

RUSSIA'S OCCULT FATE

Cogne's

Ingo -

Scouter's notes attached.

Thanks for the opportunity
to read this -

(hope you didn't
mind my sharing it).

Your friend Always.
Ed

See you in March!

R U S S I A ' S O C C U L T F A T E

The Occult Symbolism, Astrology and
Numerology of Russia and
the Soviet Union

by

Ingo Swann

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A NOTE ON
ASTROLOGY AND NUMEROLOGY

People often think that astrology and numerology "rule" over lives and events. But this is true only in an indirect sense; for astrology and numbers are only symbols for the cosmic idea-forces they have come to represent.

These idea-forces were perceived by the ancients of times long past and, in the thousands of years since, these idea-forces have accumulated the symbols by which they are recognized.

The cosmic idea-forces probably have much more to do with the collective unconscious than with given individuals, unless such individuals arise and become personified leaders of the content of the general collective. The ancient occultists understood that in general individuals responded more to the dominant idea-forces alive and working around them, and that only the horoscopes of the prominent were of importance for it was only they who personified the unseen forces in the collective and drug events and history after them.

It is in the great workings of leaders and the collective that the mysterious interlocking idea-forces

can best be identified through the strange patterns that numbers and astrology can provide. As long as astrology and numerology were almost exclusively concerned with leaders, the interrelationships were obvious and both these mysterious arts were accepted. When astrology became popularized during the nineteenth century the interrelationships became less clear for many ordinary people often do not respond to their horoscops very well, but rather to the dominant idea-forces around them.

This only gave fuel to the critic, who could point out how far "wrong" horoscops could be. Numerology -- a remarkable art if correctly understood and applied -- followed the same fate as astrology in the new egalitarian scheme of human thinking. While equality before the law is perhaps a virtue, equality does not manifest equally so in the schemes of the cosmic idea-forces which are decidedly directional-oriented, and exhibit periods of growth and decline.

Why it is these cosmic idea-forces are subsumed into and under distinct symbols, in turn exhibited through astrology and numerology, remains a deep mystery to modern thinking which rejects the idea of an unseen cosmic fabric. The modern astrologer tends to interpret

horoscopes as unique and discrete birth manifestations of the individual. But the ancient occult traditions hold that there are hardly ever any unique and discrete events, since all that takes place does so within the fabric of the cosmic idea-forces already in play and which, to the greater degree, sort of predestine trends.

The modern idea that each individual is unique, possesses an horoscope delineating this uniqueness, and that the individual can make his way by will alone, is out of keeping with the older occult traditions. In these traditions, the individual is born into cosmic idea-force conditions already in play (or soon to come into play by change in cosmic cycles) and whatever an individual horoscope or numerological set implies must in turn be worked out in accord with the trends of the cosmic fabric. All the ancient ideas of "fate" and "destiny" are based in this principle for, if there were no cosmic fabric, there would be no fate or destiny. The unique individual would create his or her own future unimpeded by the collective unconscious and the cosmic idea-forces.

But occult legend says that the cosmic fabric exists, and exerts its influences in changing cycles and in each different cycles the idea-forces operative bring about predictable patterns which in turn manifest ~~phenomena~~

non-random phenomena in nature and among humankind. Thus the changing fabric causes similar events or relationships to emerge simultaneously without any apparent cause-effect relationships. Today, this acausal effect is being called "synchronicity," but it is an effect with which the ancient occultists obviously understood, since it is upon this that the occult arts are based.

The occultists' arts begin with an understanding of the changing cosmic cycles and how each of them manifest. Since the cycles themselves are invisible, they are best contacted and understood through an under understanding of the symbolisms that come into being with eacy cyclic change. The sequence of these changes are best monitored through the greater astrological symbolisms and through numerological sequences, which, themselves, stand as symbols. The fate and destiny of each cycle is inherent in the cycle.

It is against this greater cosmic fabric that individual horoscopes and numerology are compared, and the fate and destiny foretold. A new cycle (or age) is created by the mutual destruction of the old cycle. Whether this "end" is a truly volitile destruction or merely a "disappearance" (many disappearances have occurred and continue to mystify historians), depends on the nature of the old cycle and the nature of the new one.

If the fate and destiny of each cycle is inherent in it, so are the fates and destinies of individuals born into the cycle. And it is against the greater factors of a cycle that the individual's horoscope should be interpreted first of all and before the individual attributes are identified. Even then, only those individuals with a "power" horoscope will emerge as significant among the other billions of births that take place at any given time. There are several astrological methods for identifying "strong" horoscopes which must be, in any case, in harmony with the cycle then taking place.

The key to interpreting any of this lies in one having an extensive knowledge, and empathatic understanding, of symbols, these being the outer manifestations of the otherwise invisible idea-forces. Both astrology and numerology are symbol integration systems, and not systems of mechanical mathematics. Contemporary astrology has moved far from the precepts of traditional occultism interpretation by reducing horoscopy/to its present cause-effect status within an egalitarian framework where "weak" horoscopes are considered equally with more "powerful" ones. And astrology has lost sight of the occult tradition wherein

horoscopes were used integration factors within any given fate or destiny line of the overlying greater cycles taking place.

Synchronicity is rediscovering some of the old occult phenomena; but the best maxim is yet found in that part of old Chinese philosophy that says "things happen together" without any apparent interconnecting reason. And the best tools for studying this "together-
the arts of
happening" are still/astrology and numerology, for it is through them, properly applied, that the cosmic idea-force patterns can be identified. They bring added mystery, to be sure, once they appear to the earnest investigator.

BY WAY OF A FORWARD

So far no book has appeared that discusses Russia and the Soviet Union under the lights that the informed occult arts can contribute to any basic analysis of a country or a government. These arts are generally those of symbol interpretation, astrology and numerology.

Of these three occult arts, only symbolism has maintained a state of respectability in our present anti-occult culture. The curious sway symbols exert over people and situations is admitted by psychologists and efforts to penetrate their meanings and origins have continued, albeit detached from the meanings and

values attributed to them by occultists who generally perpetuate the ancient connotations of symbols.

The arts of astrology and numerology have fallen into eclipse, having no respectability today save in the so-called fringe areas. Most scientists and psychologists view astrology and numerology as just so much hocus-pokus, in spite of the fact that there have existed great occultists who employed the arts of astrology and numerology to astonishing and accurate advantage.

I was led into my own studies of symbolism, astrology and numerology in a strange but fortuitous way. As an artist coming to live in New York in the late 1950's, my early paintings began to change from a frame of realism into one that became increasingly symbolical. At first these were symbols that could obviously be attributed (in the Freudian sense) to my personal life and the conflicts taking place in my subconscious. But within a couple of years a shift had taken place -- from the personal symbols to symbols that seemed more generic to the world as a whole. The symbols of astrology and the planets, and numbers, began appearing on the canvases, yet consciously I only had a very shallow knowledge of these, knowing nothing at all about astrology, numerology or even the traditional meanings of symbols in general.

One of the more powerful symbols that came to figure in many of my early paintings was the ~~figure~~^{image} of a young helmeted man with wings on the helmet as well as on his ankles. This image had occurred first in my dreams, and then was objectified in many different forms throughout several paintings. At the same time I had become quite fascinated with the Robert Indiana painting entitled "The Demuth Five" then on display at the Museum of Modern Art. This is a painting shown on the diagonal, the number 5 placed inside a circle. It exerted a compelling influence on me; and I found, in turn, that the theme was taken from a work by the artist Charles Demuth, entitled "I Saw the Figure Five in Gold," in the collection of the Metropolitan Museum. In my own mind, I related the figure 5 to the helmeted man in my own work. I recall that if I had had need of a flag symbol to represent myself, I would have created one in which this figure and the number 5 would have been its major emblems.

The minds of artists can be torturous. To resolve the meanings of these symbols, I began researching. Ultimately, I was able to determine that the figure of the helmeted man with wings was a standard symbol for Mercury and that the number 5 was his numerological equivalent.

But I also discovered that Mercury is the ruler of Virgo, the astrological sign under which I was born, and that my birthday, September 14, reduces numerologically to 5 which, according to occult lore, signifies my own internal or personal workings. Needless to say, I was quite impressed with all this and the ^{subconscious} mysterious/inner-workings that had combined somehow to produce this kind of strange relationship.

Because of this event, and the understanding that symbolism, astrology and numerology often represent meaningful relationships in our lives (in the subconscious and collective unconscious), I began an in-depth study of these arts which has by now lasted nearly thirty years.

Occultism is a much maligned term. In its "pop" definition, it refers to something that is concealed, as its root reveals: from the Latin occultus meaning to cover up. But this definition has more to do with secret societies [—] which intend to remain concealed [—] than it does with the more workable definition of occultism.

This is the ^{study and} knowledge of supernatural agencies and their effects, ^{"cosmic"} ~~And this knowledge~~ pertains to ^Λ factors that cannot be seen or detected by normal means.

Practical occultism can be contrasted to theoretical occultism, for the practical occultist utilizes certain occult "arts" to determine the course or outcome of practical matters which, in the knowledge of the practical occultist, themselves depend upon phenomena that are inscrutable to the normal cause-effect relationships as can be deduced by solely rational means. The practical occultist then uses his arts to plot the course of ^{these internal cosmic} events ^{or} ^{probable} project ^{and} outcomes for them.

In the hands of a great occultist, the results can be stunning indeed. But, ~~as mentioned before,~~ it is fair to state that the emergence of a talented practical occultist is a rare phenomenon.

The practical occultist is, more or less, a self-produced phenomenon. His or her greatness depends totally upon the results of his work (track-record).

Simply put, the practical occultist is consulted by individuals who either wish to know the future or want to have some situation cleared up by obtaining information about the unseen agencies that have created it. To the degree that the information derived from the practical occultist is correct, the occultist's track-record begins to accumulate. An enormous amount of prestige can be the result.

The greatest occultists all achieved a track-record of staggering proportions, only a bit of which can be included in this present book. It does little good to attribute the success of great occultists to other reasons than they were good at what they did, although contemporary science and psychology rejects their talents totally. There are just too many published memoirs and histories about them to hope to ^{totally} erase ^{from history} their extraordinary talents, although standard histories, written solely from the materialistic or mechanistic viewpoints, religiously avoid them. It is true, however, that they and their phenomena can not yet be explained, but this is little justification for the disrepute in which contemporary psychology holds them.

To my knowledge, there is no great practical occultist living today, although there are many "theoretical" occultists whose object is to propound occult unified/theories for the cosmic whole, and offer systems of theories for the attainment of the higher powers of mind and spirit.

Perhaps the last of the great occultists was Carl Gustav Jung, the Swiss psychologist who made various occult ideas a valid study within the framework of psychology, especially that of symbolism.

Prior to Jung -- who died in 1961 -- the two greatest practical occultists of the nineteenth and twentieth centuries were Louis Hamon (1866-1936) who worked and published under the name "Cheiro"; and Walter Gorn Old (1864-1929) who used the name "Sepharial." Prior to these are, of course, the names of Nostradamus, Cagliostro and John Dee, the latter being important in the reign of Elisabeth I.

The rise of contemporary "pop" occultism of the last twenty years has been mainly a rise in doctrinaire theoretical occultism largely loosened from the traditions upon which practical occultism must rest if it is to be effectively employed to ferret out and understand the cosmic idea-forces which mysteriously work beneath the surface of people and events.

The roots of practical occultism are, of course, lost in time and appear to have their origin in civilizations of pre-Flood times, destroyed in the great cataclysms about ten-thousand years ago. Practical occultism is almost totally Eastern in its nature, with Egyptian and Greek sources intertwining, and, in the West, some later Christian and Medieval additives. Both Louis Hamon (Cheiro) and Walter Gorn Old (Sepharial) claimed ancient Chaldean and Hebrew sources as the foundations for their work.

The practical work of occultism depends upon accepting the traditional meanings assigned to symbols (astrology and numerology both being systems of symbol integration). Jung's work clearly established that the meaning of ~~that~~ most major symbols is shared by cultures world wide and attempted to demonstrate that the values represented by the symbols are at work and play in the individual subconscious and the collective unconscious.

These invisible cosmic values have sometimes been referred to as "idea-forces," and I have elected to use this concept in this book. The concept of idea-forces is not hard to grasp. The occultist holds that in the invisible realms of ^{the} interconnected unconscious (Jung's

collective unconscious) there are various idea-forces that can work in harmony or disharmony with each other. These idea-forces are not accessible to consciousness, except through the images that spontaneously arise to personify them. These spontaneous images are shared by all individuals, and even apply to events, and themselves are the different idea-parts of the cosmic whole. The idea-forces are in "eternal" interplay with each other.

If the basic idea is easy to grasp, ^{It is that} how the idea-forces come to interact with concrete life and events is far from easy to comprehend. To make an analogy, they turn constantly like colored glass in a kaleidoscope and at different times fall into patterns that are either harmonious or disharmonious. These "different times" then "rule" over the events that have transpired at those times. The concepts of determinism, destiny and fate have, here, to be incorporated into this analogy. And it is these concepts that enlightened Western thought so detests.

The concept that there is some vast cosmic computer in the sky churning out combinations of fate and destiny under which individuals and organizations live and, further, characterizes their paths through their existence, is antipathetical to modern scientific thinking.

But traditional practical occultism holds that, like it or not, this is the case. For the occultist, one is only "free" in so far as one works within the idea-parts of the cosmic whole. And for that, one needs to understand them, and understand them well at that.

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Finally, in this very brief discussion of/idea-forces, the occult traditions hold that in so far as symbols are representative of the invisible idea-forces, symbols themselves -- as concrete constituents of the universe -- carry the powers of the underlying idea-forces. They are thus akin to codes. And the coding of a collection of idea-forces can be changed by changing the coding. If the coding is changed, new and different concretizations of the idea-forces will follow. In other words, one can change fate or destiny by manipulating the symbols one selects to personify individuals, groups, organizations or events.

Whether or not all or any of this is so or why it is so is beyond the purpose of this small book. The purpose here is to review Russia and the Soviet union in the light of traditional practical occult methods and see how well these reveal/^{the}character ~~of~~ and ~~the~~ course of events in that nation. I've allowed myself

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few discursive ^{forays}, except where I feel examples ^{would} ~~will~~ support the major hypothesis or add contrasts of symbolisms. Thus I can be forgiven the small excursion into the Napoleon prophecy which starts off the next part, and into the occult-idea-forces which, according to occult lore, prevail in the United States.

Obeying the First Law of occult principles, I have adhered to the best of my ability to the traditional meanings ascribed to mundane symbols, and the symbols of astrology and numerology. The symbol interpretations are, therefore, not of my own making or imagination, but are in keeping with traditional values and implications, and my own political bias can be excluded.

I have leaned heavily on the excellent compendium of symbols A Dictionary of Symbols by J.E. Cirlot, published by the Philosophical Library, New York, 1978. I have also consulted the Dictionary of all Scriptures and Myths, by G.A. Gaskell, The Julian Press, Inc., New York, 1969, and upon the Columbia Encyclopedia, and Nicholas deVore's Encyclopedia of Astrology, Philosophical Library, New York, 1957.

The numerological method used in this book is the one perpetuated by Louis Hamon (Cheiro), as set forth

in Cheiro's Book of Numbers originally published in 1926, many paperback editions being available. Hamon's numerological method is well-founded upon earlier traditional numerology. The writings of Walter Gorn ^(Sepharial) Old are particularly relevant for anyone seeking to comprehend which astrological idea-forces govern countries and nations, especially his Cosmic Symbolism, David McKay, Philadelphia (n.d.), and his The World Horoscope, W. Foulsham & Co., Ltd., published (so far as I can ascertain) posthumously in 1965.

With care, I have erected all the horoscopes included in this book, checking them against other sources, for astrologers often make mistakes. But two good compendiums of international horoscopes do exist: International Horoscopes, by Glenn C. Malec, published by The American Federation of Astrologers, Inc., Tempe, Arizona, 1982; and The Book of World Horoscopes, by Moon Moore, Seek-It Publications, Birmingham, Michigan, 1980. It should be noted, however, that both these compendiums use the date of November 7, 1917 for constructing the ruling horoscope of the USSR. This was the date of Lenin's seizure of power when he declared bourgeois-democracy ended and the rule of proletarian-socialism

in Russia. The Union of Soviet Socialist Republics was not declared until January 21, 1924, and it is upon this date that the ruling horoscope of the USSR should be constructed.

THE NAPOLEON PROPHECY

All too frequently in history, great events have been preceded by accurate prophecy, in the form of predictions from great or near-great practical occultists.

Using his profound knowledge of numerology and astrology, Louis Hamon (Cheiro) (who also was perhaps the greatest palmist the world has known) predicted the exact date of death of one of England's most famous Army Generals, Lord Kitchener, and made the prediction, on July 21, 1894, for Kitchener himself. Using Kitchener's horoscope and "taking these indications together with the Kabbalistic interpretaion of the

numbers governing his life, that the fatal year would be his 66th year, and that his death would be by water, but most likely caused by storm or disaster at sea.^{*}

Kitchener himself made many public references to Hamon's prediction, and feared no disaster to himself on land because "I know I shall die at sea."

Twenty-two years later after Hamon had made this gloomy prediction, Lord Kitchener went down with the English warship Hampshire when it unexplainedly sank during a storm at sea.

In pamphlets published^{**} prior to the outbreak of World War I, Walter Gorn Old (Sepharial) predicted the outbreak of the war in 1914, the circumstances leading to it, its ending date, and the complete downfall of the Prussian monarchy and other monarchies as well, using his profound knowledge of astrology, and/which Zodiac signs and symbols governed countries in Europe. He was seldom in error, and then only as concerned details. His most profitable income was from astrological horse-racing systems.

* Cheiro, Fate in the Making, Harper & Brothers Publishers, New York and London, 1931, p. 94.

** Old published a series of pamphlets which were sold at news kiosks entitled The Green Book for Prophecies, 1910-1917.

One of the most famous prophecies (among so many) was that made by a monk for Napoleon Bonaparte.

☐ ← In the middle of the French Revolution, in the year 1790, there appeared in Paris the strange and mysterious Benedictine monk, Pierre le Clerc. He set himself up in a small apartment on the top floor of an old house in the Rue Puits de L'Ermite near the stately Faubourg Saint Marceau. At that time, the revolution had suppressed all religion and enthroned "reason." Le Clerc continued to wear his religious robe (the garb of superstition) even though the penalty would certainly be the Red Widow, the guillotine that daily claimed its victims.

Le Clerc's great passion was a study of the occult arts, and soon everyone who was anyone was secretly climbing the stairs to his rooms, for his predictions soon had established their own track record. He startled everyone by exclaiming that he himself would live long enough to serve under an Emperor in Paris, and see that

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Emperor dominate Europe for a time. Certainly in 1793 that seemed a bold prediction, for Louis XVI had just lost his head beneath the Red Widow.

It is known that Napoleon consulted Le Clerc at least twice. In 1795 when the Convention had vanished into chaos and the Directory had appeared, Napoleon ^{again} ~~he~~ climbed the stairs to Le Clerc's rooms. Napoleon gave his birth date but refused to give his name, and then became impatient with the time Le Clerc was taking to set up the horoscope and do his numbers. "You are wrong to be so impatient," said the occultist. "It takes time to work out a horoscope. But the fact that you were born on the date you have written and at Corsica, this brings to mind a prediction made by Cagliostro ten years ago, before any revolution was thought of. Cagliostro said it would be a Corsican who would bring the then unknown revolution to an end. Judging from your birth date, I think you are the man Cagliostro indicated."

But Napoleon thought these to be the words of a madman. Yet, four years later, he again went to Le Clerc. Le Clerc asked him to write out his question on a piece of paper. Refusing again to give his name, Napoleon wrote out: "What will happen to the Corsican, General Napoleon Bonaparte, if he risks a coup d'etat

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in Paris tomorrow?" Le Clerk ^{studied} ~~performed~~ his numbers ^{logy,} and then replied: "In 1804 he will be seated on a throne surrounded by military standards. In 1815 he will be overthrown by the cannon of English soldiers."

The next day, Napoleon made himself military dictator, and in 1804 he crowned himself Emperor of the French. In 1815 he was a prisoner in the hands of the English. Le Clerc has foretold it all.

It is also on record that one of the first acts Napoleon did on become Emperor was to have the aged Abbe Le Clerc given a home ~~to live in~~ inside the Royal Park of Versailles and a pension for the remainder of his days.

These are but three brief examples of occult prophecy preceding great events. All three were derived by practical (working) occultists, based upon their deep knowledge and understanding of how idea-forces could be reckoned according to the methods used in interpreting symbolism and its two mechanical arts, astrology and numerology.

But astrology and numerology, both keys to interpreting the great symbols of the Zodiac, can also be supported by looking into mundane (ordinary) symbols which the people

of countries or nations allow to become established as representing them, their goals and their national character.

The eagle-symbol of the United States and the bear-symbol of Russia are clear examples.