

Transcript ~ The Seven Dimensions of Uranus

A Podcast by Kirk Gradin
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Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the noumena of the intelligent Powers of nature; (2) of Cosmic Forces; (3) of celestial bodies; (4) of gods or Dhyan Chohans; (5) of psychic and spiritual powers; (6) of divine kings on earth (or the incarnations of the gods); and (7) of terrestrial heroes or men. The knowledge how to discern among these seven forms the one that is meant, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Thus while Uranos (or the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune and others fought in the allegory for Atlantis, which was the whole earth in the day of the Fourth Race....The first astronomical teacher of men was Uranos, because he is one of the seven Dhyan Chohans of that second period or Race.

The Secret Doctrine, i 765

The stunning advances of planetary and interstellar science and physics especially due to the brilliant technological advances of the Aquarian Age have repeatedly burst the terrestrial boundaries of our otherwise earth bound collective imagination. Telescopes such as the Peck, the Hubble and the JWST continue to astound contemporary astronomers and the public alike with their cosmic, interstellar imagery. On March 10th, 1977, telescopes first captured the rings of Uranus. Today, we know it has at least 13 rings and 29 moons. Informative as that is, no photographic imagery, no matter how fantastic, helps us understand any given planet unless we also begin penetrating into hidden realities. Only the spiritual sciences of *Theosophia*, even in the few fragments we have been given, provide us with a spiritual bird's eye view, the metaphysical soul of astronomy and physics. If we consult *The Secret Doctrine*, the teaching of Adepts and Seers who have penetrated all the veils of nature, the answer we get to the question "What is a planet?" is more than extraordinary. Even amateur astronomers could begin gratefully meditating upon the guiding principles of planetary science offered by H.P. Blavatsky and the Gupta Vidya, which were once given only via the mystery schools of antiquity.

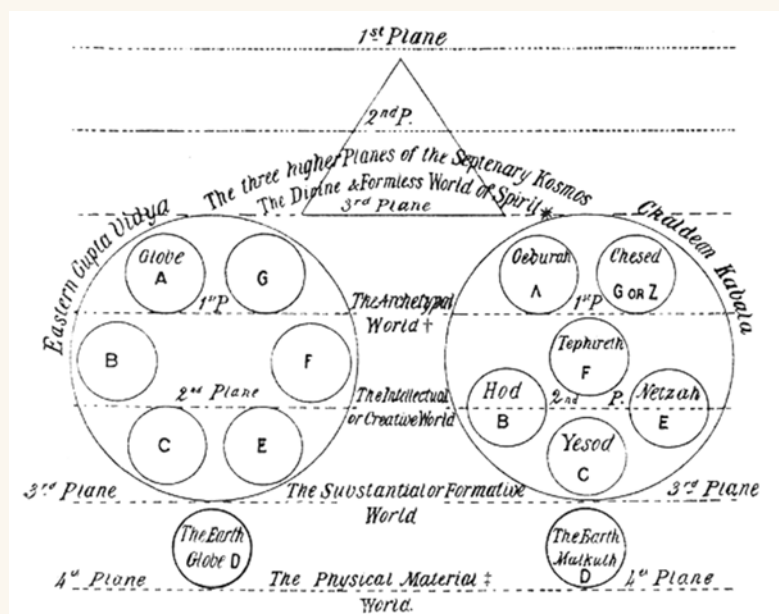
According to *The Secret Doctrine*, every galaxy, sun or star, solar system, planet or globe is a seven-fold wheel, a mandala or chakra that mirrors the whole. The term "wheel" is used 12 times in the mystic language of the first seven stanzas of Cosmogogenesis. We first

see it first used in Stanza 1, sloka 5, where the term is given as the symbolical expression for an entire Maha-Kalpa or Manvantaric cycle.

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL AND HIS PILGRIMAGE THEREON.

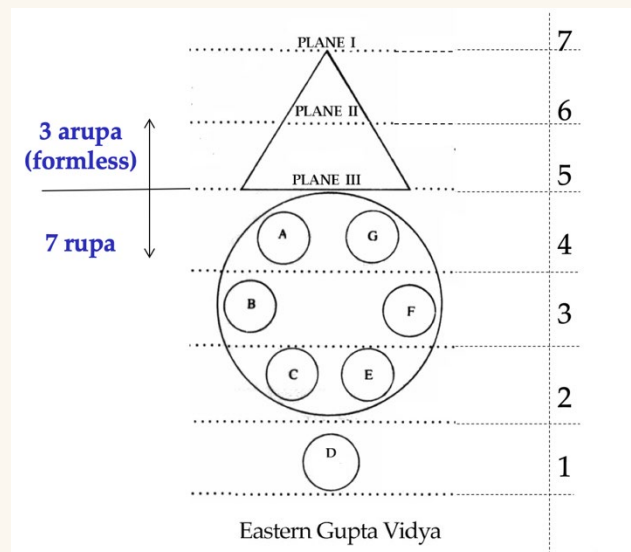
We learn however, that the term also applies to any microcosmic cycle or system of evolution within that great wheel. While every such wheel is a unique manifestation in an infinite series, each time at a higher level, still all follow the same abstract formula, an eternal and archetypal pattern or divine Law of unfoldment governed by the mystic seven.

If we could see with the vision of great sages, we would know that every planet is in fact a singular monadic stream of consciousness moving through seven stages of evolution. We would know that the planets and stars which are visible to us, are only the most material, temporary and illusory aspects of each seven-fold system. We would also cognize that every element, being or force on every planet or sun, is either moving towards the human condition, is currently in the human phase of its evolution, or has passed through it to higher conditions of consciousness and activity. While seemingly far beyond our current capacities of insight and perception, this metaphysical knowledge gained through the paramita path can be symbolized geometrically and is introduced to us by H.P. Blavatsky in the page 200 diagram of volume one.



In part, what she is illustrating here, is the similarity of the Gupta Vidya or "Trans-Himalyan" system on the left, with the Chaldean Kabbalistic system on the right. If we simplify the diagram

for the sake of clarity, we can reproduce as seen below, while taking note of a few preliminary explanations given in her commentary.



1. To say a planet is sevenfold is also to say it is tenfold. As tenfold, the lower seven are also referred to as rupa, the objective or formal planes of evolution. The three higher planes are entirely formless, divine and spiritual. They remain constant and unchanging throughout the entire period of a planet's manifestation and merge with the logocentric heart of all such systems throughout the entire cosmos. This ten-fold character is not unique to the Trans-Himalayan and Kabalistic system, but is also found in the Pythagorean decade, in Mazdean, Buddhist and other cosmogonies.

2. Each planet or wheel is an emanation or triune ray of the unitary and omniscient Universal Mind called Mahat in Hindu philosophy. Both transcendent and immanent, this cosmic Mind manifests through descending planes of spiritual substance, called "Father-Mother" in the Stanzas. Both emerge in pre-manvantaric dawn, "the 7th eternity of the Maha-Pralaya" via the omnipresent energy of divine, sacrificial compassion, called Fohat or Kamadeva, "the soul of Alaya," which is also cosmic electricity, the energy magnetically linking ideation and substance.

3. Each planet is a karmic reincarnation of an infinite lineage of former living planets, linked by an immortal thread-soul, the *Shista* or Self-Existent Manu which retains the memory of all the wisdom gained throughout that series. At each new dawn, the triune logos emerges from the waters of Space, holding in *potentia* everything that eventually unfolds through the seven Dhyanis which it emanates. Each planetary logos or Manu initiates, differentiates and eventually incarnates into the planetary system that it guides. That logos reappears in embodied

consciousness as beings we would call Buddhas, the great Brotherhood of Bodhisattvas, Nirmanakayas and Avatars.

4. The seven globes of every planetary chain correspond to the seven principles of human nature and to the seven Dhyanis. Each of the dhyanis are the root base of vast hierarchies of beings differentiating into seven levels of consciousness, the seven cosmic elements and the seven kingdoms. Each of the seven also correspond to or represent specific evolutionary stages in which particular potentialities latent in matter and consciousness are developed and mastered. For example, the Earth is currently in the Fourth Round meaning we consciously perceive and inhabit the Fourth Globe ("D"), distinguished by the most differentiated conditions of matter as well as the development and mastery of the fourth principle, that of Kama or Desire. We also see the Globe D of other planets in our solar system, though their humanity may be far ahead or behind us in their evolutionary journey of Rounds.

5. A Planetary Round is a cycle in which the monadic stream passes through each of the seven Globes, each globe being constituted of seven Root Races. There is a descending process of involution and an ascending process of evolution. Involution takes place in Rounds one through four where the most advanced monads destined to enter the human kingdom traverse and assimilate the nature of the newly formed wheel. This passage through the lower kingdoms--pre-mineral, mineral, plant and animal--is also distinguished by matter, guided by planetary hierarchies of the former chain, consolidating from ethereal states into objective, differentiated forms. H.P.B. likens it to the process whereby steam condenses into water and water into ice. This culminates in the 4th Round, when manas, the capacity for individuated self-conscious thought, choice and responsibility is awakened via the descent of formless logic fires. As a result of this sacrificial awakening, the upward arch of evolutionary progress becomes possible through self-devised efforts in the cycle of reincarnation. During Rounds four-seven, the humanity on every planet tends toward reassuming its primeval form, "that of a Dhyan Chohan Host," a god-like hierarchy capable of self-consciously and harmonically assisting in the further growth of wider spheres of being and higher levels of evolutionary unfoldment.

In short, a theosophical approach to the study of any planet, requires us to deeply engage the metaphysical imagination. What is unmanifest to the most sophisticated sensing instruments and mathematics of modern science contains veil upon veil. This is also central to the meaning of Uranus, as etymologically derived from the Sanskrit *var*, meaning "to veil." While cyclic laws such as those just briefly outlined apply to all planets, that does not mean that even a lower level

clairvoyant would be able to properly see or sense the living beings evolving on a given planet, even those in our solar system.

The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther...physically and chemically...(matter) differs on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, physical Science...And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits.

SD i, 142-3

At the same time, the teachings of Theosophical astrology invite us to begin opening our awareness to a radical interdependence, co-dependent arising and co-adunition. We are constantly and intimately effected by and effecting other globes, those of our chain and of all other wheels. Quantum physics has confirmed what occult science teaches, that even the observation of sub-atomic features instantaneously effects all entangled particles. Apparent distance in physical time or space is no barrier. "Thou canst not stir a flower without troubling a star," wrote Francis Thompson. The beings inhabiting planes of substance and consciousness on other planets may seem to differ enormously from our own, but still intermingle and blend with every point of space, no part of which is empty. The Dhyanis, Planetary Spirits and living kingdoms and races of every planet in our solar system, move and live and have their being in every human being on planet earth, as we are in them.

In regard to our and all planetary solar systems, the Secret Doctrine adds many additional details. For example, while most planets rotate in the same direction (prograde) as the sun, two in our solar system do not. This is verified by modern science. Venus has an axial rotation that is retrograde, and Uranus is both sideways and retrograde. The Secret Doctrine teaches that this indicates that the planets did not all evolve from a single, swirling proto-planetary disk or massive solar nebulae, as (first put forth by Kant and Laplace), and as now accepted by mainstream science. Rather:

...all the worlds (Stars, planets, etc.) — as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body — become first comets, and then Suns to cool down to inhabitable worlds...

SD ii, 22-3

Does that mean that every planet in our system was at one time a comet, careening through interstellar space to be finally magnetically drawn into the rotational pattern of our system? Are we willing to allow that many such stages could have occurred in which the fiery mist of cosmic nebulae" existed in a cold, non-luminous and invisible condition"? (S.D., i, 600)

The Secret Doctrine affirms that the sun of our system is not the mother of the planets, but rather their brother, only detaching itself from their parent sun at a much earlier stage. And, while modern astrology includes the sun as one of the seven sacred planets, this was not true of the ancients.

The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name?

She then quotes the learned French Freemason Jean-Marie Ragon:

Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun...and which cannot be turned aside from its true functions."

S.D. i, 99 fn

Cryptically, H.P.B. then adds: The nomenclature of the days of the week is thus faulty. "Sun-Day ought to be Uranus-day..."

Mythological Dimensions of Uranus

Thesophia teaches that mythology was humanities most ancient science. In the following densely packed paragraph from the second volume, H.P.B. demonstrates how the Trans-Himalayan spiritual science is reflected in ancient Hindu, Greek and Chinese mythologies.

The first astronomical teacher of men was Uranos, because he is one of the seven Dhyan Chohans of that second period or Race. Thus also in the second Manvantara...among the seven sons of the Manu, the presiding gods or Rishis of that race, we find *Jyotis*, the teacher of astronomy (Jyotisha), one of the names of Brahma. And thus also the Chinese revere *Tien* (or the sky, Ouranos), and name him as their first teacher of astronomy.

Uranos gave birth to the Titans of the Third Race, and it is they who (personified by Saturn-Kronos) mutilated him. For as it is the Titans who *fell into generation*, when “creation *by will* was superseded by physical procreation,” they needed Uranos no more.

S.D. ii, 776

We will attempt to unpack parts of what H.P.B. summarizes here. To begin with, Hesiod's chronology of the gods, Ouranos and Gaia, emerge from Chaos, the Abstract Space or Parabrahm of Hindu philosophy. Other ancient sources give differing though similar genealogies. According to Orphic myths for example, Uranos (along with Gaia) were the offspring of Nyx (Night) and Phanes. Phanes was an androgynous primeval deity, symbolized by the cosmic egg entwined with a serpent.

Taken by itself, the word *ouranos* describes the 'vault or firmament of heaven', which the ancient Greeks believed to be continually revolving and carrying around the stars which were fixed in it. Though abstract and seeming remote, this was the main attribute of Ouranos, who was at one time their primary theogonic deity – though never worshipped and infrequently spoken of, except as a primordial ancestor of Kronos and Zeus.

As mentioned, one of the etymologies of Ouranos is found in the Sanskrit root *var*, which means 'to veil' or 'to cover'. This points to the kinship that exists between Ouranos and the Reg Vedic god Varuna and to the metaphysical basis of the oceanic waters of space as suggested in the myths of both the Greek and Hindu traditions. At the most sublime level we can link it to the veiling function, Duration and Abstract Motion of Mulaprakriti. Quoting Subbha Row's lectures on the Bhagavad Gita, in her discussion of the unmanifested, undifferentiated and eternal nature of primordial substance, HPB affirms that even from the standpoint of the Logos, Mulaprakriti is a kind of veil thrown over Parabrahm, the One Reality.

In its connection with the Manus or triune logos of pre-Manvantaric dawn, Uranus represents the spiritual Will and intelligent conscious creation or kriyashakti unfolding through formless eternal essences or archetypes. As the Heavenly Father of Greek mythology, *Uranos* existed outside of Time, though incessantly creative. With Gaia, he was the patriarch of the first generations of divine beings. This included the 12 Titans, three 100-handed giants, and three one-eyed giants (Cyclopes), totaling 18 primary children, plus additional offspring created from his blood. But, he insisted on keeping them all hidden within Gaia, i.e., unmanifest to profane or mortal perception. This reminds us of what the Brotherhood of Bodhisattvas do, out of great

wisdom and compassion, they conceal or veil occult truths until humanity is ready to make proper altruistic use of them. Otherwise, further and far greater harm would be perpetrated.

Moving onto the Hindu tradition, H.P. Blavatsky calls the Rig Veda, "the oldest of *all the known* ancient records," which, when properly understood, corroborates the occult teachings in almost every respect. Written down by the earliest Initiates of the 5th race, she says, the Vedic hymns allegorically describe Varuna as the supreme sky god, the universal monarch and king of both gods and men. He was the sovereign deity (Asura) and guardian of rita, of all cosmic motion and order, the spiritual, moral and physical laws which govern universal unfoldment. Varuna she wrote, represents the pinnacle, chief or synthesis of the Dhyanis or Devas, who watch over, harmonically embody and regulate all natural phenomena, who "make a path for the Sun, for him to follow." In Vedic hymns, Varuna controls both the seven rivers of the sky and the seven rivers of the earth. Esoterically, wrote HPB, the rivers of the sky refer to the 7 descending creative gods or hierarchies and the rivers of the earth pertain to the seven root races. Varuna's laws are called *vratani*, the plural form of *vrata* meaning sacred vows, rules of moral conduct or divine law as well as the "courses of natural law." Their violation is punished by Indra (X. 113, 5), the Vedic power of karma, whose *vrata* is greater than the *vratani* of any god.

In relation to the involutionary cycle of our current Round, Varuna is linked to the conditions of the Second Root Race which is described in the S.D. as "intellectually inactive," but still "psycho-spiritual mentally" and "constantly plunged in...abstract contemplation as required by the conditions of the Yoga state." (S.D., i, 207) Gigantic, androgynous and etheric in bodily form, the Second Race did not die but reproduced progeny through budding, into which they passed from one generation to the next. Throughout the first and second Races the monad is described as pure Atma-Buddhi, while only in the Third is manas awakened (S.D., ii, 254fn) According to the esoteric commentaries, however, this did not prevent the Sons of Mahat, the Lords of persevering ceaseless devotion (*pranidhana*) from breathing their essence into some portion of the Second Root Race and taking their abode therein (S.D., ii, 103). In the early part of the third Race, it was these Sons of Mahat who produced by *Kriyasakti*, *Jnanashakti* and *Itchashakti*, Divine Will, Divine Imagination and Divine Knowledge, the "Sons of Will and Yoga". This is perhaps why the vahan or vehicle of Varuna in the Vedic tradition was Makara, the sea dragon or naga, symbolizing the Kumaras, the mind-born sons of Brahma.

It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "Set apart" in Archaic *genesis* for certain purposes. They are those in whom are said to have incarnated

the highest Dhyanis, "Munis and Rishis from previous Manvantaras" — *to form the nursery for future human adepts*, on this earth and during the present cycle. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "great sacrifice."

Ibid. i, 207-8

It is from within this nursery that arose those same beings who later in the 3rd Race awakened the spark of manas within humanity as a whole and who taught the earliest civilizations all the divine arts and sciences. This included astronomy and astrology, an exact mathematical and geometric knowledge of the positioning of the planets and stars along with penetrating insight into their inner meaning and intimate relationship to the karma of the earth and its string of globes.

Meditation is a kind of thankfulness; and when it is thankful it is cool, like the "cold brightness" of the fire-atoms of the First Round, for it is freed altogether from the lie and lust of self. It is freed from any care for the shadow, and from any attachment to the mask. By voiding altogether the personal self, by making it a zero, one enjoys living in and through all beings. Meditation becomes a "thank you", which lightens one's load, increases the light in the eyes, deepens the power of silence and changes the tone of one's voice. One acquires a cool appreciation of the human condition, of its poignancy and its pain, but also of its silent grandeur, its inward dignity, and its unscrutinized meaning.

When meditation has reached a certain point within the ever-expanding sphere of higher awareness, there is a recognition and reverence of the cosmic Triad which is incarnated in those who are enlightened. Then, there is an irreversible increase in the light of awareness of the invisible guardians of the human race. Humanity is an orphan; but there are those who guide and guard its destiny. As one becomes profoundly moved by the Great Sacrifice, one is able to make each day count more as a contribution in a life-count well lived. At the moment of death one will recognize that one has brought a golden thread of gratitude from the first moment of birth to a state that resembles death, but merely is a prelude to rebirth, a preface to the reassumption of one's true vesture wherein, self-consciously, one can return to the world to serve on behalf of all that breathes.

Shri Raghavan Iyer

Just last week the San Diego ULT had two talks on the many golden age mysteries of Jupiter. We learned that according to the S.D., both Jupiter and Saturn-Kronos are related to the Third Race. In part this means that yes, it was a time when the gods walked the earth, where

humanity as a whole first experienced the lighting up of self-conscious intelligence and choice. As a result we experienced our unity with God, with all other beings and forces of nature. But the third Race is also that pivotal epoch in which we separated into male and female and first began to experience death. In Greek mythology this was allegorized by Kronos as the symbolic son who mutilates and cuts himself off from his father, thus falling from the unconditioned into the finite and timebound. The transition from the astral to the physical form and the development of sensation and reason on the physical plane, also meant the obscuration of that inner eye of intuition and soul wisdom.

In the next generation of the Greek pantheon (i.e., the 4th RR), the son of Kronos, the insatiable Zeus, repeats the act. He mutilates Kronos and chains Prometheus to the cliffs. In this way the continuity provided by soul memory is lost. The misuse of the desire principle in the Fourth Root Race resulted in a further, unnecessary and tragic fall resulting in the closing of the third eye. In Hesiod, part of Zeus' vengeance for the fire of gods having been brought to humanity by Prometheus, is presenting Epimetheus with Pandora. Her idle curiosity and carelessness releases sickness, death and many other unspecified evils into the world. However, what is preserved in the magical jar she opens is the indestructible spirit of hope. Reincarnation is the doctrine of hope because it affirms the tremendous creative capacities of the human mind when conjoined with the diamond heart and soul. Shelley captured this beautifully in this ode to Prometheus Unbound:

To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory.

P.B. Shelly

On the upward arc of evolution through the later portion of the Fifth Race, Prometheus is unbound. Humanity now approaches a condition which will permit us to unleash the vast potentiality which existed but was lost on the opposite descending arc of the cycle. Through altruism and alchemical self-regeneration, the self-conscious correction and moral realignment of the inverted mind and heart, the wisdom of Uranian timelessness, universal brotherhood and

noetic creativity will begin reawakening within the incarnating temporal personality. Buddhic intuition will merge with higher manasic intellection. Inching our way through many trials, suffering, collective initiations and transformations including the great deluge to arrive at the close of the 5th Race, humanity will emerge like a phoenix from the ashes. In the 6th Root Race, we will have fully regained the faculties of purified imagination what Judge calls the "King faculty". This will include the divine capacity for procreation solely through the power of thought and purity of compassionate intention, giving birth to Buddha-like and Christ-like races of children.

Astrological Dimensions of Uranus

Although the planet Uranus is visible to the naked eye in the night sky, it is not easily distinguished from the surrounding star clusters without a telescope. While not discovered or recognized as a planet of our solar system until 1781 by William Herschel, H.P. Blavatsky taught that in fact many more planets than those known to modern astronomy were and are known to the Adepts and Bodhisattvas of the Sacred Science. Without doubt, this is direct knowledge gained through the awakening of inner visionary capacities as mentioned in Book III of Patanjali's Yoga aphorisms, rather than the use of any external technologies. Verse 29 states that "By concentrating his mind upon the polar star, the ascetic is able to know the fixed time and motion of every star in the *Brahmanda* of which this earth is a part." *Brahmanda*, can mean our solar universe, our galaxy or the cosmos as a whole.

Neelakantha Chathurdhara, a prominent Indian scholar who lived in Varanasi in the later half of the 17th century, asserted that not only Uranus, but both Neptune (only verified by telescope in the mid 1800's) and Pluto (discovered in 1930) were all known in the astronomical sciences of ancient India. Uranus was mentioned in the Mahabharata, he wrote in his commentaries, as both *Shveta*, and *Mahapata*. *Mahapata* means "one which has a greater orbit," referring to the astronomical fact that the orbit of Uranus far exceeds even that of Saturn.

While Saturn has an average orbital distance from the sun of 9 astronomical units (AU) (882.91 million miles), Uranus is more than double that at roughly 19.5 AUs (1.8 billion miles). This also means sunlight takes 2 hours and 40 minutes to reach it, making it on average roughly 400 times dimmer than it is on our planet. In modern Vedic astrology, Uranus is referred to as Arun, Prajapati or Harshal. All of these terms link significantly into the esoteric symbolism of the planet as already mentioned. Arun, for example, is the charioteer of Surya, directing his path via 7 horses, through the 7 heavens. Given its distance, one must presuppose it is not the physical sun that is meant. The Lord Prajapati in the later Vedas mostly coincides or overlaps with the

characteristics of the earlier Varuna. He is commonly connected with the creative origin of the seven or ten mind-born sons of Brahma, corresponding to the 7 and 10 Kabbalistic Sephiroth and to the Mazdean Amesha-Spentas.

Uranus, perhaps more than any other planet in our system is governed by cycles of 7. Not only is it the 7th planet from the sun, but as measured by earthly time, it rotates on its own axis every 17 hours (10+7) and 14 minutes (2x7). It also maintains an 84 year orbital period around the sun (which is 12 x 7). Because its axis of rotation is tilted 97.777 degrees in relation to its orbit, its poles receive 42 (6x7) earth years of sunlight, followed by 42 years of continuous darkness. This long winter is where we find the lowest recorded temperatures in our known solar system, -371.56 degrees Fahrenheit, even colder than Pluto.

Astrologically, there are several meaningful reasons to be reflecting deeply upon Uranus at the current juncture. Astrologer Evan Nathaniel Grim points out that Uranus recently squared Mars (the planet of war and procreation) in June of 2025, during the 12 day war between Iran and Israel. A second planetary opposition of Uranus and Mars began on Friday, Feb 27th, 2026 and remained in effect until March 2nd. During this time, the U.S. and Israel initiated large-scale, coordinated air and naval strikes on Iran. The associations of Uranus with the mysteries, with the powers of will and imagination and the effects of its misuse through sectarian claims or tribalistic religion are evident. Destroying others is a form of self-destruction. The karma of the 4th Root Race and the inversions of the Piscean age may be surfacing in the form of violent grabs for wealth, power and dominance utilizing misguided religious extremism and partisan media manipulation to hypnotize and sway the tides of public opinion.

Currently, Uranus sits in the constellation of Taurus where it is debilitated, its energies dampened and mostly latent, while still fomenting revolutions in finance, agriculture and robotics via AI. But in April of 2026, it transits into Gemini, where it was in the birth chart of the U.S. of A. As mentioned, this is an 84 year cycle marked in its last three transits by revolutionary wars involving vast shifts in political and social institutions. For example, in 1774 as Uranus entered Gemini for a 7 year period, the first Continental Congress convened, one year later the war with Britain began, followed by the ratification of the Declaration of Independence in 1776. In 1777, the Articles of Confederation were adopted as America's first Constitution. The passage of Uranus through Gemini ended in 1781, marked by a pivotal victory for the American colonies concluding the Revolutionary War.

In 1858, the next transit of Uranus in Gemini, is the year the Civil War began, resulting in the Abolition of slavery for 4 million people and the re-uniting of the Republic. The most recent

transit through Gemini was 1942, a critical turning point of World War II, which overthrew a world dominating and brutal military dictator, fundamentally reshaped the global balance of power and led to the founding of the United Nations in 1945. Technological breakthroughs at this time, such as the splitting of the atom, penicillin and advanced computing capabilities continue to have their global impacts today.

Uranus is without doubt the planet of rebellion, sudden, unexpected break throughs and pivotal cultural transformations. In Gemini, it is linked with the overthrowing of the status quo, the toppling of kings and dictators or of deeply entrenched injustices. Gemini represents the realignment of the inverted mind, called the crucible of the Aquarian Age.

For the second time in the Aquarian Age, Uranus transited through Aquarius from 1995-2003, ushering in Generation Z who are now in their early to late 20's. When positively aspected, the transit is said to bring progressive forms of vision, intuition and humanitarian forms of innovation. Raised in the age of the internet and global connectivity, fearless and non-violent activists and ambassadors such as Malala Yousafzai and Greta Thunberg have emerged. Considering that Pluto, the planet of transformation entered Aquarius in 2024 where it will remain for 20 years, the destabilizing, destructive "black swan" period we are currently in could also be part of a longer term moral reckoning and realignment. As Gen Z moves into a mature adulthood, more inclusive and just forms of governmental and societal reform could emerge, but not without conflict and struggle. Those who wish to transform, must be true to vows and pledges, as reliable as the *vritani* of Varuna, the music of the spheres, ready to fearlessly stand up for principles of justice and universal ideals. Whether nations are ready to accomplish this transition non-violently, fearlessly standing in wise compassion and civility, joining arm in arm with humanity as whole, remains to be seen.

Kirk Gradin
March 7, 2026
Santa Barbara