus-Pluto), then the cycles of Jupiter and Saturn with Transsaturnians. A second set is fast (Mercury, Venus, Mars, Sun, Moon). According to ancient thought synthesized in the work of Ptolemy, fixtures appear as constituting any interpretation. So I think it is natural to pay attention to Ingresses, Lunations and Eclipses: what are called "universal constitutions." However, I still think, following André Barbault, that these lunations should be placed after, as part of ongoing cycles at a particular moment in history. This is how the lunations are talking be within a direct relationship with the heavy of a particular time configurations; for all the period 2008-2017, it is naturally around the axis of Uranus-Pluto it happens. Others lunations, which are not related to the elements of basic conditions, can be considered innocuous. They may have their own value in the framework of individual horoscopes, when they resonate with personal configurations, but not for the World. If by chance, they entered into resonance with a resounding global event, it would then perform an in-depth exploration of the theme and gather maybe the bottom of abysses the precious pearl which would tell us how fundamental axis is acting. Thus for analysis of 2015, I started take into account only the axis Uranus/Pluto (which find coincide with the axis of Uranus/Zeus, forming the major backbone of the ongoing astralities), but I recognized then the need to consider at the same time the axis Saturn/Admetos. Thus become "talking" not only the lunar clinging to the Uranus/Pluto ans Uranus/Zeus axes zones, but also those clinging to the axis zone Saturn/Admetos.

Now I practice a holistic astrology, I kept the same approach that was mine under classical astrology. The principle is simple: from the slowest to go the fastest. Simply, it is the slowest is very slow! Under classical astrology, the slower it was five centuries (a Neptune-Pluto cycle). Today, with Global astrology, the slower it is 8800 years (the synodical cycle of Apollo-Admetos, one of Vulcanus- Poseidon being "only" 6000 years). This naturally leads to a considerable extension in the field of opportunities in mundane astrology, and paves the way for a part in a serious exploration of the history of civilization in terms of mundane astrology - which is also the subject of one of my two virtual seminars which realizes the *Journal of Mundane Astrology* - and also opens prospects unthought far to the foundation of a geological astrology.

What does it mean in practice ? I will try to explain how I proceed. My point of departure is what I call the "anchor point" : it is a question of discerning in the chart a degree of the Zodiac on which the generalized interaction of the constituent elements of the chart focuses. For example, for the year 2015, in the world, it is, for me, the Uranus-Pluton midpoint. The same approach is valid in an individual theme : this is how I discovered, as far as I am concerned, that Mercury, at 13 ° Lion, is one of the essential anchors of my theme. This anchor point can be occupied either by a classical planet, by a Transneptunian, or by any element of the chart (AS, MC or midpoint). From this point of view, the Auréas software allows us to easily obtain a list of the other factors and midpoints of the chart that resonate according to classical or even more "fine" aspects that are clean to uranian astrology and which are called "harmonics" (in particular the aspect of 22 ° 30 which corresponds to Harmonic 16).

As far as the actual interpretation is concerned, in the present state of my knowledge and practice of Uranian astrology, I continue to rely primarily on the indications of *Regelwerk* by Witte-Lefeldt. This book is a sort of manual which Alfred Witte has been asked by his pupils and which gives short interpretive formulas attached to each of the figures constituted by the factors of the theme. Thus, for example, during the period 2014-2016 the Uranus-Zeus figure predominates. The *Regelwerk* devotes a page to this figure, first defining it as such in a heading containing the following elements : "will, sudden fire, explosion of fire, lightning, sudden burst of war, electric motor, Dynamo ". The rest of the page presents formulas of the same nature where the basic Uranus-Zeus formula is combined with all other possible elements. For example, UR-ZE = PV (Vernal Point) : "an act of violence that is hard, virulent, storms, eruptions, constrained, tense, stressed community". Or UR-ZE = PL (Pluto) : "development of will, sudden increase in yield". It will be observed at once that the rubrics of the *Regelwerk* do not distinguish between what applies to the individual and to the collective, which often limits their usefulness in mundane astrology. So my first step is to do a fairly strict sorting in the headings, keeping only what I think can be used in the world. But this is not enough ; it is necessary to go further by adapting again the interpretations given by the *Regelwerk*.

An example. The Admetos-Poseidon axis is entirely oriented by the interpretation of the *Regelwerk* towards two fields : the idea of "formation, instruction, learning, education, depth of mind", and the elements that belong to nuclear physics : Subtle materiality, radiancy, radiation, atom ". When, in a mundane chart, I come across a valued Admetos-Poseidon axis, there is a good chance that the subject in question does not concern either of these two fields of application. I must therefore either abandon the interpretation of the axis Admetos-Poseidon, or find for this axis another possible field of application. This was the case, for example, in the founding theme of the Chinese Communist Party : having associated the term "propaganda" with this axis, I had a key that made the whole of this chart very eloquent. It is also possible to start from the fundamental meanings of each of the elements taken into account : Admetos indicates a principle of inertia and concentration, Poseidon a principle of light ; we see the idea of an intense radiance, but it can be taken in the physical, intellectual or spiritual sense. This opens the way to various fields of interpretation. Here again the difficulty is twofold : to find a synthesis between the two fundamental ideas which is illuminating for the subject of which we are dealing and also to discern a field of application of these ideas which corresponds to the nature of the subject treated. We see here that the astrologist's intelligence and intuition are strongly solicited ; but it is also by this that his own subjectivity can direct interpretation in one direction or the other. Naturally, an honest astrologer will endeavor not to be too partisan ...

Another example must be mentioned. Due to the distinct connotations attached in German and French to the denomination of "Cupido", the first Transneptunian discovered by Alfred Witte can seem at first sight of mediocre importance in world astrology, especially as Alfred Witte himself, used in the semantic field of marriage and love stories. Cupido gained influence in my readings of charts from the moment I associated it with the ideas of "alliance" and "community" ; Cupido has a say in everything concerning relations between states as well as in community matters.

What makes the interpretation extremely delicate and almost interminable is the richness of the "waves" of midpoints that participate in the same network around an anchor point. In practice, I often take into account only a limited number of these midpoints, but I try above all to find the general idea of the overall figure. It is certainly in this field of interpretation that I feel that I still have a lot of work ahead of me !

We could also mention another tool given to us by the Hamburg school : the "thematic key" by Hans Niggemann. While the *Regelwerk* organizes its headings around planetary couples, the key of Niggemann regroups them in the form of a dictionary presenting all sorts of notions. Thus, in the mundane astrology, it may be useful to look at the observations on the themes "War and Peace", "Wealth and Shortage", etc. It is probably a very useful tool, but I feel that I have not used it as much as it deserves. Naturally, this "dictionary" offers entries that concern both individual as well as global astrology. One could imagine to constitute a sort of repertory containing a whole list of historical events accompanied by the mid-point waves that relate to it.

AA - Would not you feel that, whatever the "anchor" you choose, you will always find material for interpretation ?

CR - I think this question calls for a double answer, both affirmative and negative. Affirmative, because in fact, in global astrology as I see it today, there is constantly an interaction of all the factors of the chart on all the other factors, so that with all the elements taken (Classical planets, Transneptunians, and other factors), it can reasonably be expected that virtually all degrees of the Zodiac bear one or more elements to be interpreted. This explains why I do not integrate at all in my analyzes houses, signs, or even anything separately taken, which can naturally disconcert any well-born astrologer ! If we stick to such an absolutely global approach, we would certainly satisfy the Neptunians and the accomplished Poseidonians, but for my part, I think, although enjoying in my chart of a Neptune-Poseidon conjunction, that it is more reasonable to concentrate the interpretation on some crucial points. Let us recall that the word "intelligence" comes from latin *intelligere* which means "to choose". Let us practice intelligent global astrology ! The answer is therefore at the same time negative. In reality, when we are faced with a chart, we arrive at determining some anchoring points which constitute so many networks around which the essential elements of the general analysis of the chart are concentrated. It often happens that at the simple glance of the natal chart encompassing both the classical planets and the Transneptunians, one or two potential anchor points are clearly

evident. When this is not the case, I use an examination of the Uranian theme (provided by Francis Santoni's Auréas software) that makes possible anchor points on the screen. From these very simple and very rapid searches, the determination of a dominant anchor point and of one or two secondary anchor points is made. This approach is reminiscent of the classical astrology of determining dominants in a theme.

AA - You mentioned a moment ago the "elective affinities" that can exist between the astrologer and the themes he studies. Could you give some examples ?

CR - This phenomenon of elective affinities appears to me more and more evident and constantly present in my practice. The first idea is already expressed by André Barbault himself, when he speaks of his theme and shows how his interest in planetary cycles fits in his natal chart marked by a Sun-Moon conjunction and by the succession of the slow planets. One can observe in his works that he treats with predilection certain planetary couples (Sun-Moon, Jupiter-Neptune, Saturn-Neptune, Uranus-Neptune). While, for example, the Jupiter-Pluton and Saturn-Pluton cycles are less present in his work, without being absent. As far as I am concerned, I am not even surprised when, in a mundane chart, the 20° zone of the Mutable signs is occupied in a significant way, and it is rather the lack of important factors in this zone surprised me ! I feel thus in touch with the most important charts in mundane astrology relating to our time : the chart of the USA, China, Russia, Germany ... And I see, in these astrological affinities, the confirmation of my vocation for mundane astrology.

Perhaps it would be wise to draw parallels with what is happening in the field of quantum physics, where there has been an interference between the observer and the field of observation. It is not without interest to note that global astrology relies on the taking into account of "energy waves" flows constituted by the mid-point networks, which may be related to that of the quantum physics.

AA - What link can be made between uranian astrology and traditional cyclology ?

CR - I was led to the discovery and practice of astrology as a result of my reading of the work of René Guénon in 1984, and it is natural that in my approach to astrology, I have sought to find a link between the study of the planetary cycles which are the responsibility of mundane astrology and the traditional cyclology as described in some articles by René Guénon and developed by his epigones, notably Gaston Georget or Jean Phaure. For a very long time, I resolved to the absence of apparent links between the two fields. The fundamental cycles of mundane astrology do not really resonate with the traditional cyclical logic which is based on the Pythagorean Tetraktys and the division of world times into four periods whose duration decreases in the order of 4 + 3 + 2 + 1. On the other hand, mundane astrology as it is practiced in the modern West has as its main objective to understand, or predict, historical developments in relation to the play of powers. Traditional cyclology has a much wider and higher purpose, which is to approach the ultimate ends and thus also the primordial beginnings of the history of this world.

It turns out that in my slow journey towards uranian astrology, I was fortunate to find that there could be a possible relationship between these two domains, probably due to the fact that the Transneptunian cycles are of a duration infinitely longer than the classical cycles, and can thus resonate with the divisions of traditional cyclology. I noticed a junction point around the year 2031 : the Hades-Kronos conjunction, the last of which dates back to 863 (fifty years after the death of Charlemagne) not linked to the indications of the traditional cyclology concerning this date which is the subject of several mentions.

It seems to me that there is a whole field of research here. Since Paul Bernard has delivered us softwares that are capable of exploring time in almost unlimited time, we have the means to look for other possible convergence points. Furthermore, I plan to publish a *Journal of Traditional Cyclology* in the near future, in which this kind of question will be dealt with extensively.

III. THE DISTRIBUTION OF GLOBAL ASTROLOGY : ONE WEBSITE AND THREE JOURNALS

AA - How did you come up with the idea of transmitting your research through a personal website and through a panel of separate journals ?

CR - There are two moments to consider here : the creation of the website on January 12, 2008 and the design of a series of journals that took place during a walk in my village on the day of a Blue Moon, August 20, 2013 !

The creation of the site was, to a certain extent, the consequence of the feeling of blockage in which I found myself during the period of "crossing the desert" which we have mentioned above. At that time, the stimulating framework of Univers-site no longer existed, and the journal *De Sphaeris* created by Didier Castille in Lille did not fulfill the hopes that could be expected of it. From the beginning, my site was not devoted solely to astrology, even though it occupied a large part, but also to my various works on the Middle Ages, on French and Russian literature, and on Tolkien and Čiurlionis. A fairly limited part is also devoted to some texts on Tradition in the Guenonian sense of the term, and to the hosting of various works that have been proposed to me and that I host as a benevolent host.

In July 2013, I had just finished an immense work which had occupied me for seven years : the preparation of an edition of the correspondence between the two founding fathers of medieval studies in France, Gaston Paris and Paul Meyer, I had already spent seven years on the occasion of my Ph.D on medieval studies in France from 1860 to 1914. Being already free from my teaching duties since 2010, I was then released from the charge of this edition and fully available to - fully - or almost entirely - my astrological work and my research on traditional cyclology. It is in this context that suddenly came to me during a walk the idea of regrouping my various works in the framework of a series of specialized magazines. This August 20, 2013 was that of what is called a "blue moon"³, which may have helped stimulate my creative imagination! This is how the *BMA (Bulletin of Mundane Astrology)* was born for regular commentaries on world affairs through the prism of astrology : the first issue appeared on 31 August on the site. (Curiously, it happened that on that day there was a major event on the world stage : the world almost sank into a Third World War as had been the case during the Cuba crisis, and the withdrawal of President Obama stopped the launch of the planned offensive against Syria). Very soon, I felt the need to complete the newsletter with an astrological journal, a research body that I had the idea to structure around two virtual seminars dedicated one to the history of civilizations, another to a reflection on a new paradigm of astrology in the light of scientific breakthroughs in astronomy during the first decades of the twenty-first century. In fact, the first three issues of the *JMA* focused on a fundamental study of the scheduling of the solar system, thanks to the most fruitful collaboration with Paul Bernard, and to two issues devoted to the Transneptunians, their discovery and how to use them in mundane astrology. During the year 2015, the numbers of the *JMA* will focus on a study of the three great powers (USA, China, Russia), and it is only after this detour that I will enter into the heart of my two regular seminars!

In connection with the *JMA* were published some numbers of *JMA-History* whose object is to deal with precise historical events in resonance with the current year : appeared so far numbers dedicated to the birth of Saint -Louis, at the abdication of Napoleon I, and at the battle of Tannenberg. For the year 2015, two issues are being prepared, one on Waterloo and the other on the death of Louis XIV.

³ The second full moon that takes place during the same month is considered to be a "blue moon". The expression, which comes from the English *blue moon*, has nothing to do with a change in the tint of the moon.

Recently, was published the first issue of *Astrological Studies* devoted to writings that do not concern world astrology, inaugurated by a beautiful study on the Cardinal de Richelieu by yourself. Numerous other issues will follow, which I would like to dedicate to various astrological homages paid especially to writers or artists who are dear to me, such as Alexandre Solzhenitsyne, J.R.R. Tolkien, Vladimir Volkoff, Jean Parvulesco, Ernst Wiechert, M.K. Čiurlionis and Nicolas Roerich...

To this will be added soon, I hope, a great novelty : the *Journal of traditional cyclology* that we have mentioned. It will be largely devoted to the presentation of the works of authors marked by a keen sense of the actuality of the eschatology : Jean Phaure, Raoul Auclair, Vlaicu Ionescu...

Finally, it will be a great joy for me to see the latest of these magazines : the *Journal of the Blue Moon*, in which various non-astrological studies relating to literature or the arts will be presented.

March 25, 2015